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

The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, NOV. 18, 1899. NO. 521

TRUTH---HATCHED AND UNHATCHED.

A Lesson in Evolution, Learned in Nature's Kindergarten, and Ably Elucidated by Charles Dawbarn, the California Philosopher.

From egg to chicken is an evolutionary process we can watch from day to day if we care to experiment with one of the improved incubators. My own machine has just been playing the part of a mother hen, and I have been looking on, learning my lesson in Nature's kindergarten.

I started with 240 eggs, and proceeded to play the part of careful nurse. On the fifth day all but two proved themselves alive. But on the tenth day forty of these unborn souls had left the track and retired from the race. They had gone back into the unknown. On the fourteenth day I discovered that forty more had wearied of life. On the twentieth day 112 chickens chipped their way out of the darkness, leaving 48 whose life struggles had ceased about the 18th day. A few had matured, but had lacked energy or strength for the final struggle for freedom. The machine had done its part well. I had done mine. Every egg that a hen could have mothered had produced its chick, so the result may well have been scored as a mercantile success. Yet, as a matter of fact, 126 attempts by Mother Nature to manufacture a chicken had resulted in failure. What that means to the living, and perhaps to the dead, is for the student to discover—if he can.

The first fact the student faces is that the mothers and fathers of this little germ life were not in their usual vigorous state of health. It was the moulting season. Both roosters and hens were, for the most part, examples of beauty unadorned. Physiologically Nature had stopped thinking about increase, and was devoting herself to the manufacture of feathers. At such a time there are a few eggs, undoubtedly commenced in better days, still to be exuded into an unseasonable world. Such were the eggs for my experiment. The poor hens were feeling chilly, out of temper and depressed, seeking a warm corner, and asking themselves whether life is worth living. Their husbands fared no better. A rooster without a tail has no dignity worth fighting for. His nerve forces have forsaken the family channel, and left him, like the hens, a commonplace dealer in feathers, old and new.

Such were the conditions facing any student who, at this unseasonable hour, commences to delve into such of life's mysteries as are enclosed in eggs gathered during the moulting season. Of course the conditions would be very different if he waited until respectable mother hens declared it the proper time to bring up a family. Yet even then he would discover the difference is far more in the egg than the almanac, for the incubator is a mother whose one idea is to hatch live chickens, let the season be what it may.

So the student recognizes that the parents were out of health when the eggs with which he is experimenting were manufactured and fertilized. So he carefully notes the effect produced on what is called the "vital force." The egg shows no difference either to the eye or microscope. The shell is smooth and strong. The contents would still be the pride of the cook and the delight of the epicure. But when that egg is called upon to produce a chicken it is soon apparent that something is wrong. The incubator tells him that the trouble was within the egg, for in the machine everything was arranged for Nature to manifest and exercise the one power she forbids to men, and reserves to herself alone. It is her own task to first implant and then mature a certain form of energy. That energy is the essence of her own eternal godhood, out of which what we call "life" is born. It is but a repetition of the same experience and the same mystery which blend into a universe.

At this point the careful student stops to reflect. The egg contains matter, energy and intelligence—these three and nothing more. It thus represents the whole of creation which is composed of exactly the same raw materials. There can be nothing more in God; there is nothing less in microbe. The difference between one form and another can thus only be in the proportion of the three ingredients, and their rate of vibration. This fact must be kept ever before the student if he hope to learn his lesson.

So Nature started her egg, and endowed it with a certain portion of each of her three ingredients. But the very serious fact is apparent that Nature is perfectly indifferent wheth r the form lives or dies. It is so far only an energy endowed with intelligence, and manifesting through material whirls we call matter. It flashes into manifestation, or dies away into silence, but is there all the same in either case. In all but two of the eggs the energy had peeped out when examined on the fifth day. A few days later that particular form of energy had vanished from the two score of those egg cradles. They had become caskets. The energy was still there, but now devoted to manufacturing the unpleasantness we call "rotten egg." We do not blame the incubator, because we discover that the trouble was in the quality of the primal energy. The kettle in which it was cooked was insufficiently heated. The hen and the rooster were the kettle, and the heat of the furnace was devoted, at that time, to manufacturing feathers instead of chick. So Nature's deepest mystery is undoubtedly included in the correlation and conservation of energy.

The student next notes the further importance of this fact that the parents were not in normal health. They had but little vital energy to impart. Some of it was certainly there. Just enough to come out from the eternal silence when the egg was held at a temperature of 102 F. But vital force must fight its own battle, and win by its own strength, or fail by its own weakness. That is Nature's law, so intelligence can play but a very little part so far. The egg has its conditions and surroundings perfect, with matter and intelligence sufficient, but energy is too weak to maintain its foothold in many of these forms. So some fail day by day, finding no help in mere warmth. But so long as the life principle is apparent we discover that growth continues. We also notice that as soon as there is form there is Ego, and an Ego must grow or subside. Growth is founded on the power inhering to every Ego to attract just what it needs from the Cosmos.

The student tests his eggs every day and perceives that the chicken is either advancing or has given up the ghost. This continues until, even at the very last, he discerns some making a feeble but fruitless attempt to chip their shell and break out into earth life. The unthinker wonders why they died. But whatever the weakness there is intelligence manifest at every stage developing the unborn chick on the line of its parentage, till at last, with untrained skill, and pick by pick, it, if strong enough comes forth, a soul amongst other souls, to make conscious struggle for its daily needs.

We now turn back to the fifth day when the lights and shadows showed us that the microscopic speck of fertility was struggling to effect a personality, and manufacture a selfhood. Here we begin to discover the value of the study we are making. Neither the inherent intelligence nor even an array of guardian angels could overcome the weakness of the parental organism. We also notice that this energy we call "vital" manifests in several ways. We see it pervading the parent's organism as the "life" through which every physiological process is carried on. Each organ is an expression of this force, and as one gets more or less than its share we have what we call "sickness" or "health." And whenever there is a special demand for this energy in any one direction the entire organism becomes by so much unbalanced. And when every demand has been supplied the question before Nature is always, what shall she do with the surplus?

Whatever the primal process out of which Creation is born the student has noted as a fact that each atom out of which form must be built is composed of what we call "matter" associated with this wondrous energy, and enough of intelligence to guide its movements. Its first manifestation is to choose its associates, and its individuality is shown as it groups into molecules and their aggregations, which presently appear as islands in an ocean of life.

So much is plain to the thinker who discerns like-minded atoms coming and going as they build and unbuild organisms throughout the universe. He watches a form, whether it be chicken or child, and sees this individual attraction which leads the coming atom to his daily work. Beyond that he perceives an intelligence which takes charge of the organism as a whole; moves it from place to place, and directs its specialized energy to two distinct ends. It first superintends the activity in each separate department, and, when all are in full activity, it suddenly makes one momentary outburst from every organ in the entire form. This becomes a volcanic effort, which, if conditions permit, uplifts a new island from the ocean's bed, thus hurling as a thunderbolt a portion of its own Divine energy.

Nature here reveals her deepest secret. Her energy is always associated with her matter and her intelligence. It is impossible to discover them unblended. Thought—which is intelligence in activity—can only manifest that activity by energy through matter. Thus "thoughts" are themselves "things" every time and everywhere. And in this outburst of which we are speaking we have blended intelligence and blended energy whirling out into the ether as a Creative Thought, compelling a new form after its own likeness. To our slow perception that mother form which we call "nature," is exhibiting a process termed "propagation." In reality it is Creative Activity, working precisely as when a new universe is thought into its babyhood. A chicken or a planet spring from a creative thought of intelligence.

In any form the student chooses to study he will discover as a law or necessity of Nature that intelligence blended with energy whirls from the ether atoms which are each and every one endowed with precisely these same raw materials. And these atoms are ever mating or being mated into groups we call "molecules." The only difference he can discern between one form and another is in the several proportions of intelligence and energy working and manifesting through the little whirls of ether called "matter." The only difference between the chick, the man and the planet is in the proportion of the raw materials. Just a little intelligence with much matter and we have the rock. As intelligence gains we climb by easy stages to the form of manhood. Presently intelligence gains yet more power. It goes on and sublimates. Then we call its expression "spirit," or, if you choose, "godhood."

Now comes the lesson of the incubator. We have in that egg on the fifth day sufficient intelligence and matter, but not enough energy to attract to itself from Cosmos which would upbuild its form. We thus learn as a positive fact that life itself is but intelligence expressing itself in matter by energy; and always as conditions will permit. Let us see what that means before we go further.

The student again notes that matter, force and intelligence are all there is, whether in egg, planet or man, and that more or less of any one of the three determines the fate of the form. Here is the egg with plenty of intelligence and matter, but lacking in energy. That energy, can, in some cases, be supplied by the sun's rays alone. In other cases the hen or the incubator supply the vibratory force required in the form of heat. It is the combination of the three which constitutes Vitality. Too little intelligence and the form, whether animal or man, becomes idiotic. Too little matter and the form is too weak for the battle of life. Too little energy and the form cannot even complete its foetal experience. But whatever the ultimate result we notice the struggle is that of an Ego battling for existence. So far there is no more of mystery than inheres to Creation as a whole. Not a trace have we discovered of the still more mysterious "something" which the theologian calls his "soul."

So our fifth day chick apparently asked only for energy, which the student and the incubator were all ready to supply. Yet the poor fellow could not assimilate it, although offered in the exact proportion suited to his babyhood. So we see something was wrong in the other two factors. We have already noticed that there had been a memorable instant when the parent organism, in a creative outburst from every organ in its form, had propagated an offspring. But propogation is one thing and success quite another. At the command of intelligence the effort was made, but it is an experiment every time. So much intelligence and so much matter must be contributed from every portion of the organism, in exact though microscopic proportions, with just enough energy to hurl it forth as an independent Ego. The intelligence, the matter, the energy are all the parent form can spare at that particular time, and good for the hour only.

Let us study this for a moment. We have already seen that the inherent selfhood of each atom is exhibited in its power of attracting other atoms after its own heart; and that each atom contains the mighty three, but in varying proportions. We now see that every atom is endowed with the glorious faculty of making mistakes, and thus gaining experience.

So at a certain moment, atoms by the billion and the trillion swarm like bees seeking a new home. They have intelligence, energy and matter enough for the act of swarming, but the future of the new home depends upon whether they can find and attract outside atoms supplying just what is needed. But this law of attraction also demands a little study. We call it "like to like," but it really means that every positive must attract its negative, whilst attraction itself is but an expression of need by the blended three, and is calling for more of each in certain needed proportions.

Now when we turn to the father rooster, who is the hive from whence outrushes the swarm which is to be immediately embedded and incubated in the mother hen, we find in this particular case an insufficient supply of energy for the outburst. It happens at this moulting season that the energy is almost all needed for feathers; and we have a right to assume that intelligence is similarly engaged. So we have an unseasonable outburst, lacking the very intelligence and energy needed to attract vigorous new atoms. The poor hen has still on hand a few "left over" egg globules, themselves less vigorous than if entirely normal; but it is these globules which now become the nucleus of the cluster which comprises the outgoing swarm. There is apparently plenty of matter, but an unnormal supply of the other ingredients.

The curtain now drops on that act in Nature's drama. Nature, like many of her children, had tried to do the right thing at the wrong time. She has made her outburst, and her swarm has started on its attempt to found one more ego. That swarm must now attract to its needs, or it will presently break up into individual atoms. But it must attract just what it needs or it will be feeble in certain directions. It has the entire cosmos to choose from, so we see that if anything is wrong it is in its own weakness of attraction. The student will notice the process. The swarm first attracts what it needs in the form of energy. But energy, like thought, is a "thing," and therefore atomnal. Both the hen and the incubator present energy to the unhatched egg in the form of heat, which we all know is only a certain vibration of particles, capable of transformation as the movement changes. In other words, this energy is itself a blending of intelligence, matter and force, and it must supply just what the ego is looking for or there will be trouble. It is at this point we reach the really interesting portion of our investigation.

(To be continued.)

Do Animals Reason?

Under the above heading J. Marion Gale, in the last issue of your good paper, gave us some excellent thoughts on a line on which I have been thinking and talking and writing for a number of years—namely, our relations and duties to the inferior animals.

Assuming the Darwinian or evolutionary theory as to the origin of species as correct, I have about reached the conclusion, not only that all animals reason, but that they are as certain of a future life, in the eons of the coming time, as are we.

For several years past, in different parts of the country where I have resided, I have talked and written for the press in opposition to the barbarous and silly custom so prevalent of using the "blinder" on the horse and mule. I inclose a brief article that appeared a few days ago in the Post of this city, where, I am sorry to say, this relic of the dark ages still prevails to a great extent—but where, I am glad to say, the press is not only willing but anxious to aid me in my labor in this direction. I rejoice to know that my efforts are meeting the approval of the thoughtful and the humane generally. I don't want the approval of the "other fellows."

Washington, D. C. V. FELL.

A FACT IN OCCULTISM.

Let the Skeptic or Agnostic Explain.

Mr. L. B. Pegg, a very honest and intelligent man residing in Fort Wayne, Ind., a member of the Christian church of that city, and who until recently was bitterly opposed to Spiritualism, having made all manner of fun of it, is responsible for the following story, of many of the details of which I myself have personal knowledge.

There was visiting at his house, his wife's step-father, Jesse Hassinger. A short time after his arrival he took sick and died. My son, Dr. B. V. Sweringen, was his medical attendant. His malady was a complicated one, asthma being a prominent feature. He died soon after partaking rather heartily of bread and milk prepared for him by Mr. Pegg who felt very much disturbed lest it should have been to a great extent the immediate cause of his death.

Prior to this, knowing the serious character of Mr. Hassinger's illness, a message was sent to his nephew, Mr. Ollenhouse, at Walcotville, Ind., who at once responded, and was present when death occurred. He immediately arranged to take the remains to or near Lane, Illinois, for burial. While these arrangements were in progress, Mr. Pegg engaged Mr. Ollenhouse in conversation on the subject of Spiritualism, relating some experiences he had and announced his intention of attending a seance the following night with the hope of receiving a message from the deceased. He also requested Mr. Ollenhouse to stop over on his return from the burial in Illinois and attend several seances with him. Mr. Ollenhouse consented to return home by the way of Fort Wayne, and visit a few days with him, but as for attending any seances, he begged to be excused, having no sympathy with or the least faith in Spiritualism.

A few hours after this conversation, Mr. Ollenhouse was on his way to Illinois with the remains of his uncle, Jesse Hassinger. On the following evening Mr. Pegg attended the seance, when a voice calling him by name, gave the name of Jesse Hassinger and related a number of incidents which occurred during his illness, among which was that of his hearty indulgence in bread and milk, and the fear entertained by Mr. Pegg that it might have hastened his death, etc. He spoke of and imitated his difficulty in breathing, giving the most wonderful and complete satisfaction to Mr. Pegg of his identity. He also referred to some matters connected with the journey of his remains to their place of interment, which, of course, Mr. Pegg could not confirm, knowing nothing about them.

Upon Mr. Ollenhouse's return, however, he unwittingly confirmed them and when informed of precedent knowledge concerning them was not a little wonder-stricken.

While still refusing to remain a few days and accompany Mr. Pegg to the next seance, he was evidently now somewhat interested in the subject, and said to Mr. Pegg, "If Uncle Jesse comes to you again, you ask him what if anything unusual took place at his burial. If he tells you that, I will begin to think there is something in it." Mr. Ollenhouse left for his home at Walcottville before the next seance was held. When it occurred Mr. Pegg and his wife attended. A voice purporting to be that of a deceased nephew of Mrs. Pegg, addressed her, giving her very satisfactory evidence of his identity. Finally she asked if father Hassinger is here. Her nephew replied that he was and would talk to her later on. Mrs. Pegg then asked her nephew to ask her father what unusual thing it was that occurred at his burial, being too impatient it seems to wait until he told it himself. "Oh, I can tell you that myself, for I was there," was the response. He then went on to say that when they were lowering the casket into the grave, the strap broke and it fell in head first.

Owing to the fact that there was quite a number present in the circle, each receiving communications from departed friends, the forces were too much exhausted perhaps for father Hassinger to communicate, and so he failed to do so. But enough was received from Mrs. Pegg's nephew for confirmation as to its truth or falsity, and no time was lost in writing to Mr. Ollenhouse the result of the information received upon the questions he wished answered. In his reply to the letter he expressed great amazement at the nearly absolute truth they had received from so mysterious a source, and that he was now certain there was "something in it." He said that it was all true with the single exception that the strap did not break, but slipped sufficiently to let the casket go down into the grave head first, and that considerable delay was occasioned in its rectification.

H. V. SWERINGEN.

THE BETTER VIEW.

If we talk of the good which the world
contains,
And try our best to add to it,
The evil will die of neglect by and by—
'Tis the very way to undo it.

We preach too much and we dwell too
long
On sin and sorrow and trouble;
We help them to live by the thoughts
we give,
Their spite and might we redouble.

For the earth is fair and the people are
kind,
If once you look for their kindness;
When the world seems sad, and its denizens bad,
It is only our own soul's blindness.

And I say if we search for the good and
pure,
And give no thought to the evil,
Our labors are worth far more to the
earth
Than when we are chasing the devil.

—Ella Wheeler Wilcox.

A DEFENSE

Of the Declaration of Principles.

As was foreseen by all, the bombardment of the platform of principles adopted by the N. S. A., begins without delay and we may expect the storm of solid shot and shell, grape and shrapnel, to rain upon it from now on, even though a majority of three to one declared in its favor. It is much easier to criticise the work of others than to do the work ourselves, and one can readily comprehend the motive which prompted the man of many boils and little patience to exclaim of old, "Oh, that mine adversary had written a book." No doubt he wanted the satisfaction of criticising and condemning it.

Criticism in the proper spirit is all well and good, but it seems to me that some of the comments upon the declaration are exceedingly captious and unwarranted. One critic misquotes the first section and then fires away at his own man of straw. "We believe in an Infinite Intelligence" is not the wording of that section. Eliminate the article "an" and you eliminate the personal character of the Intelligence and render nugatory many of the criticisms.

The most singular exhibition of warped logic is manifested by the same critic when he affirms that the adoption of the first section "puts God in the American Constitution."

By parity of reasoning, then, the adoption of the fourth and fifth sections, which he endorses, puts immortality and spirit communion in the constitution also. Thousands of people who believe devoutly in a God are opposed to putting Him in the National Constitution, because they are opposed to union of church and state, and I know of no Spiritualist so intolerant as to wish to force Spiritualism upon the people by legal enactment.

Another critic, who was himself a delegate, says that the convention was not a representative body; that the committee appointed was a weak one; that the "scientists, philosophers, jurists and speakers" were opposed to the declaration; that had the best and ablest representatives of Spiritualism been present, the result would have been different and so on. Pardon me if I say I am forcibly reminded of the verdict returned by the lone juryman upon which he said all were agreed except the "eleven darn fools" composing the rest of the jury.

The same brother then proceeds: "Who can postulate the Infinite? No one knows of anything infinite."

Let us see. A limit to space is inconceivable, therefore space is infinite. No one can conceive of a beginning nor end to time. Therefore Time in infinite. Science has practically demonstrated that there is no empty space, therefore matter fills all space and is itself infinite in extent. The indestructibility of matter is also a well settled fact; it had no beginning and will have no end, therefore matter is infinite in existence as well as in extent. As energy is an inherent and inseparable concomitant of matter, we may safely predicate the infinity of force also. So here we have two propositions that go beyond a postulate and may be regarded as almost, if not quite, axiomatic, as they admit of no logical denial, viz., the infinity of matter and force.

The ground of discussion between the theist and atheist is this question: Do these infinite and eternal forces operate intelligently or not? A large majority the representatives at Chicago believe they do and so adopted the declaration, "We believe in Infinite Intelligence." The writer above quoted objects that this is a recognition of a personal God. If the universe is a person or a something with limits and bounds, yes. If not, no.

If intelligence is anything more than the "movement of the molecules or atoms comprising the gray pulp of the brain"—to quote Huxley—I can see no logical objection to the proposition that the wondrous order manifest in every department of nature is a manifestation of the very highest intelligence. An order so perfect that the combined wisdom of all the ages can suggest no improvement upon the laws, methods and processes of nature.

If the convention had declared a belief in a Being who performs miracles, suspends natural laws and interferes capriciously in the affairs of men, there would be some point to the criticism that earthquakes, tornadoes, crime and suffering are not consistent with wisdom and goodness. Every well-informed person knows that the convulsions of nature are part of the methods and processes of evolution, growth. The cataclysms of past ages destroyed and buried countless numbers of the lower orders of life, but they prepared the way for higher forms. Behind every destructive convulsion, amid all the throes of earthquake and travail of worlds moved a persistent and divine purpose pointing with prophetic finger to that triumph of the ages the evolution of man. So of the vicissitudes, tribulations and sufferings of the race, they are all factors without which growth would be impossible and evolution a failure. To dwell upon these things as an evidence of non-intelligence in nature is to view the matter in a narrow and superficial light and does not, it seems to me, indicate deep thought upon the matter, so when a much respected co-worker charges that the adoption of the first and second sections of the declaration is "proof that those who adopted it have not outgrown the teachings of the church or else are dishonest" the counter- question suggests itself to me—may it not be that those who oppose that declaration have not entirely thrown off the shackles of materialism? I would not be ungenerous enough to parallel the rest of her statement.

The word "believe" is more or less objectionable and some of us tried to amend by substituting another, but we could not consistently vote against the declaration as a whole, because of a word, as did some who have been most persistent in urging the necessity of a platform of principles. Furthermore, not one of those who voted for said declaration regard it as binding upon the consciences of the objectors and the plaintive protests against coercion are entirely unnecessary. The declaration embodies the views of an overwhelming majority of the delegates, and, we believe, quite as large a majority of the Spiritualists at large. It is safe to say that no platform of principles ever constructed met the entire approbation of all its supporters whether religious or political.

No intelligent person regards this platform as a finality; it is subject to amendment and improvement as thought and experience may counsel. Had not time been so limited the writer would have offered and urged the adoption of the following section, the closing one of the declaration of principles of the society to which he ministers—a declaration far more explicit and detailed than the one adopted by the N. S. A., as follows:

Freedom of Thought.—As all progress depends upon freedom of thought and investigation, no statement of principles or creed should be binding upon the conscience of men and women, but each should be free to accept any new truth, however much it may conflict with preconceived opinions and stated beliefs; therefore nothing in the preceding "Declaration of Principles" need be regarded as absolutely final, but all are subject to the modification of experience and investigation.

In regard to the strictures passed upon the committee on declaration of principles, it should be said that its chairman solicited and even urged all delegates to meet with it and offer suggestions and advice, especially those of divergent and opposite views. Many of us availed ourselves of the privilege and the committee presented what they believed to be, and doubtless was, the consensus of the opinion of the large majority of the delegates.

It seems to me, that, while believing in the fullest liberty of speech and discussion it would be wiser to waste less time in fighting each other and devote it to labor for our common cause, or, if we must criticise let it be done kindly, calmly, without ill temper and unkind and unjust insinuations. In short, let us try to show the world that with us the Golden Rule is neither "imbecile" nor "impossible." W. F. PECK.

REST, BELOVED, REST.

Rest, beloved, rest.
Folded now in quiet meekness are those
hands of busy quest,
Finding now their weary labor turned
to blessed peaceful rest,
Rest, beloved, rest.

Rest, beloved, rest.
Closed those eyes in peaceful slumber
that in kindly brightness shone,
As the toils of day were ended and its
loving duties done—
Rest, beloved, rest.

Rest, beloved, rest.
O'er thy placid features settled are the
signs of sweet release,
Telling of the wondrous beauty found
in Death's sweet soulful peace—
Rest, beloved, rest.

Rest, beloved, rest.
Lo, the spirit, as it left its mortal tenement and fled,
Left the impress of sweet visions on the
features of the dead—
Rest, beloved, rest.

Rest, beloved, rest.
Thou hast passed from earthly sorrows
and the weariness we know
To the sweeter joys and labors found in
Life's supernal glow—
Rest, beloved, rest.

Rest, beloved, rest.
Thou hast joined the throngs immortal in the brighter, purer spheres;
Rest thee, then, in sweetest being
while we joy amid our tears—
Rest, beloved, rest.

Rest, beloved, rest.
While our stricken hearts' vibrations
sing in tender minor key,
Sing thy song of jubilation that thy
spirit is set free—
Rest, beloved, rest.

Rest, beloved, rest.
In thy spirit home of beauty thou art
hidden from our sight—
Ours the clouds and night of sadness,
thine the pure celestial light—
Rest, beloved, rest.

Rest, beloved, rest.
For that fairer home o'er yonder, thou
hast left this world of strife—
Ours the world of death and sorrow,
thine the realm of joy and life—
Rest, beloved, rest.

Rest, beloved, rest.
In love's radiance enfolded, with its
wondrous peace now blest,
In the shining gardens rest thee—in immortal gladness rest—
Rest, beloved, rest.

JAS. C. UNDERHILL.

Hammond, Ind.

LOYAL-HEARTED.

A loyal-hearted loving father lost his son by death. And this son not having passed through the revival machinery of conversion, it was clearly hinted in the funeral sermon that this son had gone to hell. The father said:

"Tell me of a home in heaven with my
son in hell. Never! I would smash
my harp into a thousand pieces and
tear my robe as a worthless thing!"

"I'd join some rebel angel throng,
And strong omnipotence defy,
The song of war should be my song,
And shout rebellion through the sky.

As Gog and Magog warred of old,
And from their lofty heights were
driven,
So would I storm his mighty hold
And war's loud clarion blow in
heaven.

Far down through space where Satan
fell,
On strong, immortal wings I'd fly,
I'd share the deepest, darkest hell,
Or place my boy with me, on high."

—Temple of Health.

DISTILLED WATER.

Its Useful Qualities Designated.

Water is an eliminator in the body, *not a food.* Its office is to flush the system of all waste and impurities and carry them out just as sewers are flushed by floods of water.

Foods bring into the body all the elements necessary to build up the tissues—bone, muscle, etc. Energetic thought, work, and all kinds of activity destroy tissue particle by particle, hence there is much waste matter floating in the body. The liver, the kidneys and the sweat glands in the skin are excretory organs throwing off this waste, but sometimes it accumulates or is obstructed at some point and the blood and excretory ducts are not able to remove it. Hence pimples, boils, felons, lumps, excrescences and stones.

If impure water be drank, that is, water carrying lime or other minerals in solution, bacteria, sewage and matter visible and invisible, diseases are aggravated within the body for waste is added to waste. Distilled water, being free from these things, gathers up the floating and formed dead matter and washes it out through the excretory organs.

Pimples begin in gatherings of waste matter in the skin from the sluggish movement of the thickened blood and the imperfect action of the sweat glands. The faithful use of distilled water will remove pimples and make the skin clear and soft.

Boils are larger and deeper accumulations beginning in a particle of waste, lodged or obstructed, which gathers to itself other particles and, like rotten apples in a barrel, induces decay in all particles of living tissue with which the dead tissue comes in contact. Hence it "ripens," that is the decay spreads and enlarges until it affects the skin, destroys this and breaks through.

Felons are deep-seated boils. The gathering is at the skin which surrounds the bone—periosteum—instead of near the outer skin. The use of distilled water will prevent the formation of these stones, and when formed, it will dissolve them.

What is said of the liver is true also of the kidneys, and stones which commence their formation in the kidneys and are discharged into the bladder continue to enlarge by the addition of lime particles. How many suffer unspeakable agony through years from the grinding irritation of these stones in the bladder and the pressure upon and the stopping of the urinary tract. Distilled water will dissolve them in time and give absolute relief.

Some times these particles of lime, a surplus of which is brought into the system by drinking "hard water," are deposited at the joints where the bones are softer and more porous. These deposits cause enlargements of the joints and rheumatism results. Distilled water being free from lime, will tend to prevent the deposit of a surplus, brought by the food, by floating the particles along into the waste.

Where hard water is used look in the tea-kettles. See the incrusted lime. In the same manner the veins and arteries within the body may be incrusted. Hence their action is impeded and imperfect. Wrinkles, pains and a premature old age result.

So may the cords of the heart or the fibres of the muscles be hardened by the deposit of particles of lime, and rheumatism of the heart or muscles will follow.

Distilled water bathes the living tissues, snatches up obstructions to growth and activity, eliminates poisons, and gives to the body the freshness and vigor of youth. It cannot abstract any formed matter from living tissue nor affect it in any way except to invigorate and energize it by removing surrounding waste matter which, in the very nature of things, obstructs healthful activity and development.

Dr. Reynolds, health commissioner of Chicago, defends distilled water. He says: "When it comes to choosing between microbe-haunted water of a suspicious character and distilled water, my preference would be for the latter article."

"The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and derangement of health."—Medical Age.

"Distilled water is as near to absolute purity as can be obtained. It is also one of the most powerful solvents, and the calcareous deposits left in the veins and points by the use of poisonous raw water, heavily impregnated with lime, are by this pure soft water dissolved and eliminated from the system, sometimes resulting in the cure of chronic cases of rheumatism. Many cases of renewed activity and youthful feelings have been known to follow the use of pure soft water."—Dr. David H. Reeder, founder of the Home Health Club of America.

W. N. HULL, A. M.

Chicago, Ill.

THOUGHTS ON MUSIC AS A THERAPEUTIC AGENT

By B. Franklin Clark, M. D., Belvidere Seminary, N. J.

(Concluded.)

To heal by music is no longer a question, but an established fact with many physicians. The medico-musical mission and the St. Cecelia Club of London, England, are well established there by prominent physicians and skilled musicians; the former to direct and the latter to execute. Medico-musical schools will soon take the place of our present medical schools, which only teach the uncertain use of poison drugs as medicine. Druggists will have to depend more and more on their cigar trade, perfumeries, confectioneries and liquors for profits, and these will gradually diminish as people become more intelligent. Every child is the repository of infinite possibilities in music, and should have the best teachers, and musical instruments their circumstances can afford. Organs, pianos and other musical instruments can now be obtained by almost any one on installments, so the poor as well as the rich can enjoy the blessings, so the poor can have the gospel of music preached to them as Jesus said, and then there will be no more war. Peace and good will to men and women will prevail. So let us be practical and encourage the organ and piano business, and the use of them everywhere in private and public life.

The writer knew a philosopher who called his servant in the morning by music on the flute, instead of saying "hello!" in a loud voice. If courts of justice, so-called, were opened with soft music, the judge, juries and lawyers would be in better condition to administer justice. So would congress and legislatures better represent their constituents under the influence of prayer and soft music as churches are opened. The hospitals need music more than churches do. A chaplain is appointed by law for Congress, Legislatures, ships of war. The army and navy hospitals should have chaplains capable of singing and playing soft music on the organ and repeating the Lord's Prayer. A dose of "Old Hundred," "Rock of Ages," and "Jesus, Lover of My Soul," as "divine service" morning and evening, would be more soothing to the poor sufferers than any medicine. Insane asylums could be almost depopulated by therapeutic music. Every family should have the same treatment before going to sleep, and they would sleep more soundly, have no insomnia or unpleasant dreams. Try it.

THE MUSIC OF THE SPHERES.

With regard to the music of the spheres, Pythagoras and some of his earliest disciples taught that the stars and planets, during their revolutions, emitted musical sounds of various intensities, according to their distances from the earth, all of which, however, were supposed to be inaudible to men.

According to Plutarch, the interval from the earth to the fixed stars was considered the diapason, or extent of seven tones; and the distances of the seven planets, including the sun and moon, from each other, were expressed by tones and semitones in different proportions.

"The sphere of the stars was the common envelope or circumference of the universe; and Saturn, immediately below it, corresponded to the thirty-sixth tone, and the earth to the first, and the other planets with the sun and moon at the various harmonic distances. One tone was reckoned from the earth to the moon, half a tone from the moon to Mercury, another half-tone to Venus, one tone and a half from Venus to the sun, one from the sun to Mars, a semitone from Mars to Jupiter, half a tone from Jupiter to Saturn, and a tone and a half from Saturn to the fixed stars; but these distances were not universally agreed upon." ("Astronomical Myths," p. 167, Flammarion.)

"There can be very little doubt, however, that, by the harmony of the spheres, these philosophers only meant to illustrate the order supposed to prevail throughout the universe as known to them. Dr. Gregory infers from this idea a proof that they were acquainted with the Newtonian law of the decrease of gravity; and he believes that these philosophers have veiled their doctrines under an allegory when they assert that Apollo touched a seven-stringed lyre, which he supposed represents the sun and the seven planets. According to Macrobius, the sun retained the planets in their orbits by attractive forces in harmonic proportion. Because the tones obtained from cords equally thick but of different lengths are invariably proportional to the square of the lengths of the cords, he inferred that the harmonic proportion alluded to in the attractive forces was the inverse duplicate of the distances of the planet from the sun. Nevertheless, few persons will, we imagine, be inclined to believe that the doctrine of Pythagoras, or of any of his disciples, lay as deep as is here supposed." "Origin of Astronomy," by John Narrien, F. B. A. S., p. 166).

Ocellus, Democritus, Aristotle, and Lucretius, and all the best minds in Greece and Italy, both poets and philosophers, were imbued with the idea of the celestial harmony, and have left treatises on this subject, and almost all with the same title, "The Nature of the Universe." Plato, in his "Republic," teaches that there is actual musical harmony between the planets. "Each of the spheres," he said, "carried with it a Siren, and each of these, sounding a different note, formed by their union a perfect concert, and being themselves delighted with their own harmony, they sang divine songs, accompanying them with a sacred dance." He also believed that there were nine Muses, eight of whom presided over celestial, and the ninth over terrestrial things, thus protecting them from disorder and irregularity. Cicero and Macrobius also expressed opinions with regard to this celestial concert. "Such great motions," wrote Cicero, "cannot take place in silence; and it is natural that the two extremes should have related sounds, as in the octave. The fixed stars must execute the treble, and the moon the bass." Kepler improved on this, saying that Jupiter and Saturn sang bass, Mars takes the tenor, the Earth and Venus are contralto, and Mercury is soprano. True, no one has ever heard these sounds, but Pythagoras could have answered such an objection as follows, when he said: "We are always surrounded by this melody, and our ears are accustomed to it from our birth, so that, having nothing different to compare with it, we cannot perceive it."

The doctrine of celestial harmony, by which was meant the music of the spheres, was common to all the nations of the East. To this divine music Euripides alluded in the following words: "Thee I invoke, thou self-created Being, who gavest birth to nature, and whom light and darkness, and the whole train of globes, encircle with eternal music." Schubert, in his "Symbolism of Dreams," has the following passage relative to music: "It may be asked whether that language which now occupies so low a place in the estimation of man be not the actual making of the higher regions; while we, awake as we fancy ourselves, may be sunk in a sleep of many thousand years, or at least in the echo of their dreams, and only intelligibly catch a few dim words of that language of God, as sleepers do scattered expressions from the loud conversations of those around them."

The Rosicrucians' theories with regard to the music of the spheres are ably described in Hargrave Jenning's book upon their rites and mysteries. They view the whole world as a musical instrument; that is, a chromatic sensible instrument. "The common axis or pole of the world celestial is intersected—where this superior diapason, or heavenly chord, is divided—by the spiritual sun or center of sentience. Every man has a little spark (sun) in himself. Time is only protracted consciousness. Earthly music is the faintest tradition of the angelic state; it remains in the mind of man, as the dream and regret for the 'Lost Paradise.' Music is yet master of man's emotions, and therefore of man. Heavenly music is produced from impact upon the paths of the planets, which stand as chords or strings, by the cross travel of the sun from note to note, as from planet to planet, and earthly music is but a faint reproduction of the same, and 'a relic of heaven.'" The Rosicrucians taught that the "music of the spheres" is true, and not merely a poetic dream; "all nature, like a piece of music, being produced by melodious combinations of the cross movement of the holy light playing over the orbits of the planets; light flaming as the spiritual ecliptic, or the gladius of the archangel Michael to the extremities of the solar system." They contended that music, or melody—which is enchantment—pervades all nature in its prosperous or intended progress, although it is only the wail or plaint of the soul mourning for the "Lost Paradise." Music is the atmosphere of the spirits, the communication from the invisible spirits that people the air in greater or lesser number.

The Cabalists imagined that the arrangement of the stars in the sky, and the varying speed of the planets of the solar system, produced harmonious sounds. They taught that God "made the world" by the "means of music;" that music, as man knows music, is essentially a power; that (through it originally) everything was possible, as the gift of God—which explains the classic fables of Orpheus, Amphion, and the mythological wonder-workers in music. They believed that music is modulated in the movements of the planets, and that the human soul is so debased that it only catches intermittently the faint echo of the continuous universal music, which is the life and growth and splendor of everything. Music is magic, is sacred and a power—as all harmony must be. Music is always in the air, more particularly at night; for nature is necessarily more nervously sensitive at night, because more fascinating and mysterious. The Great Soul of the World, moving in the arc of the mighty pendulum between the two points, Life and Death, is continually urging its way toward "Rest." ("The Rosicrucians; Their Lives and Mysteries," Hargrave Jenning, p. 245.)

Although we enjoy these quaint legends o the music of the spheres, which appeal to our imagination, yet the truths revealed by science appeal to us even more strongly. The master mind of Kepler evolved beauty and order out of chaos of motion which had hitherto distinguished the stars of heaven. He discovered and rejoiced in the "harmonies of the planets," about which he wrote in his enthusiasm: "Nothing holds me; I will indulge my sacred fury; I will triumph over mankind, for I have stolen the golden vases of the Egyptians." Yet it would doubtless have seemed a strange thing to him, had he known that he had only heard a few stray notes of the music of the spheres.—From "The Music of the Spheres," by Mary Proctor in the New Science Review.

MUSIC USED AS MEDICINE.

After half a century of desultory scientific discussion on the subject of the value of music as a therapeutic influence—a polemic that has produced little or no echo in the workaday world—the question as to its remedial properties is to be determined in the only manner possible, namely, the establishment of music hospitals. Already, at a few of the fashionable health resorts of the Mediterranean the experiment has been made in a small way and with success, says the Chicago Chronicle.

Now a large institution is to be erected at Bushwick in Surrey, England. The construction will be such as will prevent the escape of sound from one room to another. Between rooms double doors will be used, so that a person passing will have to shut one door before opening and closing the other. The doors besides will have heavy rubber cushions, and the kitchen is to be separate from the main building. All floors and stairways will be heavily carpeted and the attendants will walk about in felt slippers. Every provision is to be made in order that absolute stillness may be secured—a condition essential to the success of the treatment.

Expert violinists, flutists and harpists and a staff of specially equipped physicians and trained nurses will be attached to this peculiar establishment. Both physicians and nurses will be musicians. Only rich patients can enter, such will be the luxury of the arrangements and the expense of the treatment. Primary experiments are to be made on the patient, until the particular instrument and quality of music required are ascertained, and then the treatment begins.

The music cure is receiving practical adoption because of the merit discovered in it of late by persons of distinction. Gladstone, whose dying hours were lengthened and burdened with neuralgic paroxysms, was persuaded to try it, and the effect was one of instantaneous relief. A violinist served him in C Major, and at once brought him surcease of pain and the first restful sleep he had had for many days. Herbert Spencer has tried it, and says it produces on the nervous system the effect of massage on the physical system.

This is not a new quarry that the modern physicians are exploiting, though the impetus was given to the present enthusiastic music cure movement by Dr. Ferrand's paper on the subject, read before the French Academy three years ago. Gibbon notes—somewhere in the last volume of his Roman History—that the action of sound accelerates the circulation of the blood. Democritus says the sounds of the lute proved a remedy for the plague, and Thales of Crete cured the Lacedemonians of the scourge with music. Coelius Aurelanius mentions a flutist who by playing in the Phrygian mode (ardent) "charmed" the diseased limb or part of a sufferer, causing it to palpitate, and tremble. Athenaeus, Theophrastus and Angellus employed music as a cure for sciatica and gout. David cured the madness of Saul with the harmonies of the harp.

Psychic authorities have for long held that music belonged to the realm of the subjective; that it is a universal passion of the human soul; that all really good music is the direct product of the subjective mind. The East Indian fakirs invariably invoke the aid of music to enable them to enter the subjective state when they are about to give an exhibition of occult power. Leibnitz says music is a calculation which the soul makes unconsciously in secret. Music from this reasoning is latent in all human beings, as a quality not defined in terms.

It remained for a French enthusiast, Dr. Chomet, who advanced in the '40s the theory of the curative properties of music, to contend that it was a weightless sound fluid, and that to some degree it was filtered through all nature. According to his idea it was of the quality and importance of magnetism and electricity. To the pioneer controversies of Chomet may be traced the recent activity of Dr. Ferrand and the Russian professors, as well as the English and other experimentalists. The ground taken by Ferrand is that music deserves a place in therapeutics in the same category as the antispasmodics—agents that modify the activity of the nerve centers in communicating to them impressions other than those they are accustomed to obey.

Professor Tarchanoff, of St. Petersburg, who is experimenting on dogs and animals, says: "The voluntary muscles being furnished with excitomotor and depressant fibres, act in relation to the music similarly to the heart—that is to say, joyful music resounds along the excitomotor fibres and sad music along the depressant or inhibitory fibre." Tests made on dogs showed that music increased the elimination of carbonic acid by 16.7 per cent, and the consumption of oxygen to 20.1 per cent. This would indicate clearly that music is a life-giving, vitalizing power. It was also found by the same Russian scientist that music increased the functional activity of the skin. He claims that it should be regarded as a serious therapeutic agent.

Mr. Patsizi, an Italian physiologist, recently had a patient with a wound in the skull that laid the brain bare. He was thus enabled to observe the actual effect of music on the cerebral circulation. Music occasioned an increase in the size of the brain. Its effect on the cerebral circulation was variable; sometimes the vessels were restricted, sometimes dilated.

Experiments made at Paris last year by Binet and Courtieu demonstrated that music in general, as a sensorial excitation, independent of all suggested feeling, provokes increase of respiration. The major mode is more exciting than the minor.

Dr. H. Brown Strutt, who is one of the foremost members of the new school in London, claims to have enlisted the interest of certain liberal members of the royal family, and that any number of fashionable ladies are having their nervous ailments treated musically. The doctor is himself an accomplished violinist, and holds that a practical, if not expert, knowledge of music is necessary to the practitioner in the new field. As to the facility as well as the efficacy of the music cure, the doctor has put violent headaches to flight in the speedy time of three minutes. In his experiments, neuralgia is less tractable, though in the end the music has proved to be a specific remedy for it. Even the fiercest of aches, the toothache, he has stopped. It is Dr. Strutt's belief that constitutional nervous disorders, which are quickly alleviated by the music treatment, can be cured permanently by proper and continuous application.

In the music treatment the constitution and tastes of the patient must be studied. The proper application of the system implies the right kind of music and the right kind of instrument. As to the pharmacopoeia, it is discovered already in Gretry's classification of style of composition. The key of C major is noble and frank, C minor pathetic, D major brilliant, D minor melancholy, E flat grand and pathetic, E major sparkling, E minor rather sad, though the first minor scale in nature, F major mixed, F minor most pathetic of all, F sharp major is hard, G major is warlike and not as grand as C major, G minor is next to F minor in properties of pathos, A major is another brilliant, A minor the simplest and dullest, B flat is grand, but less so than C major and more pathetic than that of F major; B major is brilliant and gay, while that of B. minor is adapted to express sincerity and artlessness.

In general all the minor keys are tinged with melancholy and are used to express abstract sentiments, such as grief, despair, dissimulation, irony, etc. If each key has its special character the same may be said of every instrument. The bassoon is mournful, consequently it should be employed in expressing sorrow and pathos. The clarinet gives forth the tones of grief, and when used in rendering merry music tinges it with sadness. The oboe suggests reverie by its rural tones. The flute is sweet and tender; it is best adapted to express the delight of a tranquil love. The trombone is deep and harrowing. The trumpet excites frenzy and martial ardor, while the violin seems suited to express in every mood all the sentiments common to humanity. The viola will be used for rendering melodies of tender melancholy. In course of time the characteristics of the several instruments and their distinct effectiveness will have been studied elaborately and reduced to accurate information. For the present the violin, flute and harp are the ones selected for use in the new London hospital.

Here Lies the Trouble.

The housewife who stirs up a little oatmeal in water, brings it to a boil, and allows it to cook twenty or thirty minutes, little knows of the danger and stomach disorders lurking in the dish she sets before her household. She is sowing the seeds of dyspepsia and chronic stomach disorders. Cereal foods should never be served unless cooked fully five hours. Uncooked cereals form a starchy, sticky mass in the stomach, and retard the digestion of other foods. The starch in this manner is converted into dextrin, rendering it easy of digestion, and when cooked in this manner, the cereal is strengthening and nutritious.

Wheat contains certain elements that rebuild the daily loss in the human structure. The chemists at the famous Battle Creek, Mich., Sanitarium have, after careful and thorough experiments, succeeded in preparing the most palatable and nutritious of cereal foods. It is called Granola, and is a combination of wheat and other cereals so treated in the process of manufacture as to convert the starch into dextrin, giving it a rich, nutty flavor, and three times the food elements of beef.

Granola is a delicious food, and only requires the addition of a little milk to be ready for the table. Leading grocers can supply it. Each package contains a picture of the famous Battle Creek, Mich., Sanitarium.

Readers of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich., will receive a free sample.

CERTAINLY IT IS.

A Problem for the Church.

AND ONE THAT THEY WILL FIND VERY DIFFICULT OF SOLUTION.

Michigan Baptists, in conference at Kalamazoo, were naturally depressed after listening to the reported statistics of conditions within their denominational fold. They encountered an accentuated evidence of recession in spiritual prosperity. There was a marked falling off in the membership of church, Sunday School and Young People's Union, while the number of baptisms touched the low-water mark of sixteen years.

If this information stood alone it would be natural to infer that what the Baptists had lost other denominations had gained, but wider experience with the facts denies any such conclusion. A like falling off in the fruits of religious effort is attested in many, if not in a majority, of the conferences, synods, convocations and other representative church bodies. To put the situation with that candor demanded by the facts, the world, the flesh and the devil have been making inroads upon lines that the churches must either appropriate or defend.

It is far easier to present the problem than to furnish its solution. People of average attainments encounter fogs and mystification in the higher realms of thought. When an attempt is made from the pulpit to adjust all history to the theory of evolution or to reconcile idealism with realism or to establish "an independent sequence of interrelated ideas," the ordinary mind puts the fog horn into operation and seeks the nearest way to a clearer atmosphere. This is only preliminary to saying that the result of the preacher's advanced criticism has worked a diminution in the number of those who care to be criticised. The preacher is disposed to talk above the heads of his congregation and their going to sleep has a spiritual signifance far beyond their mere acceptance of a creature comfort.

It is fitting to say in this connection that these views from a newspaper are not retaliatory, but in the spirit of reciprocity. One of the inspired missions of the pulpit appears to be frequent admonition of the press. In the same kindly spirit of solicitude the press seeks to advance the welfare of the pulpit. It concedes a retrogression, and a suggestion of remedies must be sought for its causes.

Among the self abuses of the church some critics place its attitude in its social relations. Congregations have even been likened to clubs, with their kitchens, bazars, musicals and other functions which, at times, would not creditably survive a legal investigation under the laws prohibitory of lotteries and games of chance. The reactionary feature is designated in the disinclination of the dominant membership to extend a hearty welcome to those classed in a lower social scale, and of the latter to seek a religious affiliation that is met in the outset with a personal rebuff. Empty seats too often attest an ostracism to which the people of this country, whatever their station in life, will not submit.

There is also a subtle rivalry to the churches which is making enormous strides, though moved by no enmity and open to no adverse criticism from a moral point of view. It is manifest in the various fraternal and beneveolent organizations of the country. Obedience to their tenets means right living and enjoins a love of God while exemplifying a love of man. These institutions have material attractions which are not presented by the church, and bring about closer affiliations than the church as now conducted can attain.

The spirit of so-called liberalism is assertive beyond precedent in this country. The popular range of personal pleasures and indulgences is much wider than ever before. It has been said that pioneers, possibly because of their closer communion with nature, possibly because of the dangers they encounter, are nearer to God than are their successors. Be this as it may, the tendency of the nation, as well as the civilized world, is toward what the earlier church would characterize as sinful license. Form has been largely substituted for substance. Church going, not charity, is permitted to cover a multitude of sins. The standard of business and personal integrity has been lowered. The Sabbath is constantly making a nearer approach to a national holiday in which its sacred exactions are forgotten, and, from the church view, there is a menacing tendency to demoralization for it to combat. A wide-spread tendency to run after strange gods is apparent. A wave of oriental mysticism, embodied in theosophy and kindred creeds of remote origin, is sweeping over the country. Seed sown years since in Detroit has taken firm root, and it is so in many sections of the Union. There is a revival of Spiritualism, Christian Science has built up a zealous following, the unsettled state of popular conviction makes way for the divine healer, and the dormant power of superstition itself appears to have sprung into a new and powerful opposition to the church.

Nothing of intolerance can be depended upon by the denominational bodies of this country to make headway. The Baptists or any other denomination cannot gain prestige or numerical strength by abusing the Catholics or any other denomination. Public sentiment now leads to conceded essentials, not to creeds, and especially not to the narrowness of a former sectarianism. There is a growing belief that religious forces should be mobilized and given the supreme strength of unity instead of dissipating that strength in factional strife and petty disputation.

If these be factors in the problem confronting the churches, they have a difficult and delicate task to perform. They must put aside the inherent weaknesses of their present organism, and they must also combat the multiplying influences that are sapping the human base of supplies upon which they are dependent.—Detroit Free Press.

"Three Jubilee Lectures." By J. M. Peebles, M. D., Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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N. S. A. CONVENTION.

Some Reflections and Advice.

The national convention in Chicago did not receive much help from the various workers in that city. There should have been a concerted effort to render aid to the public cause. It is a surprise to the visitor, to see so few Chicago mediums and workers present at the convention. Wherever the association meets, there should be a joint effort by all local workers to render aid and comfort. But the evening meetings were well patronized, and taxed the hall capacity.

The convention was harmonious and business-like. Each delegate seemed to be full of zeal and earnestness.

The president seemed nervous and positive, and was annoyed by conversations amongst the delegates—but the latter is often very necessary.

Business should be more carefully attended to and the issues rushed less. There is need of more calm deliberation by the N. S. A. convention.

The proof is patent that full four days are needed to secure proper consideration of the vital issues presented. Two minutes speches were proposed for the debate upon the Declaration of Principles. The rule was ten minutes and that is a limit of time in which no one can discuss such a vital issue.

That the plan of local auxiliary representation is not a success is warranted by the fact that from between two and three hundred auxiliaries of the N. S. A. only about eighty-five delegates were present and a number of these were proxies, State associations were well represented, and can afford to send their delegates. Local societies are too poor to send delegates and the latter cannot afford to go at their own expense. By dropping all local auxiliaries and confining N. S. A. representation entirely to State associations, the various states will be more apt to organize and readily grow stronger. The rule is to give each state association entire jurisdiction in their respective states, and this should be enforced. The representation will be better in numbers and calibre. The N. S. A. missionary work this year should be to organize the states, and the latter should each have workers in their own territory looking after local development.

The history of Spiritualism is of vital importance, and will be a practical work for the N. S. A., and its editors should be given every possible sustenance.

The Declaration of Principles is far from being what the Spiritualists will be satisfied with, but it shows the prevailing sentiment to be that Spiritualism occupies high moral ground, and is a religious movement for the revolution of the people to gain broader mental freedom. Hence, we should be careful to declare positive truths and not write a doubtful creed.

Cleveland Spiritualists should take an active interest in the convention and show that a locality can do much to make the meeting important. The local press should be urged to report, and not treat us so measly as did the Chicago press.

A free hall is offered in Cleveland, and free meetings should be held. The N. S. A. is fulminating against the ten-cent door fees, but they charge twenty-five cents—and then turn a dignified and spiritual meeting into a clamor for funds destroying all good effects of the meeting, sending people away disgusted besides making "bad conditions" for spirit messages to follow.

Money has been needed and if the fifteen thousand dollars is paid into the N. S. A. this year, then the next and all following conventions should be free from incessant begging, with free meetings. Then an effect will go forth and the world will hear the report of a spiritual effort that shall carry conviction and bring mighty results for support. Let us realize the need of a becoming dignity as we face the world. Then the suport will be by thousands where it is now by hundreds.

If financial reforms are needed by local societies, the need is great that the N. S. A. shall set a glowing example—and it should now be able and willing.

The lyceum part of the convention showed that progress is being made for the youth of Spiritualists, and the officers-elect should be encouraged by every possible help. I write only because I am an

EARNEST SPIRITUALIST.

DR. W. P. PHELON—ANNIVERSARY

Spirit counts not years;
From vernal spring to cold December snows,
It smiles serene, and knoweth not,
Save "All is Good."
We wake to sunshine, music, flowers,
To song of birds, and words of soft caress;
The world a picture, which we try to grasp,
And reach it not save in our sleep,
And even with later years,
Does that one baby-dream last with us,
And when we grasp our hands close over
Shadows—yet—"All is Good."
The martial spirit stirs within us,
As we pass along and Duty with its Fingers points the "Way" and still the Spirit
Knows where we so blindly go,
And speaketh not save, "All is Good."
So Brother, how far the years reach back
Of thee, thou knowest not, save as Time
Rung the bell! Thou hast had
Thy own mile-stones to count,
Thy own cross to bear,
The frost sits on thy hair, the lines upon thy brow,
Thy prayers, and tears, and sighs
Have wrought their work with thee, yet
The spirit smileth on and says,
"Yea, All is Good."
So send I greetings for this thy natal month;
The "Virgin" watches o'er thy way, and
Until the end approaches shalt thou work;
By God's unerring law thine own shall
Come, above, below, and when the
Living lines, that mark the exit from
Earth to Paradise is crossed, then
Wilt thou turn to all life's hidden ways
And with a radiant face, re-echo back
The Spirit's word—"Yea, All is Good."

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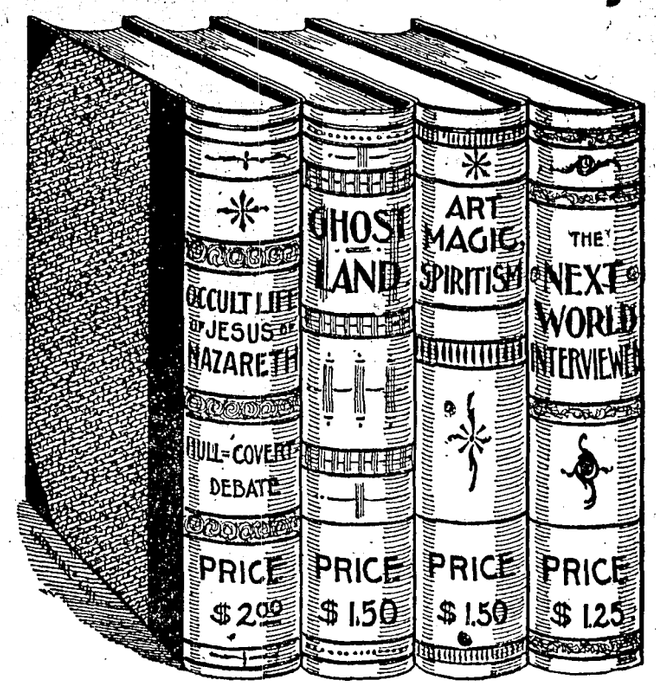

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Read over all the above offers very carefully, and then commence forming a Spiritual and Occult Library. Of course no one can compel any person to buy books, even if furnished at less than cost. Some prefer to remain in ignorance and darkness, hence their case is almost hopeless, and we expect no response from them.

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For only ONE DOLLAR and thirteen cents, The Progressive Thinker will be sent one year, and also the Occult Life of Jesus (including the Hull-Covert Debate). The 13 cents will only pay postage on the book, which is a gift to each subscriber. The one who gets up the club of ten, will be entitled to the paper free, and also the book, which is a very expensive gift, elegantly bound and printed, and should be read by every Spiritualist in the United States. These clubbing rates must not be changed by anyone in getting up a club. You must not substitute other books for the one offered above.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

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NOT EQUAL SPIRITUALLY NOR PHYSICALLY.

The Idea the All Men Are Created, Equal Is a Mistaken Notion.

A MISTAKEN NOTION CORRECTED—MAN SPIRITUALLY, INTELLECTUALLY AND PHYSICALLY NOT EQUAL—THE QUESTION ANALYZED.

The interest of the people in the social crisis is evinced by the numerous letters from thoughtful and intelligent correspondents, who offer solutions of industrial problems and remedies for the misery and poverty which are the heritage of so large a portion of the human race.

The single tax, the abolition of rents, the reduction of profits, the prohibition of interest, free trade, free silver, sumptuary laws, socialism, communism and anarchy all have their advocates, whose sincerity entitles their theories to respectful consideration.

Like a despondent patient, long ill, who has lost confidence in the faculty and their prescriptions, the wretched and unfortunate are patronizing political apothecaries with their patent medicines and consulting fetich doctors and voodoos with their cabalistic divinations.

Much of the present discontent no doubt springs from a perverted constitution of the nature of human liberty and the meaning of human equality.

The glittering generalities of Thomas Jefferson, that all men are created equal, and that the rights to life, liberty and the pursuit of happiness are inalienable, have been the texts for many injurious instructions. They are rhetorical flourishes, meaningless to the gentleman on the scaffold and in Sing Sing, who pursued the fleeting phantom of happiness with the jimmy of the burglar and the dagger of the assassin.

Men are not created equal physically, morally or intellectually, nor in aptitude, opportunity nor condition.

It is perhaps accurate to say that of the fifteen hundred million inhabitants of the earth no two are created equal. Nature is incapable of uniformity and detests equality as much as she abhors a vacuum. One is made to honor, another to dishonor, as one star differeth from another star in glory.

History is a series of repetitions. Those who have failed in life blame everybody but themselves. The complaint against fate is as old as Adam. It will end only with the epitaph of humanity. The distinctions between men were established by act of God and they cannot be abolished by act of Congress.

Were all these panaceas enacted into statutes, all barriers thrown down, all obstacles removed, all burdens lifted and the whole constituency lined up for a fresh start the result would be the same.

Were all the wealth of the country equally distributed there would be about $1,200 per capita. Could the assets of the nation be divided pro rata, share and share alike, the first day of January, 1900, by the close of the century the soul of the philanthropist would be shocked by the same spectacle of inequality existing now. Some would be in the cab, some on the footboard, some in private cars and others walking the ties in search of a dry culvert for the night, and in six months more the reformer of the wrongs of society would demand in the name of justice another division.

It seems trite and superfluous to affirm that the equality of man can mean nothing more than the equality of rights before just laws and equality of opportunity in the race of life. Every man has the absolute right to the use of his faculties and opportunities to the utmost to better his condition and increase his fortune so long as he does not interfere with the free exercise of the same rights by everybody else.

It should be apparent also upon the most superficial reflection that political liberty by maintaining equality of rights must inevitably result in greater inequality of condition than any other system. All fetters are cast off. Everything goes. Life is a grand free for all. There is no pedigree, nor caste, nor prerogative. The sway-backed mule has the same right on the track as Ormonde and Iroquois, the monarchs of the turf. The petted canary and the screaming jay have equal rights in the atmosphere with the condor soaring above the inaccessible peaks of Chimborazo or the frigate bird that sleeps at midnight with pinions outspread upon the tempest a thousand leagues from shore.

In the exercise of his powers and the enjoyment of freedom can laws assign any frontier beyond which a man may not pass? In the kingdom of knowledge can any bound be set to learning and wisdom? Can society say to Edison or Tesla: You shall explore the mysteries of nature no further lest you infringe the equality of man?

Can we say what reward they shall receive for the inestimable benefits they have conferred upon the world?

Can legislators, or conventions, or tribunals assess the wages that Melba shall receive for her songs, or Kipling for his stories, or Choate for his argument, or Bryan for his eloquence, or Irving for his impersonations?

The world is eager for excellence. It pays for what it wants. There has been no time when the man or woman who can do anything better than anybody else was so sure of instant recognition and ample emolument as now. It is the essential corollary to liberty that courage, energy, sagacity and dexterity should succeed and that brains should win the victories and secure the prizes of life. Reason rebels at the thought of the establishment of arbitrary restrictions upon the activity of our powers and the full enjoyment of their acquisitions.

The time will never come when the race will not be to the swift and the battle to the strong. Indolence will never have the same wage as thrift nor ignorance the same reward as wisdom.

Ambition will never lose its incentive nor genius its supremacy. Poverty and debt will never be abolished by edict, nor will those who have failed in life, having had equal opportunity, take charge of the affairs of those who have succeeded. The dreams of Jack Cade and his kindred reformers will never be realized.

The popular notion now seems to be that there is just so much wealth in the world; that life is a struggle to see who shall grab the most, and that the man who acquires a fortune has obtained by crime what belongs to some one else.

No mistake could be greater. The acquisition of a million by invention; by ministering to new wants; by novel applications in science and art to the needs of daily life; by enterprise and skill in mining, agriculture and manufactures is practically the creation of wealth—the development of value that but for the exertions of its possessors would have had no existence.

The prosperous do not complain. The strong can take care of themselves. It is the feeble who must be lifted up and supported after, and to them the State owes its obligations. It must protect the weak from oppression, the poor from extortion, the humble from injustice. It must secure universal diffusion of civil and political rights, with vigorous guarantees for the security of life, liberty and property. It must provide education for the ignorant, refuge for the defective, asylum for the helpless, and give every man an equal chance to get there if he can. If he gets left his name is Dennis.

Pompey buys a brush, whitewashes a fence and earns 50 cents.

Millet, with the same outlay, paints the "Angelus," which sells for $150,000.

So long as Pompey has the right to paint the "Angelus" and Millet the right to whitewash the fence neither has just ground for complaint. They have equal opportunity and must be content.

But if a number of gentlemen combine and buy up all the brushes, and the lime, and the pigments, so that Pompey cannot whitewash nor Millet paint without their consent, both may justly claim that they have been deprived of their birthright and are subject to degrading bondage and servitude.

It seems inequitable that Patti should receive $1,500 for a song while the seamstress earns 15 cents for a day's work making shirts in a sweat shop. But if every woman had the voice of the prima donna, and only one woman in the world could make shirts, the situation would be reversed. The condition of the shirt maker cannot be ameliorated by changing political institutions, or methods of taxation, or by nationalizing manufactures. If wages are to be increased the number of seamstresses must be diminished or people must wear more shirts.

The argument of Henry George for the abolition of private ownership of land is that value is given to land by the landless. The same is true of everything else. The value of all property comes from those who want it and do not have it. The value of shirts is given to them by the shirtless; the value of diamonds by the diamondless; the value of railroads by those who want to travel.

The difference between men is not so much in want of opportunity as in want of capacity to discern opportunity. The future will be richer than the past. Vast as has been the progress of the race, there are greater triumphs to be won by those that have eyes to see and ears to hear.

The medicine for the ills of society must be found therefore in individual cultivation and development, and the ultimate appeal must be to conscience and intelligence to protect liberty from the folly of its friends and the fury of its foes.

The above opinion of ex-Senator John J. Ingalls, are certainly worthy of careful attention. Whatever applies to the physical may in a certain sense apply also to the spiritual nature of different individuals. The beggar on the streets may be in advance spiritually of the wealthy nabob or the strutting church members; he may possibly be in advance of him also in many other respects. The different spheres in spirit life illustrate the great diversity that exists among human beings, though in immortal life, showing that they were not created equal in any one respect, physical or spiritual. CREDO.

Commendatory.

We are living in an age when the injunction to "Prove all things and hold fast to that which is good" was never more imperative than it is to-day. Tricksters, mountebanks, fakers, pretenders, deceivers, are to be met on every hand, so much so that an honest man or woman with genuine gifts or scientific skill can rarely get a recognition. In the face of these facts I hold it to be the duty of every lover of truth, and justice, to oppose with an unflinching hand all things which savor of fraud or deception; and in turn to do all in their power to encourage and aid the true and deserving. I have in mind Dr. H. Dannells, of New York City, whose acquaintance I formed at Hazlett Park during the last camp-meeting. A quiet, pleasant and unassuming man, always ready to help carry out the programme and assist the choir in their work. For some unexplained reason he was not given an opportunity to show to the people the gifts he was endowed with, nor the ability he possessed as a skilled astrologer; until the last day of the camp and the people had listened to two regular discourses. At 4 o'clock p. m. about seventy-five persons assembled in the auditorium. It was announced that all who wished to do so could write the date of their birth and two leading questions to be sent up to the speaker. A majority of the audience sent up dates and questions. The writer sent up his and the following question: "What relation do the planets of the solar system sustain to man?" This was the first ballot taken up and the answer was the most complete and satisfactory one I had yet received from any source. The delineation was so characteristic of me that all who knew me recognized it. For an hour and a half he read and delineated those ballots, and when through everyone seemed to be indignant that one of so much merit and endowed with such gifts should have been allowed to remain in the background. The Doctor is a man of commanding personal appearance, a fluent and lucid speaker, both inspirational and trance. Clairvoyance and clairaudience are marked phases of his mediumship, also spirit delineation of life's experiences, reading character from the human voice, psychometric reader and a skilled astrologer of many years' experience. All these combined make his services invaluable to those who can appreciate his merits.

We have entertained the Doctor at our home and have had ample opportunities for satisfying ourselves as to his merits in the above-named gifts, and are satisfied that he can verify his claims if he can have the opportunity to do so. The Doctor goes to Battle Creek, Mich., for a month's engagement during November, where he can be addressed for future engagements and dates. A. J. CHAMPION.

Agricultural College, Mich.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By H. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

A CORDIAL INVITATION

Extended to Creedless Spiritualists.

Permit an "outsider" to say a few words. It did me good to read the ringing, liberty-pealing words of Juliet H. Severance, M. D., on the formation of "another religious sect." Those words carried my mind back to the sixties, when I heard her voice, like a silver-toned bell, proclaiming equal rights, justice, right living, "to make this life noble and grand, full of good works." She won over many of the newspapers, as in Durand, Ill., where the editor said: "Dr. Severance addressed her hearers on 'The Need of the Hour.' She wants the Bible taken out of our public schools, public chaplaincies abolished and church property taxed the same as other property. She is strongly opposed to the use of tobacco and spirituous liquors. Her lecture was a very interesting one and was highly appreciated by the audience, at least one would judge so from the frequent plaudits she received. On Tuesday evening Dr. Severance gave a lecture on 'Spiritualism.' If the speaker really believes everything she stated, and we have no reason to doubt it, then we would like to be a Spiritualist. Mrs. Severance is a lady of culture and refinement and she left a very favorable impression on the minds of her hearers—not on account of her spiritualistic beliefs, but as a lady and a public speaker."

Had not Juliet Severance been an unswerving advocate of principle; had she not all her life, in practice, put principle high above policy, her services as a talented public speaker, would have been in demand by Christian lecture bureaus all over America at a large salary—had she done as the N. S. A. has done, in its first two articles of faith, her sacrifices would have been fewer, her purse fuller, her financial pathway smoother; an asphaltum pavement and a brown-stone front thrown in for good measure. But she advocated her convictions. That was enough. The church hates a thinker, and so the services of this woman of thought, of humanitarian impulse, of refinement, of culture, were not wanted by the church. There was constant danger that she would tell the truth!

Now, the N. S. A. has no conscientious scruples on hand to prevent it from hob-nobbing with the church. "The mountain would not come to Mahomet." Spiritualism has gone to the prophet of popularity. It has laid a tribute on the altar of superstition. It has sold itself for a "mess of pottage." It is in a fair way of feasting on the flesh-pots of Christianity. Judge Gary will recognize the divine child, and as it grows to the stature of manhood its capacious pockets will be stuffed with railroad passes. Sold again!

Says Cora L. V. Richmond in her address: "We cannot say we have no religion and then claim the rights and privileges of religious bodies."

Reformers, advocates of truth for its own sake, do not want the "rights and privileges of religious bodies." What they are contending for are the equal rights of American citizens, men and women, "Justice for all; privileges for none." In fact, Spiritualists have for more than a generation, side by side with Materialists, been earnestly contending against the tyranny, the rank injustice, the exemption from taxation of church property, crouching like wild beasts, ready to spring at the throat of Liberty from under cover of "privileges of religious bodies."

Who are the Spiritualists that demand such "privileges?" Are they ready to surrender to the Christian church? Says Dr. Wilkins: "It seems an outrage that at this time, in this age of thought, of invention and progress, in order to be recognized by the laws of the land and by the great railroads of the land Spiritualism must fall into the ruts of old superstition."

Mr. Kates declares that the N. S. A. has lowered the "proud position of Spiritualism;" calls it "a mess;" characterizes the creed-makers as amateurs; that to claim Spiritualism as a religion is "in plain terms, for effect rather than sincerity." Mr. Kates sorrowfully asks: "Are we a race of hypocrites?" It is not surprising that he adds "Truly this does belittle us!" "How ridiculous we stand before the world."

Let us spare Brother Kates' blushes further.

But Sister Richmond, speaking under inspiration of infinite intelligence, more or less, asserts that "a great many Spiritualists do not like the word religion in connection with Spiritualism," "a good many Spiritualists have come up through the dark valley of materialism and have not yet reached the religious height of Spiritualism."

I congratulate them, notwithstanding I am yet in the "dark valley of materialism," for the reason that every common sense Spiritualist, every uninspired man and woman knows that religion has ruined this world more than all other despotisms put together. Its history is written in blood-red characters. It dominated races during the Dark Ages. As far as it had power it robbed the earth of beauty, drenched it with blood, enthroned a tyrant in the skies—an "infinite intelligence"—a pope at Rome, and smaller Protestant despots around the world.

Just as we are beginning to enjoy a "feast of reason" and the freedom of a godless Republic, Spiritualists, "amateurs," raw hands at the bellows, solemnly, piously resolve to "believe" in an intelligence that is an intelligence! It runs the phenomena of nature just to its liking, cyclones, earthquakes, wars; does everything the devil used to do. I am glad the N. S. A. have chained that fellow at last. The millenium will soon be here, and the Adventists will be out of a job!

Brethren, while it is true that I am one or those in the "dark valley of materialism," I welcome you; join my "Liberal Invetigator Society"—you, I mean, who are not anxious to reach the "religious height" where, I opine, the rocks are bare of verdure, covered with snow, shiveringly uncomfortable. Stay with us in the valley where we have a Liberalism as broad as the heavens, and no use for a god, hence no necessity for a creed.

Come, Brother Conger, here is where the "initiative and referendum" that you are panting for is found in its perfection. "Nothing short of equality and a common brotherhood will win," you say. We have them. "No narrow, one-sided view will enlist, or take hold on the lives or hearts of the people." Sound to the core, Doctor.

To all of you who are now unchurched, whose names are not found on the books of the N. S. A., I say, you are not lost. Join the "Liberal Investigator Society," "with charity for all, malice toward none;" "deeds instead of creeds; a good life is better than creed;" all Liberals of whatever name are eligible. The organization is sustained by voluntary contributions, out of which cost of stationery, postage, printing is paid. W. F. JAMIESON.

Correctionville, Iowa.

SPIRITUALISM

As a Factor in the World of Thought.

With the development of progress, we are less inclined to enter into combat with our fellow mortals. At one time in the history of the world, all disputes were settled by the sword; now arbitration is resorted to as a higher means whereby harmony may be restored when different people or communities differ in opinion. In the history of religion, or of the church, we notice this advancement of thought. When people differed in religious views, those who were the most powerful, or the most plentiful in numbers, resorted to force in order to compel all mankind to adhere to the orthodox thought of the age. With the growth of years, and of wisdom, this intolerance gradually passed away, and now those who differ in matters of religion or of politics, settle their difficulties by arbitration, or if unable to agree, agree to disagree, so to speak, and each passes along the channels of thought of their own conception.

Whenever any new thought enters the arena of orthodox knowledge, it generally meets with opposition by this conservative force. It matters not whether this idea applies to science, to religion, to politics, to questions of a social, or a philosophical nature, the principle remains the same. Progress is met with opposition in its march through this world, and everywhere meets the conservative circles wherein it seeks admission. All new ideas in medicine, in religion, in science, are looked upon with disfavor till their truth is verified by careful and critical research. Everyone concedes that due caution should be taken in regard to anything of an uncertain nature, that no one may pick up false ideas, or receive a thought which must be discarded later on. This conservative tendency of every body of people is the safety of the principles of true thought; nevertheless, at some time or another in the history of the world, we become too orthodox in opinion and a new force must enter in and disturb this conservative tendency.

Spiritualism appears to many to be in opposition to the orthodox thought of the day. Although in many ways this is true, still such an idea is erroneous. Spiritualism does not attack other religious beliefs, but rather seeks to harmonize all systems of religions, so that they may rest upon an equal plane of thought. Like all innovations of conservative opinoins, Spiritualism is at variance with the preconceived ideas of religious knowledge in many respects. The world has drifted so long in the one same channel of thought, that anything which seems to disturb this quiet harmony meets with opposition. Yet Spiritualism seeks only the truth and in the search of truth has found many errors which it has taken upon itself to correct. For this reason, the religion and philosophy of Spiritualism is not as much in favor as it might be. But with the advance of knowledge, these errors of old-time religious beliefs will be recognized by all and the people will honor those who have fought the error.

What are the errors of orthodox faith? We are taught that Christ, one of the spirits of the great world of immortality, assumed the mortal form to prove to skeptical humanity the truth of the continued existence of life. This truth of immortality is proven by the inspired utterances and miracles of this prophet of Jewish birth. Christ came to the Jews alone and this great truth was reserved for the Jews alone and was not intended for the great mass of humanity. The Jews rejected the Messiah and thus Christ preached the religion of the spirits to the Gentiles and a system of religion which was originally formed for the Jewish nation became the common property of all mankind. But was Christ of divine origin? We believe that no one man is more divine than another. Every mortal appears upon the stage of human activity under the same conditions and through the same laws which govern the continuation of existence. Thus the divine character of Christ is proven by the teachings of Spiritualism to be an error, and orthodox thought, sooner or later, must accept this idea, or place itself in the ranks of those who follow the mythical theories of the past ages of history.

Was there a particular period in the history of the world, when miracles predominated, when angels appeared and conversed with men, when spirits held communication with the world of mortality? Has this period passed by? Do we no longer witness miracles, no longer hold communication with angels and spirits? Orthodoxy tells us that the age of miracles and divine inspiration is no more, that God and angels no longer appear to humanity, and that we must depend upon this ancient record of spirit phenomena, for our belief in the immortality of the soul. This fact Spiritualism also has proven to be an error, and because the Spiritualists claim to converse with angels and spirits, the world opposes this idea, so at variance with what we have been taught for so many ages. Notwithstanding this opposition, however, Spiritualism is steadily advancing, taking a prominent place amongst the various religions which have as a foundation the belief in the immortality of the soul.

How do we know that the age of miracles has not passed by? Because phenomena similar to those witnessed by people thousands of years ago are being witnessed by people to-day. Moses received the writing upon the tablets of stone. We receive writing between the closed slates. A little difference in the materials used, but the manifestations are similar in character. Abraham conversed with angels. Swedenborg also conversed with spirits and angelic beings, thousands of years afterwards. Christ appeared in spirit form to his disciples, not only in spirit form but with a materialized body the same as spirits appear before the people to-day. Many of the disciples on the day when the power of spirit manifested itself spoke in strange languages; and there are many mediums to-day who speak languages which they themselves have no knowledge of. So spirit phenomena are not peculiar to Christ's time, nor to the time of the patriarchs, but are common to all periods of the history of civilization.

The spirit of Samuel appeared to Saul, and we know that mediums lived in those days, for we have the account in the Bible of some of their seances. Almost all of the phenomena recorded in sacred history have been duplicated in later days. If it were not for the spirit phenomena of the medium Christ, as a foundation, the Christian religion would have nothing upon which to base their belief in the future existence of the human race. Spiritualism brings fresher evidence of the immortality of the soul, so that we do not have to take other people's testimony, especially the testimony of people who lived two thousand years ago, but have the evidence brought before us to-day. The spirit lives, angels appear to men. We receive messages upon tablets of stone. We converse with spirits, or angels, the departed ones of earth, and the age of miracles has reappeared and Bible scenes are being re-enacted, so that we might almost believe that we were living in the so-called good old times of long ago so sacredly regarded by the orthodox religionists.

We would like to receive a treatise from any scholar of religious knowledge which will prove the immortality of the soul, without evidence, without miracles, without spirit phenomena; if we prove the continued existence of life by phenomena, and our orthodox opponents do likewise, we can perceive no difference in the two systems of philosophy, and in fact there is none; but Spiritualism has introduced the doctrine of spirit communion which seems to give offence to orthodox thinkers. Now, if the Bible favors any one doctrine above another, it is this same doctrine of communion of spirits with mortals, and we defy any scholar to read the Bible without demonstrating that spirit communion is frequently mentioned therein. But as said before, orthodoxy denies that spirits manifest themselves to-day, claiming that spirit phenomena, or miracles, are a thing of the past, and we know not upon what authority it bases this opinion, certainly not upon facts, for the evidence is all in favor of spirit communion.

Spiritualism proves the immortality of the soul, the continuation of existence, spirit communion. This is its one aim and object. Spiritualism brings to the world the evidence that it needs, the knowledge that the departed ones are still living and can communicate with those still living in the mortal form. What better knowledge can we possess than this? What more do we need? This is that which the world has desired for ages—evidence of the immortality of the soul, and how would we know that the soul exists if it did not communicate with us. If spirits do not communicate to us to-day, they must have done so to others, at some period of time, else the doctrine of immortality would never have entered the minds of men, and if spirits can communicate at one time, why not at another? We see no reason why they should not do so. And we know that they do, for in this fact lies the origin of Spiritualism, the religion of the spirits. Are we not glad to hear from the dear departed ones upon the other shore of life, in the world of invisibility? Who is there so bigoted that would deny this privilege to mankind? Spiritualism claims to be the means whereby we may communicate with our friends who have passed away, and orthodoxy for this reason opposes the spread of the new religion while secretly the laymen and ministers of the church are visiting mediums and obtaining messages from the spirits. Spiritualism is gaining favor throughout the whole civilized world, in spite of a few bigoted churchmen, who, for purposes of their own, are preaching against this schism in religious thought. The future of Spiritualism is assured, for the foundation upon which it rests is too solid to be ever shaken by the winds and storms of adverse criticism. Men of science, learned professors, noted doctors, famous divines, people from every department of activity and of thought are becoming disciples of this occult religion, philosophy and science.

The spirit world and the world of mortality are one in purpose, aim and object. The object of Spiritualism is the overturning of false creeds and bigoted principles, and for the establishment of a true religion based upon facts, truth and common sense. We rejoice in the knowledge that the beloved ones of former physical existence still live, still enjoy a conscious existence, are happy in their spirit surroundings, are capable of returning from the world of invisibility and communicating with us who are not enjoying the privileges of the spirit.

We thank our spirit friends for the privileges of spirit communion. We shall co-operate with the spirits in promulgating the truths of this occult philosophy and ask the spirit friends, our beloved ones in the spirit land, to be with us now and during our brief stay upon this mortal plane. The spirits bless one and all. Through one of the spirit intelligences, known as Little Sunbeam. W. J. COWEN.

Spartansburg, Pa.

The Creed Business, Etc.

It has been a long time since there has been anything from this part of the world for the paper of all papers—The Progressive Thinker. We have no organized society here. It is a kind of a free-for-all matter with those that profess to be of our faith. I am happy in the thought that I have been the means of bringing several to investigate with good results, as they are calling for more light. If we could have a good medium that could give a few knock-down tests the cause would go with a rush in the right direction.

I have been watching the articles in The Progressive Thinker relating to the creed question with great interest and cannot come to any other conclusion than that we do not need a creed. I believe that it would be well to organize societies with rules and regulations to govern each of those societies and that those rules and regulations should be home-made and in no way to conflict with any member's views or belief.

There is one other thing that grates upon my nerves—the word "Reverend" tacked on to our teachers. Any good, moral person is an object of reverence with me, and why it should be used in connection with those that are leading the world to the light is something of a puzzle appearing to smack of churchianity. We should lay aside anything that even looks churchy. I never had anything to lay aside since I tried to be a preacher, and lived a whole year a living lie, as I threw it all over then and it has stayed over.

I have the phase of automatic writing and am getting communications that I am not able or brainy enough to compose. Thomas Paine, Hugh Miller and the Rev. John Thompson are some of the spirits that use my organism through which to communicate.

I notice a great many wonder how you give such great books as premiums and don't see how you can afford to do it. I know that you do it and am satisfied that you do know just how you can afford it. I am getting quite a library. I have the two volumes of the Encyclopedia of Death, Ghost Land, Art Magic, and the Occult Life of Jesus, with an accumulation of four years of Progressive Thinkers, which is a library within itself. I do not lend my papers now; I tried that for a while, hoping by so doing that I would get you a few more subscribers. On asking them to subscribe, the answer invariably was that they could not afford it. Right there I quit lending. I do find much to interest me in those old numbers.

JOHN P. GOODWIN.

Tulsa, I. T.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50cts
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, NOVEMBER 18, 1899.

Severe but Truthful.

We are indebted to our friend George Hefferin, Esq., Charleroi, Pa., for a late copy of the Pittsburg Post, containing the substance of a sermon preached on the 29th ult., at Aspinwall, Pa., by Rev. Dr. W. J. Gillespie, of the Presbyterian faith. It would make near or quite five columns in The Progressive Thinker. We have looked it over several times to see wherein we could abridge, so as to make it welcome because of its length to our readers, but every line is expressive and full of thought. He arraigned the church, its preachers and their methods more severely than we have ever done. He denounced the costly structures called churches, from which the poor are virtually excluded, as a gross outrage. He animadverted with great force against the clergy and their big salaries, always having a "call from the Lord" when a larger salary was offered. Quoting him accurately—

"The people point to the fact that many of the very finest churches, with richly carpeted floors, finely cushioned pews, elaborately frescoed walls and deep-toned organs, are only open to the public, if indeed the public are welcome at all, for at the most 10 hours out of the 168 in the week. That most of the churches open their doors at the same period in the week, almost at the same hour, and that at an hour when multitudes of God's poor are so employed by rich Christians in running mills and factories, and street cars and railroads, or in driving the carriages of the rich churchgoers, that it is impossible for them to attend. But after these few hours on the first day of the week, and the two hours in the evening of the mid-week meeting, the church is locked and as still as a mausoleum during all the balance of the week. So it is 'come and be served during these few hours or'"—[be damned.]

"In every period of the church's history decadence has begun with the ministry and rich, influential people. In every great revival, such as that for which earnest people are praying now, the first steps have been taken by obscure ministers and people. Martin Luther was an obscure monk. John Wesley was only a clergyman—no bishop nor other prince in the great hierarchy which at the time claimed to represent the lowly Christ. In our own times Rev. Father Sherman is reported as having said that 'Cuba is a Catholic country without religion,' and that the ruinous condition was produced by the unfaithfulness of the clergy."

Thus the earnest preacher went on showing that the clergy hob-nobbed with Mr. and Mrs. Moneybags to the neglect of the laborer; that "if they accumulate or inherit property they are as penurious and avaricious and hard with their tenants as any infidel could possibly be; that Shylock himself was not a circumstance."

But these are only samples. He grew more severe as he advanced. The next thing we shall know of Rev. Gillespie he will be on the church rack, and will be stretched on the Procrustean bed until he fits it, else will be suspended from the ministry and cast into outer darkness, where all thinkers belong.

Among the Mossbacks.

Over there in New Jersey they are still enforcing the common law against common scolds. Mrs. Elizabeth Henning, of Carlstadt, was lately convicted of that offence, and fined $100, with a threat of a heavier fine if again convicted.

The common law penalty for that offence was the application of the ducking stool. It is probable New Jersey has a law still in force against witchcraft, as she had a few years ago, and probably still has against blasphemy.

A Fact and an Inquiry.

The official organ of the Pope in Rome lately published an offensive article reflecting on the Italian authorities, which has caused its seizure and possible suppression. Wonder if any American organ of the Pope would be suppressed by the constituted authorities of this country, however vilely it might attack our government, or its administration.

Thoughts Are Immortal.

We learn from the Truth Seeker that the complete works of Col. Ingersoll, making a total of twelve volumes, including his unpublished speeches, lectures and interviews, are in press, and will be ready for the trade in time for the holidays. Several of the volumes will consist of new matter, and each will be illustrated. They will doubtless have a large sale.

The New Creed.

Although the creed question did not agitate the National Spiritual Association for any considerable time, yet it seems many Spiritualists are greatly displeased at the doings of that body as regards that question.

Spiritualism claims its foundation is fact, not belief; that they have positive knowledge that persons reputed dead, whose material bodies have changed to dust, absolutely live, inhabiting ethereal bodies, counterparts of their late grosser organisms, and that they retain their individuality and recollection of mortal events with which they were associated in earth life. That knowledge is briefly and pointedly expressed in the 4th and 5th paragraphs of the "creed," expressions and affirmations to which every genuine Spiritualist will cheerfully subscribe. And the indorsement of the so-called Golden Rule as a guidance of conduct does not seem objectionable.

But the 1st, 2d and 3d paragraphs go outside of knowledge, and substitute belief in its place. Belief or disbelief in a Supreme Intelligence is not distinctively characteristic of a Spiritualist, any more than is the godhead of Jesus, or whether he is a historic character, or otherwise.

Naked belief is the foundation stone of a creed. Indeed, the English word comes from the Latin credo, "I believe." It has at all times been objected to by Spiritualists, because their faith is fact or knowledge.

A history of the God idea would be an interesting one. He seems an evolution, changing and improving with civilization. Gods were formerly multitudinous, each engaged in some duty, and every process of nature had its superintending Deity. The sun required a god with chariot and steeds to make his daily circuit. Old Boreas rode on the north wind, and Neptune on the waves. They participated in mortal wars, and gave victory to their friends and overwhelmed their foes. They presided at feasts, and shared the nuptial couch.

As knowledge advanced, these gods one after another disappeared. Saturn and Jupiter are no more, and Pluto has shut his shop, while Hercules, with his war-club and wonderful feats of valor, has joined Samson with his long hair and retired from business. The Jewish Jehovah no longer interferes with the sun and stops its movements pending a battle, neither does he open highways through seas that his friends may pass on dry land; and Moloch has ceased to accept the sacrifice of Jewish babies.

Science has managed to dispense with the services of the gods, and has shown that all the processes of Nature are carried on by fixed and changeless laws inherent in matter, and not by the special interference of the gods.

With a still higher development of science, and a better acquaintance with the machinery of the universe, very possibly the three allied Gods of the orthodox, and the one "Infinite Intelligence" of the late Spiritual Association may join the other dead gods, and leave us without any. Who knows? We don't, and we conclude the creed makers did not, for they were content to rest their statement on their "belief."

There is an advantage in having a creed, because they who have one can have preachers, and those preachers can ride on railways at half-price, but others—the laymen can accompany the fabled Irish poet "and walk by Jasus."

Gone Back on Christianity.

Rev. Dr. Christlieb, who has been representing the Evangelical Protestant Mission Society of Germany, in Japan, has just published a work entitled "The Tendencies of Japanese Civilization and Christianity." The Literary Digest of November 4, gave an English rendering of extracts, from which we collate and condense the following:

"Statistics show that in recent years the progress of Christianity has been very slow. The gain from '97 to '99 is little more than 400. The Japanese have reached the conclusion that they have been too hasty in discarding the old in favor of the new, and this spirit has found its way even into the Christian elements of Japan, which aspired to the establishment of a church independent of the churches in countries that have been Christian for centuries. Altho the Japanese have known Christianity only for thirty years, and there is scarcely a single adult native who has been a Christian since his childhood, yet they began to regard themselves as more capable to develop a Christian culture and life than those who brought them the new faith.

"Still another element that has entered into this reaction is the fact that the Japanese, who is naturally not too deep intellectually, and who is but half civilized, has been made acquainted with Western agnosticism and atheism as found in the writings of Schopenhauer and Herbert Spencer. * * All these facts and others have united to produce the modern opposition to Christianity in the Japanese empire."

It will be noticed that so soon as the Christian author discovered the tendency of the people of Japan to antagonize the Christian faith, from that moment "they are defective in intellectuality," and are "only half-civilized." These expressions alone prove the orthodoxy of Rev. Christlieb.

It is hopeful that an early opportunity will occur to teach these Western islanders the philosophy and fact of Spiritualism. If they are agnostics or atheists they have no inherited superstitions to overcome, and no inconsistent and unnatural dogmas to surrender, but can at once enter into the enjoyment of the new faith, and obtain confirmatory evidence of its truthfulness by opening communication with their own dear ones who have passed into spirit life.

Gone Up Higher.

The Rev. G. E. Morrison was hanged at Vernon, Texas, two weeks ago. He said on the gallows: "I admit I acted indiscreetly, but I have done no worse than have hundreds of men who stand high in the religious, social and official circles of your State." A poor, persecuted Christian martyr! His church creed and the laws of his State would only allow him one wife. He wanted another; but No. 1 must be removed to make place for her. Others found murder the shortest cut to a divorce, so he adopted that remedy. Then the young lady of Topeka, Kansas, who he wanted to make wife No. 2, objected to the short cut route to freedom, so she "peached" on the preacher, and he congratulated himself he had "done no worse than had hundreds of others standing high in religious and social circles." Well, we fear it may be so, but the method should not be encouraged, even if it is Christian, and is practiced by its preachers.

Elevate, Not Degrade.

The Connaautville, Pa., Courier, of the 26th ult., mentions with approval, a discourse by "Rev. J. S. Hunter, of Jamestown, Chaplain of the Tenth Pennsylvania Regiment, recently returned from Manila, addressed to the Presbyterian Synod, at Erie, the Friday evening previous, on the subject of 'Christianity Needed in the Philippines.'" He said among other things:

"The Philippine problem is the greatest our country has ever been called upon to deal with. Spain failed to do it in 300 years, and I would be satisfied if the people of the United States could do it in a similar period."

Rev. Hunter then went on to tell what the purpose "the Almighty had in putting those islands in our hands," and what he expected of us, just as though he had been specially posted by God himself on that subject, after the manner of the clergy generally on like occasions. This statement stands out in bold relief:

"The people of these [Philippine] islands are a far superior race to the Cubans, intellectually, morally, and in many other respects."

That, certainly, is cheering information from a Presbyterian Chaplain, late stationed with his regiment in Manila. We wish he had showed more humanity and less Christian feeling when he made, a little further on in his discourse, the following statement:

"There is nothing for us to do but to keep the islands; in no other way can we justify ourselves before Almighty God. We can assume the responsibility and we must. To conquer them we will have to kill a few thousand of them; but that is nothing."

The pulpiteer then soothed his own conscience with the reflection that we will kill less than Spain did.

If it is God Almighty's desire that the Philippinos shall be killed, so as to Christianize them, would it not be better to let him take the job, and save our hands the blood?

Somehow we can't avoid the conviction that this man of God was "talking through his hat," and was as ignorant of God's will in the premises as any of us.

Schools are the instrumentalities of civilization. War makes brigands.

The Progressive Thinker takes no issue with Expansionists or Anti-Expansionists; but it has great respect for human life, and very little for Christian methods for civilizing a barbarous people. Instead of war and desolation, intoxicants and the Bible with its filth and false teachings as regards the Supreme, it prefers the arts of peace, commerce, the sciences, education—everything that ennobles—nothing that degrades.

Another Professor's Chair Vacated.

Prof. George D. Herron, of the chair of Applied Christianity, of Iowa College, has just resigned and retired from the institution. By his letter to the trustees it appears the chair was endowed with $35,000 for the Professor's special benefit, and that because of his liberal teaching he has been the subject of public contention for more than six years. The Professor says he came to the chair in good faith, with the determination to teach truth as he saw it; but he has discovered that "the churches will not support the college because of his interpretation of the teachings of Jesus." In the course of his letter this axiomatic fact is stated:

"Human truths that are new will always be outcast and vagabond upon the earth * * until accepted and made a part of the past."

It will be remembered that Prof. Herron, in the fore part of April last, in an address at Central Music Hall, this city, took occasion to say:

"Those pseudo-philanthropists who show their love of human kind in the form of college endowments, in which they throttle free speech, debauch the whole educational system."

Every institution of learning in America, perhaps the wide world over, whether owned by the State, or founded by disbelievers in the claims of Christianity, wherein it was possible for the clergy to gain control has been "debauched," as Prof. Herron stated, and has been converted into a school for the propaganda of pernicious creeds.

Rule and ruin would seem to have been their maxim; for all who have capacity to think justly, know, or should know, that "the scheme of Christian salvation," with total depravity, vicarious atonement, and forgiveness of wrong doing by simple belief in a crucified God, has done more to demoralize the world than all the good the churches have accomplished.

From every quarter the evidence comes, like this from Iowa College, that the gyves supporting error are loosening, while the hope and belief give assurance that the good work will go on until all institutions of learning and their legion of teachers, will eschew the false and inculcate only the great truths of applied science.

Cannibalism.

An article in the St. Louis Post-Dispatch tells its readers that there are various reasons why cannibals feast on human flesh. Some do it to glorify the dead; others that they may inherit the courage of the warriors slain in battle; that children are eaten to renew youth; they partake of their near relatives from religious motives, either in connection with initiatory rites, or to glorify their deities.

It is true the savage tribes supposed the victim of their cannibalistic feasts, their bravery and their good qualities, entered into and became part of themselves when eaten. And this the reason for their love of the white man, and the reason the old Egyptians sacrificed to their gods all red-haired people who were wrecked on their coast.

The Christian system, having its foundation in Paganism, practices the same horrible custom. As the one body of their Jesus is not sufficient to supply cannibals for all time, they have magnified that body by a fiction, and reproduce it at command, the great masses wholly ignorant of the real origin of their feast. Cicero, assassinated 43 years before the alleged birth of Jesus, inquired of the Romans who practiced this god-eating business:

"How can a man be so stupid as to imagine that which he eats to be a god?"

Churchmen would insist it is blasphemous to ask the same question now, but this writer is prepared to prove that the Christian custom is but the projection of a very ancient habit into what is now termed the Christian system.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Strange Dream Is Verified.

A remarkable dream was experienced some time ago by George W. Branch, clerk in the naval office in the Custom House of San Francisco, Cal. Mr. Branch is a gentleman of standing and veracity, and his story is corroborated by a score of witnesses whose testimony is conclusive and uncontradicted.

During the administration of President Cleveland, W. R. Branch, a brother of Clerk Branch, was acting as American Vice Consul at Apia, Samoa. One day Clerk Branch received a letter from him stating that he expected to remain at his post for three years longer. The letter had been several weeks on the way when received, and on the same night George Branch dreamed that he saw his brother at Apia taking passage on a schooner for Honolulu. The dream was so vivid, in fact so much more vivid than any he had ever before experienced, that it made a deep impression on his mind and he jotted down the dream and its date on paper.

After a sufficient length of time had elapsed for the schooner to have arrived at Honolulu, Mr. Branch had another realistic vision. He saw his brother going on board a large steamer at Honolulu and he saw also that his brother was coming home to San Francisco. This dream and its date were jotted down in black and white and related by Mr. Branch to his friends. On consulting the steamer schedule it was found that a steamer from China to San Francisco was due at Honolulu at the date of the dream, and this discovery was all that was necessary to convince Mr. Branch that the vision was worth heeding. He made all his arrangements to receive his brother on the arrival of the steamer and had Ellis Holmes, Inspector of Customs, at the gang plank to search and pass upon his brother's baggage, so that there might be no unnecessary delay in landing the expected visitor.

Clerk Branch had a fine dinner prepared at his home and a hack at the wharf as the steamer arrived. What was the astonishment and delight of all the persons to whom the dream had been told when among the first persons to step down the gang plank was the brother of the man who dreamed. He was more astonished than the people who received him and could hardly believe that his coming had been heralded in so remarkable a manner, but the hack and the dinner and the throng of expectant friends on the dock convinced him that dreams are sometimes made of tangible stuff.

Samoa is about 4,000 miles from San Francisco, and there is no cable or other communication between Samoa and the rest of the world save steamers and sailing vessels, so that it was impossible for anyone in San Francisco to learn of Vice Consul Branch's change of fortune or of his intention. At the time he wrote his last letter to his brother he had not the remotest idea that he was about to leave Apia, and he was scheduled to remain there at his post for three years longer. This change of plan came about only a short time before a schooner was to start for Honolulu, and he therefore did not write announcing his intention of returning. He was congratulating himself all throughout the voyage on the fact that he would give his relatives a genuine surprise, and the result was that he was the most surprised person of all.

The above, as related by the San Francisco Call, is most remarkable, illustrating the fact that distance is no obstacle to the soul when traversing the spirit realms during the hours of sleep.

No Woman Enters Here.

There are many hidden shrines in New York. There is the altar of the Jesuits in the community chapel of St. Francis Xavier. Only one woman has seen it. She is Princess Eulalia of Spain. When she visited America the Jesuit fathers invited her to say her prayers before the shrine. Even Eulalia, with the royal blood in her veins, marveled at the courtesy of the fathers of St. Francis, for she, as a Catholic, knew that women are forbidden to see Jesuit shrines. The princess felt honored at the exception made for her and went to the chapel with her husband. She was visibly impressed with the grandeur of the shrine, and, kneeling, gazed at it for many minutes in silence.

The altar of the Jesuits contains five superbly wrought figures. An image of the Christus occupies the center of the entablature. On either side is represented an angel kneeling in prayer. To the right, standing on the base of the altar, is an image of the blessed virgin, and to the left is one of Joseph with a lily in his hand.

It is before this beautiful shrine that the self-denying monks assemble each morning to say their prayers in accordance with the ancient custom of their order, says the New York World. There are about sixty of them. The little chapel has a seating capacity for double that number. To the general public, perhaps, no place of worship in New York is so little known.

As a contrast to the shrine of the Jesuits and the imperative rules that guard it from the eyes of the other sex is the altar of the Sisters of Charity at Madison avenue and Fifty-first street. Before this shrine no man can worship. The audiences are at all times composed of sisters and the inmates of the girls' orphan asylum, to which the chapel is attached.

The figure of the altar is that of the Virgin Mary holding the infant Christ in her arms. The entablature is exquisitely yet modestly carved and beautifully lighted.

The above demonstrates that ignorance, superstition, bigotry and fanaticism continue to curse the world; they are the direct outgrowth of the Catholic church, and will continue to be an obstacle in the path of progress.

Supposing.

Let us suppose that, commencing with the year 1 of the Christian era, and extending down to the present, all the energy wasted, and all the wealth expended in propagating creeds, building churches and slaughtering heretics, had been expended in ennobling humanity, protecting the oppressed, clothing the naked, feeding the hungry, relieving the distressed, and in educating and fitting for life's duties the new generations as they arrived; would not the aggregate of human happiness been greatly advanced, and would not this world have been a better place to live in than we find it at the present time?

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

IMPORTANT QUESTION.

"Is Materialization True?"

ANALYZED FROM A STRICTLY COMMON-SENSE STANDPOINT.

This question can be truthfully answered by both yes and no. The seeming paradox becomes plain and clear to all who will but spend a moment in calm reflection and quiet study. Materialization is true in so far as the invisible yet potent forces of nature, under the impulse of life, take outward form, and become visible to the physical eye. The tree, the plant, the corn, the flower, the grass, and even the human body while dominated by the living principle that pervades it are illustrations of materialization in the outer universe. In the inner kingdom of the mind, thoughts germinate ideas, and ideas materialize into concepts that serve to elevate the individual to whom they come. In this way larger ideals with regard to religion, science, economics, philosophy, ethics and humanitarianism are materialized, and given an impetus in the direction of enlightening mankind.

Materialization is not true when it is assumed that a finite mind can manufacture in ten minutes that which can only be produced through many years of precious time. The laws of chemistry are but little understood we admit, yet it is well known that no chemist, in the form or out of it, has ever been able to materialize something out of nothing. Chemistry has correctly interpreted the phenomena of the visible universe, and demonstrated their relationship one to the other. It has analyzed the elements in the physical world, and shown man what he might expect when certain forces are brought together. In fine, it has given man a knowledge of the subtle forces that are forever at work in and through the substances composing the earth and its properties. But in none of these combinations do we find any force that is able to produce solid substances instantaneously. The time element is an ever necessary and important factor in work of this kind.

Some chemical agencies instantly produce vapors, clouds and liquids when united in proper proportions. The materializing of what is known as water from the combination of 88.9 parts of oxygen to 11.1 parts of hydrogen is a case in point. Chemists in spirit life if they are true scientists undoubtedly have broader visions than have their brethren on earth. They may be able to produce effects utterly unknown on earth from their clearer understanding of the laws of nature. The application of intelligent force, through the mediumship of the will, may be better known to them, and the legitimate sequences thereof more clearly perceived. The control this intelligent force has over what is known as matter is undoubtedly greater in spirit than it is on earth, yet no finite intelligent force has ever been able to instantly render matter invisible, or to call that selfsame matter into visible form from the crucible of invisibility at a moment's notice.

The invisible spiritual intelligent force may be able, and probably is, to throw pictures upon the sensitive plate of a mind in the form, thereby causing the eye to see the form of one who is in spirit life. This vision may be, and often is, mistaken for materialization. Again, this same invisible intelligent spiritual force may be able (and undoubtedly is) to bring certain elements under its sway through which an etherealized form is made to appear to the physical eye of man. This would merely be in harmony with known chemical laws, carried forward into their logical spiritual correspondences. Such productions would not stultify reason by asking man to believe that a human being, in the form or out of it, can by any process whatever, excepting that of deception, by means of confederates, materialize ten, twenty or one hundred forms of various sizes within the short period of two or even three hours. Etherealization is an expression of the law of spiritual chemistry, and does not force any medium to declare that flesh, blood, bones, corsets, shoes, clothes and cheese cloth, together with a whiskey and tobacco, onions and garlic, coffee and spruce gum laden breath, have been or can be produced to order in five or ten minutes from the spirit world at prices ranging from fifty cents to two dollars per individual sitter.—Banner of Light.

Now, here is a feature or phase of Spiritualism that has long been a dividing line between the philosophers and the class of Spiritualists who close their eyes to reason and swallow everything purporting to come from spirit-life. These are grounds upon which to tread meant in the past a boycott upon the heads of the trespassers. These have been the sensitive threads upon which inharmony wafted and vibrated for the past twenty-five years. Such sentiments as these have been expressed by such speakers as Prof. Loveland, Moses Hull, Jennie H. Jackson and many others from one side of the continent to the other, and never without stirring up a breeze in the ranks of Spiritualism of cyclonic proportions, but it has seldom been discussed by the Spiritualistic press; why, remains a mystery, for it certainly is the only rational view to take; it is certainly the only result of proper reflection upon this matter still so easily swallowed by some good, sincere Spiritualists.

Think of the proposition for a moment. The possibility of any power to call into being, in from ten to thirty minutes, from twenty to fifty warm forms of flesh, blood, nerves, bones, vocal organs, power of propulsion; in fact live, full-grown and infantile human beings! This beats anything ever performed by Mother Nature with all her chemical combinations, and at once sinks into the category of myths and unreasonable claims of spirit power.

Our "Infinite Intelligence" is not so good a chemist as to even attempt such a monstrous undertaking. Were it possible what a burden would be lifted from woman and how much in demand would be the medium in war times for making soldiers.

It is inconceivable how such a trick has been babied and nursed by reasoning analyzing men and women.

It is disheartening to discover what a firm hold so flagrant and perceivable a humbug has upon many honest people.

Oh, for a means of making then know they are being humbugged, without completely shattering their belief, their knowledge of the possibility of all other phenomena.

It does seem if they would pause and study, and reason, their own spirit would make them see the absurdity of manufacturing and dealing out ready-made human beings.

These words are not hurtful but helpful to the cause, and though perhaps stinging to the core, the sensitive natures of this class of Spiritualists, they are true, and the time must soon come for the discussion of this misnamed phase of Spirit manifestation. It is of more importance than the adjustment of a creed or the purchase of a home for the N. S. A. REPORTER.

A TIDAL WAVE.

The Progressive Thinker Booming in Other Lands Than Ours---Booming Everywhere.

The Progressive Thinker is Booming. It is the great One Dollar Spiritualist paper, combining cheapness and excellence. In large clubs we receive less than 75 cents per year for the paper when the premium is sent. Read the following letter:

To the Editor:—I have taken a good deal of interest in your paper. I have made up a club of 14, and several more are promised. Enclosed you will find a list of names, and also an order for $19.18. Spiritualism is booming in Toronto. We have had Mrs. Edith E. R. Nickless with us for the last two months and a half, and she has made a good many Spiritualists here. She drew very large houses twice a week, Sunday and Wednesday nights. We have with us at present Dr. Beckwith-Ewell. He lectured to an audience of about 500 and he made a good impression. Yours truly, H. HOWARD.

Toronto, Ont.

A TIDAL WAVE

Comes from Away Off in Queensland, Australia.

E. Shaw, of Charters Towers, Queensland, Australia, sends us a large list of subscribers, illustrating the fact that The Progressive Thinker goes everywhere. Mr. Shaw says:

"It is a pleasure to me to bring The Progressive Thinker before the notice of all my friends, for I consider there is no paper in the world to come up with it."

IS BEYOND HER COMPREHENSION.

Mr. Editor:—Enclosed you will find an order for your paper and three books. How you can give away so many valuable books is past my comprehension. These will make me the four books you give as premiums with The Progressive Thinker. Thousands must bless your energy and liberality in the cause of truth. Please accept my thanks. I have but lately come to this town and have not yet become acquainted with any Spiritualists.

Kenton, O. MRS. A. F. HALFERTY.

Slightly Sarcastic.

The editor of the Chicago Evening Post tells it this way:

"Brother Pinkham, of Denver, has been thrown out of the Baptist fellowship for presuming to air his views concerning the immaculate conception and the beginning of the world. That seems to us a most natural result. When a man finds himself directly opposed to the tenets of a church and publicly criticises them, he must get out or expect to be fired. Of course it is not pleasant to lose a bright man from the communion, and it is always painful to cast a brother into outer darkness, but if he will meddle with traditions and trifle with our most sacred feelings he deserves all he gets. Young Jack Cooke has come to town, and if he comes up to our expectations we are going to send him out to Denver to make up for the loss of Brother Pinkham. Jack is 13 years old and preaches through the grace of inspiration. To add to our delight we are told that "the most difficult and abstruse theological problems are to him like the simplest propositions." In a general way we are a little shy of prodigies, and we have always found the average infant phenomenon somewhat of a bore, but when a boy of 13 can toss off explanations of abstruse theological problems that's the boy we are looking for. We have had no trouble in believing, but when it came to explaining we found ourselves a bit lame, and we are going to look up Jack at the first opportunity and take a course of lessons in theological phenomena. Then we are going to hunt up our most wicked and unregenerate neighbors and baste 'em with the light of truth—assuming that a light can baste."

Lyceum Workers, Attention.

We will soon begin the publication of a new paper, entitled "Thought Gems." It is authorized by the N. S. L. A., will be an eight-page monthly, and will contain lyceum lessons and suggestions from many of the prominent lyceum workers of this and foreign countries.

Each number will contain lessons for each month, one for each Sunday, and it will be published early enough the preceding month to enable all lyceums to secure them for the first Sunday of each month.

Enough money has already been paid in to meet the cost of publishing 1,000 copies each month for six months and the co-operation of sufficient workers has been promised to keep it in first-class lessons for a year.

The subscription price will be 25 cents per year, 15 cents for six months.

The National Spiritualist Lyceum Association has decided to send 12 copies Free to every lyceum whose officers will write to the secretary, Mattie E. Hull, 72 York street, Buffalo, N. Y., or to W. H. Bach, Lily Dale N. Y.

Where additional copies are wanted, they will be furnished 10 for 15 cents, and 1½ cents per copy for all over that number.

Every one is requested to take an interest in it and help this—the most practical move ever made in the interest of the young people in Spiritualism.

THOUGHT GEMS.

Lily Dale, N. Y.

CARD FROM MOSES HULL

An Important New Book to Be Published.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be about as follows:

"The Bible; What It Is; Who Wrote It? And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts concerning Other Bibles. Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book.

Perhaps I should blush to say that, though my chances for getting r.ch have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister, lecturer and writer on unpopular themes. My work has not paid me enough so that I can venture to get this book out without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of five hundred persons who will take it as soon as issued. The money to be sent to me when I publish the notice that the pledges have been received and the manuscript is in the hands of the printers.

I will send the books postage or expressage paid, at $1 each, or I will send three copies of them expressage paid, to one address for $2.25, or six for $4.

Every one who wants one or more of these books is requested to inform me at the earliest convenient date, as I want as soon as possible to set the printers at work. I would like, if possible, to get the books out in time for the holiday trade. Address me at 72 York street, Buffalo, N. Y.

MOSES HULL.

The Star of the Magi.

The above is a new monthly, edited and published by Dr. N. E. Wood, 617 LaSalle avenue, Chicago. Price, $1 per year. It is neatly gotten up, and we hope it will prove a favorite with the reading public.

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

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1900." By Yarmo Vedra. For sale at this office. Price, $1.50.

OUR ECLECTIC MAGAZINE

OCCULT FORCES.

They Invade the Old Carrollton Jail.

POLICE OFFICERS TELL OF UNACCOUNTABLE THINGS—DOORMAN FOSTER SAYS HE MET HIS DEAD SERGEANT—SERGEANT CLIFTON DESCRIBES ANTICS OF BEWITCHED FURNITURE—HOW THREE POLICEMEN CHASED A PALE BEARDED SPOOK.

By all odds the most extraordinary and circumstantial ghost story in the annals of New Orleans (which is saying a good deal) comes from the old Ninth Precinct Jail, standing at the corner of Hampton and Short streets, in Carrollton. It is not the usual neighborhood legend, distorted by travel from mouth to mouth, or the vague tale of some nervous old woman, but the plain, *matter-of-fact statement of at least* nine peculiarly level-headed and unimaginative men—all members of the police force and accustomed by their calling to habits of observation. They tell what they saw and heard in a simple way, without advancing any theories. All testify to many strange and unaccountable occurrences; four claim to have seen apparitions that vanished before their eyes, and one, an old and responsible officer, declares positively that he saw the ghost of a former commander of the station, now dead. It is certainly a case to puzzle the skeptical.

The old Carrollton jail was built nearly a century ago. It is a sombre pile of brick, two stories high, and its squat, ungainly architecture, its narrow, barred windows and massive doorway give it a sinister and forbidding aspect well in keeping with its purpose. The frontage is on Hampton street, behind a considerable expanse of well kept garden, and the grim incongruity of frowning walls and smiling foliage is the first thing that strikes a casual visitor. In other days, before the jurisdiction of Carrollton was changed, it was the regular Jefferson parish prison, and in a square central courtyard there was a gallows upon which many a man was hanged.

The history of the place is full of tragic episodes. In almost every cell there has been death and suicide. The walls are covered with inscriptions, some sad, some vile, most of them sentimental—the accumulation of years. On one occasion two men were lynched in the yard by a mob. They had murdered a little girl and dismembered her corpse. Half sawed bars and a patch of masonry, fresher than the rest, are souvenirs of escapes and attempted escapes. At every turn there is something that recalls a story.

Of recent years the old jail has been considerably remodeled. The main entrance opens upon a short, wide hall, to the left of which is the commanding officer's private room, facing the street, and in the rear is an office occupied by the clerk, the two apartments separated by a passage way. On the right is a heavy door, leading to a corridor between a double row of cells. Another door gives access to the former execution yard, already mentioned, and upstairs are the rooms of the recorder's court. The building is at present in charge of Sergeant William Clifton, an old officer with a fine record, who is police commander of the district. He has eight men under him, a clerk, deputy and two doormen. It was in his office that a Times-Democrat reporter heard the story of the ghosts.

"I can tell you what has happened easily enough," said Sergeant Clifton, "but explain it, I can't. I have been on duty here about a year and a half, and we have been bothered off and on, from the start, by strange noises, things falling without apparent cause, and other unaccountable disturbances. Lately they have grown worse. Here in my office our attention was first attracted to that old sofa in the corner. Frequently at night one of the men would lie down on it to rest, and invariably something queer would happen. Sometimes the man would be thrown off violently, sometimes he would feel hands touching him, and several times the sofa would be moved bodily several feet from the wall. Strangers here have had the same experience. We have never been able to find any clew to the cause. Some weeks ago I was sitting one evening at my desk reading, when suddenly my chair was whirled entirely around. I was quite alone and several lights were burning brightly in the room. I was simply dumfounded, and all I can do now is to give you the facts. As I said before, the explanation is beyond me.

"A few nights later I was talking to Corporal Perez, when a large picture of Gen. Beauregard, hanging on the wall above the washstand, came crashing down, and at the same instant the stand itself, bowl and pitcher, were apparently hurled forward and struck the floor several feet away. Strange to say, nothing was broken, and oddest of all, the cord of the picture was intact and the nail on which it hung was as firm as ever. We had been talking about Beauregard during the evening and the coincidence startled us greatly. Next night the mirror, below where the picture had been, fell in exactly the same manner. That time the washbowl was broken. I have since placed the picture and looking glass elsewhere, and they have not been molested any further. These things occurred right before our eyes, under the glare of the electric light."

The Sergeant's office is a room of medium size, sparely furnished, and there is no place about it in which anyone could hide. The windows are heavily barred.

"One evening last week," he went on, "two gentlemen and a lady dropped in to pay me a visit. While the men were sitting on the sofa talking, the lady arose and leaned against the wall. A moment afterward she staggered forward, crying out that someone had given her a violent push. We were all astonished, and in explaining to us what happened she again leaned against the wall and again bounded away exactly as if she had received a sudden thrust against the shoulders. She was greatly excited and alarmed, and it was some time before we could quiet her. There is the bare brick wall; you can see for yourself how impossible it was for any trick to have been played. The lady had never heard of the ghosts."

The most remarkable story of all is told by the head doorman, C. W. Foster. Officer Foster is a man of middle age, quiet, well educated and intelligent. He has been on duty at the jail about eight months.

"I heard all sorts of strange noises frequently," he said, "and more than once searched the place from top to bottom trying to discover what caused them. But the first time I actually saw anything was one afternoon last July. The sergeant had stepped out, and I was occupied with something in the clerk's office on the other side of the passage. The doors are on a line, and I could see through into the opposite room. Presently I looked up and was astonished to see two women standing by Sergeant Clifton's desk. They were holding themselves very erect, looking straight toward me, and their stiff, unnatural attitude struck me as strange. Still I thought they were merely visitors, who had slipped in without my noticing them. They were young and both wore dresses of some sort of spotted stuff. They impressed me as being very light-skinned negresses.

"I got up, never taking my eyes from the pair, and started across the passage. Just as I was entering the other room both figures vanished. It was so sudden, so absolutely inexplicable, that I couldn't believe my senses, and stood there for a moment literally paralyzed with amazement. The sun was shining brightly, the room was perfectly light and I was never in better health. It was hard for me to believe the appearance was an hallucination, yet there was no way in the world for the women to have left the room, for there was only one door, in which I stood. I never saw the women before or afterward.

"My next experience was even more startling. It was in the evening, and, as before, the sergeant's room was temporarily vacant, while I was engaged in the clerk's office. Lights were burning everywhere, and several men were in the building. When I got through my work in the office I stepped into the passage, and happening to glance into the other room, I saw Sergeant Shoemaker, who died a year ago last July, standing between the desk and the sofa. I knew Shoemaker intimately for years, and there is absolutely no possibility of my being mistaken. He had charge of this jail up to the time of his death. The figure I saw was perfectly distinct and solid, and was in the full light of an incandescent lamp. His head was slightly bent, as if he was in a brown study, and he was walking slowly toward the sofa. While I stood there staring at him he vanished precisely as the two women had vanished. It was like snuffing out a candle—one instant he was there and the next instant he was gone.

"I admit frankly that I was frightened," continued Officer Foster. "I never received such a shock in my life, but I forced myself somehow to go into the room. It was perfectly empty. I have seen nothing since, but hardly a day or night passes without noises and other manifestations. We have about ceased to pay any attention to them."

Mr. Joseph Crowley, the night clerk and operator, has had his full share of uncanny experience. When he was assigned to duty at the precinct he made a good deal of sport of the current ghost stories, but he soon witnessed enough to thoroughly puzzle him. One night last month, as he tells the story, he was at his desk writing, when something prompted him to look up, and he saw a tall, dark-bearded stranger standing outside the railed inclosure. The man looked ill and thin, and was dressed in black. Mr. Crowley was about to inquire his business when the stranger glided away toward the door. Remembering the ghost stories, and sure that a trick was being played, he sprang through the gate and rushed toward the figure, which disappeared in the hall. He was only two steps behind, but the hall was empty. There was no egress except past the doorman, who was on duty, and not one of the several officers on the floor had seen a soul. They made an instant and thorough search of the building, but could find no trace of the mysterious visitor. He had vanished like a feat in conjuring.

A few nights afterward Clerk Crowley was again in the office, talking with Patrolmen Edward Harrison and George Shafe, when the pale, bearded stranger suddenly appeared in the door. That time he was seen by all three of the men at about the same instant, and they rushed toward him with one accord. Exactly what happened they have some difficulty in explaining. As before, the strange man glided backward into the hall, passed into a little patch of shadow and that was the last of him. They ran over the very spot where he had been, questioned the doorkeeper, ransacked the building and searched the garden with lights from one end to the other, but all in vain.

Officer Harrison is a very practical, common sense type of man. He is perhaps fifty years old, but still active, and is tall and strongly built. He has a stern, aquaiine face, and talks briefly and to the point.

"I don't believe in ghosts," he said. "That's all nonsense, and there must be some explanation for these things. Still, I don't know what it is, and the best I can do is to state exactly what I witnessed: I saw the man with a beard. He simply appeared and disappeared, and where he went to I have no idea. It was the quickest thing I ever looked at. We made a very thorough search, and I am certain he was not hidden about the house. I never saw the man before, but his face was very peculiar, and I would know it in a thousand. Yes, I have heard noises and footsteps—frequently. What causes them is a mystery. We've tried our best to find out, but have so far failed. All the same I don't believe in ghosts."

Mr. Crowley not only saw the phantoms, but felt them. He states that he was seated at his desk on another occasion when something that seemed like a cold hand gripped him by the neck. For an instant he was too startled to move, but at the first struggle he was released, and whirling around found himself alone. The clock stood at exactly 3 a. m.

The sound of heavy footsteps in the hall and corridor has been heard at different times by nearly all the officers about the building. In conversation yesterday Corporal Harry Hyatt described that particular manifestation.

"I have heard it twice," he said. "It sounded exactly as if some powerful man had entered the front door and walked as far as the office. On both occasions I ran out immediately and no one was there. The footfalls were as distinct as anything I ever heard in my life."

Sometimes the sound of walking comes from the courtroom upstairs, where there was formerly a row of four "condemned cells," used for confining prisoners under sentence of death. One night when the noises from that quarter were particularly loud, several officers went up to investigate and were amazed to see the heavy docket fly through the air from the judge's desk. It struck the floor with a crash all over the building, but what propelled it they were never able to find out. One of those who had an experience with the sofa, which seems to be the storm center, so to speak, of the sergeant's room, was Driver Dell of the patrol wagon. He went in to get a bit of rest, and had no sooner stretched himself out than the sofa moved from the wall fully a yard, and then moved back again. The motion was gentle, as if the legs were on well-oiled wheels, but the startled driver did not tarry for another ride. He sprang to his feet and sought his rest in another part of the building.

Many of the manifestations reported about the old building are perfectly meaningless and grotesque, and paradoxical as it may seem, they derive a certain impressiveness from that very fact. The theory of trickery presupposes more or less of a coherent plan, and it is hard to associate it with things that have no apparent purpose. For example, mounted officer Jules Aucoin went to the sergeant's room at about 11 o'clock last Wednesday night to make a report. Glued to the wall above the fireplace is a large colored lithograph of Admiral Dewey, and as Aucoin entered he was surprised beyond measure to see the picture seemingly turning round and round like a wheel. He called to some of the others, but before they could get there the lithograph was still again. Many kindred stories are told. In one corner of the clerk's office is a small ledge on which several books are kept. Lying on them were two large weights, such as are used by grocers. A few nights ago the weights described a curve through space and came crashing down on the floor. Several officers witnessed the occurrence, but nobody is able to offer any explanation. Now and then different articles of furniture act as if they were bewitched, tumbling about, shifting their places and echoing to invisible blows. Everybody in the station has been under suspicion as a practical joker, but nowadays that theory has been pretty thoroughly abandoned.

One night last week a colored man names Charles Marquez was arrested on a caplas issued by Judge Duggan on the charge of contempt of court and locked up until morning in cell No. 3. When the doorman came to release him he was a pitiable object. He was shaking with fright and declared that he had been tormented all night long by things he could not see. Viewless hands hauled him about the floor, snatched away his blankets when he spread them to lie down, and kept up an incessant rattling at his lock. A score or more of times he felt cold fingers drawn across his face, and from the patter of footfalls in the dark, he could have sworn he had a dozen companions. Such was the man's story. He was unusually intelligent, and however he may have embroidered the narrative, there was no gainsaying the fact that he was half dead with terror. Something had certainly played havoc with his rest.

Cell 3, by the way, has an evil name. There is no particular legend connected with it, but most of the mysterious noises in that end of the building seem to have their origin there, and many other prisoners have reported experiences more or less resembling that of Marquez.

So much for the evidence in the case. What renders it well nigh unique in the chronicles of the supernatural, is not so much the nature of the alleged manifestations as the number and character of the witnesses. Taking ghosts seriously went out of fashion about the same time as hoopskirts, but the passing of the ancient spectre left a good many queer things for common sense to explain, and nothing queerer has bobbed up for many a day than this story of the old Carrollton jail. It would be a good nut for the American Society of Psychical Research to try its teeth on—a body, by the way, which is said to have a branch in New Orleans.—New Orleans Times-Democrat.

Spirit Return and Communion.

To the Editor:—That spirit return, presence and communion with friends of earth is a fact was clearly, positively and satisfactorily demonstrated and proven to twenty ladies and gentlemen on Saturday afternoon and evening, October 21, in the home of Mr. and Mrs. Tiffany, Minerva, Ohio. These worthy people, the latter an excellent trumpet medium, formerly lived in Minerva, but about one year ago moved to Champaign, Ill.; however, through repeated solicitations of their Minerva friends for them to return, together with recollections of many pleasantries that formed a part of their lives while sojourning in Minerva were incentives to return and where, too, they are at present comfortably situated. To show to them an appreciation of the move they had made, a number of their most intimate friends planned a surprise for them and on Saturday last the surprise was given. On that date about twenty ladies and gentlemen, all Spiritualists and nearly all of whom had become so through attending seances held by Mrs. Hattie Tiffany, packed their baskets to the brim with the good things of earth that go to fill up, satisfy and please the inner man and then from all directions swooped down on the Tiffany home. After the usual congratulations and explanations suited to the occasion the ladies turned their attention to the dinner part of the programme and after procuring and arranging the tables on which to spread an abundance of good things brought with them for the occasion, dinner was announced, the tables soon filled and the feast begun. After dinner was over, the dishes all washed and the tables reset and ready for tea, all adjourned to the seance room—a room large and well-arranged for seances given during the day or night. All being comfortably seated the seance began, and for three hours the veil that separates the two worlds was lifted and such a reunion of spirits and mortals is seldom experienced in any seance-room.

After enjoying this spiritual feast for the length of time as stated above, Red Rose, Mrs. Tiffany's leading seance control, came again and after speaking kindly to all closed the seance after which all returned to the sitting room and in due time tea was announced, another feast, but this time it was of a material nature as was the feast at the dinner hour. After tea was over and an hour or so spent in recreation, those who could stay went again to the seance-room and for two hours enjoyed another spiritual feast, after which we adjourned to return to our respective homes, feeling it was good to have been there and to bless the angel world and its instruments for the good that has been done and being done throughout the land for the enlightenment and betterment of humanity and also to sympathize with those yet in the flesh, who, through selfish motives, bigotry or ignorance absolutely refuse to try the spirits. E. R. KIDD.

Canton, Ohio.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

ST. PETER'S MISTAKE.

St. Peter stood at the golden gate,
One Sunday morning of recent date,
And said to Gabriel, lounging near,
"How fearfully few the arrivals here;
How sadly seldom a ticket is seen;
In thirty days I've punched fifteen.
How screeches the gate as it inward swings!
The keys are a bunch of old rusty things.
If 'tisn't used, the neglected road
To the realm of bliss will have to be mowed;
In fact, unless more travelers stop,
I fear we may have to shut up the shop."

Now Gabriel knew what the matter was;
And, thinking he'd better explain the cause,
Remarked, "Let me have a word I beg."
Then changed his weight to the other leg,
And laid one wing on the picket fence,
And said, "Fact is, that a residence
On earth is made so attractive now,
And cheap and easy, as not to allow
Of any temptation to visit heaven.
Such novel joys to mortals are given—
They fly over earth on wings of fire,
And under the sea they talk on a wire,
And old Broadway is lighter, they say,
Than the radiant loft where our harpers play;
They have no slaves—declare 'tis wrong—
I don't see how they can get along
They have one wife—that's overdone,
For you and I have nary a one;
For the smallest of coin I am told,
The poor folks ride in chariots of gold;
Their phonograph bottled the voice last year
Of a parson that last week got up here,
Their commerce measures the planet's girth,
And fetches fruit from the ends of the earth;
While here no improvements—method the same
As years gone by, when you and I came;
The same old grass, the same old gates,
The same old croon of the same old mates,
The same old speech to the folks sent down,
The same old halo, the same old crown,
The same old sermon, the same old prayers,
The same old hymns up the same old stairs;
All things exactly as they were then,
And will be world without end, Amen!
The worst of it, Peter, is this, you know,
That all of the inventors have gone below,
And taken their traps, tools, jiggers and things,
Their dynamos, wheels and sprockets and rings,
Their graphs and meters and scopes and phones,
For measuring molecules, spectra and tones,
And that with these and machines in accord,
The lost ones seek their simple reward;
Machines that swift as lightning run;
Machines that paint with the brush of the sun;
Machines that fly with splendid cars;
Machines that measure and weigh the stars;
Machines that laugh and talk and sing;
Machines that are up to everything;
With those to instruct, insist, beguile,
They've fixed up hell in first rate style."

"Ho, ho!" said Peter, "My friend, I guess,
If worst comes to worst, that we can progress;
If these inventors such miracles do,
What hinders our having machinery, too?
For you remember I've often said,
That competition is the life of trade.
They've stuffed you and fooled you, though, about
The sun as an artist, I've no doubt;
And he that tells of talk on a wire—
I venture to guess that man's a liar.
But we might try with possible gain,
The anesthetics that conquer pain,
A carpet-sweeper in place of the broom;
A sewing machine and a patent loom;
Electric cars with velvet seats;
A sweeping machine for the golden streets;
A gas retort for our light and fire;
And an organ back of the harper's choir.
I'll change my plans and stop to-day
The first contraption that comes this way."

A space was gateman Gabriel mute,
Then shifted his weight to the other foot,
And shading his eye with his dexter wing,
Said: "Up the road is coming a thing—
On a single leg it is hopping along,
Without a bridle or bit or thong,
With a double head and a crooked neck,
And someone adrift on the upper deck;
Perhaps you can tell—I'm hanged if I can."

That moment the stranger, silent as fate,
Dismounted in front of the golden gate;
He said, "Good morning," and wiped his brow,
And added, "I'm sorry now—
Your way is so narrow and crooked and hard—
I didn't take a spin on the boulevard.
I hear that all the way down and back,
They've got a lovely asphaltum track."

"Good morning," said Peter, "Is that a mill,
Or a curious beast you rode up hill?"
The visitor answered, "the forge's birth,
A bicycle popular on the earth."
"Aha!" good Peter replied, "that's queer,
We're introducing improvements here.
This horse is something that ought to be tried;
If you like I'll take him and go inside."

"You do me proud," said the tourist grim,
As he thought, "This makes me solid with him."
And Peter seized on the handle straight,
Dragged the thing in and closed the gate.

They waited and chatted, the two outside,
And wished they could see the novice ride,
They heard approving applause, and then,
Encouraging cries of "try it again."
The heavenly choir that sung so low,
Went skipping lively to an allegro;
They heard naught else for an hour or so.
Then the gate wide open swung,
And to that hapless bicycle, clung
A battered angel, who gave it a shove,
But seemed so lame he could hardly move;
Two teeth were gone, bruised was his head,
One ear hung by a single shred.
His wings were mussed, his legs were bare
As a piper's, there was grass in his hair;
He shed no tears, but heaved a sigh,
And cast on the stranger a rueful eye,
Then merely said with a lordly mien,
"You go to hell with your old machine."

—The Messenger.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

A TRAVESTY

On the Grand Principles of Spiritualism,

IT'S A POOR RULE THAT WORKS BOTH WAYS.

The National Spiritualists Association has at last a creed, but, thank heaven, Spiritualism has not. The grand truth of Spiritualism can never be narrowed down to a belief in an unknown quantity, nor to the mere affirmation that death does not end all, not even with the "golden rule" hitched on. No doubt the framers of that creed and its supporters are happy, but the great body of intelligent Spiritualists are mightily disappointed. It was hoped that if we must have anything in the line of a creedal appendage, it would be so constructed that Spiritualists themselves would not be ashamed to own it. But, alas! I have stood in my own city the sole champion and defender of Spiritualism (whether worthily or unworthily) for many years, and I had hoped that the N. S. A. in putting forth its thought in formulated principles would give us something worthy of the cause that in my humble way I have tried to defend, and that I could place before the people of my city; but excuse me from publishing the ridiculous creed produced. It seems that with the exception of a few strong oaken planks, that convention was made up of weak timber.

What a travesty on the grand mission of Spiritualism as understood and advocated by the ablest workers both in the body and out, is that creedal weakling given birth at Chicago. But the climax of absurdity was reached in its "borning" when the babe was dressed out in the swaddling clothes of the orthodox "golden rule." What Spiritualists want of that old rule is past comprehension. An old adage reads: "It's a poor rule that won't work both ways," but a truer rendering would be, at least in one sense: "It's a poor rule that works both ways," and that's just the kind of rule the "golden rule" is. The plane of life upon which the individual stands, determines the value good or bad of the principle of the golden rule carried into practice. If all humanity were on the highlands of a true, clean, noble, just, altruistic life, then doing unto others, etc., would yield good results; but unfortunately the great majority of mankind are in the quagmire of the low-lands of living.

The drunkard does as he would be done by when he puts the cup to his neighbor's lips. The thief, the burglar, the highwayman will lend the helping hand to his "pal" that he may receive aid of a similar character. The libertine may carry the principles of the golden rule into practice on the sensual plane. The tricky politician aids his diplomatic friend, hoping to receive a like service in return. Preachers, pastors, reverends—in convention assembled, go hand-in-hand in concocting schemes and methods whereby to blind and hoodwink the people into supporting their lordly selves with fat salaries, with sickly flattery from the women and sentimental laudation from the men. If one preacher's fertile brain can go deeper into this line of infamy than his brother, he gives the product of his deep, God-like thought to his brethren, htinking that at some future time another will receive inspiration of a similar nature and he will be the recipient thereof. One preacher, following the instruction of the blessed Bible, "our book" to buy wine and strong drink, loans money (wrung from the slavish dupes of their priestly power) to another one to take stock in the brewery business, so they can not only have whiskey at cost, but make money by making drunkards of others—he does this because he would like his brother preacher to do likewise unto him. One fraud in Spiritualism does as he would be done by when he furnishes data for another fraud to work from—and so it goes, ad infinitum. Strange that the Spiritualists in convention assembled could not have laid down as the governing rule of action: "Do the right" always and everywhere, whether you expect to receive a like commodity in return or no.

Verily, the "golden rule" is behind the times. I am sure a silver rule, 16 to 1, or any other good standard, would meet the demands of the age far better.

And now a word about the religion of the new creed. "We affirm that a correct understanding of the phenomena of nature, physical and spiritual, and living in accordance therewith, constitutes the true religion." In the first place, who is quite sure that he has a correct understanding of the phenomena of nature? How many fully understand the subtle processes of the spiritual phenomena, of this vast universe? And who are they who correctly understand the equally marvelous physical phenomena of all-abounding nature? None, I am sure, but the builders of that creed. Certainly the religion of the N. S. A. will have but few devotees with such a test of allegiance.

And then, supposing we were to live in accordance with the expression of "Infinite Intelligence" as manifest in the phenomena of the physical world, and thus living should constitute religion, it would hardly be much of an improvement over the many religions now in fashion. "Infinite Intelligence" is not always gentle, kind and loving, just and merciful in all expressions of nature. Nature is arbitrary, exacting and unrelenting to the letter, which is hardly the proper conduct for humanity; and ofttimes "Infinite Intelligence" expresses through the cyclone, the earthquake, the flood, the drouth, etc., all of which entails upon innocent humanity suffering, woe and sorrow. The elements wage war and visit ruin, desolation and devastation upon mankind. Nature in many expressions is cold, heartless, cruel, and every religion that has cursed the world has been of the same character, and certainly the religion of the N. S. A., acting in accord with nature must necessarily be no better.

Religion has ever been a curse to the world; it has ever been the foe to human progress, a dead weight around the neck of human upliftment, and it is humiliating that after a half century of effort to keep Spiritualism on the plane of fact, philosophy and science, and just as it begins more fully to be recognized by thinking minds as such, it is humiliating to have effort made to lower it to the level of religion.

Brother Kates suggests that the new creed be "doctored" at the next convention. I would amend the idea with the recommend that a "special session" be called to strangle the puny thing at once, for if it be allowed to live and those who gave it being fondle and caress it a whole year, at the next convention they will want to ordain a "bishop" to act as god-father to it, and bring forth a "holy virgin" to god-mother it, and then they in turn will need some one to look after them and a "pope" will soon be forthcoming.

But seriously, sister and brother Spiritualists, where is the effort to Christianize Spiritualism to lead us? Who can tell?

And, by the by, my closing thought is, that the First Spiritualist Society of Jamestown doesn't want any yearly "pastor" or "reverend" settled down upon it, and as one having a mite of authority in said society, I may say that we prefer a teacher, an instructor, a live lecturer, to a preacher every time.

CLARA WATSON.

Jamestown, N. Y.

"Religion as Revealed by the Material and Spiritual Universe. By H. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

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"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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The Science of Spirit Return.

By Charles Dawbarn. Price 10 cents.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

President writes from Grand Rapids, Mich.: "The veteran pioneer and spiritual speaker, Dr. J. M. Peebles, has given us two Sundays' labor in this city. Large audiences have listened with untiring interest to his spoken thought, which he dispenses in an original manner. His faculty of relation carries his hearers from the rostrum and audience to the scene depicted, and we seem to actually be with the characters there described. Proud, indeed, are we, as Spiritualists, of our venerable brother as a specimen of what our truths will do for humanity. Marian Carpenter is with us the balance of November."

"Pratt" writes from Springfield, Mo.: "On Sunday, November 5, at 2:30 p. m., Mrs. Josie K. Folsom ordained Mrs. C. A. Buhland and Mr. C. M. Folsom as ministers of the Gospel of Spiritualism. Mr. Folsom is a trumpet medium, and has for many years been spreading the golden truths of Spiritualism over the land by the workings of his guide and control, Tom P. Varley steering the tin horn as Tom calls it. A little over a year ago Sister Buhland knew nothing of this truth, but she began to investigate and found beyond the shadow of a doubt that it was true. One year ago, November 2, or there abouts, she began sitting for development of her spiritual gifts, and was the classmate of myself and wife with some twelve others. While some of those others developed rapidly, Mrs. Buhland has been the first to accept the call. The angel world told her she was ready and asked her to come, and to-day she stands an ordained minister in our midst. May bright angels attend her, and may the spirit of our Divine Parent be ever with her and carry her over the rough places of the path she has chosen. Mr. and Mrs. George Griffen was to be ordained Sunday also, but being out of the city on business were not, but will probable be next Sunday, thus adding four new, worthy, earnest workers to the force of ministers of Spiritualism."

Joseph Usher writes: "The Occult Life of Jesus and The Next World Interviewed came duly to hand. You have my heartfelt thanks for the same. You are doing a grand educational work for humanity."

D. Arbuckle writes: "The Occult Life of Jesus and the Hull-Covert Debate came duly to hand, for which accept my thanks. It is certainly a grand book. I would not be without the information it gives for a thousand times its price. It comes as a grand gift to all the subscribers of your paper."

Phil T. Davis, of Butte, Montana, cautions Spiritualists everywhere against Dr. Sonora and his brother.

G. H. Clark writes from Lansing, Mich.: "Dr. D. M. King, of Mantua, O., the scientific lecturer, has just closed a two-nights' engagement with us. We cheerfully recommend him to all societies who want the highest science of Modern Spiritualism."

The First Society of Spiritualists of Chattanooga, Tenn., have resumed their meetings at their hall on Market street. Mr. Oscar A. Edgerly, the noted expounder of Spiritualism, occupies the platform. Following the lectures Mr. Edgerly will give a number of tests. The society has arrangements made to keep up the meetings during the winter and have secured a number of the best mediums in the country to occupy the platform.

Amae Wheeler has left Louisville, Ky., temporarily and will visit Atlantic, Avoca, Hancock and Council Bluffs, Iowa; Omaha, St. Joseph and Trenton, Mo., and Indianapolis and Muncie, Ind. He will return to his society the 3rd of December.

Miss Mattie Woodbury writes from Union City, Mich.: "I have been at Bellevue, among the Methodists, with convincing proofs of spirit return, and again at Athens, where there is great interest in the investigations of Spiritualism by the members of various churches, and everywhere The Progressive Thinker leads as the exponent of pure spiritual truths. I solicit correspondence from those near Centerville, Mich., to hold seances and give readings. Promptness will secure my services in any town in Southern Michigan. I will work to build up societies."

Dr. C. W. Hidden, of Newburyport, Mass., who has been speaking for the past three months in Providence, R. I., has been so successful that the society is negotiating for his return in February, to remain until the close of the season. The announcement of his probable return was greeted with a hearty outburst of applause. The Providence society is taking on new life, and plans are already shaping for the settlement of Dr. Hidden as a permanent speaker, beginning with the first Sunday in September, 1900.

Major C. Newell writes: "I have received the first number of The Progressive Thinker, likewise the book, Occult Life of Jesus and the Hull-Covert Debate. I have read the Hull-Covert Debate with much interest. I have listened to several sermons by ministers in different churches, who gave their ideas of modern Spiritualism. So far their whole argument rests on the frauds that are perpetrated by fakirs who are humbugging the public under the guise of Spiritualism, and some people who are just starting out as mediums, and who are like green fruit, hardly fit to eat. After they get ripe they will be all right. Every organization in the world suffers more or less through people who wish to turn everything to financial account."

Mrs. M. E. Kratz writes: "Anyone desiring my services for January or the early spring months, as lecturer and psychometrist, at reasonable terms, please address me at Evansville, Ind., No. 1134 Upper Second street."

The News, of Tennessee, Tenn., says: "The opening of the regular meetings of the First Society of Spiritualists took place at their hall last night. When the hour for the commencement of the exercises had arrived there were but few vacant seats. The drawing power lay in the fact that Mr. Oscar A. Edgerly of Massachusetts, had been announced as the speaker for the occasion. Mr. Edgerly had been heard here the first two Sundays in January of this year, and the society and its friends were so favorably impressed with his discourses and tests that he was engaged to return to Chattanooga with his first open time. Mr. Edgerly's present engagement is for four mounths."

On Wednesday, November 1, a neat but quiet wedding took place at the farm home of Mr. and Mrs. D. P. Dewey, of Grand Blanc, the contracting parties being Mr. J. C. Kinsman, of Milford, and Mrs. Ellen A. Parker, of Flint. The "knot" was tied by Mr. D. P. Dewey, president of the State Spiritual Society. A lunch was served and the bride and groom left for Flint.

The Springfield (Mo.) Republican says: "A most grotesque and hilarious masquerade surprise party came off on Monday evening at the home of Prof. J. Madison Allen and wife, 1129 N. Campbell street. The premises were taken possession of by a very large company of young people, completely disguised in unheard-of and indescribable costumes imported from every land beneath and beyond the sun. Several hours were spent joyously in social amusements, music, partaking of refreshments, exchanging of sentiments of mutual good will, etc., and the friendly visitors departed, leaving a handsome financial donation."

Lyman C. Howe writes from Syracuse, N. Y.: "Maggie Waite is here, doing good work. Her tests last Sunday evening were unique, and very conclusive. We co-operate at Empire Hall each Sunday and Wednesday evening this month. My address for November is 813 East Washington street, Syracuse, N. Y. Prof. Loveland's whack at the N. S. A. creed must awaken some thinking. For one, I want no iron-clad creed or adjective to define Spiritualism."

A. M. Houser writes: "The Gross Park Spiritual Society meets every Sunday evening at 8 o'clock at 1785 N. Hoyne avenue. The society is doing fine. We are having very successful meetings, and very enjoyable results. We welcome all to our meetings and convert many skeptics."

Mrs. Chapman writes from Norwich, Ct.: "Mr. J. Clegg Wright is our speaker for November. He was received last Sunday with enthusiastic applause. His topics for Sunday the 12th inst., are of special significance. Afternoon, 'The Science of Noble Living;' evening, 'The Order of Progress, the Guess, the Belief, the Knowledge.'"

G. D. Arbuckle writes: "The book, The Occult Life of Jesus, and Hull-Covert Debate, came to hand all right, for which accept my thanks. It certainly is a grand book. I would not be without the information it gives for thousands of times its price. It comes as a grand gift to all the subscribers of your valuable paper."

The Chicago Tribune says: "More than one man and woman living in South Chicago has believed for a long time that ghosts have made their headquarters in a barn in the rear of 9140 Houston avenue, and they have been interested more than ever since Dan Maloney, 9730 Exchange avenue, told yesterday how he had been frightened on Thursday night, after challenging the ghosts to step out of the barn and let him look at them. Frank Maulburn, a butcher, hanged himself in this barn in 1890, and the rope dangled from a beam for several years, having been pulled down only a few weeks ago by J. D. Clark, a liveryman, who has been using the barn since the recent big fire in South Chicago. Not long after Maulburn's suicide, Carl Lindner, a shoemaker, committed suicide near the barn, in the alley in which it stands, taking morphine."

D. E. Young writes: "The fourteen books, and The Occult Life of Jesus came by express, charges paid, within three days after the subscription for The Progressive Thinker was sent; also book to myself and a renewal of the paper for one year. I have been greatly interested while reading the book, and am unable to see how it is possible to give so much for the money—the paper one year and a book containing more than 400 pages, all for $1.13, in clubs of ten or more, and the same to the one getting up the club. I shall make an effort to increase the number of copies taken in this place. I would here say that the article by 'Reporter,' in The Progressive Thinker of November 11, 'Don't be in a hurry,' meets my approval, as well as of other Spiritualists with whom I have talked. If mistakes are made (and they will occur in the best regulated families) time will rectify them. It seems very proper that a declaration of principles should be made by Spiritualists, not as a creed; that cannot or will not be endorsed by all, but a declaration such as every old stager as well as new recruit, together with the thousands who are now investigators can subscribe to. The declaration of principles of H. C. Chapman in the same paper are good. The 5th I would amend to read: 'We affirm that living up to our highest conceptions of these principles, as set forth, together with doing good and being good, constitutes true religion.'"

Married, in Detroit, Mich., on October 11, 1899, John S. Phillips, of Milford, and Mrs. Julia E. Winans, of Plymouth. They will live on their farm in Milford.

E. W. Baldwin writes from Verona, Wis.: "I have been from here all summer. Was two months with Dr. De Wolf, at Baraboo. He is three miles out from the city, on three acres he bought of his niece and nephew, and is settled for life. He spends one-third of his time in usefulness, one-third in idleness, and one-third in luxury. He has discontinued his medical practice."

Mrs. Maggie Vestal writes from Muncie, Ind.: "In pursuance to the promptings of truth and justice I wish to reply to the article written by Geo. W. Kircher, secretary of the Louisville Spiritual church. I wish to say that the gentleman is laboring under wrong information, and I feel it my duty to right the breach in the article. I was supposed to receive my $5 per Sunday and entertainment, but the society failing to come up to the agreement, I therefore betook myself to my home rather than to labor for no compensation. I would suggest that any medium that is going to serve that society have, as the brother suggests, an iron-clad agreement. If anyone wants to know how fair I am in my dealings with societies, they only need to write to Harry J. Moore, pastor and president of the Muncie Society of Spiritualists, and he will inform them of the truth regarding my fairness. I am now serving that society."

I. M. Sanders writes from Tilsonburg, Canada: "Enclosed please find the sum of $2.25 for which please send to my address The Progressive Thinker and the four premium books, The Occult Life of Jesus, Ghost Land, Art Magic, and the Next World Interviewed. I am sadly bereaved by the death and loss of my dear wife, and while in my deepest sorrow a Spiritualist friend handed me some of your highly prized Progressive Thinkers. They are the first Spiritualist papers that I have ever chanced to see. Some of the matter in them has been of great comfort and consolation to me under my sad circumstance. I am not yet a Spiritualist, but of late begin to think that there is truth in it. You know that when we lose our friends who were once so near and dear, we can't help but think and wonder where their spirits are, and what is their experience. My wife was one of the best of beings while in life. She often comes to me in my dreams."

Joseph Brown, of St. Louis, Mo., writes: "As to the annunciation of principles of Spiritualists of the N. S. A., it is nothing but a piece of 'fog' and 'believes.' Why not state in an article or two what they know of the return of spirits that identified themselves, by referring to their earthly life by innumerable incidents, then stop at that and make the N. S. A. purely a business organization."

William E. Bonney writes: "Meetings for the promulgation of humanitarian principles will be held until further notice in the Athenaeum Building, 26 Van Buren street, second floor, every Sunday afternoon at 3 and evening at 7:30. Either myself or Mrs. Bonney will be present and other speakers and mediums will assist us from time to time. We especially desire to come in touch with progressive minds who favor humanitarian reforms. The time is come when we should endeavor as a progressive class of people to present a bold and aggressive attitude upon all vital questions which affect the well-being of the human family. Open doors and a cordial welcome to all friends will be extended. In order to continue this work we ask for the kindly interest of progressive Spiritualists. We are also open for engagements within easy distance of the city. Present address, 3310½ Rhodes avenue."

Married—Miss Lucretia Downey, to Mr. William F. Langdon, at the residence of the bride's parents, No. 212 Ogden avenue, October 31. Rev. Sarah E. Bromwell performed the marriage service, which was brief and impressive.

Mrs. Loe F. Prior is lecturing this month at Cleveland, Ohio.

John W. Ring, who was an honored delegate to the National Spiritualist Convention, on his way home to Galveston, Texas, lectured twice at Jasper, Mo. His work in Galveston promises rapid growth.

Rev. J. O. M. Hewitt, who is rendering very efficient and acceptable service with the Columbus, O., society of Spiritualists, has a very thoughtful and able article in the last issue of the Chicago Free Thought Magazine. It is worthy the study of all Spiritualists and Freethinkers.

J. W. C., of Mt. Carroll, Ill., writes: "Some three or four weeks ago some seven or eight Spiritualists of this city entered into a 'horrible conspiracy' to invite Mrs. Georgia Gladys Cooley, pastor of the First Spiritual society of the South Side, Chicago, to come out here and give us three lectures upon Spiritualism and spirit return. She came November 7, 8, and 9, and a more delighted set of Spiritualists you could not find in a day's journey. Her lectures were fine, her tests and spirit messages correct in every instance, her inspirational poems were grand. She completely captured the minds and hearts of the people both on and off the rostrum. Cole's opera house was half-filled the first night and the audiences increased every night, and for three hours each night she held them to close attention. No fund will have to be guaranteed the next time she comes; all expenses are assured before hand. Long may she live to teach this grand truth."

C. S. Tisdale, of Joplin, Mo., writes of the Church of the Soul conducted by him: "Though the Church of the Soul is in its infancy, its meetings have been a success thus far. We aim to bring Spiritualism before a class of intelligent people who could not be induced to attend a regular spiritual lecture, and in doing so, we will call to our aid a detailed series of illustrated lectures on the brain and mental action, and by a little strategy peculiar to ourself, compel them to admit the necessity to have an immortal spirit in order to account for the various phenomena of our mental nature. When rightly comprehended, all nature teaches the spiritual nature of life and man as the highest being in the scale of material life. So that when the light of immortality can not be taken to mortals through the avenues of spirit return, let us try and reach them by other means. The Church of the Soul will also extend its mission to Webb City, Mo., at an early day, and will put the same plan to action there on Sunday evenings, at which place we have organized the Harmony Circle for mutual psychic development, and which will meet each Wednesday evening. Friends throughout this vicinity are invited to be with us at the Church of the Soul, in this place."

Emma J. Huff, corresponding secretary, writes: "Send for circulars and all detailed information concerning the coming session of the Southern Cassadaga camp. Enclose stamp. Address me at Lake Helen, Florida."

A dispatch to the daily papers says: "Henry A. Slade, the originator of spirit slate-writing and a quarter of a century ago the leader of the Spiritualistic brotherhood in New York City, has returned to Detroit, Mich., the scene of some of his former triumphs, aged, feeble and penniless. As late as ten years ago he was earning thousands of dollars with his manifestations. He exhibited before the wealthy classes and interested among others Henry Ward Beecher. In Europe he performed his feats before royalty and was the talk of the time. To-day he occupies one small, meagerly furnished room."

W. writes: "The new psychic development was illustrated Sunday evening, the 5th inst., in public at the regular meeting of the Independent Church of the Students of Nature, at Nathan's Hall, 1565 Milwaukee avenue, Chicago. Mrs. Summers, blindfolded and with an entra handkerchief tied over her head, and with her back to the audience, gave the names of various parties present, stated their occupations, and described their homes, inside and out, etc., with astonishing minuteness, accompanying these descriptions with communications from the spirit world."

BELIEF.

Belief and Knowledge Contrasted.

While your paper presents to the thinking world gems of thought upon a great variety of topics, and would of itself make a valuable library each year, the subject of belief has not received its due share of attention, as it seems to me; therefore I call your attention to the fact that belief is the absence of knowledge and must, therefore, be ignorance. To illustrate, suppose I were called into court to testify that there is such a place in the United States as Boston, I would say that according to my belief there is such a place, but I cannot swear to it. The judge would then say to me, if he be as logical as judges should, "Then according to your ignorance, there is such a place as Boston. Step aside."

I may have seen a thousand people who said they came from Boston, but remember that chemists, scientists and courts do not take hearsay, they deal with facts, and this is an age above all others when people are learning to think. Many people think they think when they do not think, and with all of our boasted education and enlightenment comparatively few are capable of reasoning well. No religious man is capable of reasoning upon all subjects because he is sure to mistake his prejudice for judgment. In order to reason correctly he must first cast aside his prejudices and beliefs, else they will lead him astray, then he finds himself a freethinker and is ready to learn something when he discovers a truth or fact in any line or branch of knowledge.

To further illustrate, I will say that I do not believe there is such a place as Chicago, because I have been there and seen it, on three different occasions. I cannot possibly believe it because I know it; and knowledge and belief cannot exist in the same individual concerning the same thing. All religions are founded upon belief, therefore all religions are founded upon ignorance; and if I should join an association or institution founded upon ignorance I should consider myself an ignoramus; and justly so.

The opposite from beliefs and ignorance is knowledge and facts, which harmonize like fire and water. Among the various definitions for a science are these: "Classified knowledge, a collection of demonstrated facts, a collection of facts systematically arranged."

Spiritualism claims nothing except what has been demonstrated and can be demonstrated. It is a collection of demonstrated facts, and according to the second definition it is a science. True, as yet these facts have not been systematically arranged, neither have they in some of our arithmetics, and Harvey's grammar, for instance, in which I have discovered one hundred and seventy-two errors.

No man need have any belief in Spiritualism any more than in mathematics; let him take the facts as they are demonstrated to him; the same as with any science. I am often asked if I believe in Spiritualism. I always answer no, no more than I believe in welding two pieces of iron together, or making a wagon wheel; there is no belief about it; it is a part of my knowledge; a part of me. By communicating with my spirit friends, many, many times, I have demonstrated, to me, the fact of a future existence, that to the life principle of man death is scarcely more than crossing a state line while asleep. That each individual retains his or her individual characteristics, their loves and hates, their desires, fears and fancies, until evolution makes its gradual change of progression. I have heard angels—my spirit friends—talk, laugh and weep. They have said to me that the greatest regrets of those in the spirit world are the regrets of lost opportunities; opportunities to do good to others and they did not improve them. They have invariably said to me to be good, and that it always pays to be good. They tell me that heaven and hell are conditions, not places; that we should try and reform the spirit world by sending good, honest, intelligent spirits into it.

To make a religion of Spiritualism is to me as absurd as to make a religion of algebra, yet if some people wish to do I have no objection, but simply say to them, remember this one fact, that all religions are founded upon ignorance, that whenever a religion becomes demonstrated it becomes a science and is no longer a religion.

Lawson, O. T. A. D. MARBLE.

PAINE VS. TALMAGE.

A Clerical Slanderer of the Dead.

In the columns of the St. Louis Daily Globe of July 7, I find a sermon by the Rev. Dr. D. Talmage, in which he uses the following language:

"Thomas Paine, the god of modern skeptics; his birthday celebrated in New York and Boston, with great enthusiasm. Thomas Paine, the paragon of Bible haters. Thomas Paine, about whom his brother infidel, William Carver, wrote in a letter which I have at my house, saying that he drank a quart of rum a day, and was too mean and too dishonest to pay for it. Thomas Paine, the adored of modern infidelity. Thomas Paine, who stole another man's wife and brought her to this country. Thomas Paine, who was so squalid, and so loathsome, and so drunken, and so scroll above his head, on which is writ- sometimes picked out the ditch, and sometimes too filthy to be picked out of the ditch,—in his dying hours begs the Lord Jesus Christ for mercy."

This is the picture which this learned and pious divine gives of Thomas Paine in chosen rhetoric; mentally nailing him to an uplifted cross, and placing a scrool above his head, on which is written "The God of Modern Skeptics." On another scroll lower down is written, "The Adored of Modern Infidelity," and at the bottom, in apparent astonishment he adds, "In his dying hour, begs the Lord Jesus Christ for mercy."

It is difficult for us to believe that the citizens of New York and Boston would have celebrated his birthday with great enthusiasm, had this picture of Paine been true. It has been shown again and again, that these atrocious charges against the personal character of Thomas Paine are not true; however, it was not the character of the man that excited the malignant ire of churchmen of the Talmage type, for they could have easily found similar characters within the orthodox camp. The real cause of their hatred was, that in his writings he bitterly denounced all forms of tyranny and oppression, whether of kingly aristocracy, or tyrannical churchmen, and exposed their duplicity and false pretenses of divinity and authority.

The true character of Thomas Paine, with a history of his literary, political and religious career in America, France and England, has been written by Moncure D. Conway.

The author says: "The services of Thomas Paine to the American cause cannot at this distance of time be estimated by the records of them, nor by his printed works; they are best measured by the value set on them by the great leaders most cognizant of them, by Washington, Franklin, Jefferson, Adams, Madison, Robert Morris, Chancellor Livingston, R. H. Lee, Generals Laurens, Green and Dickerson. Had there been anything dishonorable or mercenary in Paine's career, these are the men who would have known it, but their letters are searched in vain for the faintest hint of anything disparaging to his patriotic self-devotion during these eight weary years."

He was a humanitarian, the first to expose the absurdity and criminality of dueling; the first to assert more rational ideas of marriage and divorce; the first to plead for national and international copyright; the first to plead for animals; the first to demand justice for woman.

Concerning the "Age of Reason," the author says: "Just this one Englishman, born again in America, confronting George III. and Robespierre on earth, and tearing the like of them from the throne of the universe, were it only for the grandeur of this spectable in the past, Paine would maintain his hold on thoughtful minds. But in America it is deeper than that. In this self-forgetting insurrection against deified inhumanity there is an expression of the inarticulate wrath of humanity against the continuance of the same wrong."

It does no honor to the Rev. Talmage to be shooting at skeptics and infidels from behind the shade of Thomas Paine, for these are the men who will always be found at the front battling for free schools, free speech, free press and equal rights, and against all church influence that now, or may in the future, menace, or endanger American principles. S. E. DAVIS, SR.

THE KICKERS.

That Declaration of Belief.

I have been aware that great numbers of Spiritualists were building upon a materialistic foundation, and I would not have been surprised to have had them in a great majority in the annual convention of the N. S. A. I am very much pleased that they turned out to be in such a well-marked minority. I wish to have it clearly understood that I build my spiritual structure upon a solid spiritual foundation. If they had said, "We know there is an infinite intelligence I would not have objected. I know it as well as I know there are finite intelligences. I am convinced of both by noting the operations of the same law. I notice that the kickers appear to be a little shy about tackling the truthfulness of the objectionable declaration. They mostly seem to be afraid that they will be taken for Christians. Because Christians believe in an infinite intelligence, they appear to believe is a valid reason why they should not. I do not take this view. I presume Christians believe in a good many truths, and if I am convinced they are truths I accept them just as readily. If I found myself refusing to admit a truth for no reason except that Christians hold to it, I would try and break myself of the habit. The only point worth considering is whether this belief is true. If it is not true or probable, it should be abandoned. But I wish to tell these good people that an "infinite intelligence" is not necessarily the Christians' God. The God of Abraham, the God of Isaac and the God of Jacob, and the three-headed God of the Christian churches, is not the God that Spiritualists believe in. I desire to tell them further, that not one of them would vote to have even their God put into the Federal Constitution.

They believe every one should have full civil rights, regardless of his religious errors.

"If Spiritualism does not mean universal liberty, justice and brotherhood, it will not satisfy broad-minded men and women." True, Sister Severance, but I know nothing about brotherhood to the exclusion of fatherhood—motherhood. Brothers and sisters always have a parentage, so far as I know. I never knew inanimate matter to beget, or evolute, if you like the word better, an intelligent entity.

Brother Kates says, "Infinite intelligence is not inherent in matter." Does he know that finite intelligence is inherent in matter? I think pretty near all we know about it is that it is always in connection with matter, and always uses matter to accomplish its purposes.

The infinite intelligence does the same, and is always present. I do not know of any matter that I am sure does not manifest some of it. As he says, the declaration is now public property, to be discussed, and I hope Spiritualists will discuss it intelligently and thoroughly. Let those who do not believe in an infinite intelligence try and show that it does not exist. Let them try and show that intelligent creation is the result of a blind, senseless force, without aim or object, that happened to be, and happened to produce the phenomena and conditions that we witness. If they can make it appear that this is the most rational view we can take, our God will be stricken out.

SAMUEL BLODGETT.

Manchester, N. H.

Mr. and Mrs. J. W. Kenyon have been serving the Manchester (N. H.) Society the past two Sundays. Large audiences greeteu them. Mrs. Kenyon gave a large number of tests. A benefit was given at Mrs. Sawyer's. To Mrs. Potter, Mayflower, the control, said: "You lost your silver thimble about two years ago. I will take my medium to your wigwam and find it." She did so the next day. Mrs. Potter took the medium into the parlor. The control said: "It is not in this room." She then passed into the sitting-room, and went to an upholstered rocker, run her hand down the back and brought up the thimble.

During the past year she has found lost or stolen watches, bicycles, an Angora cat, and many other things.

The Thursdays of November we lecture and give tests at Derry, N. H. Last Thursday we had a full house, to whom many tests were given, calling strangers by their names and giving those of their spirit friends. One man said: "You seem to know us all." "No, I do not know any of you, but your spirit relatives do, and they tell me who you are, what you do and what they want me to say to you." "Well," he replied, "it is very wonderful. Our little boy John, who is now nine years old, when four was controlled and found a diamond ring valued at over five hundred dollars, that had been stolen by a servant girl and thrown into a gravel walk when she was arrested by the police officer. When he was six years of age he was again controlled and found a valuable diamond pin. In neither of these cases did he hunt around, but ran very quickly and picked them up, the first with a handful of gravel, the other with a handful of grass."

Mr. and Mrs. J. W. Kenyon will lecture in Worcester the two last Sundays of November. We would like calls for the first four Sundays of December. Address 509 Pine street, Manchester, N. H. J. W. KENYON.

MEMORIAL ERVICES

In Honor of Mrs. H. E. Lepper.

A memorial service, as a tribute of recognition of the life service given to humanity by Mrs. H. E. Lepper, whose transition to the higher life occurred October 9, was held in Odd Fellow's Hall, St. Paul, Minn., Sunday evening, November 5, 1899, under the auspices of the Lincoln Band Liberal Spiritual Society, which was organized by Mrs. Lepper, and of which she was the president at the time of her death. The service was largely attended, and a pleasant feature of the occasion were the beautiful floral offerings, exquisite in color and in perfume that were placed upon the table and platform in great profusion by different friends as a fitting tribute of their regard to Mrs. Lepper as their faithful friend, and teacher while here in earth life. The meeting was presided over by O. W. Smith, now the president of the society, and its regular speaker.

After singing by the audience, and an invocation offered by Mrs. Tryon, of Minneapolis, a few introductory remarks were made by the president, which were followed by the reading of an original poem, composed for the occasion during that day by the eldest daughter of Mrs. Lepper, Mrs. E. Gertrude Smith, the inspiration of which was based on the oft-expressed wish of her mother while in earth life, that she might look beautiful in the sleep of death. The poem which was a spontaneous outpouring of the soul of the daughter to her spirit mother, was most touchingly rendered, and brought tears to many in the assembled audience, and was as follows:

TO MOTHER.

"I want my body when I pass away,"
Many times we have heard you say,
"To look beautiful, that my friends may see
How grand and lovely Death can be."

Your wish was granted, precious mother,
And our grief we tried to smother;
Because we well knew if you were near
Our agony would grieve you, dear.

We stood and gazed on your lovely face
Where death seemed all lines to efface;
Leaving you looking both young and fair,
Lying with roses in your hair.

Still, calm, and peaceful, with a smile
That spoke of triumph all the while.
Mother, how could you smile on us all,
When you yourself seemed past recall?

Floral tokens lay all around you,
From friends and loved ones fond and true;
None were more lovely, none could compare
With your calm sweet face lying there.

Dear mother, our souls cry out to thee,
No light through the darkness we see,
We long to have you as of yore;
To feel your tender clasp once more.

In this dark hour of heart-stricken grief,
Will there not come to our relief
Some sweet token of love and care,
Some precious word from over there?

The answer comes like a chiming bell,
"Be patient, dear ones; all is well.
When time shall have healed each bleeding heart,
When blinding tears no longer start.

"In the depth of your soul you will hear
The sound of my voice, soft and clear;
I will crown your life with blessings sweet,
And make your happiness complete.

"Yes, soul to soul, through earthly strife,
I will guide you to a higher life;
You will feel my loving angel care
Now, and always, everywhere."

The president then declared the meeting to be an informal one, and invited brief appreciative addresses from the assembled friends and co-workers of Mrs. Lepper, and this invitation was responded to in a most feeling manner by Mrs. Tryon, Mr. Edwards, Mr. and Mrs. Whitwell, Mrs. Sauer, Mr. Simonton, Mr. Francis, and Mrs. Moore, who all spoke in the most laudatory terms of the past work of Mrs. Lepper as a teacher, healer, and untiring worker for humanity, and the upbuilding of true Spiritualism in its best and purest sense, that as such it might come with tidings of great joy to hearts grief-stricken by the hand of death.

President O. W. Smith closed the meeting with an earnest, short resume of the ends and purposes sought by the "Lincoln Band," whose leadership has now fallen upon him so unexpectedly, and claimed the mission of the society to be that of educating the people to higher and purer ideals of living, and teaching the unfoldment of the spiritual nature, which is the divine heritage of every human being. He made a strong appeal for moral, personal and financial support of the society in its future work, believing that the arisen president will still retain a spiritual leadership of the organization, which will hold regular Sunday evening meetings in Central Block, St. Paul, Minn., corner of 6th and 7th streets, where seats will be free, and all are invited. O. W. Smith will lecture each week on spiritual topics. O. W. S.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price $1. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Reader: Q. In report of the speech of Mr. Bourke Cockran, at Carnegie Hall, N. Y., in behalf of the people of the Transvaal, the following occurs: "It is also true that Catholics cannot hold office in England!" Is this true?

A. It would have been seventy-two years ago, but since that time Catholics may hold office. The Lord Chief Justice of England is a Catholic.

"Student," Seattle, Wash.: Q. Is it reliable that Queen Victoria is a Spiritualist?

A. There is no doubt about the statement that Victoria is an ardent believer in Spiritualism. Her regard for Tennyson was heightened because his belief in the influence of spiritual beings, was a strong bond of sympathy between them.

The Quiver published an article entitled "The Queen's Belief in Spirits," which was copied into the New York World, and this has never been contradicted.

The Queen believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. It has been the great consolation of her bereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so." This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe. The belief that the spirits of the dead are hovering about those whom they loved on earth may be the reason for Her Majesty's dislike to second marriages, especially the remarriage of widows.

W. L. A., Buffalo: Q (1) Do you recommend "magnetized paper" for weak eyes?

(2) Is there any means of making hair grow on a bald head?

A. (1) Bathing in pure water and care in use, is all that can be "recommended," to which must be added avoidance of every form of strong wash or "eye water."

A well-informed optician should always be consulted if glasses are desired. If not perfectly fitted to the eyes, they are exceedingly injurious.

(2) Baldness is the result of the destruction of the hair follicles, that is of the roots of the hair, and as these cannot be re-created, it is impossible to renew the hair. In cases where the destruction is not complete, massage and bathing the scalp in cold water, rubbing until there is reaction, will stimulate a new growth. There are no nostrums of any kind, of the least benefit.

J. M., New York City: Q. What is the most scientific view entertained of Deity?

A. The most scientific view is that he is the unknown quantity of the universe; unknown and unknowable. Such being the case, all time and thought spent in attempting to solve the problem is wasted, whether he is believed to be personal or impersonal.

M. A. Burns: Q. We desire to form a Progressive Lyceum; how shall we proceed?

A. The Lyceum Guide furnishes all the information required to establish and conduct a lyceum. Mrs. C. J. Remington has the right spirit, and is not discouraged in her efforts. She writes: "I shall have to commence with my own little girl, seven years old, and any other child that will join us. I shall also try to get some others interested who can sing. I do not feel competent to manage, but as there seems to be no one else, I am determined to go ahead and do the best I can. Rather than send her child to a Sunday-school, and have its mind distorted by the untruthful dogmas, she will form a lyceum if only her child and perhaps one or two others attend. It is not numbers that make success, it is the strength the effort gives the individual spirit. Those who have made these small beginnings have been surprised at the rapid increase of membership.

H. Straub: Q. What value have the so-called magic mirrors? Are they humbugs?

A. Their only value is that they concentrate the mind. Any bright object, as a flame of a lamp, a coin, a pocket mirror, will answer this purpose equally well, if the mind is not overborne with the idea that the far-fetched and costly mirror must be the best. When this belief is advertised and extortionate prices asked for the mirrors, the sale becomes a humbug.

"Sunday Reader:" Q. Will it be possible for the Sunday worshipers to suppress the Sunday newspapers, as they desire to do?

A. The Sunday paper has come to stay. It is sent out with its colored plates, comic, instructive, explanatory; its pages of essays, stories, anecdotes, news, etc., a volume of information, enough for all the day and more, for all varieties of taste, from the child to the scientist. The ministers do not like it, for it is more attractive than their sermons and thus keep the people away from church. Says one bitterly: "The Sunday paper is very injurious. It tends inevitably to break down the sanctity of the Sabbath, and that day must be kept holy."

The religious sanctity of the Sabbath is what the Sunday papers habitually undermine, and hence it has been truthfully said that, "The better a Sunday paper is, in a literary point of view, the worse its influence." The ministers do not make a strong case, but they show the animus which actuates them. They would have everything taken from the people on Sunday except the bare privilege of attending church, and this they would make compulsory.

"Poet" sends specimen of a volume of verse, asking criticism.

We delight to praise, and dislike to criticise. The verses sent equal in merit most of that which the papers publish, but that should not be construed into praise, for they as well as the more pretentious magazines publish a surprising amount of stuff, ground out as by a machine, without an element of poetry therein. Unless poetry has that indescribable essence or quality which makes it such, it is of no value. Poetry to be of any value must have exceeding value. It must be either exceedingly beautiful, like a sharply-cut gem, or it is mere drift on the seething sea of literature. Why so many who can write excellent prose, strive to write in verse, is a question no one has answered. Many famous authors have been made so by a single poem, and failed to reach the heights of poesy in every other attempt. Thus Gray in his "Elegy," Payne in "Sweet Home," Mrs. Howe in "The Battle Hymn."

Tennyson never failed to strike the chords and from all his verse there arises the subtle perfume of poetry. This correspondent writes excellent prose, and we advise the use of this less pretentious method for conveyance of thought.

A book of such "poems" will prove a financial failure, and thus a disappointment to the author. It will be difficult if not impossible to get a publisher to take the work of an author not well known without the cost of publication being advanced.

As an illustration of what may be taken as genuine poetry, take the following by Shetterly:

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

Alas! How often we are careless of our best and most loved, and yet were they taken from our mortal sight we would give all we possess and journey to earth's remotest parts for one word assuring us that they lived and thought of us. Oh, if we cherished the living as we would the dead! We leave untasted the full cup of sweet kindness and waste the present hour in idle words.

EXTENSION OF TIME

To Raise the Required N. S. A. Home Fund.

To the Editor:—Allow me to inform your readers through the columns of your valuable paper, that Mr. Mayer has kindly extended the time for securing the amount called for by the N. S. A. Home Fund, until January 1, and it is hoped that when that date arrives the fifteen thousand contributed by the Spiritualists of America, will be in the treasury of the N. S. A., and that it will also be in possession of this fine estate, that is valued at a like sum. To be worth thirty thousand dollars, will make the National Association independent of poverty, and equip it for grand missionary and other much needed work. The churches have no difficulty in raising thousands of dollars for the advancement of their cause, and we do not see why Spiritualists should be backward in good deeds that will extend an influence for usefulness to future generations.

This is the time for those who mean to do something to help spread the truths of Spiritualism, to come forward and donate something to the Home fund of the N. S. A. By doing so, mediums, speakers, the poor and afflicted among us can be benefitted, for this Association will then have funds to reach cases that it cannot do now, and missionaries can be sent out to places where the light of Spiritualism is needed, that those who long for the truth can be blessed with its encheering rays.

If all who can will send but a dollar each we will soon have the amount for which we ask, and if some more abundantly blessed with this world's goods will make their donations dollars, it will only increase the working power of the N. S. A. The good man who offers to give this estate to the N. S. A., if the Spiritualists at large will meet him half way, in the effort to endow it with thirty thousand, is constantly doing good works, building for himself a home in the hereafter, that will shine with lustre imparted to it by his munificence of earth. All who contribute even a tithe towards this project will be doing something for the beauty of their own homes above.

A list of those who subscribed to the Home fund during the Convention—and at other times, before and since—will soon be given to the Spiritual press for publication. We trust that many more names will be added—dimes or dollars will be included.

A philanthropist from Nebraska has given five hundred dollars, Mr. Mayer has given as much more, besides his offer of the Home itself, the editor of The Progressive Thinker subscribes one hundred dollars, the president of the N. S. A. offers to raise seven hundred dollars, other generous souls are out with their contributions and pledges, as will be seen when the list appears, but we need many more hundreds to make the list complete. Every dollar will count. Who will send their donation to me and get a receipt for the same, with the grateful thanks of angels and mortals alike? Money will be returned if the donors wish, if the amount requisite to secure the Home is not reached.

MARY T. LONGLEY,
Washington, D. C. Sec'y N. S. A.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

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

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"Success, the Key that Unlocks it." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

A VIGOROUS KICK.

What Are We Going to Do About It?

The Progressive Thinker of October 28 is an eye-opener. I'm glad we can go to it with our "kicks and griefs." I inclose notice of the passing out of Mrs. Harp, taken from the Victor (Col.) Daily Press. It is as follows:

"The dead body of Mrs. S. H. Harp, a woman 76 years old, living alone at 305 South A street, was found last evening lying in a heap in the rubbish in the kitchen.

Indications were that she had been dead two or three days.

"The deceased had eked out a precarious existence as a professional clairvoyant. She was known to be in straightened circumstances and the charitable societies had been looking after her wants for some extent. Wednesday some of the ladies interested in her welfare called at the house and receiving no response to their knock for admission, went away thinking she was out. Yesterday they called again and again finding the house apparently deserted, they decided to make an investigation. The result was the finding of the dead body.

"The remains were removed to the Lampman undertaking parlors. Coroner Dunn will to-day make inquiries into the case, but it is not likely that an inquest will be found necessary. The woman was known to have been troubled with heart disease."

I did not know her. She was human. My religion is humanity. I am a recent investigator in Spiritualism. I believe it will help to break our idols and make earth-conditions more bearable for the great masses. We are certainly not far advanced on social lines. This woman needed care. The selfish centralizing of the natural wealth made it impossible for her to get her share. She was or is part of the unversal intelligence; the universal creativeness; the other parts or part cheated her out of her birthright. I don't understand. Where is this eternal justice? She came without any volition of her own. She went out the same way. Humanity has done likewise for ages? Where is the progression?

The only chance that I see for about ten millions of us to keep from starving in this country, is to get a franchise on the sunshine and air and make the rest of the suckers pay tribute. Before the war the churches taught "servants obey your masters." Now they teach "Contentment." "Governments are no better than their people," is true. The cranks and kickers make what little improvement there is.

Aaron got a scolding for making and worshiping a golden calf. We are no farther advanced. We bow down to the golden dollar. My environments compel me to do likewise. I've had my kick. Must try and dig out an aforesaid idol or two. Put this in the waste basket if you want to. I've had my say.

H. J. DONNELLY.
Cripple Creek, Colo.

COSMIC FORCES.

Evolution Versus Dissolution.

Brother Geo. M. Ramsey, in The Progressive Thinker of October 21, 1899, has a splendid article under the above caption. His article is educational in its structure, and should exercise thought in every thinker. For it is true as indicated in the motto of The Progressive Thinker, that while progress is the universal law of nature, it is just as true that thought is the solvent of her problems. Brother Ramsey says all phenomena alternately evolve from and dissolve into primal elements. He says hydrogen, oxygen, nitrogen and carbon gases may be considered the primal elements of matter, the potential factors of all physical phenomena. Their action is evolution. Their reaction is dissolution. I am in full accord with this idea. But the expression that all phenomena evolve from and dissolve into these primal elements, is not well taken. For there is somewhere in nature a trinity, let it be what it may. My trinity of nature is thus expressed: Involution, Evolution, Dissolution. The three are "one stupendous whole," and in action they are kaleidoscopic. But from my slight study of phenomena in nature I conclude they do not always dissolve into the above cited primal elements, neither are all phenomena evolved directly from these primal elements. Let us take for instance the conglomerate rock. In it we see the three great principles of the trinity of nature. This rock was not evolved directly from the primal elements, the gases. For we can see this rock was formed from various disintegrated particles of other rock, that had passed through the condition of dissolution of one form or expression and dissoluting particles appear to have been caught up by the second condition of the trinity of nature, and evolved into new form or phenomena, as we see in the conglomerate rock.

Again we see the same condition in the evolution of the limestone rock, which is evolved from both vegetable and animal nature, for in the formation of the limestone we see the remains of plants and crustacea that never certainly have been dissolved into the primal elements of the gases. Now what has taken place we cannot know. We can only conjecture. In the case of the particles forming the conglomerate rock, which particles show their former expression was rock, did the condition of dissolution of this former rock free some peculiar potentiality existing therein, that caused the disintegrating particles to assemble into new form, or did the new form take place by some sort of chance before dissolution of the former conditions had become complete. Did the dissolution taking place among the plant and vegetable and animal life of which the limestone is formed free some potentiality contained therein that caused the decay in these animal and vegetable forms to cease while they were caught up in a new evolution of a new form. Science tells us that the immense beds of coal were formed from vegetable matter before it had reached the primal condition of Gas.

We see all around us evidences that the dissolution of matter does not make haste in evolving into the phenomena of new form. To me it is evident that dissolving matter does not evolve into same form, while sometimes it does evolve into form of similar kind. But this subject is getting more metaphysical than I am capable of grasping, and I must say my adios.

R. LANNING HUTCHINS.
Lansing, Kansas.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price, by mail, 20 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

IN SELF DEFENSE.

A Philadelphia Medium Defends Herself.

In justice to myself and to my many patrons, who, permit me to say, represent the best type of manhood and womanhood morally, mentally and physically which this city contains, I hasten to respond to the article headed "A Great Effort, Its Aim to Do Away with Fake Materializing and Mediumship," having derived its origin from a letter and circular addressed you by one Mr. Charles A. Jones, a guard at the House of Correction, Holmesburg, Philadelphia, Pa., with a view as he terms it of breaking up fake materializing in this city. My name is brought before the public in a manner unwarranted and unjustified, as my work in the spiritual field for the past eighteen years under all kinds of test conditions at various times, and in numerous cities will show by the many endorsements both from individuals and societies, which I have in my possession. Never has my mediumship been questioned, one of my severest test seances having been held in the Banner of Light Office Building, Bosworth street, Boston, Mass., in October 1897, under exacting conditions imposed by the managers, directors and trustees of that paper, who themselves were present, the seance room and cabinet having been arranged by their personal direction, and they also took especial care that the exacting conditions were carried out in the minutest detail. By referring to the Banner of Light, of October, 1897, you will there find a corroboration of this statement, as well as the results attained. I received a letter from this same Mr. Chas. A. Jones written on the official paper of the public institution with which he is connected, which to me suggested the idea that it was for the express purpose of intimidation, a copy of same, with my reply thereto, and a second letter from Mr. Jones, I hereby give to you for publication to show the public the true condition of the way I was approached on this subject.

Philadelphia, October 7, 1899.
Mrs. H. V. Ross—

Respected Madame:—Owing to so many exposures of so-called materializing mediums in this city, and others, we deem it our duty as Spiritualists and investigators to ask all mediums who come to our city to give a test seance, under what is known as the mosquito netting test. The conditions are such that no true medium will think of refusing. I would advise you to give such a seance for it would stop all talk that is going around about fake materializing. Please inform me if you will give such a seance. I remain,

Yuors very respectfully,
CHARLES A. JONES, Guard.
House of Correction, Philadelphia, Pa.

Reply to the above:

Philadelphia, October 8, 1899.
Mr. Charles A. Jones—

Dear Sir:—Your remarkably peculiar communication of the 7th instant at hand and contents carefully noted, and I hasten to respond thereto, in view of the fact that I have been holding seances in this city for seven consecutive years, some of which were held under the most crucial test conditions, as others like yourself have been pleased to term them. I feel your demand or request as one of a self-constituted number of Spiritualistic censors to be unwarranted and unjustifiable. Evidently you have not given much of your time to the study of the philosophy of Spiritualism, and the grand truths which it contains, or you would be better versed in the phenomena, as it is a religious subject that has claimed the attention of the most intelligent minds of both the eastern and western hemispheres, scholars and scientists alike. As a result of their investigations and deductions many works of merit have been published in the different languages for the education of those who are interested, as sincere seekers of truth, I will here take the privilege of asserting that if the phenomena of Spiritualism is untrue the philosophy must be untrue likewise, for by the phenomenal manifestations, through the organism of the lecturer and the medium, be their special gift of mediumship physical or inspirational, the continuity of life is proven, or in other words, though one passes through that state commonly termed "Death," yet do they live again. As to your expression "so-called materializing mediums and fakes," let me emphatically state without fear of contradiction that I have been before the public for the past 18 years, and during that time my associations both professionally and socially have always been with persons of the highest moral standing, and I respectfully call on any person or persons to refute this statement if they know, or believe it to be untrue. During my entire work in the spiritual field I have never met knowingly any physical medium whose mediumship I would dare question. Now as to what you and your associates may deem a duty is a matter which concerns yourselves personally, and one in which I individually am not interested. In conclusion will say my answer to the Alpha and Omega of your correspondence "demand and advice," is that I respectfully and most emphatically decline to undergo what I have undergone in this city many times before, and not later than last fall, before a number of the members of the Philadelphia Psychic Research Society, simply to satisfy the curiosity of a few individuals who are presumptuous enough to constitute themselves a board of censors to speak for the million and a half of people that are inhabitants of this great City of Brotherly Love. No doubt there are many members connected with the society, 8th and Spring Garden streets, who have been present at various test seances given by me, therefore you may consider this a public answer if you so desire.

Yours very respectfully,
MRS. H. V. ROSS.
No. 138 N. 10th street.

P. S.—Your patronage has never been solicited nor is it desired.

Mr. Jones' second letter:

Philadelphia, Pa., October 9, 1899.
Rev. H. V. Ross—

Dear Madam:—Your letter of the 8th came to hand this evening. In reply I will say that I can't see where the remarkable or peculiar part of my letter to you comes in. In regard to your holding seances in this city for seven years, that does not prove anything. If you gave a crucial seance in this city last winter, please name the conditions and where it was held. You say I am a self-constituted member of Spiritualistic censors. If you received that inspiration from your guides I would say they are not truthful. You also say that I have not given much time to the philosophy. Again you are wrong. I must say your psychic power is at fault. I am an honest believer in the philosophy of Spiritualism; but it does not teach me or any other honest investigator that materializing is a truth; that is, in a tangible form. I wish to impress on your mind that what we are doing in this matter is for the benefit of Spiritualism and not for our personal interest. We are not in this thing for money like some of our so-called materializing mediums. I would like to know where to find that Philadelphia Psychic Research Society. I know this, that you never gave a test seance to the Research Society of Boston. No, I have never visited your seance, for I am not foolish enough to put up a dollar to see something that I know cannot be produced. No honest medium will ever refuse to give a test seance, and I say it without fear or favor.

Yours very respectfully,
CHARLES A. JONES, Guard.
House of Correction, Philadelphia, Pa.

For seven consecutive years I have held seances in this city, some of which were held under strictly crucial test conditions. Having the endorsement of the Hon. Thomas Locke, president of the Second Spiritual Association of Philadelphia, of which I understand Mr. Jones is a member, I did not, nor do not deem it necessary to satisfy the whims and fancies of a few idle curiosity seekers, who under the guise of spiritual investigators go prowling around and about seeking whom they may devour. They condemn everything that their limited knowledge does not permit them to understand. Slander is one of their chief amusements, and their tongues are as quick to respond to their desires and ambitions as are their pens. I will say that during my work in this city, hundreds of persons have been converted to the great cause of Spiritualism, which assertion can be attested to, if so desired.

Under the existing circumstances I would esteem it a personal favor if you would kindly publish the above matter in the columns of your valuable paper, so that I may appear in the true light and proper position. All I desire is justice, which I feel assured you will extend to me.

With your knowledge of the philosophy of Spiritualism and its phenomena, you can readily perceive what harmonious conditions and beautiful manifestations (?) could be had in a seance, physical or inspirational, where the persons all possessed the marked characteristics of such a developed mentality, as is displayed by the orthography and phraseology of the two letters written me by Mr. Charles A. Jones. If you so desire I will mail you these letters, under the proviso that they be returned to me, as I will need them in another phase of this subject, which the future will reveal. With the positive knowledge which Mr. Jones seems to possess concerning the materialization phase of mediumship, it would be no more than proper for him to verify under oath his belief. Being a public officer, he no doubt is well aware of the Acts of Assembly made expressly to cover the points intimated by his insinuations.

MRS. H. V. ROSS.
138 N. 10th street, Philadelphia, Pa.

HUMANITARIANISM,

The Watchword of the Hour.

To the Editor:—The signs of the times indicate that a new departure is necessary to properly set before the world the all-powerful potency of Spiritualism (when properly understood) to revolutionize society and bring into actual manifestation the long-looked-for and much-to-be-desired New Era or Golden Age. We are glad to notice that many speakers and writers in our ranks recognize this fact and are preparing to assist in this great work of battering down the bulwarks of error. This cannot be done by simply expressing a belief in Infinite Intelligence, but by showing by our own actions that we possess a little intelligence about everyday affairs.

While I earnestly contended for a common-sense declaration of principles, I must say I am disgusted at the weak and insipid concoction which the wise (?) heads of the N. S. A. convention have decided upon.

It is not a "declaration" of self-evident principles such as will satisfy advanced thinkers in our ranks or draw to us the millions of intelligent people which we ought to have rally round us. We are necessarily reformers along many lines because our coming in contact with the advanced thinkers of past ages will not allow us to remain in ignorance and superstition. But there is not a single sentence in this declaration to show that we are reformers or advanced thinkers, not a single declaration upon any vital question of the hour, nothing to show that we are in sympathy with the oppressed in mind, body or spirit, that we hold any advanced opinions upon any social or political question. Such a "declaration" is out of harmony with our platform utterances and newspaper articles.

It is an injustice to the brave pioneers of the last fifty years who have struggled against terrible odds and under the most trying conditions to set men and women free from orthodox errors not only in a religious sense but in a social and political sense. Religious orthodoxy is bad enough but it is no worse than social and political orthodoxy in its effects upon human happiness in earth life. Any philosophy, science or religion which continually prates about the "beautiful homes over there" and lets the miserable, poverty-stricken and inharmonious homes "over here" take care of themselves, is a curse instead of a blessing. On the other hand any philosophy, science or religion which seeks to elevate human beings in this life is what the world needs, and Spiritualism is just the thing which fills the bill if the humanitarian side of our philosophy is set before the world. We need a world-wide agitation or crusade which shall include all reforms calculated to benefit humanity. We should oppose militarism and the waste of wealth in war. We should oppose capital punishment which simply turns a murderer loose upon society. We should oppose the present cold-blooded commercial system and advocate an enlightened socialism. We should oppose medical monopoly, vivisection, cruelty to animals and vaccination. We should advocate common sense morality instead of the hypocrisy of the present age. The world is full of injustice, barbarity, superstition and bloodshed, and Spiritualism should be the beacon light to guide the masses into a brighter and better era. WM. E. BONNEY.
Chicago, Ill.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windson, Can." etc. Price 25 cents. For sale at this office.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price $1. For sale at this office.

"Nature Cure." By Drs. M. H. and Rosa O. Conger. Excellent for every family. Cloth, $1.50 and $2.

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MILLIONS IN GRAND CANON

Dr. Watkins Thinks a Section of Its Sand Worth $150,000,000.

Boston capitalists have taken it into their hands to wrest the riches of gold from the sands in the Grand Canon of the Colorado. Dr. C. E. Watkins, of Boston, Charles Sherwin, Carl Bath, H. H. Sanderson and Claude Watkins, all of Massachusetts, are sure they have discovered a bonanza in the sands of the great river, and have invested money to prove their faith. Dr. Watkins, his son Claude, and H. H. Sanderson were in Denver yesterday, on their way to the canon and their placer claims. At the Oxford yesterday Dr. Watkins talked of his properties and what he expected of them.

"It was through a patient of mine that I came across the proposition," he said. "I had sent him to the southern part of Utah for a peculiar disease, and he wrote me of the district and what he thought were its possibilities. Last spring, with our families, we five main stockholders made a trip out to the Canon of the Colorado and roughed it for several months, looking over the ground and seeing what we could do to get possession of it.

"Our stamping ground was the district between Dante Crossing and Lee's Ferry. A mining expert, Stanton, was the first to realize what there might be in the place. He had a scheme to dredge the bed of the river. We let him have all that to himself, but contented ourselves with getting hold of about 16 bars on the river sides running up the canon walls, which at that place are neither high nor steep. The Boston Placer Mining Company is the title under which we have organized, with a capitalization of $500,000, all held by ourselves.

"Our experience with assayers proved rather unsatisfactory. The returns they gave were usually from $1 to $12 per cubic yard. To satisfy ourselves more thoroughly as to the value of our property we put in a small plant with pump and nozzle and all paraphernalia, costing about $5,000, which has netted us so far about $100 a day clear. The ore occurs in nuggets and flakes, and some of the gravel, if what assayers in Denver tell me is true, can be run through a cyanide mill with profit.

"We are now on our way to make a second tour of inspection. Incidentally we are ordering a $25,000 plant to help out the little one already installed.

"Our property of 16 claims includes five bars, covering about 4,000 acres. It is estimated that the gravel between Dante and Lee's is worth $150,000,000. Every bit of ground is taken, but there are plenty of claims that can be bought at reasonable prices."—Denver Tribune, October 11, 1899.

MINING.

Dr. Watkins, Founder of Th Arena, Thinks It the Safest Business.

Dr. Charles E. Watkins, who has practiced medicine in Boston for the last 20 years and who founded the Arena Publishing Company, is now more enthusiastic over mining in the West than ever he was in either of the fields of activity in which he was formerly engaged.

The Doctor, who is registered at the Oxford hotel, talked of his own mine last evening only in a passing way. But he had much to say about the attractive features of mining as a business. He and his family, with a few friends, hold the stock of the Boston Placer Mining Company, in furtherance of the affairs of which he is now in the West. The last week he has spent at the mine, which is at Hall's Crossing, in the Glen canon of the Colorado river, Southern Utah. With the water raised by means of a gasoline engine, his men are now washing gold from an upper bar of the river. The gold may have been a glacial deposit. At least Dr. Watkins is induced to hold that opinion on account of the fact that the edges of the particles of gold are rough, and not smooth, as would have been the case if the gold had been carried any distance.

But it is when the Boston visitor talks of mining as a safe means of money-making that he grows enthusiastic.

"I consider," said he, "that mining is the most legitimate business proposition, if properly conducted. For a while Boston citizens were disgusted with mining. They had bought so many holes in the ground on the recommendation of others. Consequently they could not be touched with a hundred-foot pole. But now, having gotten over hard times, they and Eastern men in general are more interested in mining than ever. Good mining propositions have a better show in the East now than they have had for the last 20 years."

Henry L. Sanderson, teller of the North National Bank of Boston, is traveling with Dr. Watkins. He also has put money into mining.—Denver Republican, Tuesday, November 7.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Adeline M. Glading, of Doylestown, Pa., on Tuesday, November 7, 1899, passed to the other side of life at the Homeopathic hospital, N and Second streets, N. W., Washington, D. C. The funeral services were held at the chapel of J. Wm. Lee, undertaker, 332 Pennsylvania avenue, N. W., Thursday, November 9, at 4 o'clock p. m.

Mrs. Glading was one of our foremost lecturers and mediums, and her departure to the higher life will be deeply regretted by many.

Passed to spirit-life, October 30, 1899, Sheldon E. Phelps, of Richfield, O. He was an earnest advocate of Spiritualism; and devoted to its promulgation. He leaves a wife and four children to mourn the loss of a kind and loving husband and father. A host of friends followed the body to its last resting-place. Services conducted by D. A. Herrick, of 85 Kentucky street, Cleveland, Ohio.

Passed to spirit life, from her home in Hallsport, Allegany county, N. Y., November 4, 1899, Mrs. Fidelia Parker, aged 77 years. She was for many years a devoted Spiritualist. C. J. R.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Friend:—Your Melted Pebble Spectacles received, and are perfectly adapted to Mrs. Hayden's eyes.

We are fraternally,
MR. and MRS. B. F. HAYDEN.
Indianapolis, Ind.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

Humanitarian Spiritualist Society will meet in Room 200 Athenaeum Building, 26 Van Buren street, every Sunday at 2:30 and 7:30 p. m. William E. Bonney and Mrs. Mary J. Bonney, assisted by other mediums.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux and Mrs. St. Clair. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. Everybody is welcome.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The First Spiritualists Alliance holds meetings at Union Park Hall, 517 West Madison street, at 2:30 and 7:30 p. m. Mrs. Hamilton Gill and other mediums will lecture and give spirit messages.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday school at 2 p. m. Seats free.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Mrs. S. F. De Wolf and John A. Johnson will lecture and give spirit messages at 2:30 and 7:30 p. m. Seats free.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"The Dead Man's Message," an occult

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

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The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, NOV. 25, 1899. NO. 522

TRUTH---HATCHED AND UNHATCHED.

A Lesson in Evolution, Learned in Nature's Kindergarten, and Ably Elucidated by Charles Dawbarn, the California Philosopher.

PART II..

The student reader is now requested to turn back once more to the egg that has been "energized" for five days, and begin a careful search for what is called an Ego. An Ego is the speck of life which is supposed by theologians and theosophists to be in itself an eternal fragment of the Infinite Divine. That egg has now exhibited life. That is to say, it has developed an "egghood" composed of matter, force and intelligence; the three blended into an Ego which is hungry for more energy, but too weak to assimilate it when offered. So we here notice as a scientific fact, that an Ego, first started as an outburst from another Ego, can fail to maintain its foothold. Nothing has been lost, but the conglomerated mass of matter, force and intelligence falls apart, when, of course, what we call "Ego" disappears.

It is easy to follow the life history of the "egghood" day by day, so long as it is apparently bounded by the shell. We say "apparently," because really it is not bounded at all. It draws its energy from the entire cosmos. Day by day we see a lot of these experimental Egos giving up the ghost. The ripple they have caused on the surface of life's ocean "subsides;" that is the life history of that Ego. It is just the requiem of an experiment. At last the time comes when egg life must cease for those who remain. A death birth into a new life has become a necessity. So the Ego drops its egghood, and, if strong enough, assumes its chickenhood, immediately calling upon the universe to supply its needs.

We here notice as a most important point that the chicken has no more nor less of an Ego as the result of bursting its shell. At no moment from its first inception has there been any change in the Ego. It was, first and last, the conglomerated little whole of the intelligence, manifesting through such matter and energy as it could grasp and use. It was the same after it got out as it was before. And herein is the all-important lesson. *Nothing took place* in that egg that does not take place in the egg out of which manhood bursts into earth life. Some Egos are strong, and some weak; some live and some die just as much in the man egg as in the hen egg. The one who proves strong enough to last gets out of his egg nursery into life's kindergarten. And when babyhood commences and foetal life ends it is precisely the same Ego that was started in the outburst from the parental form. It would be just as liable to "subside" as ever were it not that conditions have now become somewhat more favorable. During his egg life the Ego was developing its organs one by one, till it enters its new life with an army of workers, each strong if he can attract the atoms he needs, and weak if his effort is a failure.

The student now finds himself facing the claim made by theologian and theosophist that man is, in certain respects, entirely different, and altogether superior to the Egos of every other form of life. Unfortunately our incubator experience won't serve us any further. Man is incubated inside the mother woman, and the chicken inside the mother hen or machine. Both, as we have seen, are Egos which can easily "subside" without leaving even a ripple on the ocean of life, at least up to the point of their entrance into mundane existence. Yet we all perceive the vast difference between the rooster and the man of the nineteenth century. So the student asks: "In what does it consist, and how does it come to be?"

The student naturally, in the first place, turns to the scientific specialist and asks him what he has discovered as to the physiological and anatomical inception of man? He is told that man is but a link in a long evolutionary chain, and that every foetal Ego carries its own record of this wondrous past. After Nature had elaborated the crystal with power to attract to itself atoms that could even repair injuries and cure wounds, there came a time when a trifling preponderance of intelligence and energy permitted an expression that we call vegetable. From mineral to vegetable and on to animal is man's dividing line. No such line is found in nature. It exists only in man's imagination. Yet there can be no uncertainty or chance. It is but a question of the proportion of the raw material, with intelligence and energy as the potent factors in every change. There is no more of a mystery than inheres to the universe as a whole. Energy is, as it were, the keynote to the anthem.

We could almost imagine that one atom differs from another atom only in accordance with its vibratory movement. At least we know this is so in many cases. From charcoal to diamond is only a question of vibration. The chemist can discern no difference in the atomnal structure. Atoms with a like movement blend, and with unlike movement repel. The atoms of like and unlike movements were attracting their mates until, at last, at one rate you discover the burned wood, and at the other the diamond. Another almost trifling change and you discover a more plastic gathering of these atoms, and now with other vibrations which you call "vegetable." The proof that it is only a result of energy directed by intelligence is that Nature repeats her process in every foetal form. After such changes have gone on and on through eons of experiments and failures, man marks the result, for his own convenience, classes it as mineral, vegetable and animal. But he finds that the animal begins as a vegetable with two little leaves. And if he could go back but another step he would discover mineral movement as the vibratory foundation every time.

Our little chick traveled up a long line of ancestral vibrations, at every stage of which energy peeped out as life, just as much as when she had climbed to beak, feather and claw. Nature is like a miser. She may start with a dollar and make it a million, but she holds on to the first as tenaciously as to the last. Yet every step was an experiment. For instance, the Intelligence in nature has a general idea that she wants a codfish. Not one egg out of a million will prove anything but a bantling, but that one survivor expresses the entire line of progress. The others "subside." That is the word I want to emphasize. They "subside." So when Nature wants a chick the great majority of her creations will not be ready to manufacture and support this outburst of a new Ego. So they will "subside." The life in my unhatched chicks "subsided."

Our real interest in this study of a chick Ego's experience is because it thus leads on and on to the experience of the human Ego. We travel precisely the same road, but pass milestones the chick Ego will never see. The physiologist tells us that the foetal Ego of humanity records every step of its past. There are the mineral, animal, vegetable *forms*; the entire long line. Not a link lost in Nature's workshop, but each and all represented in the human foetus. And while the process may not be exactly as I once heard a lecturer describe it, "fish, tadpole, frog, monkey, man," yet every human being has practically experienced the *changes* of the entire past. But his career is still Nature's same old story. It is myriads of failures to one success. And necessarily the failures "subside."

That is the lesson so far recorded in these facts. We have failed to find a single fact that distinguishes man from the rest of the long line. His career is a question of degree, and apparently of vibration. Of course from microbe to man is an impossible step, but count the links and it is only an unbroken chain. Just as with the incubator chick, if anything is wrong in the proportions of either matter, force or intelligence that surround foetal man, the human Ego "subsides." But when he does not subside, but maintains his foothold, what then? Man would fain claim that some new process was elaborated by Nature for his special benefit, whereby he becomes a sort of second starting point in creation. But, alas! we have utterly failed to find any trace of anything of the kind.

Any change can only be, first, in the *proportion he absorbs of the raw materials* which constitute his form; and next, in the rate of movement of the atoms he has attracted. As from charcoal to diamond, a differing movement of like atoms will exhibit a very different result. But having got this fact clearly into his mind—the fact that Nature has never changed her system of book-keeping—the student may safely indulge in that form of prophecy which adds facts together, and shows their total as a coming result.

The student is now ready to change his point of observation, and commence with man instead of mineral. He will proceed to multiply a man by all these past experiences, and thus make a school boy's sum of him. The egg in the incubator is still his a b c, for man also emerges from an egg, and has his experiences in his mother incubator. But the student stops here for a moment to once again note the lesson learned from the unborn chick. That chick was exploded into life by nerve force gathered from every organ in the *parent's system*. If we could penetrate the almost infinitely little we would perceive that the spermatozoon represents every atom in the parental organism. We would discover yet other molecules, potential or active, but so minute we call them "tendencies." These bring down experiences gained through ancestral forms, and which the tiny spermatozoon embodies and represents. Of course the mother form contributes and infuses its full share to the wondrous speck just becoming an ego. The theologian would stop at this point for a while, lost in admiration of what he calls "the creative power of God." But I would gently and kindly remind him that everytime and always the whole process is nothing but an experiment. Unless everything is just right the experiment is a failure, and the egg Ego subsides. It subsides in the egg chick. It subsides in the egg man. And whether it subside or continue it is just an outbreak from the parental intelligence, energy and matter, and not founded on one or a million pre-existences, so far as we have any proof. Such is, at least, a fair and logical conclusion from the incubator experience, and must stand as such unless, as we go on, we find something in man that was not even potential in chick.

But foetal man has simply progressed stage by stage from charcoal to diamond of organized life. He was once at the chicken level, and had he been then born would have been fitted for a poultry yard. But Nature has always practiced evolution, so one day a chicken foetus stopped in the dark long long enough to permit a change in vibrations born of some experiences of the parent. Thus another step was gained; and step by step, in days of perhaps a million years each, came forth further changes. Conditions, perhaps never to be repeated, marked the compulsion of life into a form somewhat different to its parent. Foetal man certainly carries this record as read by the skilful anatomist. So Ego traveled on and on till he reached the simian stage, which every human child repeats, as with long tail and hairy body he would, if his growth could be arrested, burst into earth life as but a higher ape. Yet nothing is fixed, save the possibilities of his future. Nature prefaces all her work with a big IF. If things turn out just right she will make a chick, a man or a monkey, as the case may be. But if not, then the Ego she has started must subside. It is evident that her conception of Ego is as a speck of conglomerated material to be used, if needed, in building her universe.

When the student has mastered the *foetal history*, and watched the child emerge into the light of day, I ask him in what respect, save a graduated advance, he can find the slightest difference between the incubator chick and the boy babe? Therein is the question over which the battle must and will rage. For if it is granted that a chick Ego subsides when conditions are unfavorable, by what right may the theologian or theosophist assume or assert that man Ego continues? Therein is the real interest in every study of prenatal life. Still the writer would not offer such a study to the reader were it not that he finds, or thinks he finds, daylight ahead.

The key to the problem seems to be in the vibratory changes we call "evolution." Most certainly nothing has occurred to the man Ego that differentiates him from the chick Ego save that he is several steps ahead in this graduated development. Spirit return demonstrates that the man who has completed his earth incubation has retained his Egohood as certainly as he retained it after his foetal experiences. And it may be well that the evolutionary vibration he has gained over the chick permits him to "think" himself out into the invisible in a way impossible to lower life. Man first advanced beyond the egg level on which he and the chick must alike "subside" if conditions were unfavorable. Like the full grown chick he got safely outside his incubator. But his ancestors had long passed the chick stage, and as a consequence, while still in the incubator, he reached a brain development for the use of intelligence, *far beyond that of any other animal*. Yet it is the same great If which confronts him. Anything wrong with his surroundings and he subsides, just as the chick Ego subsides. And when maternal energy has hurled him out into earth life he meets Ifs at every corner. There is an enemy in every breath he draws; every meal he eats. Earth, air, fire and water must be conquered or they slay him. It is therein we first begin to really discover what has happened. Intelligence is becoming master of Nature's Ifs. She declines to "subside," and the student will notice that unless she subsides the Ego has become eternal.

As fast as Nature tears one atom from his form Intelligence attracts another. And presently she sublimates her atoms into form intangible and invisible to mortal sense. Ego fights as a god. It is a battle of gods every time Nature can only attack form. She compels form to a constant change till, so far as man as yet traveled, the form we see, and feel, and hear, drops apart and is called "dead." But Intelligence refuses to "subside." She is all ready with another form built out of yet finer vibratory matter. So Intelligence laughs at "Death," and finds herself freer and more powerful than ever. Of course Nature goes on battling "over there" but Intelligence has become master, and at every step gains greater power for the Ego to wield.

Still amid this apparent triumph of Intelligence continued progress is only possible under certain conditions. They are not now the conditions which destroyed the *poor chick* when matter and energy dominated. But they are conditions which fetter intelligence herself. Intelligence is not almighty. Nor in our study do we discover any such universal selfhood. The power of Intelligence over matter and energy depends altogether upon harmony. Let see what this means.

Here is Ego maintaining himself because his intelligence is superior to his matter and force. Unless that superiority be maintained he necessarily drops to the level of the chick in his shell. He must and will subside. There is nothing to hold him together. He is a compound, and now drops apart. But Intelligence made a solid gain when she evoluted the human brain as her weapon in this battle. The Ego she has thus built cannot now be destroyed in earth life. The form we see may be buried or cremated, but another form is all ready for use. At this point theosophy dreams and theology walks by faith. But also at this point we discover this new body as a living fact, scientifically proved by physical research. And for the student's next step he need neither dream nor accept a ready made creed. We are still face to face with one of Nature's tremendous Ifs. If the Ego will live so as to allow Intelligence to rule he is safe. If not, it is the lesson of the Incubator all over again, and Ego will, sooner or later subside.

If Ego has aided Intelligence while in this life he is so much the better fitted to go on under her banner to continued victory. But it is woe to the man who has limited his intelligence to a mere animal expression in earth life. His new form will reek of the brute. Intelligence is weak. Matter strong. Passion still rules. It is hate instead of love. Greed instead of charity. Such an Ego must presently "subside" because intelligence loses its hold upon matter and force. But if love has been evolved there is harmony instead of discord, so that intelligence is monarch, and Ego his eternal child. Harmony cannot become discord. It is on and on for that Ego for ever and ever, for to "subside" is impossible when love rules.

So my incubator lesson is that so long as Intelligence is subject to matter and force, the Ego may subside into the ocean of life. But when once Intelligence has become supreme eternal existence is assured. This must be so if Intelligence, matter and energy are the all of existence. If these three are one, and Intelligence rules, it is but a series of steps from microbe to God. Such is what his incubator has taught the writer as Truth, Hatched and Unhatched; and as such he presents it to the student.

San Leandro, Cal.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

WATCHMAN, WHAT OF THE NIGHT?

An Address on "The Spiritual Outlook," Delivered at the N. S. A. Convention, by A. B. Spinney, M. D.

Mr. President, Ladies and Gentlemen Assembled in this National Convention of Spiritualists:—It is proper at this important time and place to take a careful view of the spiritual outlook. As we look over our fair land to-day we behold suffering, want, wretchedness and vice on every hand. To-day there is as much money expended in our country for alcoholic liquors as is expended for food, and not a drop of the accursed stuff is demanded by or aids the human body in sickness or in health. It satisfies no natural or legitimate want either mentally, physically, socially or morally. As much expended for tobacco as for clothing, a poison that injures the health, dwarfs the mental powers and perverts the moral sense. The records of our police courts show that intemperance is the chief cause of criminals and paupers. Our streets are filled with women, social outcasts, that once were pure as untrodden snow, but they listened to some man's vows of eternal constancy and fell, only realizing their lost treasure of priceless purity when they saw themselves scorned, condemned, despised, by their sister women while the author of their ruin was welcomed into homes whose doors were closed upon them forever. His offence condoned and quickly forgotten, but no pardon for them. Fellow men, how long must our civilization be disgraced by this double standard of morality?

In New York alone the evictions from tenement houses have been more each year than those of all Ireland three fold.

In New York one-third of all the population must seek free dispensaries when sick, and fill pauper graves when dead. Where is the hope of redress, of salvation, for these helpless suffering millions, with want and disease on every hand? Is there no balm in Gilead? No physician there? For nineteen hundred years the Catholic church, with its priests, confessional, infallible pope, monasteries, convents, and schools, has been seeking to lead mankind out of darkness into light, out of weakness into strength. No doubt many individuals have been helped, blessed and lifted to a higher plane of living, yet the ignorance, crime, poverty and disease still exist. With all its impressive ritual, its many forms and its iron-clad dogmas, it fails to meet the needs of mankind.

It is opposed to personal liberty, to the unlimited culture of reason, and to the common school system. So only through fear and slavery of mind and soul have they held the masses.

The Protestant faith, so-called orthodox, *has for nineteen hundred years* depended upon the death of Christ to save the world and has been teaching that through belief in his death man could free himself from merited punishment and suffering. Through its moral influence and its social power it has helped millions, yet the whole theory is false and insufficient to meet man's needs, to reach and touch the cause of their morbid condition, this cancer at the heart of our social system. I do not and never shall ignore the teachings of Christ, for the Golden Rule is the salvation of the world, the life he lived should be lived by all though its cost be martyrdom to us as it was martyrdom to him.

Then what is the faith, the Ideal, the religion, that shall save the world, uplift mankind and adapt itself to men's needs? Strange as it may seem, I fully believe it lies in a right knowledge and use of the phenomena, science, and religion of Spiritualism.

Many there are in our ranks that are very much concerned over the phenomenal phase of Spiritualism, more especially that which occurs and is called for upon the public rostrum.

Personally, I have always been opposed to the same, and would much prefer to see it relegated to the home circle and private instead of public, yet I see the demand has come from the people for public tests and manifestations, and mediums are being developed to meet that demand.

It is the old story, the "survival of the strongest" in this as well as in all things else, and speakers should meet the issue with no envy, jealousy or opposition. We cannot go back to the days of the pony mail carrier or the stage coach, neither can we confine mediumship, with its varied phenomena, to the conditions of the past. The sooner our speakers and the press meet the issue with this idea the better.

The same power that enables the mediums to thus manifest will enable the speakers and the press to meet them side by side with science, philosophy and religion, thus making phenomena the foundation, the rest the building. Neither should mediums who are capable of great tests ignore the teacher scientist and speaker. All should work together in the building of this new and beautiful temple.

Many of our workers and the press are much exercised over fakes, frauds and disreputable mediums. No one regrets these more than I, yet I find the Master's words on the subject full of meaning. When the disciples came to him and said, "Master, there are false prophets and teachers casting out devils, working miracles and doing many things in thy name," they no doubt expected he would expose, persecute and follow after these persons, but note his reply: "The wheat and the tares must needs grow together. The harvest is my heavenly Father." So it should be with us. Each one faithfully labor in his own field, each one uphold the truth as it is revealed unto him, stand by the right, and so let his light shine that all may know, feel and understand the beauty, the light, and the truth. It will never pay to spend our time in exposing, persecuting and crying out "fraud," to all that does not seem to us satisfactory or genuine, or in examining the lives, acts and tests of others.

If any person is so lost to true manhood or pure womanhood as to practice fraud or deceit in such sacred things, when dealing with the problem of life and death, with the proof of immortal life and with the existence of God, that person is to be pitied and needs our prayers. Believing as we do in the largest personal liberty, in no high priests or board of censors among physicians, lawyers or priests, we should be exceedingly cautious that we make or tolerate none in our ranks. Let the critical public and the common law of our land take care of all impostors or frauds while we, one and all, exercise the greatest charity and each seek to make his own life, example, mediumship and teachings an ornament to the cause and a blessing to humanity. The salvation of the world lies in Spiritualism. What do I mean by that? Paul fully explains this in 12th and 13th Corinthians. In the 12th chapter he says, "Now concerning spiritual gifts, brethren, I would not have you ignorant," and then he depicts many of those which we have among our mediums and teachers, but in closing that chapter he says, "But covet earnestly the best gifts: and yet show I unto you a more excellent way."

What is that more excellent way? Though you have all the gifts in the world and have not charity it profiteth you nothing; then follows a description of charity in that most wonderful chapter of 13th Corinthians. He who reads it and lives it has entered into the fullness of a spiritual life, has learned to live true to his soul and is making a divine use of all his spiritual gifts, making his mediumship, his brain and his body the instruments of the God within him. It is the unfoldment of the soul, the development of the God in us that shall and does uplift the world. When that light shall shine in all men there will be no more intemperance, no more dishonesty, envy, hate, jealousy, lying and lust ruling the world and mankind. Then it will be at-onement with God and with the world called beautiful. Man is a physical being, with all his physical needs and laws. He is also possessed of a spiritual body with its spiritual laws, but above all these is the ego, the conscious soul, the divine part. The physical can only be controlled and made to live in harmony, peace, health and happiness as the divine life controls all.

The spiritual senses and the spiritual gifts that arise therefrom can only be under the influence of wise intelligence and controlled by the same. As we make, through soul growth, prayer, and sacrifice of self and selfishness, our beings true to the soul, true to the God manifest in the flesh, then will the world have not one Savior, but many, lifting mankind up and out of darkness into light, from the power of sense, passion, life, into a spiritual use of all things and all their beings. Then will charity like a mantle cover all humanity, and pity not condemnation reach out to help each and all. Would you as Spiritualists excel those whose dogmas and methods you reject and cry out against? Then let your teachings, your lives, be more full of charity, forbearance, helpfulness and sacrifice for all humanity than theirs. Protect yourself and the cause you represent from all who endanger you or the cause, but persecute none. Be so lifted up with spiritual light, life, love, charity and good deeds, that you like one of old shall draw all men unto you. Hold no jealousy, hate or enmity in your heart toward anyone. Speak ill of no one, but if your brother err go to him in the spirit of kindness, love and gentle reproof and try and turn him from his waywardness, from the injury he is doing himself and others. This spirit of love will do more to protect our mediums from the temptation of deceit or unholy use of mediumship than all the exposure in the world. It will help them to help themselves and to bring into and around their lives a higher class of forces. This same spirit will lift up the fallen and teach men and women a higher happiness than intemperance or lust can bring to them.

Law may and does restrict crime, intemperance and social evils, but the cure alone comes through the unfolding of man's soul life and making him to know and feel that his happiness and salvation for this life and the next consists in living true to his soul, true to the light that lights every man that cometh into the world.

This beautiful Masonic Temple in your city of Chicago, I believe the first sky scraper that ever went so much heavenward, has a deep, firm, solid foundation. Long and well did the workmen toil to make it firm and secure. All would have been a failure had it been less so. So it is with the temple of Spiritualism and its beautiful philosophy and religion. The phenomena is the foundation upon which rests all the upper structure. Through the phenomena we have confirmed the scripture proof of individual entity after death. Through mediumship, with all its impositions, mistakes and temptations to fraud and deceit, do we have the only proof of spirit communion and continued existence beyond the grave. Through these means is scripture made plain and inductive scientific philosophy made true. Yet this beautiful temple could not alone exist and tower hundreds of feet towards the blue heavens simply because it had a good foundation. Upon this foundation must rest the many hundreds of iron girders and all their connections. These we will compare to reason in man. Above these come the tile and the coarser finishings. These we will compare to education and all the many sciences that unfold, beautify, adorn and perfect man's reasoning powers. Then comes the finer and more beautiful interior finishings, even to the marble inner walls. These are the finer touches of spirituality which makes even the foundations, the walls and the rough, solid skeletons beautiful.

In the building of this temple there were many workmen. Some to dig deep and drive the piles, to lay the stone, to fashion the iron, the tile, the marble blocks. Others to mix and lay upon the walls the mortar. Cunning artisans each in his place, each to perfect his part. One could not say to another, "I have no need of thee." Each filled his own niche, performed his own alotted task. Each was equally important in the building of this wonderful temple.

One master mind alone was above all the rest in this structure. The mind of the architect. He alone planned the temple and controlled all the many workmen. So it must be in the building of our spiritual temple, in redeeming mankind and lifting the world to a higher mental, moral and spiritual standard. The master architect must be the obeying, the voice of the divine in us, being true to the soul's highest conception of right and justice. Then and then only will all spiritual gifts be illumined by angelic light. Then and then only will all mediumship become sacred. We must meet the verdict, "By their fruits ye shall know them." Then and then only shall the world be uplifted and upheld by us instead of suffering from the impostures, dogmas, forms and church slavery that now holds mankind in bondage.

May the love of truth, the light of heaven and the God within you guide you all as mediums, speakers and workers in this National Convention assembled, in your deliberations here, in your work at your homes, and in your relations with each other and with all who may come within your reach. If you thus live then shall the world know that we have the living waters within us and the truth that makes all men free. The power, the truth, that makes this life a success and full of joy and death but a transition to the plains elysian.

Preachers and War.

One of the curious things in connection with current history is the approbation with which some of our Christian ministers regard wars of aggression and conquest. Men of the mildest lives and most exemplary characters apologize for bloodshed because of the advantages to Christianity and Civilization they think they see in the domination of strong and progressive nations over weak and backward ones, and they will talk glowingly to you by the hour about "sending railways and locomotives and newspapers and books into the dark places of the earth and reclaiming them from barbarism"—by means of organized manslaughter and arson.

It is a strange thing that men devoted to the service of the Prince of Peace should delight to see him served by means of war. It is a strange excuse some of them are making for militant injustice—that it is civilization in disguise. Such a mental attitude seems incapable of forming a fair conception of what civilization may be.

Civilization doesn't consist in railways and printing presses, and shops and factories, nor yet in machine guns and improved weapons of war. If it did, the best man in this country, wrecked on a desert island, would thereby be a savage.

Those things never made civilization. Civilization made them. It is not dependent on any material thing. It is a matter of morality, justice, and right. Darwin did not think men could not rise from animalism to manhood without locomotives and books and factories, but he thought they couldn't have risen without fixed abodes, family ties, property rights, and chiefs to enforce them.

There was civilization before there was Christianity. But there never was any that did not rest upon a foundation of morality, justice, and right. When a state of society, however cultured and luxurious, didn't have those things it was savagery in disguise, and so it is to-day.

When clergymen eulogize the conquest of backward nations by more ingenious ones in the name of civilization, they forget that the civilization that has to make headway by overriding justice with fire and sword is only savagery armed with the clever mechanisms of a heartless science and impelled by a ferocity all the more cruel because cold and self-contained.

But, say our zealous friends, railways threading the dark continent and going down through the Chinese empire, carrying books and printing presses and newspapers and Bibles to Zulus and Chinamen, give greater opportunity for spreading the gospel, and if these things are to go where they will do the most good they must be preceded by little wars now and then. Did they ever reflect that it does the gospel little credit to be spread that way; that in the hope of reaching the few untutored survivors of the white man's bullets and gin they are discrediting their cause among hundreds of thousands of fair-minded people at home by their avowed sympathy with war and conquest?

Neither right nor peace nor civilization can be advanced by such methods. If the pulpit wishes to aid the advance of civilization and Christianity it must stand united against all the ingenious modern forms of savage rapacity and wrong.—Chicago Journal.

A Card from the Secretary of the Nat'l Spiritualist Lyceum Association.

To the Editor:—I am desirous of obtaining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secretary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part of the N. S. L. A., and it is to the interest of the local lyceums that their representative write me.

MATTIE E. HULL,
72 York street, Buffalo, N. Y.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

DEVELOPMENT

Of the Spirit, Here and Hereafter.

People differ widely in their opinion of spirit development. Some think spirits are perfect simply because they are spirits. They do not realize that we have always been spirits from the hour of our birth. They do not grasp the idea that they are spirits while on this mundane sphere, but think that only after the so-called death does the spirit live. Some are still believing that the spirit will sleep or rest awaiting the resurrection day. What fallacy. If such people would only listen to the still small voice within them, which is ever trying to arouse their sleeping senses, they would soon feel and know the great work awaiting them, the development of their own spirit. We are all one family. Man is the highest of all creation. The Infinite Spirit, created after his own image, we inherit his life power. Our spiritual gifts must not be hid under a cloak of false religion. "I am the vine, ye are the branches." Then let us use our energies to cling fast to the centre of all good. In seeking for knowledge, we find true happiness. We must not be idle drones in this field of labor. We are all differently organized, we must test our talents to satisfy ourselves as to what we are best fitted for. Working, seeking to help all, we shall be developing ourselves to higher thoughts and laying up for ourselves treasures that will not rust. Let us kindle the spark within us, and it will lighten our pathway through the mysteries of life. We feel at times weighted down with a burden like the pilgrim of old, but by taking up our life work and facing it with brave hearts, we shall gradually loosen our fetters, and our spirits will be strengthened and purified by the trials and tribulations they have passed through. I say unto you, watch, for the kingdom of heaven is at hand, not located in the skies, but a heaven within the reach of all humanity.

We are all inheritors of the kingdom of heaven, which means untold wealth in spiritual power. As we unfold each talent which the Infinite One created within us, we realize a supreme happiness, and heaven is within our grasp. We must not be dissatisfied with what we find ourselves capable of doing, our thoughts and actions will speak for us, and we shall have the consolation of being true to ourselves. From the beginning of the world God intended man should progress on and on through this life, this being as it were the alphabet or stepping-stone to the progression which awaits us in the land of etherealized spirits. We must be fearless as the lion, yet harmless as the dove, fearless to demand our rights, and to defend the down-trodden, mild and loving in thought towards others, who have not as yet lived up to the golden rule.

Let us live lives of truthfulness and integrity. Let us not be cravens. We are not as reptiles, but let us show as we unfold each gift, the wonderful handiwork of God, a light to lighten our darkness out of the wilderness of tangled thoughts, which so often bewilder us, a beacon light to shine upon our pathway, to lead us to eternal progression, as we unfold each spiritual gift. We should take for our motto, "Onward and Upward." It is only by continued perseverance, step by step, we can reach the summit of the hill.

MRS. A. M. EASTON.

Chicago, Ill.

THE PAST.

A thousand dreams to earth have
come and gone,
A thousand forms, by fear or fancy
drawn,
Like shapes of night have faded from
the dawn.

A thousand creeds have held their
sway on earth,
Unto a thousand myths have given
birth
That now are food for wonder, scorn,
or mirth.

A thousand gods have reigned their
little day
And crumbled. They were fashioned
out of clay;
Like outworn toys, they now are cast
away.

A thousand castles of the human mind
Are wrecks with which the coasts of
Time are lined,
The rubbish of the ages left behind.

A thousand systems of a thousand
schools
The theories of Nature's hidden rules,
Now seem to us the dreams of idol
fools.

A thousand lofty sentiments expressed,
To those who heard them seeming of
the best,
Are now forgotten, or a theme for jest.

A thousand books on memory have laid
claim,
A thousand authors, through them,
sought for fame;
To us there scarce remains a single
name.

The winnower of the ages threshes o'er
The harvest of a generation's lore;
One grain is gathered from the threshing floor.

The rest, as empty chaff, aside is cast,
Oblivion's refuse gathering thick and
fast,
Chokes all the gates and highways of
the past.

Religions, dreams, and empires all have
gone,
Like shapes of night that vanish from
the dawn;
While through the ages earth went
rolling on.

—Denver Daily News.

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

ABOUT THE CREED.

A Criticism, and a Defense of H. D. Barrett.

How many there are among the writers upon the subject of Spiritualism and its "beautiful truth" who have no idea beyond that one expression, no one can conjecture; but what of that? Considerable of that.

No two look at it from the same standpoint; no two are even similarly constituted, environed or expanded mentally, physically or spiritually and these dissimilarities take form manifestly in their diversities and divergencies in Spiritualism.

These matters are grandly arranged by nature's principles so that each can have his own place; his own post of duty to himself and those about him; his own shape, looks, mind and individuality; his own conceptions of God, spirit and himself; his own aspirations and inspirations; his own idols of worship or averseness to any worship.

The world has had religion, religion and religion; all kinds of gods and devils and none, at least as a faith or belief, ever succeeded in cementing the people into a united brotherhood.

Nothing has prevented war, murder and other crimes of the most horrifying description. Human life has been swallowed up in flames of torture for God's sake; man's inhumanity to man has been sanctioned by God; men have been pulled to pieces by machinery because it was the command of God; if a man dared think for himself and express his thought it was ordered by a God that he be punished for his impudence.

This God has been considered 'Infinite Intelligence" for hundreds of years; has been so taught to the world from generation to generation and we, the National Spiritualists' Association of the United States of America, and Canada, still linger upon the threshold of Catholicism, old theology and the dogmas of the past, in plain view of the spirits of our departed loved ones, of those who have ever from their sphere taught us these things are untrue and that such a God is a myth, and we wipe our sleepy eyes and say "We believe" these things.

I do not and you do not believe any such things and our declaration is a falsehood; a white lie for policy.

Are we thinkers or are we snivelling imbeciles, cringing at the feet of popular customs, squirming beneath the lash of society gone mad?

"We believe," because we want money left to us in a way that the law cannot interfere.

"We believe in Infinite Intelligence," because we want Him through his influence over the minds of men with whom we must deal in business; we want railroad passes and other discriminations in our favor that are not shown the common people.

"We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence."

Man is indebted to this "Infinite Intelligence for his goodness and his badness. He holds Him responsible for all the mistakes of man and makes him a scapegoat for all his meanness.

"We affirm that a correct understanding of such expressions and living in accordance therewith constitutes the true religion."

Each one understands through his own capacity to interpret these expressions and no two interpret alike, then each must have a private religion, a private God. The fact is all have their private gods in their aims, their aspirations, their consciences; one an unselfish an another a selfish God; one a golden god set with precious jewels, and one a god of love; one a god of peace, and one a pugilistic god, etc., and each has a religion to suit that god of his own make, because religion means "the recognition of God as an object of worship, love and obedience," according to the standard author.

To me it makes no difference what a man believes, if he is honest, truthful and just, but to be religious in the eyes of the law he must have a God to worship, love and obey and His commands are recognized in the Bible, not in your conscience, and are interpreted by theology, not by your finite intelligence.

We are but a door-mat upon the stone steps of old theology and will be of service only to those who have not gotten out of the darkness of that superstition.

We have made the N. S. A., which the world looks upon as Spiritualism today, a Christian institution and must either dwindle down into a sect and into sectarianism, or rise up en masse and re-assert in a manner more befitting the philosophers we assume to be, and affirm instead of believe.

I wonder how many local societies and state associations will subscribe to these tenets in order to take out a charter and be a part of the national body.

I wonder how many of the rich believers in the former Spiritualism will feel safer in entrusting a part of their wealth to this "religious" institution than to the non-sectarian organization that it was.

I wonder how many judges will be influenced by that "We believe in Infinite Intelligence," in their decisions in our favor.

I wonder, oh, I wonder how much broader and more forceful thoughts we can send forth from our "declaration of principles," our "creed," than we have in the past fifty years.

I can only wonder and wait with the crowd for the result of this move, but I must be just and generous in my opinions while I wait; I must be a Spiritualist and help on the general movement in spite of my aversion to the language of the little "creed," for Spiritualism, the broad and grand truth is above and all around the N. S. A., one of its parts.

The fact is the Infinite Intelligence can only be a belief, a personal supposition, for it is unknowable, unthinkable, entirely beyond anything that finite man can conceive, and therefore is no part of Spiritualism; only the opinion, the conviction of a few Spiritualists who have just that much of the old teachings left in them.

For one I do not believe in allowing Spiritualism to be influenced by mercenary motives beyond real philanthropy, nor do I favor placing our cause upon the ground with a religion that has forever been the hoodwink of the world, for building costly edifices and filling the coffers of priests and preachers to the impoverishment of the masses. This "Infinite Intelligence" (God) business has been the "hoodoo" that in all past ages, robbed the common people and builded up an aristocracy that has the people beneath its iron heel. This God permits famines, floods and pestilences; heeds not the pleading of the hungry mother and her starving babes; lifts not the drunkard from the ditch and restores him, a man, into his family; and we do not want Him. If we must have Intelligence let it be "Universal Intelligence" which will carry intelligence into all things, animate and inanimate, impersonal and all in all, and all connected, united through its universal correlative principle.

But if this be not the sentiment of the Spiritualists, to adopt it for the purpose of gaining prestige with the church and the courts of the land would be hollow mockery, and unbecoming to honest people, the same as is our little creed.

We are asked to bury all our differences in the interest of harmony, and take a pill we cannot swallow, and which is nauseating to our sensitive systems. We can tolerate the re-embodiment theory as the opinion of its advocates who, in other respects are Spiritualists, but that is not Spiritualism. We can tolerate the Bible and appreciate the argument, or rather, the opinions of those ancients regarding the spirit world, but the Bible, without the manifestations of our day would be no proof of spirit return; only hearsay. People have a right to believe in Infinite Intelligence if that seems to them right, but they have no right to give it as the claim for the whole of Spiritualism.

Brother Gould made an unwarranted attack upon Brother Barrett in a recent issue of The Progressive Thinker, in the very unkind insinuation that more haste was manifested by Brother Barrett in the re-election of himself than in any of the other nominations and elections.

Mr. Barrett has a happy faculty as presiding officer, of pushing the business before him; nothing ever lags, unless some tiresome speaker is holding the floor.

Regarding the mention of his name for the office, he could do no more than turn his gavel over to another and A. F. Brown performed the duty in good form. After the nomination of Mr. Barrett, he asked if there were any other nominations. None were forthcoming and some one moved that the nominations be closed, and I moved "that the secretary be instructed to cast the unanimous vote of the convention for the present incumbent, Harrison D. Barrett." The motion prevailed and Mrs. M. T. Longley cast the ballot. All was fairly and squarely done and the president resumed his post of duty. To accuse him of an act of saloon politics, I am sorry any member of that convention has stooped.

It was plain to be seen from the start there was almost a unit of feeling for Mr. Barrett in the convention and if there were other candidates they were not mentioned above a whisper.

I am not in favor of keeping any officer in office continuously, but Mr. Barrett is an excellent presiding officer, an untiring laborer for the cause and for the N. S. A., in particular, and I believe him to be a man of integrity and far above all petty actions for personal aims or for spite, and he cannot be overthrown by envy or jealousy, so long as he maintains the dignity of a true soldier and officer of Spiritualism, heedless of the shots and thrusts from the rear.

DR. T. WILKINS.

NOT SATISFIED.

In Reference to the Creed.

A TRIBUTE OF RESPECT PAID TO ANDREW JACKSON DAVIS.

To the Editor:—As I had the pleasure of being in attendance at the late meeting of the National Spiritual Association, and seeing so many comments on the articles of faith adopted, I am prompted to say a word myself. I would first say I have just been reading the Penetralia, by Andrew Jackson Davis, and find on pages 328-9 the following (I suppose given clairvoyantly) as articles of faith:

1. That man is an organized substantial spirit.
2. That his organized spirit is immortal.
3. That his immortality consists of an infinite series of social, moral and intellectual progressions.
4. That all spirits advance from a lower to higher degrees of existence.
5. That the world is not a providentially probationary vale of tears; that it is not a fleeting show for man's illusion given, but that it is the beginning of his eternal and more blessed career.
6. That the popular doctrine of total depravity is false; that mankind as well as all nature is progressive.
7. That the popular doctrine of hell punishment is false, and that instead each individual is obliged by a law of his own being, to work out either in this life or the next his own salvation from error and all manner of sinfulness.

He goes on to say how unspeakably superior is all this to modern theology. Modern theology cannot prove the immortality of the soul, nor can it demonstrate anything to the satisfaction of intelligent minds except this: That it originated in the east in the darkest recesses of tradition and superstition.

I consider Andrew Jackson Davis as the father of Spiritualism in America, yet I don't think his name was mentioned in the proceedings had at the late meeting of the National Spiritualist Association. On page 330 he gives still further clairvoyant answers to questions, to-wit:

There are three great articles of faith and three only (which without forming a creed) are generally adopted by all who are willing to be considered Spiritualists.

1. That man as to his internal is an organized spirit.
2. That after the event called death his spirit preserving its individuality and its endowments, goes forward and gains a higher and better state of existence.
3. And that spirits can come back and demonstrate their existence, dispensing not only social harmony, but also occasional moral and intellectual feasts at spiritual tables.

I acknowledge to being surprised at the lame way of getting up a set of articles of faith and the wrangle had over their adoption. The committee should have consisted of the oldest and best heads of the convention, and before offering should been submitted to the president and secretary for their approval.

P. C. MOSIER.

Homer, Ill.

Training School at Mantua Station, Ohio.

To the Editor:—Noting statements in The Progressive Thinker that the Spiritualist Training School had been removed to Lily Dale, while the above is true, we wish to say to your readers that it will not affect in the lest the educational work at Maple Dell. New features are being added to the usual course of instruction. A department of psychic and hypnotic science, adapted to teachers of our public schools; a medical department, so-called, which is intended to instruct in right living to prevent sickness, and cure of disease by the latest and most approved agents. Competent instructors will take charge of the different departments. The instructions will be illustrated by W. J. Kerstetter, Ph. D., late of the State University of Pennsylvania. The association has authority to graduate its students as teachers, ministers and healers, and grant diplomas. Further information will be cheerfully furnished to those wishing it. Address L. J. King, corresponding secretary, Mantua Station, Ohio, inclosing 6 cents in stamps.

D. M. KING.

Pres. of the Board of Trustees of the National Spiritual and Religious Association, Mantua Station, Ohio.

SIGNS OF THE TIMES.

What Are They, and What Do They Indicate?

Life moves in cycles. Whether it is in the realm of the forces that are directly connected with and control the operations of the physical universe or in that realm of mind and spirit which is guiding the individual soul in its progressive steps from the lower to the more advanced life, reflecting and culminating that growth in that aggregation of individualities which we designate human society; those steps of progressive unfoldment move not in a direct line but spirally, coming at times almost to the place of starting but advanced upward a degree which to the observer as a student studying life's progressive movements indicates that the pathway up the mountain which toiling humanity through the ages past and at the present time, and without doubt in the future time will continue to struggle to attain the summit which is so steep that the advance upward cannot be made by direct ascent.

Whether it is in the individual or collective life these cycles as they terminate are the crucial periods in the progressive movements of life whether individualistic, national or racial. Coming to a location where can be viewed the advance made, the cost counted and a decision rendered whether what has been attained is commensurate in value to the effort made and whether to continue the upward movement which necessitates such a round-about way for attaining the desired goal.

The history of human life has placed on its records an itemized account of those crucial periods which mark human progress and can be designated by the evolutionary movements through which life passes in its transition form the lower and more crude forms to those higher and more complex manifestations, and whether they operate in the physical universe or in the realm of the mental and spiritual forces, they are conditions through which it seems necessary for life to pass when it arrives at that state where it must burst the chrysalis of its former state and emerge into a new world fraught with greater hopes and possibilities which can only be attained by its unfolding life.

Geological researches have placed before us recorded evidence that this world which to the superficial observer seems so firm and immovable has been in the ages past in the grip of convulsive forces that made it tremble even to the submerging and upheaval of continents, and which is proven by later conditions that those periods of convulsion and destruction of the then existing organizations were only the operations of that great constructive law which must first be made manifest in its destructive capacity as a reorganizer of conditions which must be adapted to a higher phase of life's manifestations.

When we have advanced where we can view and comprehend the more complex and refined forces of life as it operates through its highest interpretation and manifestation, the human soul; we see that in its evolutionary growth it passes through crises which to the superficial observer seem destructive of its life forces, when the arena of its national and racial existence is being enlarged by the struggle to cast off those useless conditions which only retard its progress. To draw an arbitrary dividing line between the constructive and destructive energies operating in life is impossible; for, as we view their results from a standpoint where they can be seen from the start tot the finish, evidence is shown that both are necessary workers in the great field of human reorganization.

Nations and races advance by slow but sure steps on a line they must travel, and can deviate therefrom only to be overwhelmed in confusion until, they reach that period of their existence when the system of thought which has thus far directed their advance has spent its force and the demand is made to move on new lines, to explore their undiscovered country, bringing its wealth of hidden treasures where they can be utilized for further advancement. The question is, will they make that advance? occupying new territory. That is the crisis which will decide whether they will move on new lines of thought, renewing their youth, or by its rejection tolling their funeral bell by the grave of their dead and decaying energies; ceasing to be a positive force in the realm of progressive life. The present struggle for racial supremacy between the vigorous Anglo-Saxon races on one side and the effeminate Latin on the other is evidence to confirm the truth that no nation living in the shadow land of its past greatness even if that record has been one of triumphal marches, can compete with those who are living in the inspiration of present opportunities, and while retaining all the accumulated experience of the past that can be utilized by incorporation in the present; but whose motto is, "Let the dead past bury its dead." To suppose that such nations will not occupy the station where destiny has placed them is absurd, and any effort to prevent it would be as useless as to try by legal enactment to prevent the revolution of the earth in its orbit.

When a great idea presents itself for human acceptance, asks to be admitted into the inner sanctuary of life; both as an invited guest and as a conqueror, because life must first have evoluted up to a condition of comprehension and appreciation of the controlling thought, and sends out an earnest plea for it to come and take possession, and because of its superiority over the former occupants it demands admission and that life's temple must be prepared for its reception.

The crisis arises when the old refuses to abdicate the place of honor to the new; and there are at such times timid souls who cry out in terror that the lions are in the way, that destruction awaits any efforts to explore the undiscovered country. The mighty conflict through which our own nation passed in its efforts to rid the social and political body of one relic of the former barbaric age, but thanks to the mitigating influences of time has become ancient history, is only one of those upheavals which in the history of human life on this planet has shaken the foundations of the old world in the effort to rid itself of the incubus of outgrown ideals, and can be compared to those mighty convulsions of the physical world which removed the obstacles represented in the antiquated forms of the animal and vegetable world, and prepared it for the more advanced life.

What are the indications of the present time? Viewed from a position where a just balance can be drawn, with the extreme pessimistic and optimistic emotions controlled by sound judgment; the conclusions drawn will be that modern life which has in the utilization of the mechanical forces as applied to the labor of the world and as a means of travel and transition of thought so far removed its system from the ancient ones that we as far as material life is concerned are not only living in a different age but apparently in a different world. The incubus of the ancient systems are having less power to hold back life's energies when applied to the externalities, than when brought to bear upon the more subtle forces manifest in political, social and spiritual development. The two have not kept pace, walked hand in hand on their upward journey. One with an energy that nothing can check is continually leaving behind the antiquated systems which were thought to be the acme of perfection; discovering new worlds and conquering them. The other with an inverted look is viewing with sorrowful countenance life's supposed decadence caused by the effort to modernize its systems. Seeing in the past system of thought perfection, moving with the shadow in front instead of in the rear, traveling from instead of toward the light.

When such conditions existed in the past, so contradictory and antagonistic in their purposes, they have produced causes which culminated in those revolutionary upheavals which overthrew former national organizations and destroyed the foundations of the then existing civilizations, resulting in their throw. That our modern life with its contradictory phases of progress and reaction is nearing a crisis is apparent to everyone who studies and understands the law of cause and effect, which will in the political, social and religious world result in the removal of those antiquated forms of thought and systems of life that at present are holding back human development. Just at what period it will culminate cannot be predicted, as it does not observe the law of stated periods like the orbital revolution of the earth, but is prompt in occurrence when conditions of life are ready for their acceptance. The unification of the forces of progressive life in the bettering of conditions under which human life exists must if the results attained are permanent harmonize their external and spiritual phases; either that or disintegration will follow as a result of the inharmony existing between those two phases of the one universal law of progress. This may sound paradoxical and seem self-contradictory; but at present they are unequally yoked, and to combat successfully the materialistic trend of undeveloped life which as it views the results of the development of science in the physical domain considering it the ultimatum, the all in all; it should be shown that beyond its external manifestation the motive power lies in the realm of the spiritual forces, that the mystery enshrouding the minds of a large majority concerning man's spiritual life can be lifted and knowledge take the place of theory.

Returning to our opening question; What do the signs of the times indicate? The answer must be that aside from a few spiritually developed souls, human life has not advanced to that position where the millennial age could be understood or appreciated. We have our grand ideals, but they are still in the ideal; and some time they will be realized. In this age of rapid development; when the transition from the old forms of life to the new are ushered into the arena with a suddenness that appalls and overwhelms in dismay the supporters of the old systems; the idealist becomes the realist and to get in the way of the car of progress with its increasing momentum will only result disastrously to the opposing forces. Crises have arisen in the past history of human development by efforts to antagonize progressive thought, but it triumphed, and the future without doubt will witness the chash of opposing forces, but viewing the final result with hope and a confidence undismayed, we know that "truth crushed to earth will rise again; the eternal years of God are hers; while error, wounded, writhes in pain, and dies amid its worshipers."

HAMILTON DEGRAW.

Shakers, N. Y.

Prof. Lockwood at Indianapolis.

Prof. Lockwood is creating a great deal of interest at Indianapolis, Ind., with his scientific lectures. The Indianapolis Sentinel says:

"The Origin of the Human Soul" was the subject upon which Prof. W. M. Lockwood of Chicago, lectured at Shover's hall last night. The hall was crowded and much interest was manifested in the sayings of the speaker. Prof. Lockwood holds that the human being is an evolution in accord with all of nature's evolutions; that the invisible of life is the real life and that it is true in every process. He also holds to the position that the soul of a thing is the energy that promotes a form and that when the human is born under rhythmic circumstances or environments a higher form of human existence is promised. On the other hand when he is born under unfavorable circumstances and of improper parentage a dwarfed or depleted mentality is usually the result. To bring about a higher order of things Prof. Lockwood suggests a higher and broader education for the masses.

"All knowledge," said the speaker, "comes from nature. The human intellect has no other source of knowing. We only know truth by an investigation and analysis of nature's forms and cosmic principles. The human is an evolution in accord with nature's order of development, and the crowning point in its highest expressions, of intellectual environment—a consensus of rhythmic nature. We do not know the beauties and subtleties and powers of nature until we peep into its storehouse of invisible forces. A kernel of corn is evolutioned from a lower form of cereal character. How closely are these and other forms of plasmatic life, like many of the lower forms of bioplasmic life, and these again like mammal life, thus making a continuous and ascending series of existences. All forms of life seem to partake so much of environing conditions, and particularly of preceding parental vital states, that it seems foolish and ridiculous to ascribe all of these varying expressions of life and form with its attending deformities to a Deity or Supreme Intelligence. In a family are two sons; one is bright and a mental genius, and the other an idiot. The statement that Supreme Intelligence gives to each of them a soul suited to his body, implies that Supreme Intelligence enters into partnership with crime, lust, appetite and disease, in compliance with the idiosyncrasies and sensual lusts of mankind. Such a belief is an insult to intelligence and a progressive age. yet it is the belief of the Christian world and of very many Spiritualists. Statistics indicate that crime is increasing fourteen times faster than the population in several states. Now, if the soul as the conscious and progressive acting energy comes from God, then "Supreme Intelligence" is the especial cause of these crimes, since these crimes are the especial expression of these souls in process of development. We hold that a deeper truth is, that the soul as the formative shaping energy is transmitted from parents to child. In its inception, it is the blending of two magnetic spheres of life. This life principle is not a physical fact, but a spiritual fact, and when under the control of intelligence, and the best enviroments, will result in the highest order of mental development."

STRAY THOUGHTS

On Spiritualism as Religion, Philosophy, Etc.

"Whence are we, and why are we? Of what scene the actors or spectators?"

The time has come when with voice and pen all workers in Spiritualism must declare themselves; they can present to the world that side of "Our Scientific Religion" which appeals to them, thereby bringing someone into the light, thus spiritualizing man, by teaching him his relationship to all men.

Spiritualism is not only scientific, but there are religious and philosophic tenets embraced by it that were they lived up to by all the believers of this nineteenth century Truth, it would be no longer necessary for us to preach harmony, for all harmony would be ours.

Boastingly we speak of science, saying that only by the scientific investigation of spiritual phenomena can the immortality of the soul be proven, hence we invite such inquiry. To some the proof given has been sufficient, while many, after long years of close study and research are not yet ready to stand before the world and declare that if a man die he shall live again."

Does the knowledge of an immortal life relieve us from any part of our duties of our fellow man?

If science proves anything it teaches that we are all parts of the whole, and as such, atoms, we have relationships dependent upon us, not only to those of our own household, but to the strangers whom we know not of; this relationship fosters a duty which we may not slight without injury to ourselves. We seemingly stand apart from mau, yet are we ever one with him, his sorrows our pain, his joy our happiness, his unfoldment our progression.

As knowledge grows and intellectuality expands we perceive very clearly that we are not free will agents; the veil of darkness is lifting and with a clearer vision we cognize the great depth of the Unknowable, as each view presents a wider expanse so in proportion do we become more conscious of the labor which depends upon us; hence to those who have not the proof of the soul's immortality must the light be brought.

The scientist is not the sage to whom the "heart hungry of the world" will go for comfort, when standing by the open tomb of a loved and lost one. Franz Hartman, M. D., says: "Spiritual development is not necessarily dependent on intellectual acquirements;" hence 'tis not always the greatest scholar, nor the best read man, nor yet the most scientifically intellectual one that can bring light to tear-dimmed eyes, nor smiles to the sad lips of an anxious mother who has felt the angel Death take from her arms her treasure; nay, she, the mother, seeks one whose spiritual powers enable her to catch a glimpse into the higher life, although that one a medium, may be ignorant of worldly things.

As religion has always been an integral part of man, a "symbolism of abstract truth" that has served to raise him from absolute fetishism of the past, so is it very necessary that some must have that symbolism of to-day, the Religion of Spiritualism, which satisfies his soul and hurts not his brother who alone finds immortality in the wonderful workings of nature as demonstrated for him by the great alchemist of to-day, the modern scientist! What appeals to the one cannot satisfy the other.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Each soul can grasp that which it is striving for and no more; by and by it will want more and stronger food, but only when such can be digested with profit.

Friends in Spiritualism, let us be in very truth "Brothers in one cause!"

If to you it is a science, investigate it deeper! If a religion, live by it, teaching ever the Brotherhood of Man!

If a philosophy, profit by all it embraces. There are none of us that know all things; we are but students, and mortal life but a primary department. By and by each will be called hence, and only then may we say that we know.

"A sacred burden is this life ye bear...
Look on it, lift it, bear it cheerfully;
Stand up and walk beneath it steadfastly—
Fail not for sorrow. Falter not for sin;
Up, upward, onward, till the goal you win."

LOE F. PRIOR.

Cleveland, Ohio.

THE TRANSITION.

"O, mamma, papa, ev'rything seems new"
So spake a dying child, with hope aglow,
To weeping parents, friends—her last adieu
In words expressed below;

And round the pallid brow there played a light,
While marble stillness o'er the features stole—
The dawn of heaven, passing shades of night,
The midway flight of soul.

Now phantom forms of time are fading out,
The curtain rises on the real view;
Supernal lights and sounds are round about,
And "ev'rything seems new."

At last, full-choired, the music rolls and swells
Which had in intermittent notes broke through;
Of joys unknown to earthly life it tells,
And ev'rything is new.

The smoth'ring spell, the heavy, labored breath
No more oppress. O, can the change be true?
Yes, gentle soul, the old was false, was death,
And life is in the new.

The bird, now freed, will warble from above
Seraphic songs, and harsher notes subdue,
To fill our wearied hearts with hope and love,
And make the earth seem new.

H. N. MAGUIRE.

INFINITE INTELLIGENCE

Do the Objectors Know Just Where They Are At?

In discussing any theorem, or that which leads from theorem to the domain of actuality, it becomes necessary in order to do so understandingly, to weigh well the import of the various words which form the language which we use to express or convey our ideas or concepts.

We are here on this material and terrestial sphere sentient beings, beings endowed with power, volition, thought, beings possessed with attributes and functions, beings whose internal and external nature is formulated into a duality, an animal and a spiritual consciousness. We are therefore animal yet spiritual or spirit beings. We have animal and spiritual powers, and yet we will find, upon close observation, that our animal and spiritual powers work in diametrically opposite directions. The spiritual powers when dominant in man, lead him onward and upward to the highest pinnacle of exaltation.

The animal in man, if given dominant sway, carries him to low states of action, which brutalize his nature and make of him a bloodthirsty savage, ready at any time or opportunity to transgress upon his counterpart in the physical form. Hence wars, murders, disregard for others' rights, and a ready and willing voice to silence in our public councils (which should be purely and truly spiritual councils), the attempt to give the spiritual in man the right and privilege to score with condemnation all aggressive animalism, no matter whether it is attempted to nationalize it or not under the name of patriotism and "Don't pull down the flag." But as I said before, we are here active sentient beings, beings of progression, subject to the laws of evolution. From the primitive man has arisen language.

Language is audible sound signs and symbols to express ideas or concepts. Language is a universal function of the human race, and starting in the beginning, with the power and the functional needs, for the benefits to ourselves from the use of language, the formulators and promoters of all languages have given to words signs and symbols certain so-called and supposed, definite meanings, in order to convey the idea or concept of man. We will therefore go back to some words given in one or more of the root languages; and follow up these words to some kind of definite conclusion; or perhaps we should say a definite conclusion. The words "God" and "Infinite Intelligence" are words essentially necessary to convey to our understanding certain ideas or concepts, which in their abstract sense as generally used do not convey to the inquiring mind, not yet fully cultured, the full concrete meaning which is embodied in the words from the root. In Greek the word "God" is given in the word "Theos," which when defined means Spirit ("Pneuma"). Therefore God is Spirit, or rendered in Greek, "Pneuma ho theos." "Spirit is God," not God is a Spirit, for by the latter form of twisting of the translation, theology builds up an objective God defined and limited to the definite article "A." Do we as Spiritualists desire to say that there is no such thing as Spirit? Are we afraid of the word "God," because in one of our root languages it conveys the idea and knowledge of Spirit?

Are not we, each one "Spirit?" therefore each of "God." How simple, how plain, how reasonable, no mystery, no orthodoxy, no secularism, simply naturalism, growing up by the law of progression from the primitive state.

In our growing it is true we must in obedience to certain other laws, viz., heredity and environment, advance along the line of evolution in conformity with spiritual development. Spiritual development and evolution should be considered as correlative terms. The definition of the word God in the Hebrew as one of the scriptural languages is to express it in language short and pithy as "Life and Law." I quote briefly from S. P. Wait in his work entitled the "Law of Laws:"

"Strictly speaking the Hebrew language has no tense system. Its verb forms denote state or condition, rather than time. Thus each Hebrew root, of which there are between four and five hundred, serves to portray some method or degree reached in the action of the Divine Power (manifesting power) in the evolution of life. These primitive root significations, whose value hitherto has been so little known, enable the mind to rise from the world of form and phenomena to behold the glory and wisdom of "God" in "Life and Law."

With the words, "In the beginning God," the scriptural record of creation postulates the pre-existence of that Supreme Power or First Cause which the very limitations of human thought demand as a necessary starting point. Yet in no two minds will the mention of the name of God awaken the same imagery, or evoke the same feeling, because its power has never gained access to the human soul through the portals of the understanding. Hence its action is confined to the sphere of emotion; and as the mind is ignorant or enlightened, so is the kind and degree of feeling excited." "But when we come to contemplate the truth declared in the names given by inspiration as the most fitting exponents of the Divine Nature, there is a reverence rooted in reason aroused in the soul, that shall become the foundation for its eternal unfoldment into the knowledge of God and the method in creation.

The Hebrew word Elohim is used as the name of the creator throughout the first chapter of Genesis. The primitive significations of the root from which it is derived, as given by Gesenius and others, can be condensed and arranged as follows: "A power going forth, entering into, becoming as nothing, setting up motion, causing to revolve, ruling, guiding, directing, finally bringing about relations of beauty, strength, harmony, majesty and perfection."

"This, in brief, is the etymological sense of that name of the Deity which is used in the account of the creation of the material universe.

"The word no longer appears as merely an ancient verbal symbol for an inconceivable abstraction. It is pregnant with life. It furnishes the framework upon which to build a clear conception of the method by which all worlds were wrought.

It offers the solution to every unknown quantity in the cosmogony of theology or of science. It causes to be impressed upon the consciousness a panorama of creation, in which at every step God is made known in "Law and Order."

"From no other premise can the mind progress than that of Power eternally proceeding from a self-existent center. This predicate supplies the missing link in the ingenious and plausible Nebular Hypothesis of the creation of the universe."

"For science leading back as far as she can go in her analysis of the origin of worlds, tells us of that most attenuate form of matter visible called nebula, from which a portion is detached, commencing then to circle around some previously existing centre.

But why this separation and this turning, materialistic science does not with any sense of surety venture to affirm. Yet in this primal meaning of the name of God, we find it distinctly told, complementing scientific truth and satisfying philosophic speculation."

Instead of quoting further it will be proper to take up this thought and show that this operating force or power which constitutes life was given the name "God," and that the essential nature of this operating force or power was spirit. The Hebrew word for spirit is "ruach," the Greek Pneuma, the words used for spirit; each signify to breathe, the air. Hence the breath of life, the air. "These terms they represent symbolically that material agent, the atmosphere, which more than all things else in nature, is the sustainer of organic life. To breathe is to live; not to breathe is to die.

As man physically depends upon the air for his existence, so there is a Spiritual Power that sustains the same relation to the soul. As the natural atmosphere abhors a vacuum and presses in all directions with ceaseless activity, so there is a subtle creative energy ever seeking to enter and fructify the soul, whenever receptive conditions exist."

Now we will go back to the text as the ministers say, and expound upon the subject "Infinite Intelligence," words which seem to have stuck in the craw of some of our dear and well-meaning friends. "Infinite Intelligence" signifies boundless, unlimited, not circumscribed; and there cannot be such an idea based upon reason as a limited intelligence. To say that intelligence is limited would be to postulate the idea of that condition in life which denies the law of evolution, or progression; the unfoldment of higher and greater powers in man. If man is capable of advancing on evolutionary lines, then man must and will draw from nature the source of wisdom and power an intelligence which, to him, is yet unknown. This degree or state of intelligence will come from an inexhaustible fountain. Man in his present state has apparently only a finite or limited intelligence, but his powers are not absolutely limited, he works and slowly advances in obedience to evolutionary law. There is no such thing as a finite, fixed, unchangeable law. All forms of life which constitute matter, or all forms of matter which express life, have a gestative state, then pass on through successive changes until the highest form of matter known as sublimated matter or spirit is reached. In this manifestation of nature there is expressed Infinite Intelligence, ever working, ever changing, ever progressing. To stand still would be to die, life and action would cease, and I opine we would soon become non est as spiritual entities, and would not have sufficient self-consciousness to know whether there was any intelligence whatever, or that we as entities prevailed and kept up the wiggle.

The very limited ideas which some people have is the cause of this utter confusion in the interchange of thought; but because their ideas are prevalent for a time upon certain apparently fixed lines, it does not establish as a fact in life or nature that they cannot change, that they are absolutely finite and limited in their concepts and faculties for all time.

The fact that many Spiritualists have evoluted from orthodoxy to our beautiful and soul-satisfying and soul-sustaining philosophy confirms the truth of my statement that intelligence, that is not a progressive intelligence, must be a kind of fixed function embodied with the mind, which will never grasp any new revealed truth.

Spiritualism, with its various forms of manifestation, embraces the whole range of the philosophy of life, and has been manifesting more and more clearly to man as he develops or unfolds his spiritual powers.

The word intelligence is defined as the act of knowing, and the power to advance to an intellectual state, to receive and retain knowledge and to be capable of discriminating by comparison through the exercise of our senses the good and helpful, from the false and hurtful.

This is not the first time that I state this proposition, viz.: that the human language is not yet perfectly formed. A great many confusing ideas or concepts arise from the attempt to define the meaning of certain words. Their definition is not unfrequently distorted and twisted about to suit the particular shade of belief of a person whose mind has been trammeled from false teaching from infancy. Spiritualists should try to be just and liberal, and withal stop quibbling over non-essentials.

The most potentially essential thing for them to do in this life is to come together in a spirit of brotherly and sisterly love, and organize themselves into a solid phalanx of co-operating entities, having pluck and sense enough in their organization to provide for the physical as well as the spiritual needs of ourselves for the time of our earthly pilgrimage. This would better fit or prepare each soul for the time when the transition calls us to the higher life. I believe that I can safely say that four-fifths of the people, those who pretend to and claim to exercise and practice the principles of a primary civilization, are steeped in a form of gross animalism. Some are so constituted that they will fight from the smallest provocation; it is almost impossible to cause them to reason, with a view for an interchange of mutual rights, duties and obligations.

Therefore we find an appalling state of destitution stalking broadcast over this fair and beautiful land. There are thousands who feel the stinging cry of childhood calling for bread, bread to sustain the physical life. There must be an awakening! What! Are Spiritualists too cowardly to lead? There must come forth a Moses to lead the people from the bondage of servile slavery and merciless despotism to which the money power is rapidly engulfing our people into one common ruin. This may seem harsh and may be unpalatable reading to a few, but it behooves them, as well as the great organism which constitutes our social life, to reverse the present system of individualism and exploitation for a better one of brotherly love and co-operation.

The stain upon society, the foundation of our social life, is now becoming most intense from mal-odorous conditions which have been fastened upon our fair land. Suicide and murder, both crying evils, the fruitage from poverty, are rapidly accelerating.

Is there nothing for Spiritualists to do in combating these fearful conditions of social degeneracy? Are not the facts startling and appalling? We almost quail to state them, yet they present a lesson for profound, earnest contemplation. In 1898 there were over 5,000 suicides, and over 10,000 murders in the United States. Over 15,000 human souls prematurely forced into the spirit realm, there to become resentful spirit entities. As an earthly picture I will array in a row as an example this fearful holocaust of excarnate human souls, and let them point the finger of condemnation, wink from their eyeless sockets, and voice from their grinning skulls a requiem chant denouncing our non-economic system of cannibalism, whose exactions against the body politic have forced this fearful human sacrifice in order to satiate the god of greed, lust and selfishness.

There seems to be many that do not give sufficient credence and thought to this burning question, which so vitally affects the social life of our people. How can we advance Spiritualism and altruism when the physical organism of thousands are on the verge of starvation, even while the country seems to be overburdened with its bountiful productions.

I was sorry and disappointed that our National Association did not adopt some ringing resolutions or declaration of principles along economic social lines demanding progress and reform suitable for the needs of the masses. Ah! there is where comes in the rub; this everlasting howl about a creed, contradistinguished from a set of living principles, is partly by some put forth to throw dust into the eyes of the progressives, and at the same time decry any progressive step for reform as an attempt to introduce politics into the ranks of Spiritualists. Well, dear brethren, politics strictly speaking is a term which relates to the science of government. To govern well and with the principles of equity requires that the rights of the individual should be conserved by equal and just laws, honestly and efficiently enforced, protecting the weak as well as the strong. Spiritualists should not object to such plain and fundamental principles of government. To give special privileges to a class of our citizens, privileges which fasten upon the people a species of bond slavery, will surely prove most disastrous to the nation. The law of usury is very little understood. It requires at least some degree of that standard of infinite intelligence to see into the far reaching effects which comes to a people that disregards the workings of the law.

Spiritualists should seek to enthrone that standard of morality which will recognize the baneful results which entail to humanity from this great evil, by assisting to engraft into law a code of ethics which would prevent the practice of usury by private parties; the same as was done in olden times.

ALONZO COONS.

San Pedro, Cal.

TO DR. T. WILKINS.

Ef you wuz God, an' God wuz you,
All wickedness you would undo;
And make this world a happy place
With your abundant Godly grace?
It seems a shame, and pity, too,
That you're not God, an' he's not you!

You'd have employers all agree
To share with faithful employe
The profits that he helps to gain
With constant daily toil and pain,
And give to each his honest due,
Ef you wuz God, an' God wuz you?

You'd put an end to wars and strife
That so demoralize this life,
And bind mankind in brotherhood
(As any "Heavenly Father" should);
And all this turbulence subdue,
Ef you wuz God, an' God wuz you?

The hungry tramps out in the street,
With ragged clothes, and weary feet,
Who ofttimes are "the worthy poor,"
But have to beg from door to door;
You'd send them "manna" fresh and new,
Ef you wuz God, an' God wuz you?

Dear Doctor, we can plainly see
That you a generous God would be;
And would you now, "for goodness' sake!"
Create a handsome, verbose snake,
To tempt your daughter to rebel,
Then doom her to eternal hell
With generations yet unborn;
In fair creation's early morn;
And curse her fond young husband, too,
Ef you wuz God, an' God wuz you?

And would you "curse the ground with weeds,"
And plant the noxious thorns and seeds
And cause a bounteous crop to grow,
And force that young "man with a hoe,"
To delve, and dig, and "sweat" and stew,
Ef you wuz God, an' God wuz you?

With "Infinite Intelligence,"
Plus half a grain of common sense,
To guide your "all-creative" wand
To make and unmake by command,
You'd have the sequel full in view,
Ef you wuz God, an' God wuz you?

And if you had a "perfect son"
Whom you considered "number one,"
Would you a savage scheme devise
To make of him a sacrifice
To counteract your grand mistake
In introducing that "vile snake"
To that young couple, "ere they knew;"
Ef you wuz God, an' God wuz you?

Ef you wuz God, an' God wuz you,
Would you discharge the priestly crew,
Who hypnotize before they rob
Their victims, and "prolong the job"
Of "reconciling God to man,"
As they rehearse the wondrous plan
From which their "sacred office" grew,
Ef you wuz God, an' God wuz you?

Your simple way of doing things
And the resultant good it brings
Would cast reproach upon "their Lord,"
Who did ordain that priestly horde,
And sent them out to save the few
Whom he "predestined, and foreknew"
Would safely in the fold remain;
"Before the Lamb for them was slain"
That "Christian scheme" would all fall through,
Ef you wuz God, an' God wuz you?

A. H. REYNOLDS.

Auburn, N. Y.

Physicians' Experience.

Physicians have demonstrated the fact that it is not necessary to drug their patients in order that they may be well and strong. Nature will keep the body in a healthy condition if her laws are not disobeyed and the proper nourishment is supplied. Food to the body is as oil and fuel to the engine. Without these, the machinery will not run. The body requires proper food, and with it, all the organs do their work as nature intended. Without the requisite nourishment, the human machinery clogs, and an unhealthy state of the body is the result.

Nearly every family has some cereal food at the morning meal, but few indeed see that it is properly cooked. In most cases, the oatmeal is boiled for a few moments and then served. Here lies the trouble. Oatmeal and all cereal foods should be cooked five hours; when undercooked, they form a sticky, starchy mass in the stomach, not only unduly taxing the digestive organs, but retarding the digestion of other foods. Wheat contains all the elements of nutrition necessary for the human system, but it must be properly prepared.

One of the most palatable and nutritious of foods that can be served at a meal is Granola. It is a combination of wheat and other cereals, carefully and thoroughly cooked, ready to be served with the addition of milk. The process it goes through in the manufacture gives it a rich, nutty flavor, and renders each pound as nutritious as three of beef.

Readers of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich., will receive a free sample. Each pkg will receive a free sample. Each package contains a picture of the famous Battle Creek, Mich., Sanitarium.

FLASHES OF LIGHT

As Seen from the Higher Spheres.

MRS. M. KLEIN GIVES HER EXPERIENCE AT THE LATE CONVENTION OF SPIRITUALISTS IN CHICAGO.

To the Editor:—Ever since my return from Chicago, I have tried to write up for your excellent paper, what I saw clairvoyantly while attending the N. S. A. convention. The invisible efforts were very strong, especially so when the question of "Fraudulent Mediumship," and the harm done by it, was under discussion. During that time the spirits from the planes nearest the earth, were crowded into the hall and the maze of fibrous network above us pulsed strongly with messages which did not seem to gain much ingress to the minds of the assembly.

The next forcible invisible exertion was made when the declaration of principles was under discussion and voted upon. During that time the messages from the invisible workers were swift and varied and marvelous to behold; also when the Philippine question, etc., was under discussion for a decision.

In all those exercises, the correspondence of mental output from immortal to mortal brains, and vice versa, was quite clear and marked by determined will-power. I felt while seing it, a strong desire that all there might see and profit by it. The thought output of that assembly was of all shades and great variety. I wondered that there was so much harmony and good will as was really there; but it was in great part due to the fact that all felt more or less, the invisible stimulus directed upon them by their co-operating spirit friends, and above all the higher spirits and forces were active and those influences fell as sunlight and as a holy benediction through the denser conditions and thoughts and feelings such as are a natural output of people in widely different degrees of mental and spiritual unfoldment.

This pure, strong influence came also as a prophecy, that all which is as yet impure, imperfect and imperfectly understood, will in time be purified, rectified and rightly comprehended. Then as I sensed the sweet melodies of the higher spheres which were floating down into the minds and hearts of humanity, and are constantly so doing, I felt assured that these blessings shall not only continue to be realized by earth's people, but that they will increase until strife and warfare shall be no more.

As I pause for something wherewith to illustrate the foregoing, there comes to me this description of Broad and Wall streets, New York, as it was once related to me by an eye witness, viz.: The roadway in Wall street is full of struggling vehicles, and long rows of cabs stand in waiting in Broad street for the busy operators within the exchanges. The sidewalks are crowded with an eager, hurrying throng. The steps and street around the stock exchange are black with men who are shouting, pushing and struggling in the effort to turn the transactions of the day to their advantage. Overhead is an intricate maze of telegraph wires, along which flow the quick and feverish pulsations of the great financial heart of the country. The sunlight falls brightly and cheerily over all and at intervals the clear, sweet chimes of Old Trinity come floating down the street, high above the noise and strife below them." This is a striking resemblance to a part at least, of what I saw clairvoyantly while that convention was in session.

That fibrous, intricate maze which I saw above us there, upon which the thoughts of two worlds pulsed in united effort to redeem humanity from its selfishness and cause it to discover and to cultivate its inborn divinity, and to learn its relations to the Infinite, is a system greater than any established on earth. Then, too, it is only too true, that on the planes nearest earth much of the conjoined mental exchange is like that on earth, some good, some selfish and much of it merely to be heard and known by the remaining friends, and oh, the crowding and jarring of these eager ones, is truly something that invites study as to how it should be met.

Then again, at a place like that convention, so many who attend it from our side of life, have objects of their own to put forward—hobbies of their own which are variously symbolized to a clairvoyant, some of which, too, are almost mirth-provoking when so viewed.

On the last evening of that notable gathering, while Prof. Lockwood gave his illustrated lecture; I was clairvoyant again during a part of it. I admired the gentleman for his evident sincerity and ardent efforts to discover and to teach as much of truth on his favorite lines of study as is possible for him to do. My spirit friends have taught me on those lines of thought so that I understand all I read and hear, and see the differences in expressed opinions and their causes quite clearly. While he was demonstrating with the magnet, he made this remark among other things, "If there is a God, he changes his mind quite often," etc., when lo! the rising planes of mental expression were flashed out above him for just about a second. In that revealing flash I beheld what I have so often seen before, that each separate plane has its own limits and privileges, supremely affixed in the order of these progressive evolutionary processes; also, that intelligence is graded and thought has its own circuits as to quality and degrees. The rates of vibrations as well as the electric currents are different on each plane. Vibrating thoughts make their own record and are in that sense their own historians so to say. In this wise nature's and man's records of constant inter-activity are kept; and these labels of degree and records so made, are of great importance in the maintenance of order in all these multiform evolutionary processes and as this is better learned the true order of universal operations will be rightly discerned by man, the student.

When thought is correspondingly active it is a beautiful sight to behold. I have often been filled with ecstasy while seeing it. When I am in that superior clairvoyant state mortal brains appear to me as luminous centers. The vibrations issue forth therefrom in silvery rays something like an arc light throws off its rays, and the connection of such output is so natural as to explain the system of thought exchange to be a natural process.

The magnet demonstration of Prof. Lockwood reminded me of what I have often seen and sensed—that there is an atmosphere of ether about us which is too fine to be cognized by the normal senses, but is perceived or sensed by the sensitive or medium just as the electric meter detects the presence of electricity. This is proof that man, as to his mechanism, is not only a machine for the converting of crude material into spiritual substances, but he is a self-conscious dynamo. It is proof further, that inducted energy is vibratory in its modes of action and electromagnetic in its qualities which accounts for the fact that man radiates an aura about himself—a magnetic field in which this mental exchange is carried on. This is the basis and method of thought induction or influence by one being over an other, be they in mortal or immortal form; but of similarity in this radiant energy and connection of the soul fibres of operator and subject. This fibrous connection is an absolute necessity to the conductibility and transmission of messages; the messages in their qualities and ratios of thought are dependent on the status of the operator and instrument. However, I am getting this article too lengthy, but I am so full of these thoughts and teachings I hardly know where to stop when I begin, and I sincerely hope what I have written will be helpful to others exercised on similar lines of thought. MRS. M. KLEIN.

Van Wert, Ohio.

MRS. A. M. GLADING.

A Well-Known Worker In the Cause Passed Higher.

The well-known medium and lecturer, Mrs. Adaline M. Glading, passed to the higher life at midnight of Nov. 7, from the homeopathic hospital in Washington, D. C., where she had been under the care of the very best and most skillful of physicians for several weeks. Mrs. Glading was in feeble health for many months, making it impossible for her to fill any engagements for public work, and during that period the lady suffered more than any but her closest attendants could realize.

Mrs. Adaline M. Glading was born June 1, 1841, in the city of Philadelphia, Pa. She was the youngest of three children, and the only one of the family born in this country, her parents being natives of Danzic, Prussia, who came to America about 1826, and bought a farm in Delaware county, Pa., where the subject of our sketch lived until her fifteenth year. She then went to Philadelphia and entered the employ of a friend, as saleslady in an artistic emporium. Her parents were members of the German Lutheran church, but at an early age Adaline joined the Protestant Episcopal church, of which she was a devout and consistent member, until the revelations of Spiritualism came to her.

One evening, in company with her husband, Mrs. Glading attended a spiritual service, and becoming much interested in the lecture, they resolved to investigate Spiritualism, and shortly after they agreed to meet with a few friends, for weekly, private seances. These circles were faithfully kept up for a whole year, during which time Mrs. Glading became developed as a medium, and her eyes had been opened to the truth of Spiritualism. For a whole year she gave her services free to seekers after the truth, both in holding seances, and by daily private sittings. The circles being held twice weekly in her parlors in Philadelphia, which were always crowded to their fullest extent.

Gradually the field of labor began to enlarge, then Hoolah, her main control, said the medium must give up her business, and go forth into the world as a teacher, and trusting in her beloved guides, Mrs. G. gave up her lucrative and sure manufacturing business, and for more than twenty years she has been a speaker upon the spiritual rostrum. The subject of this tribute was an exceptionally fine medium—clairvoyant, clairaudient, psychometrist and trance speaker—and her demise will be most keenly felt, not only by her earthly friends, but also by her spirit friends, whose faithful and willing instrument she has been for many years—giving her time and strength to them up to the very last period of her fatal illness, and often in moments of pain, working for them when unable to be about.

As a spiritual speaker Mrs. Glading had a national reputation; her ministrations have extended over the country, and she has lectured in all the principal cities and towns of the Union. By nature, loving and sympathetic, she was constantly doing deeds of kindness and mercy, to the fullest extent of her means, never letting the left hand know the work of the right, and many a recipient of her goodness will miss and mourn her great loss to them. Tender, sympathetic, full of kindly thoughts and works, the world can illy spare her, though heaven is enriched by the accession of such a soul.

Mrs. Glading is survived by her good husband, Wm. H., to whom she has ever been the counselor and companion, and by her aged sister, Mrs. Emelia W. Weeks, between whom and Adaline the most sacred and tender of ties ever existed. These dear ones reside in Doylestown, Pa., whither the ashes of the beloved wife and sister were taken for disposal, the body being cremated in Washington. The sympathy of all loving friends are extended to the mourning hearts, which are blest, however, with the consolations of Spiritualism.

Services over the remains of Mrs. Glading were conducted under the auspices of the First Spiritualists Society of Washington, D. C., on Thursday, November 9, and consisted of singing "Nearer, My God, to Thee," and "Scatter Seeds of Kindness," by the audience, the rendition of beautiful solos by Homer Altemus, the delivery of appropriate and consoling poems, with soulful utterances by H. D. Barrett, president of the N. S. A., sympathetic remarks by Milan C. Edson, and invocation, with a feeling discourse of tribute to the life and works of the deceased, and benediction by the secretary of the N. S. A., Mrs. M. T. Longley. At the close of the service an opportuity was given the friends to take a last look at the remains, after which they were borne into the crematory and subjected to the process of incineration.

Thus has a good and true woman, a grand medium, and a faithful worker for humanity ascended to her reward, leaving a blessing in her wake.

M. T. L.

An Open Letter to the N. S. A

To the Editor:—Kindly let a freethinker tell what he thinks is an absolutely tenable basis for Spiritualism.

Q. What is Spiritualism?

A. That those who have ceased to abide in the flesh, still live and do communicate with us who live in the flesh.

That inhumanity in varied forms is the only sin that ever did or can exist.

That honesty, industry, and kindness fulfills all there is, ever was, or ever can be of law or gospel, and is amply sufficient to make everybody good and happy evermore.

GEO. M. RAMSEY.

Washington, Pa.

The Same Old God.

Will the members of the N. S. A. who formulated the creed, "We believe in Infinite Intelligence," please rise and explain whether that "intelligence" allows all the sin and misery of this world, or whether he can avoid it? and oblige. E. SUMMERS.

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SATURDAY, NOVEMBER 25, 1899.

Deathbed Scenes.

The clergy of a former generation delighted in drawing on their imaginations, and depicting deathbed scenes of skeptics for the delectation of their dupes. The more gloomy and unfaithful to truth were such pictures the greater their delight. The deathbed scene of Altamont, by Dr. Young, has survived the longest, and is the most frequently cited, always, of course, as a reality, as are the fables, otherwise parables, in which "our Lord" dealt, and which ignorance represents as real occurrences.

Dr. Edward Young, born in 1684, the author of that ridiculous story of the termination of an unbeliever's life, inquired in one of his satires: "Who can write the true absurd like me?" The answer must be, he had no equal in that direction. It is told of Dr. Y. that while preparing some of his productions "he wrote at mid-day, with closed shutters, by the light of a candle fixed in a human skull." Chambers' Encyclopedia says of this famous essayist: "Young was the most persevering and audacious toady that ever flattered a patron. * * * Notwithstanding his extreme solicitude about the next world, he continued to keep a pretty sharp eye to his little pocket interests in the present one." He was ambitious of fame, and thought to gain it by playing the sycophant to popular prejudice, hence his Altamont, a fiction of his ruling passion.

Deathbed scenes, where the story of Altamont is fearfully realized with all its terrible horrors, are those of believers in endless tortures, they who doubt the reality of their own conversion, and whose ghastly imaginings of the miseries of the damned obtrude upon them when their mentality is weakened by disease, and excites their terror as the end is neared. To witness one of those scenes will satisfy a person's ambition in that direction for a lifetime. We have an illustration in the person of the dying poet Cowper, whose fears equaled the extravagance of Young's fiction.

The well-known Dr. Samuel Johnson, the distinguished lexicographer and author, born in 1709, is another distressing example of pious terror, "whose whole life was darkened by the shadow of death and the misery of the damned." If his deathbed reflected a ray of hope it was only in seeming. Dr. Young contemplating the event would have clouded it with gloom, as intense as the shadow he threw over his fictitious Altamont.

Churchmen can misrepresent and even lie outright about the deathbeds of Voltaire, of Thomas Paine, of Col. Ingersoll, but their attempts to imitate Dr. Young are too feeble to leave lasting impressions on the mind, besides the age is too intelligent to believe such slanders on the worthy dead. Spiritualists without exception, so far as we have information, having an abiding trust that the future life is only a continuation of this, divested of mortality and the incentives to wrong doing, experience no fears in the great change common to all life. Many are met on the threshold of what is called death by those who have gone before, and have reported the most beautiful visions of the new home awaiting them, hence instead of anguish and mortal fear the change is one of delight.

What the Harvest?

As winter is near, and finances are close, the clergy, as is their annual habit, are casting about for some practical method to raise the needful to pay rent, meet coal bills, supply warm clothing, and get a fresh stock of hot church literature, so they have determined to go at once into the revival business in Chicago, and run it for all it is worth. Br. Moody's outside engagements are at an end, hence now is the time to strike. Singular, isn't it? that burglaries and hold-ups seem to flourish best when soul-saving is at its height. We do not suppose there is any direct business connection between those engaged in the respective employments, but it is a fact that the criminal classes, with rarely an exception, expect to escape the consequences of their wrong doing through the merits of the atoning blood of "our Lord."

Too Bad.

The habit of the average preacher is to represent that—"All the best things in the world, and all the pleasures of life are the products of the Devil, and justly belong to him; while the meanest and most unworthy belong to God, but are unjustly withheld from him, because of the cupidity of his ungrateful children." Too bad, is it not?

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Let Us Reason Together.

Suppose a wave of Oblivion was to roll over this earth, and efface every trace of religious thought now prevalent, leaving humanity in possession of the arts, manufactures, science, schools—everything but ideas pertaining to churches and another life. With no speculations on philosophies, no teachings of priests, no parental instruction, no real or forged history to guide in the premises, but first made acquainted with the prevailing opinions, and only the instincts of nature to guide him, what system of religion is it probable he would adopt, if any? Is there one, aside from Spiritualism, which would commend itself to his judgment, or win his admiration? Reasonable as this would be to him, his understanding would not be convinced until the unseen intelligences, the survivals of departed friends, had made their presence certain by communicating facts unknown to all the world but to himself and his heavenly visitor.

Familiar with the teachings of geology, astronomy and physiology, would he give any credence to the Bible story of creation? of the flood? of the dividing of a great sea to make an easy passage on dry land for a horde of fleeing slaves? of the sun standing still so as to lengthen the day to accommodate a victorious army in continuing the slaughter? of the passing of tablets of stone by God himself down through a cloud to Moses on which was inscribed the decalogue? of the strength of a man being in his hair? of persons passing unharmed through a fiery furnace, heated seven times greater than its habit? of a person spending three days in a whale's belly, floating in the sea, the air of course excluded, then vomited upon dry land, and resuming his preaching?

Would he believe that the Creator of this boundless universe, with all its countless millions of suns and their attendant planets and satellites, who made all the animal tribes that people this earth, and man himself, was the father of a son by a Jewish maiden, and that that son was in truth the Father himself?

Would he believe that son was led into the wilderness to be tempted of the devil? that he fasted forty days and forty nights and was not hungered? that the devil took him to the holy city and set him on a pinnacle of the temple? that thence he took him to an exceeding high mountain and showed him all the kingdoms of the earth, and offered all to him in exchange for his worship? Would he believe God ever made such a devil to thwart his purpose?

Would he believe that that same son of God, conscious of the drunken habits of his mother's people on the occasion of a marriage feast lasting from one week to two weeks, and looking forward into the great future, and seeing all the terrible results flowing from intoxicants, would he, when the stock of wine ran short on the third day, engage in the manufacture of a spurious article to protract the drunkenness, thus furnishing an evil example for all who should come after him?

Would he believe Jesus fed five thousand persons until they were all filled from five loaves and two fishes, and had twelve baskets full of fragments left?

Would he believe that when pressed to pay tribute to the government Jesus commanded his disciples to cast a hook in the sea, draw out the first fish that came up, take a piece of money from his mouth, and with it pay his tax?

Would he believe any of the numerous contradictory narrations given in the Gospels which are inconsistent with natural law?

And if he rejected the incredible stories told of the beginning of the Jewish and Christian systems, would he not also reject the teachings of Mohammedism? of much of Buddhism, and nearly or quite all of Brahmanism?

Indeed, would he not "go shy" of all the mythologies, ancient or modern, and build a new faith based on scientific knowledge?

We apprehend this will be the exact condition of things when education, divested of old-time error, shall become universal, and each person shall be left free to formulate his own creed, to draw his facts on which it is based from reason and natural law, restrained in no manner by inherited opinions, "else taught in childhood's sunny hour," and impressed on the mature mind by fear of after-death tortures.

Religious Insanity.

There is no limitation to superstition; nothing at which it will pause and say, Enough. We have had in this country almost every form of religious insanity, but probably nothing as yet equal to that which a monastic brotherhood is building up on a green hill overlooking the city of Philadelphia. To read the narrative of these ignorant and bigoted votaries is like taking a plunge into the profoundest depths of the Dark Ages. One of the Brothers is now on his way from Rome bringing what is claimed as the bones and dust of St. Benignus, who met a martyr's death in upholding Christianity more than sixteen hundred years ago! Who was this saint? No one knows, but somebody's bones are claimed, and a miraculous story invented.

The monastery is undermined with vaults and the hill penetrated by passage-ways and wider rooms, made to represent the Catacombs of Rome. They are made horrible with skulls and bones, and loathsome with decay. There the brothers are to learn the terrors of death and live in its presence.

In one room is a marble slab believed once to have covered the remains of Jesus Christ, and in another the manger in which he was said to have been born is imitated, with the stable and the straw!

The friars rise at 4:30 and engage in an hour's meditation; at 5:30 they recite prayers, sing and say mass till 7. At noon they have prayers; from 5 to 7 singing and prayers; prayers at 8, and then every one must seek his solitary cell.

Truly America is the most progressive land, and contains the darkest shadows!

Briefly Told.

A lady correspondent of the Westminster Review, in stating the motives of a true life, expresses the position of The Progressive Thinker in words following:

"It is our duty to do right because it is right; to follow truth because it is truth; morality began with society, and in no wise depends upon religion; as the world has grown more skeptical it has become more moral."

Such axiomatic facts appeal to the good sense of all who think, and need neither logic nor inspiration to give them force.

Felted by Its Own Friends.

Those of us standing outside of church influences, and having no sympathy with its creeds, may be prejudiced, and may take too roseate a view of the church's waning power. We ought to be guarded at all times against its usurpations lest they overwhelm us with the arts they used to become dominant. Not so, however, with its defenders, the clergy still in the service, and whose occupation and compensation are contingent on perpetuating the old faith.

Rev. Dr. Henry R. Percival, an Episcopalian, belonging to the Pennsylvania Diocese, expressed himself very fully and clearly in the "Nineteenth Century" magazine for September. He started out with three propositions, as follows:

"1. That among civilized nations the form of Christianity nourished by Rome, which is ordinarily called Popery, is making no headway.

"2. That the distinctive doctrines of every Protestant reformer are being more and more universally rejected.

"3. That there is in all Protestant Christendom—the Anglican church being, perhaps improperly, included in that category—a distinct movement toward Catholicism and a most evident desire for ceremonialism."

Dr. Percival then appeals to the intelligence of his readers to confirm his statements, and inquires:

"Where are those who believe as Luther taught, that doctrine of imputed righteousness which he called 'justification by faith alone?' The doctrine is extinct. What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ, because 'where sin abounded grace did much more abound?' Who to-day believes the doctrines of Calvin on reprobation, etc.? Most of these dogmas are as extinct as the famous dodo. And as for Puritanism, that mighty power which for a time overthrew both altar and throne, and founded a religious tyranny in New England in these Western lands, what remains of it to-day except a pale, emasculated, swiftly dying Sabbatarianism?

"Even old-fashioned orthodox Protestantism is in America on the wane, and while the law of William Penn's own Pennsylvania still by statute fines those who speak against, or insult the Holy Scriptures of God, many Protestant ministers in the hundreds of pulpits of Philadelphia find no more interesting and exciting theme for their Sunday preachments than the showing the Word of God to be the erring and often immoral and ridiculous word of man!

"It is no exaggeration to say that Protestantism is rapidly disintegrating, and is losing its hold as a teaching power. * * * Protestantism was from its inception as distinctly a teaching institution as ever Catholicism claimed to be. * * * If anyone dared in the exercise of private judgment to arrive at conclusions opposite those of the Protestant leaders he must suffer for it, therefore Luther informed Calvin, or was it Zwingli? that because he disagreed with him as regards the Last Supper he would go to hell. And Calvin burned Servetus at the stake because he did not agree with the Geneva doctrine of the Incarnation."

Passing over much in the same strain the learned cleric concludes:

"It is manifest this state of things cannot go on, and that the only final result of 'progress' in this direction, so far as faith is concerned, must be unbelief, and, so far as organization is concerned, decay and dissolution."

Conflicting Sympathies.

There must of necessity be a conflict of feeling on the part of Americans as regards the war now in progress between our British cousins and the Boers of South Africa. As the Boers have established a republic and are laboring to maintain it, as republicans we can only wish them success, that the true principles of government may be extended, and with it the boon of universal freedom. A self-ruling people must necessarily become an intelligent people, for knowledge of individual and national rights are the corner stones on which a republic rests.

With British rule comes commerce, manufactures, the arts, national and individual wealth, the diffusion of practical knowledge, the working of mines, and causing the earth to bring forth in profusion the products of her soil. Long lines of railway are now in process of construction, contemplating the early completion of a continuous working line from Cairo, on the Mediterranean, to Cape Town, making a stretch of near 6,000 miles, with side lines in all directions.

Such a plan carried out in detail, and Africa will soon swing into line, and take her place in the grand march of progress, instead of remaining the blight it is on civilization.

It should be stated in this connection that 2,050 miles of the proposed railway are already completed, and 1,240 miles are now in process of construction. Let the war end as it may a continuous inland line of travel, embracing the whole length of the Dark Continent, will be in operation during the next ten years.

Scientific Methods in the Pulpit.

In the leading article in the American Journal of Theology, Professor John M. Coulter points out the value of scientific training to preachers of the gospel. His criticisms of the lack of scientific methods on the part of most pulpit orators will reinforce those of many thinking men. They also explain why the pulpit has lost much of its authority. As Professor Coulter says, the present is the age of science, and with the development of science has come development of the scientific principle involving points of view and methods totally different from those of a century ago.

If the pulpit is to retain its dominant influence over educated men and women it must enter into their thoughts and approve itself in method and material.

One of the most important things which scientific training would give the clergyman is increased power to recognize the essential relations between cause and effect. Sermons to-day contain too many rash conclusions, reached by the preacher through inheritance rather than investigation. "That belief," says Professor Coulter, "which prides itself upon a blind acceptance of all the consequences that follow some unproved premise seems to the scientific mind a stultification of the human intellect." It is bad enough for anyone to hold such an attitude, but the public teacher who holds it excites the derision of those trained to think for themselves.

The above from the Chicago Tribune illustrates the utility of science in the pulpit. It is no less useful in the pulpit than on the Spiritualist rostrum. Prof. Lockwood not only proves the truth of Spiritualism from its varied phenomena but from science also, and in the latter method he greatly interests the scientists, who are delighted to hear him lecture.

Cannot Be Repeated.

An Inquirer in the "Outlook," is ambitious to learn "How he can make a man believe that Jesus Christ is the Son of God; that he died, was buried, and rose again for the redemption of the world."

If well posted in past events Inquirer can easily discern how such a faith was originally foisted on the world; and were he able to copy precedent the task could be repeated. Three hundred and eighteen Bishops, overseers of what is believed to have been heathen temples, basing the opinion on the indications of history divested of partisan misrepresentation, assembled in the year 325, at Nice, in Asia Minor, over which Emperor Constantine, the Supreme Pontiff of Roman Paganism, presided in royal pomp. Of that conclave all but eighteen determined this Jesus was just what Inquirer wants to make others believe he was. At the close of that conclave, from which it appears 1,730 delegates were expelled to make it so nearly harmonious, the Emperor, and President of the Council, issued a decree, declaring:

"What was approved by three hundred Bishops can only be considered the pleasure of God, especially as the Holy Spirit dwelling in the minds of so many, and such worthy men, has clearly shown the divine will."—See p. 51 of Rev. Isaac Boyle's "Historical View of the Council of Nice, with Translation of Documents."

Still following Christian chronology and historians, for more than a thousand years after that proclamation the whole power of governments was exercised in forcing the "inspiration" of that Nicean Council. The world was desolated by wars waged in defence of the faith. Cities were laid waste and disappeared from history in consequence. The Inquisition with its torture chamber and stake and lash of scorpions was called into service. Children were torn from the arms of their murdered parents, and were educated in the monasteries to promulgate the bloody religion. These outrages continued until the ignorant masses forgot the beginning of these atrocities, and their own servitude.

It would be difficult, probably impossible, to repeat these crimes against humanity in the interest of religion in this noonday of science; for the people are too intelligent, and have too long enjoyed somewhat of personal and religious freedom, so bulls and encyclicals of Popes carry little influence with them.

Unless the world shall relapse into barbarism, knowledge shall give place to ignorance, and governments shall be subsidized by a hierarchy, and another Constantine shall gain control of all, it is not probable the wish of Inquirer will be gratified, however ardently he and his associates shall labor in that direction.

THE LULLABY LAND.

The Lullaby Land is a wonderful land,
Not found on the maps of men;
For the dimpled hand of the Lullaby Land
Knows nothing of pencil or pen,
And the only way you can reach this land
Is to take up the thread of years
And to follow it back life's winding track
To a mother's smiles and tears.

And there you will find the Lullaby Land,
With its Rock-a-By river of mirth,
Flowing on to the deep of Sleep, Baby Sleep,
The sunniest ocean of earth.
And up by the lake they call Wide-Awake
Is many a goblin and fay,
And fairies and elves that swallow themselves
To frighten the people away.

Oh, a wonderful land is the Lullaby Land,
Where little wee folk are found,
Who only coo when they talk to you
And laugh with a lisping sound.
Their hair is sunny, their eyes are blue
As the depth of a summer sky,
And their breath as soft as the winds aloft
When a spirit goes floating by.

And these little wee folk have the funniest ship
That like a pendulum swings
In perfect time to the worthless rhyme
Of a song their mother sings.
And these little wee folk get into that ship
And go sailing and sailing away,
Exploring the streams of the Land of Dreams
All night, till the break of day.

And when they get tired and long for a ride
No saddle or bridle have they,
But they mount in glee on their father's knee
And go racing and chasing away.
Prancing and dancing, with sway and swing,
Of fears they have never a one,
For when their steed increases his speed,
It only increases their fun.

Oh, isn't it cozy, and rosy and rare
To live in the Lullaby Land?
Where the skies are blue as the sun shines through
And life is so lovely and grand.
If I could but take my own choice to-night
Of all the countries of men,
I would take up my stand in the Lullaby Land
And never would leave it again.

—Alfred Ellison.

THE UNSEEN CORD.

There is an unseen world which binds
The whole wide world together;
Through every human life it winds—
This one mysterious tether.
It links all races and all lands
Throughout their span allotted;
And death alone unties the strands
Which God himself has knotted.

However humble be your lot,
Howe'er your hands are fettered,
You cannot think a noble thought
But all the world is bettered
With every impulse, deed or word
Wherein love blends with duty,
A message speeds along the cord
That gives the earth more beauty.
Your unkind thought, your selfish deed,
Is felt in farthest places;
There are no solitudes where greed
And wrong can hide their faces.
There are no separate lives; the chain,
Too subtle for our seeing,
Unites us all upon the plane
Of universal being.

—Ella Wheeler Wilcox.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

A STUDY OF MAN

And the Eternal Principles of Nature.

Man is a progressive being. He cannot pause an instant from the time he draws his first breath, but continues to unfold through an endless eternity. The possibilities inherent in his nature are infinite, and the store house of knowledge from whence he can draw information and inspiration is exhaustless. He is beginning to see that he is the fruitage of all lower life; and that angelhood is the culmination of the divine forces inherent in his organism. This concept has become a conviction among the best thinkers of to-day, and is leading humanity into a realm where natural law is supreme.

An honest and earnest soul is not satisfied with belief; he demands positive knowledge, and will not accept the ipse dixit of priest or prelate.

Truth to him is the most sacred thing in the universe, and he will reverently bow to its high behest. Shams, though clothed with priestly authority he despises.

He holds no books, however hoary with antiquity, as sacred. The marks of inconsistency, absurdity and falsehood characterize them all. Not but there are pure gems of thought and high ideals in them, awakening the divinity in man, and inspiring him to lofty attainments in the psychic realm, and wooing him ever onward and upward toward the true light that shines all luminously in the realm of nature.

Thoughtful men are rapidly leaving the dogmas they once held sacred, and a clearer light is dawning on human vision. Religions are born and die. What is accepted in one age as a verity, the next age casts into the waste basket as worthless. This fact is indicative of progress. Man's moral and spiritual growth demands a wider field for the psychic powers of the soul to work in, and as we grasp more of the infinite and limitless, we joyfully bound into higher realms of consciousness and feel that we are more in touch with the eternal verities in nature.

This change may produce a mental shock in our thought realm, but it will only be temporary; it will only indicate a crisis in our unfoldment, giving us greater strength and health in our entire being.

Cyclones and tornadoes are necessary in the domain of nature, they are only adjusting things to a more normal condition; and thunder storms are renovating and purifying atmospheric conditions for the benefit of organic life. So in the religious work, startling revelations are made. Men in high ecclesiastical positions are breaking away from their credal and dogmatic concepts and are urging a broader and more normal construction of nature and her ever-living forces. And this is indicative of growth in line with universal tendencies.

The religious bigot cries halt—but the thinker says onward and upward towards the true goal where the light of truth shines all resplendent, and ecstatic joy awaits those who enter her portals.

The evolution of the soul is the product of natural forces; it existed as a possibility in the very nature of things, and is not dependent on extrinsic conditions for its growth and development, as it contains within itself all that it demands for its needs; and is the matrix of all that can be known in time or eternity.

Life always was, and ever will be; hence there is no necessity for a great first cause. Now if nature is self-existent and all that exists in the realm of the seen and unseen always was, is not nature the grand cause, not the first cause of all that exists?

And is it not our highest duty our grandest privilege to identify ourselves with, and thus work in harmony with nature's inherent forces and her beneficent tendencies?

What nobler service can we render to humanity than to be true to the organic laws of our existence, and thus be at one with universal life. This attainment is the rightful inheritance of our common humanity, and the aspirations of every sentient being are in accord with this result as an ultimate of man's spiritual growth.

Revelations from the unseen always correspond with our spiritual unfoldment. Nature never hides her secrets from an honest soul. Spiritual blindness is the natural result of wrong doing, and clear perception is only attained by those who use it for the general welfare.

Loyalty to truth brings us in correlation with the divine forces in the universe and in accord with her eternal verities.

The law of rectitude is the foundation of our being; it is organic and constructive, hence in harmony with that law, all things are evolving. Success lies in obedience to its claims; and failure in its non-recognition.

Our belief or non-belief cannot change or modify the facts in nature; no real progress is conceivable at variance with natural tendencies. All that is true is deathless, and whatever is false will die; this is the voice of reason as well as the demand of rectitude.

DAVID WILLIAMS.

Utica, N. Y.

"Infinite Intelligence."

After reading the able articles in your paper from Mrs. Dr. Severance, G. W. Kates and Prof. Loveland, I felt as though they had expressed themselves in very plain terms concerning the declaration of principles adopted at the Chicago Convention. They each say that infinite intelligence must or does mean God—or a "being who has infinite intelligence." Well may be it does to them. To myself it is as easy to comprehend "Infinite Intelligence" as infinite space or endless time. When an inexperienced person like myself gets to contemplating these great propositions he gets his head under water so I am going to confess at once my inability to realize all that any of these phrases express. Yet I do feel convinced that time and space are limitless so far as my comprehension goes. And I accept as a self-evident fact that all life must spring from some great source of life or fountain or reservoir. I know that life in all forms to a greater or less degree expresses intelligence. The Christians call this God. Life has been proven to be continuous, after we pass from this plane. How long will it continue? Does it ever end? Is it a fact that we shall always express intelligence? If so, are we not each and all "Infinite Intelligences?" For my part I am willing to accept of the term. It suits me all right, and as to our workers travelling on half-fare permits, that also suits me when I have to help pay their bills, which I usually do.

THOS. J. HAYNES.

Muskegon, Mich.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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Now Is the Time to Act Your Part in this Drama of Life's Terrestrial Progress.

Winter is upon us, and everybody should have during the long evenings a Spiritualist paper to read. Try and induce your neighbor to join with you and thus enter into the spirit of the Divine Plan. It should not be expected that The Progressive Thinker alone practice the Divine Plan by sending out valuable books for less than actual cost, but each subscriber should reciprocate by getting somebody else interested in Spiritualistic and Occult literature. Try, try, we say, to send in an additional subscription, and thus aid in the great work we are doing. Let a great Spiritual wave emanate from your soul by entering into the Divine Plan. Commence at once.

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The Progressive Thinker is large enough to contain all the reading matter of all the other Dollar Spiritualist papers in the United States, and have ample space left in which to make known our generous premium offers. It has no intention whatever of raising its price to $1.50, as it is conducted along successful business lines and is prospering. Considering the cost of our premiums to us, The Progressive Thinker is furnished for less than one dollar per year, a miracle in modern journalism that no one can successfully imitate. Now is the time for you to appreciate our efforts and send in an additional subscriber. The Progressive Thinker will continue to be not only the largest Spiritual paper published, but it will continue to combine the essential qualities of CHEAPNESS and EXCELLENCE.

Summerland, Cal.

The deliberations and adoption of a creed at the N. S. A. convention are liable to cause quite a commotion and a rough sea for the sailing of the National craft, if it does not entirely engulf it. There is a storm brewing and the N. S. A. will have all it can do to weather the storm, and unless it takes in its sails the fierce north winds will shatter its rigging and shiver its timbers into splinters. There is little hope for our cause when its leaders are half-hearted and ready to compromise the truth with the old doctrines and superstitions of the past. We need a Martin Luther to rise up among us, protesting against the pernicious doctrines that are the canker-worm eating at the heart of our Spiritualism, proclaiming truth and reform, leading the mind from mysticisms and bigotry to moral and spiritual growth.

We have an order called the Sun Angel Order here, and some of its members are scattered over the United States. The order is based on the doctrine of reincarnation. The medium is Mrs. Daniels, of this place, a physical medium who is supposed to have communications from Spirit 'Sada,' the first spirit that reincarnated on this planet. This order is a secret one and the psychological effect of their doctrines is as baneful and debasing as the Roman Catholic religion. It is surprising, however, what a hold it has on a large class of believers all over the country. The Spiritualists here are split up into factions and the inharmony threatens to weaken their little numbers until they are powerless to act in any capacity as Spiritualists or reformers. This is a gloomy picture to present to you of Summerland, but it is God's truth. BISHOP A. BEALS.

Lyceum Workers, Attention.

We will soon begin the publication of a new paper, entitled "Thought Gems." It is authorized by the N. S. L. A., will be an eight-page monthly, and will contain lyceum lessons and suggestions from many of the prominent lyceum workers of this and foreign countries.

Each number will contain lessons for each month, one for each Sunday, and it will be published early enough the preceding month to enable all lyceums to secure them for the first Sunday of each month.

Enough money has already been paid in to meet the cost of publishing 1,000 copies each month for six months and the co-operation of sufficient workers has been promised to keep it in first-class lessons for a year.

The subscription price will be 25 cents per year, 15 cents for six months.

The National Spiritualist Lyceum Association has decided to send 12 copies Free to every lyceum whose officers will write to the secretary, Mattie E. Hull, 72 York street, Buffalo, N. Y., or to W. H. Bach, Lily Dale N. Y.

Where additional copies are wanted, they will be furnished 10 for 15 cents, and 1½ cents per copy for all over that number.

Every one is requested to take an interest in it and help this—the most practical move ever made in the interest of the young people in Spiritualism.

THOUGHT GEMS.

Lily Dale, N. Y.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

CARD FROM MOSES HULL

An Important New Book to Be Published.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be about as follows:

"The Bible; What It Is; Who Wrote It? And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts concerning Other Bibles. Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book.

Perhaps I should blush to say that, though my chances for getting rich have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister, lecturer and writer on unpopular themes. My work has not paid me enough so that I can venture to get this book out without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of five hundred persons who will take it as soon as issued. The money to be sent to me when I publish the notice that the pledges have been received and the manuscript is in the hands of the printers.

I will send the books postage or expressage paid, at $1 each, or I will send three copies of them expressage paid, to one address for $2.25, or six for $4.

Every one who wants one or more of these books is requested to inform me at the earliest convenient date, as I want as soon as possible to set the printers at work. I would like, if possible, to get the books out in time for the holiday trade. Address me at 72 York street, Buffalo, N. Y.

MOSES HULL.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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

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

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

OUR ECLECTIC MAGAZINE

CIRCUMSTANTIAL ACCOUNT OF DEATH WRAITHS

Boston, Mass.—Death wraiths are affording great encouragement to the Psychical Research Society, inasmuch as they give exceptional satisfaction as objects of study in what is vulgarly called the supernatural. Of course, there can be no such thing as the supernatural, but that phenomena deserving to be called supernormal do occur is declared by experts in such matters to be beyond question. It is the business of the scientific body above mentioned to investigate affairs of the sort, and while ordinary ghosts up to date have not "panned out," so to speak, as well as might be expected, from an evidential view point, death wraiths have secured for themselves endorsement by so great a number of reliable persons who have actually seen them that no further doubt need be entertained as to their verity. Indeed, this demonstration—for it amounts to that practically—is the most important result thus far achieved in the phantom-hunting industry.

A death wraith, of course, is the apparition of a dying person beheld by another individual at a distance. For example, suppose that A, shipwrecked in the Pacific Ocean, is struggling for his life in the waves. B, his mother, is in Boston. It is quite within the limits of possibility that the visible likeness of the drowning man, drenched, sad, *imploring*, shall present itself to the mother, though so many thousands of miles intervene. She has not known of the danger threatening her boy, and the fact that he perished on that day and at that hour is not ascertained until afterward, when the news comes by mail. That such things have very frequently occurred is attested by a mass of evidence which is equivalent to proof. It is confirmed by the testimony of thousands of reliable persons.

It would seem as if, at the time of death, there was a loosening of the bonds which fasten the spirit to the body, so that, in advance of actual dissolution, the moribund is able to dispatch an incorporeal messenger—a simulacrum of himself—to an indefinite distance, whether to give a warning or to convey *information of his demise.* Take for instance the experience of Miss R., which has been noted in the records of the Psychical Research Society. She writes:

"At the time of my sister's death I was sleeping in my mother's room, and my thoughts were very much with my sister, who was ill in Dublin. Just as I lay down—the firelight was bright, though I had put out my candle—I plainly saw her lying dead beside me, with her arm outside the clothes. I scarcely slept at all that night, and there my sister lay by my side; and I was glad to have her, knowing too well what would be the contents of the telegram next morning. When the telegram arrived I said: 'I know what it says without opening it. My sister is no more.' And so it proved."

Mr. E. A. furnishes the following:

"It was at Milan, October 10, 1888. I was living at the Ancora Hotel, and after dinner, about 7 o'clock, I was sitting on the sofa, reading a newspaper. My wife was lying on a couch in the same room, which was lighted by a lamp. Looking up suddenly I saw near the door the figure of my father, dressed in black and deathly pale. At the same moment I heard a voice whisper close to my ear, 'A telegram will *notify you that your father is dead.*' I jumped to my feet and advanced hastily toward my wife; but not wishing to frighten her, I explained my movement by saying that the teakettle was on the point of boiling over. At 11 o'clock on the same evening we were taking tea with some visitors, when the concierge brought me a telegram. I cried out: 'I know what it is; my father is dead—I have seen him.' The telegram was from my sister in St. Petersburg, and it read: 'Papa died suddenly. Olga.'"

Mr. Alexander Sherar, of Amble, Northumberland, writes:

"When I was 11 years of age, going downstairs one morning on my way to work, I met a figure which I instantly recognized as that of my brother, who had fallen into the water a few days previously, and was lying ill at his house about 200 yards distant. He seemed to have just come out of the water, and water was running from him. I was startled and ran to tell my mother, who, knowing that my brother was confined to bed, went to his house and found that he had died about the time that I saw him. On another occasion, when I was 20 years old, I was at the wheel of a ship in the North Sea, when I was startled by seeing reflected in the compass the face of a young lady to whom I was to be married on my return home. On reaching home I learned that she had died at just about the hour when I saw her. I had not been aware that she was ill."

Miss S. Money, 47 Upper Baker street, London, testifies:

"At Redhill, on Thanksgiving day, between 8 and 9 in the evening, being in charge of the little daughter of a friend, I left the child sleeping in a bed room. On returning I saw, in the full light of the gas, coming from the child's cot, a white figure, which turned, looked me full in the face and passed down the staircase. I instantly followed, leaned over the banisters in astonishment, and saw the glistening of the white drapery as the figure passed down the staircase, through the lighted hall, and through the hall door itself, which was barred, chained and locked. I felt staggered for the moment, went back to the bed room and found the child peacefully sleeping. When the mother returned I related to her the occurrence, and she said that my description of the figure answered to that of an invalid aunt of the child's. Next morning came a telegram saying that this relative had died between 8 and 9 o'clock the previous evening. In her last moments she had greatly wished to see her niece."

Mrs. E. L. Kearney, 2 Wharton Road, London, writes:

"I was lying in bed convalescent from an attack of scarlet rash. The sickness was very slight and my mind was not affected in any way. The hour was about 1 p. m., New Year's day, 1875. I felt my bed shaken under me, and heard a gurgling noise and a distant cry for help. Alarmed, I rang my bell, and my mother coming to me, told her what had occurred. At 3 o'clock the same day a telegram was brought announcing that my cousin, Charles Griffith, had been drowned in a lagoon at 1 o'clock. He was out shooting, and went in after wild ducks."

Miss H. L. T. contributes the following:

"On the night of August 7, 1877, I went to bed between 11 and 12, but could not sleep. About 2 as near as I can remember, while still awake, a strange feeling came over me as if I was not alone, and sitting up to look, I saw my dear brother (who, as I believed, was in Bangkok) lying at the foot of my bed, dying. I remember I cried out, 'No one there who loves him, and no last message.' Later we heard that my brother had died at a hospital at Singapore, on his way home, and with no one there who knew him. At the time I had this vision we were not aware of his illness."

Following is an instance of warning of death, though not by a visible phantom. It was reported to the Psychical Society by Mrs. E., a widow, who says that through all of her life she has been haunted by presentiments and by voices. She says:

"It was in 1845. I was in the act of getting out of bed, when I heard a voice cry out loudly, 'To-day at 6 o'clock you will die.' To distract my attention from this very distressing prophecy, I went to the house of a married sister to spend the day. When 6 o'clock arrived the clock began striking, and I said to myself, 'There, now, it's 6 o'clock already, and nothing has happened.' But the statement was premature, for before the striking had ceased blood was gushing out of my nostrils in a copious stream. The alarming hemorrhage did not stop until several buckets of cold water had been poured on my head and down my spine. When the doctor arrived he said a very large quantity of blood had been lost and life only just saved, and no more."

Mrs. B—— testifies as follows:

"On March 11, 1869, I was giving my little children their dinner at 1:30 *o'clock.* As I was in the act of serving macaroni and milk from a tureen, I raised my head, and as I did so the wall opposite me seemed to open, and I saw my mother lying dead on her bed in her little house at R——. Flowers were at her side and on her breast; she looked calm, but unmistakably dead, and the coffin was there. It was so real that I could scarcely believe that the wall was brick and mortar, and not a transparent window. I ought to say that when I was married my mother made me promise as I was leaving home, to let her know if I died, and she would try to find some way of communicating to me the fact of her death—supposing that circumstances prevented the usual methods of writing or telegraphing."

Miss C—— writes:

"I had once living with me as companion a Mrs. V., who died of consumption. Her two children, who had died before her, were buried in the Norwood Cemetery, and I had promised Mrs. V. that I would see that their graves were kept in good condition. On May 11, 1891, I went to the cemetery in the morning and found the graves well kept. Coming home to lunch, while a cousin was reading to me after that meal, I suddenly saw Mrs. V. standing against a dark part of the wall, about ten feet away. She was in a black serge dress, a hat I was familiar with, and tan gloves with silk stripes on the backs. As I looked at the figure, I heard the words, 'Thank you for going to see my babies.' The lips did not *seem to move*, but the figure was clearly visible."

This last, however, was not, strictly speaking, a death wraith. Corresponding to that description, was a phantom seen by Mr. G. Q., who says:

"Early in November, 1879, as I was walking up Collins street, in Melbourne, about 4 o'clock in the afternoon, I was amazed to see, among a number of people on the other side of the street, a very intimate friend, whom I had believed to be in New Zealand at the time. I ran across the street to speak to him, and as I neared the curbstone it seemed to me as if a hand was passed for an instant before my eyes. In that moment my chum was gone, and though I looked everywhere around, I did not see him again. Three weeks later I learned that he died that very day and hour."

Mr. S. Walker-Anderson, of Tickhill, England, testifies:

"It was in Australia, on the night of November 17, 1890. I had gone to bed early and about 11 p. m. I woke up and saw the figure of my aunt, Mrs. P., standing near the foot of the bed, dressed in her customary black gown. She looked older and stouter than when I had seen her three years before. Her lips moved, and, though I heard no sound, I seemed to catch that she meant 'good-by.' Then the figure gradually vanished. There was a lamp in the room, and I was fully awake. I was not anxious about her, having had no letter to say that she was ill. Next morning I said to my wife: 'I have seen Aunt P., and I am sure she is dead; so we will take a note.' Then I wrote on a piece of paper, 'I believe Aunt P. died on the 17th,' and put the paper in a drawer. In due time a letter came from my mother with the information that my aunt had died on that day."

Mr. James Lloyd, of Birmingham, England, wries:

"I was in India. I awoke in the night and saw my father, who was in England, standing beside the bed. He was as real as in life, and dressed in a gray suit, such as he used to wear. The figure said, 'Good-by, Jim; I won't see you any more,' or words to that effect. A month after that a letter came, saying he had died that very night and about that hour—September 14, 1876."—St. Louis Globe-Democrat.

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SPIRITS AT HER SIDE.

They Assist Her While at the Point of Death.

MRS. LAURA CURTS, A SPIRITUALISTIC LEADER—CAME OUT OF AN UNCONSCIOUS STATE WHILE PRAYERS FOR HER RELIEF WERE BEING SAID BY THE SPIRITUALIST SOCIETY,

Mrs. Laura Curts of 3824A Folsom avenue, the intellectual head of the Spiritualist cult in the western country, whose death has been hourly expected since Wednesday last, gradually came out of a comatose state and showed signs of great physical improvement Sunday afternoon while prayers were being said for her recovery by the Spiritualists' Association of St. Louis in meeting at Howard's Hall.

Mrs. Curts has been confined to her bed for two weeks, or since an operation for the removal of an abnormal growth was performed. An ailment, akin to peritonitis developed after the operation and from Wednesday to Sunday afternoon her life was despaired of. She was irrational during that period and lapsed into a state of coma early Sunday.

Her relatives feared that she was beginning to pass away and her husband telephoned to the Spiritualist Society, asking that the spirit world be appealed to to save her. The sick woman and her relatives believe her improvement was the answer to the prayers.

Mrs. Curts' sister, who had nursed her during the illness, described the transition from coma to consciousness to the Post-Dispatch Monday morning.

"Sister's eyes were open, but she did not recognize any of us," she said. "At times she spoke in a rambling way. She did not understand what was said to her. Her eyes were dull and she seemed at the verge of dissolution.

"We were watching by her side. Gradually her eyes began to brighten, and her face took on something of color. She made an intelligible remark about *something commonplace.* She was answered and she entered into a conversation.

"We were greatly surprised and pleased. Sister improved steadily. She shortly recovered complete use of her faculties. She told us she felt much better, and indeed she showed great improvement. She has continued to improve since the change in her condition yesterday, and we now have every hope for her ultimate recovery.

"Sister received a message from the other world after she rallied. The control who spoke through her said she would recover. He declared that it would have been a pity for her to pass away at this time for, he said, her mission on earth has not been fulfilled.

The sister made other remarkable statements about the part played by the sick woman's "controls" in her treatment. Mrs. Curts was operated on by Dr. Mary Dodds, who uses only hot water in the treatment of patients, except where the diagnosis indicates an operation.

The sister declared that Mrs. Curts has received written instructions from her "controls" how to apply the hot water. Mrs. Curts guided the pencil for the writings, but was always unconscious when the messages were received.

"She also received prescriptions in Latin, prior to the operation," said the sister.

"None of these were filled, because sister was under Dr. Mary's hot water treatment.

"Prior to this illness, sister never had a physician of any school in the house. She was always guided by the prescriptions she received from the spirits."

Mrs. Curts' condition was so serious that her husband, an electrician in the employ of the Edison Company, who is also a Spiritualist, called in another physician. However, the treatment prescribed by Dr. Mary Dodds was not deviated from.

Mrs. Curts is regarded as the real leader of the Spiritualists of the West. She is an eloquent speaker and her services are in great demand for funeral services in the Spiritualists' church. She is an excellent platform speaker and has traveled over a great part of the country preaching the tenets of Spiritualism.

Some years ago she attracted considerable attention in Chicago and northern cities as a spiritual healer. She is said to possess rare ability as a medium. Her work in that line has been done exclusively in meetings of Spiritualists' societies.—Kansas City Times.

HEADLESS GHOST.

It Has Been Seen at Stetson, Me.

Stetson, Me.—In the hope of quieting a headless spook that has been haunting the Davis house for the past six years, and thereby bringing peace to a disturbed and distracted neighborhood, John Tibbetts of this town has bought the "ghost house," so-called, and moved it on one of his vacant lots. After he has refitted and furnished the building he will occupy it with his family.

The story of the ghost is peculiar in the records of demonology. Six years ago this fall, James Davis, a young man who had become mildly insane from religious excitement, made an effort to convert his father. The elder Davis was reluctant to accept the faith of his son, though he freely confessed a desire to go to heaven after death.

"So you will own up to that much, will you?" said the son. "You really wish to go to heaven, do you?"

"Of course, I do," replied the old man.

"Then go now," said the son, striking his father across the neck with an ax and severing his head from his body.

After killing his father the young man concealed the head, and told the neighbors that he had committed the act because his parent had entreated him to do so. After the headless body was buried, the young man was tried and committed to the insane asylum at Augusta, where he died two years later. While the murderer was living there were no signs of disturbance about the Davis house, but the night after the young man died, according to neighborhood gossip, a headless skeleton came with a lighted lantern and hunted about the premises from 9 o'clock in the evening until daybreak. The tenants who occupied the house asked the skeleton what was wanted, and a voice which had the tone of the elder Davis replied:

"I want my head, and I want it damned bad. Come on and help me find it."

Instead of accepting the invitation, the tenants ran across the road and called Mr. Tibbetts out of bed. As soon as the headless ghost was aware of Tibbetts' presence it ran off through the fields in the direction of the graveyard, the lantern and its attendant skeleton dropping into the ground at the Davis burial plot. During the past few years the skeleton and lantern have prowled about the house every night, staying until after cock crow, unless Mr. Tibbetts was sent for. The tenants quit without notice. Others came, but went in a hurry. The rent went down from $10 a month to $1, and then the place was offered rent free without takers.

Physicians and clergymen from nearby towns, and famous ghost hunters from Boston have visited the place without gaining any solution to the mystery. The farm grew up to bushes, and the building went to decay. Finally Mr. Tibbetts purchased the house for one-fourth of its value, and has moved it across the street.—Inter Ocean.

YOU ARE IN DANGER.

From Cradle to Grave the Outlook Is Threatening.

EVIL SPIRITS ABOVE YOU AND EVIL MEN AROUND YOU—THE NECESSITY FOR SELF-DEFENSE ALWAYS EXISTS—A STEP BEHIND SCIENCE—HOW SIN MAY APPROPRIATE THE ACQUISITIONS OF KNOWLEDGE TO THE MOST INSIDIOUS USES—DEATH FROM DISEASE GERMS.

To the Editor:—Did you ever stop to think—danger, threatening danger, everywhere! If a Spiritualist or anything else for that matter—you are confronted by evil spirits; there are millions of them on this earth. These facts from the New York Herald contain much food for reflection. Read them carefully, ponder over them as much as you can, and see how sin keeps pace with all modern improvements. As knowledge comes, wickedness doesn't linger—not for a minute. Sin has hung fast to Science's coat skirts. The best results of pure thought and study are perverted to serve the bad that there is in humanity. There is scarcely a thing that Science has given birth to for the help of mankind which hasn't been made an engine of evil. And that's a fact.

"Every element, vegetable, animal, mineral, can be—has been—turned to account in the commission of crime. If you don't believe it, look at history. Hasn't physiology taught a man where to strike to kill? Haven't chemistry and therapeutics, ordained and intended as they are to relieve and advance mankind, put a whole armory of *weapons in the hands of* men who have wanted to destroy their follow men?

"But here's the idea I was trying to get at. Tennyson says:

> Science moves but slowly, slowly,
> Creeping on from point to point.

"Now what I said was that no matter how fast or slow the movement of Science, Sin was never far behind. Evil doers—murderers, burglars, counterfeiters, seducers—all of them, high and low, have been quick from time immemorial to catch the fruit as it dropped from Science's tree, and just as quick to throw the apple away when a new and a ripe one fell.

"Isn't it true? Of course it is. Suicides are afraid of most of the old methods because they hurt. They clutch at any method that promises to be painless.

"The murderer seeks to kill and never have it known—shrinks from the use of any instrument which holds before him the threat of discovery through autopsy or analysis.

AT SCIENCE'S ELBOW.

"Then what do they both do? They just stand close at Science's elbow, waiting for the newest poison. Force and violence are played out. They can't compete with mind any longer. Subtlety's the thing—the subtlety that lurks in the retorts and in the air and the water, the subtlety, my dear boy, which brain has set to work. Your old-fashioned poisons are only used because sin is just a step behind science."

That was strange talk, but I heard it from the lips of a clever New York doctor, and it all grew out of a discussion we were having in his office, amid a wilderness of instruments, lenses, crucibles and bottles and graduaters and *apparatus innumerable.*

INSIDIOUS BACTERIA.

"But bacteria—bacteria, my boy—those minute organisms, invisible to the naked eye, found in various unhealthy conditions of men and animals, and upon which many of the fatal diseases are known to depend; bacteria, the culture and study of which has been pursued by science with a view of saving human life—bacteria may prove to be the crime agents, the life takers of another generation. The secret poisons of the time of the Borgias were nothing to the possibilities which come with the development of the science of bacteriology.

"Depend upon it. It's just as I told you. Science has put terrible weapons into the hands of men who wish to slay, and here comes the new one.

"Now, see here, a careful study of these low forms of life, which was begun in a practical way by Pasteur, has given to doctors the suggestions by which it is possible now to cure grave diseases which a century ago were not amenable to treatment at all.

"But the self-same disease which can be cured can be produced in a healthy person by injecting a few of these lusty midgets, which increase and multiply in an amazingly short space of time into millions and millions, until destruction comes. A man who would be a bacteriologist might as well make up his mind to give up all money-making medical practice. The two are incompatible. There's no man who has time for the two things.

"The bacteriologist is Science's slave, and he runs risks of his life every hour of the day in handling and caring for these creatures.

DEVELOPING GERMS.

"Now you'll see in a minute why that is. He takes care of them, just as close care as a dog fancier does of the pets in his kennels. He takes the bacteria away from their natural feeding grounds, the body, whether of man or animal, and gathers 'em together, and in hundreds of glass receptacles he lets them loose. He surrounds them with the food upon which they thrive best. Some of them are harmless; others are so dangerous that he must exercise the greatest care. If he came into contact with them through the most minute scratch in the skin they would seize upon his flesh and so inoculate him that his death would only be a matter of hours.

"It isn't a cheerful thought, is it?"

"Hardly."

"Well, the chemical poisons that kill all have, conditions being right, their antidotes, but nothing known to science will stem the destructive influence of these bacteria when they have found an abiding place in the human body. Like the poisons, under varying conditions, they kill or cure.

"The relation of micro-organisms to the infectious diseases is so intimate that it is definitely proved to exist as regards some of the infectious maladies affecting man and brutes. There is hardly any question which to the sanitary officer can be of greater importance than the relation of these poisonous organisms to human life and health.

"Now let's see just how all this comparatively new science is going to be turned to criminal account.

"One of the most fatal and readily handled micro-organisms is the bacillus which is found in certain forms of blood poisoning in man. The bacillus thrives readily, and the puncture of a fine needle, dipped in a bit of gelatine, upon which they are colonized, into the skin of a human being, is attended with the most disastrous results.

"In case of an inoculation, natural, or experimental or accidental, the micro-organism is introduced into the body of an animal, it finds a good feeding and generating ground in the blood. It requires only a few of these little fellows to start with, for they multiply so rapidly that with a few hours their number is legion.

"At this stage all tissues fall prey. A general blood poisoning becomes manifest, the weaker tissues naturally giving way first, and soon we get the symptoms of poisoning.

EASILY CULTIVATED.

"It is easy, the culture of these creatures. An ordinary test tube with half an ounce of gelatine, into which a "stab" culture has been made, will furnish material for one thousand inoculations. It is easy to use the poson after it is generated, too. All you want, for the culture is a vial with softened gelatine, a fine platinum needle like the one shown, an incubator, which may be any confined space where the requisite temperature and moisture are obtained. Then take gelatine, meat juice—some food to which the micro-organism is accustomed.

"The process is simplicity itself. A drop of the purient matter into which the tissues of an animal that has died of disease resolves itself a short time after death, or a small quantity of pus is diluted in water, but after standing for a few hours in a warm, moist atmosphere is ready for cultivation and would go on increasing of their own accord, and it is only in order to give them more room for spreading out and to increase more rapidly that the culture media method is resorted to. It also serves to thin out any other micro-organisms which may be present, and which may be antagonistic to the development of those that are desired.

"There you are, with your death agent. An infinitesimal quantity, as much as can be held on the point of a needle, or a bit of proposed gelatine, will furnish the feeding and bring forth millons of bacteria. It's easy for a tyro even to obtain an agent far more insidious and fatal to human life than the strongest of poisons known.

"And age has little or nothing to do with the bacteria as destructive agents; with chemical poisons it has. I might carry the tube and the needle for ten years, or twenty, for that matter, in quest of my victim. Only a scratch of the needle would be necessary. Then the tools are thrown into the sea. A healthy person is taken ill, and in six weeks dies of indubitable consumption. Who is the wiser? Nobody knows, maybe, that the murderer ever heard of bacilli.

VARIETIES OF BACILLI.

"And there are any number of these death dealing organisms whose habits and action are thoroughly understood by the bacteriologists. All animals upon whom they are injected die in a comparatively short time.

"The organism with which people generally, perhaps, are most familiar is the so-called tubercle bacillus, which produces consumption. It is the one which eminent observers have for years been trying to destroy. A simple prick of a fine needle dipped in a culture of these bacilli produces consumption in the healthiest frame. Animals inoculated with it *die in from four to eight* weeks. All their organs bear evidence of the disease and tuberculosis deposits are found scattered throughout the body.

"Oh, in the next century a fellow can choose the disease his enemy is to die by, and it will be for the bacteriologist to experiment until he finds which bacillus is dominant over others and over which others. Every detective must be a scientist. The bacillus pneumosepticus does the work of bringing on violent pneumonia."

The doctor went on, and from his books and his memory enumerated and described a dozen or more of the invisible life destroyers—told how some of them would endure exposure to 200 degrees of heat Fahrenheit, and all that. "It is easy," he said, "to carry quantities of fatal germs around and have them ready for use in a few days. A small vial containing millions of such organisms looks empty to the naked eye. The thin film of gelatine or agar that clings to its sides and to which the organisms cling is as colorless as glass. Yet from such a specimen in a very short time dozens of colonies may be cultivated. Great boon as the science of bacteriology is, in the hands of unprincipled and dishonest men it may *become a foul weapon*—a menace and danger greater than any yet known to us."

From the above facts what are you going to do about it? Desert Spiritualism because there are evil spirits? Let science alone because it can be applied to disreputable uses? Turn from God because there are earthquakes, bedbugs, destructive cyclones and pestilence in midair, and dangers even in planetary vibrations? What do you propose to do amid this general—apparently—cussedness? Well, I am am going right straight along. It is fun to the scientific man to see these dangers, and he is always successful in circumventing them. Nothing appalls him. If struck down and badly hurt by a stray meteor or missile, he gets up and cheerfully plods along. This world is a preparatory school, and the poison is mixed with the sweets, trouble with pleasure, the bite of the insect with the sweet kiss of a child, and the turmoil and strife of ignorance with the peaceful tranquility of heaven. I would not change it if I could, in an instant, for that would prove a dangerous experiment.

Of course death is caused, and ruin and devastation is the result of present conditions; but mind you, the evolutionary process is going on, and the world is advancing to a higher plane, and each step forward leaves certain dangerous conditions behind. While I am just suited—highly pleased, indeed—with the exact status of Nature, I am more than delighted to know that an evolutionary process is going on *that* will gradually eliminate evil spirits and antagonistic conditions, and relegate the bacillus pneumosepticus as only existing on the pages of history. Be hopeful, everybody; be cheerful, and always contented with the continual activity that should characterize every human being.

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This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour*ishment of which I individually partake and digest.* My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

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Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by

Elizabeth Cady Stanton, Lillie Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Frances E. Barr.

"In every soul there is bound up some truth and some error, and each gives to the world of thought what no other one possesses."—Cousin.

The bright and scholarly comments of this galaxy of bright minds are of deep interest, and throw a strong and new light on the Bible teachings relating to woman. All should read it.

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The To-Morrow of Death.

---OR THE---

Future Life According to Science.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH

BY S. R. CROCKER.

A VERY FASCINATING WORK.

This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the authors's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the *theory of reincarnation.* Price $1.50. For sale at this office.

Three Journeys Around the World,

Or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India,

And other Oriental countries. By J. M. Peebles, A. M., M. D., Ph. D. In this splendid large book Dr. Peebles has concentrated a vast amount of valuable information. It is exceedingly entertaining and readable, and Spiritualism as he found it everywhere in his travels receives due attention, making the book of special value and interest to Spiritualists, 454 large pages, finely bound, at the low price of $1.50. For sale at this office.

"The Watseka Wonder."

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

Why I Am a Vegetarian

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25 cents. For sale at this office.

Why She Became a Spiritualist.

Twelve Lectures by Abby A. Judson. This book should be read by every Spiritualist. Price $1.00; postage 10 cents. For sale at this office.

Thumbscrew and Rack.

Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. E. Macdonald. Price 10 cents.

THERE IS NO DEATH.

By Florence Marryat. An interesting account of the author's spiritual experiences. Paper, 50c; cloth, $1.

HELEN HARLOW'S VOW;

Or Self-Justice.

By Lois Waisbrooker. Many have read this book, many have re-read it, and many others out to read it. It should be read by every man and woman in the land. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains a fine likeness of the author. Fine cloth, 280 pages. Price $1.00

PULPIT, PEW AND CRADLE.

By Helen H. Gardener. One of her brightest, wittiest and strongest lectures against the Bible. Every woman should read it and know her friends and enemies. Price 10 cents.

GENERAL SURVEY.

Miscella[illegible] Notes of the Work and the Workers.

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

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

Mrs. M. B. Sheets and Abbie E. Sheets, of Grand Ledge, Mich., passed through Chicago for California, where they will remain until spring. The latter will open her engagement with the San Diego Spiritual Society, the 19th. She takes pleasure in informing her friends that her health has so far improved as to warrant her in entering the field again. Until further notice, address her care Ella Custer, 753 5th street, San Diego, Cal.

W. Z. Hatcher writes: "I am delighted with The Progressive Thinker; it is a guiding star ablaze with light above this fog of superstition. There is just one little bitterness toward the Catholic religion, and why more toward that than any other? It is just as necessary among the class of people it controls, and if bitterness is wrong for one, it is wrong for all."

Julia Steelman Mitchell is at home for a few days. She would like to hear from societies for lectures and test work for November and December. Would go South for winter. Address her at all times, Hartzell avenue, N. Evanston, Ill.

Mrs. A. H. Talcott writes as follows to the Painesville (Ohio) Telegraph: "We do not claim that mediums are monstrosities; they are in all respects like other persons. It is only enlightened Christians who ascribe to them supernatural powers. There is in reality nothing unnatural or beyond ordinary human knowledge in any of these persons, whether in a state of trance or out of it, (perhaps the word 'control' will be better understood by your correspondent.) We do not claim that it is possible for any person to transcend in knowledge human attainments. Spirits are only human being living in another state of existence. They are not divine any more than when they trod this earth, and no Spiritualist makes any such claim. It is only Christian fanatics who regard all things they do not understand as supernatural and that is what is the matter with Dr. Becker. We have reason to know that this 'ism' has not only honeycombed Dr. Becker's congregation, but almost every intelligent congregation in the world is permeated with Spiritualism. And it will take more philosophy and far stronger arguments to convince those who have seen the genuine phenomena of Spiritualism that they are all false than the ridicule of Dr. Becker."

The Cincinnati Post of November 9 contains the following: "Judge Davis decided the Mary Englert case Thursday. At the conclusion of arguments the court ordered that the property of Mrs. Elizabeth Burgess be restored to her, and that Mrs. Elizabeth Mabus be given a farm for her Malmiller street estate, held by the Englert heirs. Both these women were mixed up with Mrs. Englert in her spiritual business, and they confided property to her care, either for exchange or to erect a temple at Portsmouth for Spiritualistic rites. The Burgess woman lives on George street as Lizzie Manley. Burgess and Mabus must reimburse the Englert estate for all moneys paid out, a sum running into the thousands. Miss McPhillips, a former domestic, who wanted to become a medium, and took lessons from Mrs. Englert in pay for her daily toil, will be paid cash, as the court found Mrs. Englert's representations about communication with the dead were a fraud. Chris Von Seggern and W. R. McGarry, attorneys."

The Freeman, of Kingston, N. Y., says: "The Highland correspondent of the Marlborough Record says the people at the Highland landing are much interested in watching operations going on in their midst. Nearly every morning as early as 4 o'clock an object is seen passing between the upper and lower railroad crossings. The superstitious say it must be a ghost, although it is not dressed in white. Investigation seems to prove that the object is a woman. Sometimes, on foggy mornings, it appears as late as 6 o'clock, and passes through the depot. Some people think it is a disappointed lover, but whether it is a grass widow no one seems to know."

Abbie E. Sheets writes: "The Grand Ledge Camp interests for 1900 will be taken care of by the secretary pro tem, M. L. Phares, of the above named city, and Mrs. Sheets."

Mrs Wright writes from Cripple Creek, Colo.: "We now have a woman medium here who is working for the good of Spiritualism. Her name is Mrs. Bartel. She charges only a fair price, and is doing well."

The Kansas City Times says: "The suit which Mrs. Josephine Woodbury recently brought against Mrs. Mary Baker Eddy for $150,000 damages for alleged defamation of character, is about to take a new turn. Or rather, the attorney for the plaintiff intimates that the suit is not so much for damages as to force Mrs. Eddy to produce in court the evidence, if she has any, of her supposed spiritual powers and upon what ground she claims inspiration to interpret the Scriptures in a way that furnishes a foundation for Christian Science. The charge in the suit is that Mrs. Eddy has repeatedly said that Mrs. Woodbury fits the character of the scarlet women spoken of in Revelations so perfectly that St. John the evangelist, must have seen her in his prophetic eye when he wrote the seventeenth chapter of the Patmos mystery."

Will C. Hodge writes: "I was an interested listener at the People's Institute, Sunday, the 12th, when the Freedom Society of Spiritualists conduct regular meetings and also hold a Sunday-school. To my mind, it is exceedingly incongruous to use Moody and Sankey hymns, singing into the minds of children the old orthodox conceptions, 'salvation through Jesus,' 'to be brought at Jesus' feet,' etc., and at the same time claim to be Spiritualists. A very pleasant part of the programme was Mrs. Catlin's elucidation of 'the soul teachings,' and one could appreciate the pleasant and earnest manner of the instructor, though they might not be able to accept her conclusions. The lecture of the afternoon was delivered by Lucinda B. Chandler; topic, 'Spiritualism and the Life that Now Is.' It was an earnest, thoughtful and withal, practical discourse such as might be expected from this old-time reformer. It was up-to-date and dealt with present conditions here on earth, and the speaker clearly showed the necessity of bettering human conditions here and now, and giving less attention of what we are going to be in the hereafter. Her lecture was appreciated, as was evidenced by the hearty applause during its delivery."

Anna Wagner writes from Louisville, Ky.: "We are having a great revival in Spiritualism in this city at the church of spirit communion. Frank T. Ripley is taking the place this month of Dr. A. M. G. Wheeler. Some of our best people attend these meetings. Our hall is crowded to its doors every Sunday evening. Brother Ripley's tests are truly wonderful, giving as he does descriptions and full names to everyone. He closes his engagement at the end of this month, on the return of our pastor, Mr. Wheeler."

The Wilkes Barre (Pa.) Times says: "The little hall on the third floor at No. 14 South Main street was all too small last evening to comfortably accommodate the large number who assembled to hear the address of Miss Kate Stiles, a woman of wonderful attainments, in her peculiar line and who has a flow of language that is simply surprising. Miss Stiles announced no subject but preferred to let anyone in the large audience select them for her. The first one was Should Spiritualism Be Regarded as a Religion or Philosophy, or Both?"

Mattie E. Hull writes from Buffalo, N. Y.: "It may be of interest to the friends of the cause as well as those who are interested in us personally, to know that the work in connection with the First Spiritual Church of this city is moving forward grandly. At no time, during our ministrations for this people has there been as much interest manifested as at present. The membership roll is gradually increasing, and the names represent some of the best people in the city. The audiences are increasing; especially at night there is a very large attendance. Best of all, there is good will and harmony in all of our work. The lyceum is much larger than at any time during the past season, and there never has been so much interest in its work as at the present. We are preparing to feed several hundred poor people in the Temple on Thanksgiving Day; donations are coming in liberally; the interest in this enterprise extends to many who are not particularly identified with the society. We are busy; we keep two type-writers humming most of the time."

The Winona (Minn.) Republican says: "Rev. G. W. Kates and wife, who are brought here by the Psychic Research Society under the auspices of the State Spiritualist Association, gave the first of a series of three lectures and psychic readings, at the Unitarian church on Friday evening. The members of the local society were mostly all out, and in addition a number of curious spectators, completely filling the parlors of the church. Mr. Kates is the lecturer and his wife the medium, and their work carries them to all parts of the Union, Mrs. Kates having quite a reputation in Spiritualist circles. For the first hour last evening Mr. Kates gave a lecture on Spiritualism, stating that its aim was to make men and women live better lives and to place them in touch with the unseen life to come."

Mrs. C. Hinchey is now located at 348 West Adams street.

Owen Z. Meredith, the boy medium, and George W. Rinner can be addressed at Wheeling, W. Va.

F. M. Tucker writes: "In my three or four years of investigation of spirit phenomena, I have learned many grand truths and I have seen and recognized many materialized forms and have had many pleasant spirit communications, which have removed all doubts in my mind as to the question, If a man dies does he live again."

The Logansport (Ind.) Reporter says: "There has been talk before of a strange light about the Central School building and a number of persons say that their own eyesight confirmed the tale last night. It is said that shortly after 10 o'clock a glow was visible on the third floor of the building. The impression of a bright light in the center of a room was created, but none of those who viewed it had the temerity to make an investigation. Not until midnight did the illumination disappear and the unusual incident has not been explained. It was probably caused by somebody prowling about the building, but the people familiar with the stories of previous occasions profess to believe that 'spooks' are about. It may be that the Thornhope ghost has wandered far from its accustomed haunts or that a rival spectre has set up a counter attraction in a quarter more frequented than the abandoned well. If the show had only been made on Hallow'een eve it would have been so uncannily apropos."

E. C. Gray writes: "The Progressive Spiritual Church, G. V. Cordingly pastor, at Handel Hall, 70 Randolph street, is meeting with great success this year. Each Sunday brings many new faces in our midst, and for the past four weeks standing room has been at a premium. Mr. Cordingly has been blessed in obtaining so far some of the best psychics in the work. Last month we were very fortunate in having with us Mrs. Anna Thomas, of Newport, Ky. Her work as a psychic is certainly phenomenal. We were also honored in having with us another great worker from the East, known as Mrs. Straus, of Hartford, Conn. Mr. Samuel Foss, a very young medium, is convincing many each Sunday with his remarkable psychical powers. We have an excellent musical program, conducted by Prof. Tolman. November 10 the members of the church held their grand Indian council in the American Auditorium, 77 Thirty-first street, in honor of Mr. Cordingly's control, Red Jacket. There was a splendid attendance. The willingness to assist all new mediums who come to the city has won Mr. Cordingly a place which is enviable all over the country."

The Knoxville (Tenn.) Tribune says: "Ghosts come and go, but the Middlebrook ghost goes on forever. A year ago, or very nearly so, a private of the Third North Carolina regiment, encamped while at Camp Poland, near where the Middlebrook ghost of three years ago first appeared, was killed at night by a captain and lieutenant, who were officers of the day and guard respectively. On several occasions since the weather has been cold enough for camp fires this fall, a solitary camp fire has been seen ablaze on the hill where the dead man's tent once stood. People who pass that way at first thought some tramp was stopping there for a night, but the thing got too monotonous and began to look creepy. Every night between 11 and 12 o'clock the ghost camp fire flares up and then dies to coals. Promptly at midnight the very embers themselves cease to glow. The old white ghost of Middlebrook fame is pale compared to that of the negro who was killed and who came nightly to the scene of his death in camp."

Bro. Kennedy writes from Martinsville, Ind.: "Mrs. Lizzie A. Koch, of Chesterfield, Ind., has been with us for a week holding trumpet circles, and giving satisfactory results. As Spiritualism is something new here she put some to thinking. She seems like an honest medium. If anyone in the circle fails to receive a message she would not take money from them, saying she didn't believe in taking people's money for nothing."

Fitz Hugh Smith writes: "The Sunflower Social Club held its first regular meeting and reception Friday evening, November 10, at 77 Thirty-first street. There were some fifty members present. The president, Mrs. Georgia Gladys Cooley, gave a short address of welcome. Nearly all in attendance wore the cute little sunflower badge made by Mrs. Dr. Cross. After a short business session, and the adoption of yellow and white as the club's colors, each individual resolved himself or herself respectively into a committee of one to make everybody else jolly and happy, and the result was in harmony with the action. Mrs. Bullock, Mrs. Biddeson, and Mr. Stillman rendered poems and songs very acceptably. Masters Biddeson and Druliner lifted their tuneful voices in joyful accord. Dr. Harrison and Bro. Longhurst entertained the chair, and incidentally the members, with facetious remarks about 'Lo, the Red Indian.' Our next meeting will be a masquerade ball, Friday, November 24; tickets 25 cents. Regular meetings after that are changed to second and fourth Thursdays every month."

Correspondent writes: "That the Progressive Spiritual Society of Allegheny, Pa., has come to stay, is self-evident to those who have watched its growth and development. A good work is being done here, and that it is appreciated is shown in the increased attendance and perfect order maintained throughout. Thomas T. Evans, a local convert from the Baptist ministry, and an eloquent speaker, is now serving the society. Mrs. M. J. Crilly is doing a good work as test medium."

H. D. Dwelley writes from Omaha, Neb.: "I have been a Spiritualist and clairvoyant for many years, but the most wonderful sight came to me a few weeks since. On the evening of October 26, while at the home of my son's widow, Mrs. Irvin H. Dwelley, I sat partly holding and partly bending over the dying form of my darling little grandson Charley. As the breath grew shorter, the pulse weaker, and the heart slower, there was a faint glow of light formed over Charley. When the heart ceased to beat entirely and there was no breath or pulse, the light grew steadily larger and brighter, raising about two feet above the bed; then it became erect and took on spirit form in the exact likeness of Charley. I saw the spirit of his father, who has been in spirit life more than five years, come and take his little boy in his arms and bear him from my view. I have seen many beautiful spirit forms and manifestations of spirit power, but never anything so pure and comforting to a sorrowing heart as this assurance that the loved we lose from our sight here are taken immediately into the care and love of those who love them in spirit-life.

Anna Claussen writes: "I have received my set of four books, and also the papers, and I am very much pleased and wish that many more would send for them."

Mrs. E. C. Burgess writes from California: "Enclosed please find post-office order for $1.25 for The Progressive Thinker and the Occult Life of Jesus, for the year 1900. I have, I presume, a prejudice in favor of your paper, the grand old Progressive Thinker. I have received every paper since its first number. It is a source of great comfort to me and I should be lost without it. I truly hope you may be able to wield the sword of truth for many years to come."

Eliza Moss writes from Dubuque, Ia.: "Enclosed you will please find a clipping from the Cascade Pioneer (Dubuque county, Iowa), that vitally concerns, and should arouse the Spiritualists of Iowa, that they may prepare to defend themselves in time, against the proposed wholesale slaughter of mediums." The item referred to may be found in the recommendation of the Iowa League of Municipalities, and is as follows: "To regulate, prohibit and suppress clairvoyants, palmists, mind-readers, fortune-tellers and fakirs." That item will no doubt be acted on at the next session of the Iowa legislature.

Chas. R. Waters writes from Elmira, N. Y.: "Mr. Harry Dalton, of Lily Dale, who has been here for the past two weeks, lecturing and giving public tests, has seemingly aroused the latent energy of the Spiritualists in this vicinity. He leaves for Vermont this week."

N. S. Stevens writes as follows to the Los Angeles, (Cal.) Herald: "Your editorial in last Sunday morning's issue, 'Why the Church is Failing,' is commendable and of interest to the liberal classes who have cut all shore lines loose from sectarianism and are no longer bound to dogma and creeds. The old Catholic churches are gradually going down and as fast as they become a dead letter that old-time religion dies out never again to be resurrected. It needs no prophetic sight to make a very correct prediction. This is the prediction I make for San Pedro: The little harbor city will likely be the first to succumb to truth when the churches will have to be converted to other purposes. Before the closing of the next century the churches will become extinct and there will be pure religion based on spiritual phenomena and philosophy. There is no religion, only the religion of the brotherhood of humanity, the Golden Rule."

Mrs. Virginie Barrett writes: "Friends and societies who desire my services to lecture on various subjects, and to read from the voice as a test, will address me for this month at 1922 W. Walnut street, Louisville, Ky. I am serving the People's Spiritual church. I will answer weekly calls in vicinity, neighboring cities and towns, and officiate at funerals. Terms reasonable."

Rev. H. J. Moore writes from Muncie, Ind.: "It is with pleasure that I inform you of the intended wedding of Miss Bertha M. Shenemen and myself. It will take place at Indianapolis, on the 26th day of November. I wish to state that Miss Shenemen was ordained in Louisville, Ky., on the last Sunday of September, and that she is a trance speaker and test medium. My term as pastor will end Christmas, and as I want to locate in the west, I will not remain for another term. When we are open for engagements we will let The Progressive Thinker know."

Mrs. L. Le Sieur writes: "We wish to remind our members and friends of the Band of Harmony, that we have an extra meeting, Thanksgiving evening. Come and bring your friends. Many hands are busy getting ready for the bazaar, which will occur December 7, afternoon and evening. Among the many attractions will be a post office, which will be in charge of our vice-president, who will be postmistress. Friends, be sure and call for your letters."

A dispatch to the Chicago Record from Appleton, Wis., says: "A story of alleged witchcraft has come to light in the town of Center, Outagamie county. A man is charged with having killed, by the employment of supernatural means, four persons within the last few months and a considerable amount of stock belonging to his neighbors. The excitement has come to such a pass that the neighbors threaten to lynch the alleged communicant of witches. The accused admits that he has supernatural power, claiming that he inherited this from his mother. Various strange doings are reported to have occurred in Center, and people who were sick say they were cured by the witch doctor."

Mr. and Mrs. G. F. Perkins, 3829 Vincennes avenue, Chicago, desire to thank, not only the congregation of the Beacon Light, but those of the Progressive Spiritual Church and First Spiritual Church, for kindly remembering Mrs. Perkins by visits and donations, etc., since the accident has occurred which has deprived Mrs. Perkins of the use of her left arm, and other injuries, for more than two weeks. Mr. Cordingley's donation came as a surprise and signified that the principle of "Fatherhood of God and Brotherhood of Man" have not been forgotten. Many thanks, George.

J. M. White writes: "Work in the spiritual field has called me to Kansas city for a time and while here I will answer calls for lectures, test seances or fire test seances, on reasonable terms. Will go to adjoining cities within 100 miles around. Parties desiring my services for either public or parlor work, will find me at 3239 Independence avenue, Kansas City, Mo."

Brother Hart writes from Andrews, Indiana: "I will say to the many thousand readers of your up-to-date, Progressive paper, that we have a man in this community, if it be lawful to call him a man, that contends that the earth is flat like a pancake; and he can prove it by God's holy word. He says that if the earth were round like a ball, and turned on its axis, the water would drop out of our wells, the tree tops would point to the earth, and man would be standing on his head half of the time. If there is another such a specimen in North America, I would be much pleased if some kind reader of The Progressive Thinker would locate him, as such specimens I certainly think are scarce."

D. Edson Smith writes: "The First Spiritualist Society of Santa Ana, Cal., reorganized yesterday, electing D. Edson Smith, president; I. T. Akin, vice-president; Mrs. A. Selleck, secretary and treasurer. Meetings will be held every Sunday in G. A. R. hall, and mediums and speakers traveling this way are requested to write the president, stating terms.

Mrs. L. Led writes: "I want to thank you for the beautiful books I have already received. I have the first volume of the Encyclopedia of Death, and Life in the Spirit world; also Ghost Land and Art Magic. I prize them above all other books, and thank you very much."

Mrs. C. McFarlin writes from 605 Jackson street, Milwaukee, Wis.: "I am still in Milwaukee, Wis., serving the Unity Spiritual Society to the best of my ability. That my ministrations are appreciated is testified, I think, by the large audiences which gather each Sunday evening to listen to the outpourings from my lips, moved upon by the invisible teachers from the spiritual spheres. My engagement with this society will terminate the last Sunday in December, and I would again like to announce myself open to engagements for the future, beginning the first of January. Societies wishing to know something of my work and ability as a teacher of this higher truth, I would request them to sorrespond with the Unity Spiritual Society, Milwaukee, Mrs. Dora Waite, secretary; Minnesota State Association; Psychic Research Society of Winona, L. Steinbourne, secretary; Dr. Sanderson, of the First Society of Progressive Thought, Lacrosse. I could refer to many others, but this will suffice, I think, for the needed information regarding me, if such be desired. I have been duly ordained by the Unity Society and accepted upon the list at Washington, D. C., by the N. S. A. as a worthy exponent of Spiritualism. Hoping this will meet me with fruitful correspondents, I am sincerely a minister unto truth."

Pratt writes from Springfield, Ill.: "Mr. C. M. and Josie K. Folsom left this city on Wednesday night for Columbus, Ohio, where they have an engagement for the next two months. Their next engagement will be Fort Wayne, Ind., with the First Spiritual Society there. Their many friends here with the Hovey Spiritual Society regret much to part with them for so long a time; however the Hovey society will hold regular Sunday meetings in G. A. R. Hall on Commercial street, at 2:30 and 7:30 p. m., as usual and will be addressed next Sunday, Nov. 19, by the worthy president, F. J. Underwood, which will be followed by tests by Mrs. George Griffen. Mr. and Mrs. Griffen were to have been ordained on November 5, but owing to the illness of Mrs. Griffen it was postponed, and they received their ordination on Tuesday, November 13, at the residence of Mrs. Folsom, in the presence of many friends who met for a farewell seance and to bid the Folsoms God speed. Mr. and Mrs. Folsom are faithful, earnest workers and for many weeks have labored most night and day in the interest of Spiritualism."

J. C. F. Grumbine will be in Washington, D. C., lecturing for five Sundays in December, before the First Society, which meets in the Masonic Hall, corner 9th and F. streets. He will hold afternoon and evening classes on psychometry and clairvoyance, and a special series on Illumination. His address in Washington, D. C., is 806 Tenth street N. W., where he will receive on Thursdays from 2 to 5 p. m.

Louisa J. Vaughn writes: "I wish to say that Dr. B. Vaughn and Mrs. L. J. Vaughn are now located at 297 W. Randolph street, second floor. We have organized a society, the West Side Progressive Spiritual Society, which is well attended. All communications should be addressed to L. J. Vaughn, secretary; W. F. Langdon, president."

There will be a Mask Ball given by Sunflower Social Club, at Hall "C," 77 Thirty-first street, Friday evening, November 24. Admission 25 cents. Grand march at 8:30 sharp.

(Continued on page 7.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

As might be expected, Buddha is, at this moment, one of the

MOST ACTIVE OF THAT BAND

of high intelligences, who are animating and directing from the unseen world, that great spiritual movement upon the earth in which each of us is playing our individual part. In proof of which, I will read a communication received from him through Mrs. Harris, on the 12th of October, 1894. It contains—as it appears to me—internal evidence of its authenticity; and without wishing to disparage her mental capabilities, I cannot conceive the possibility of its having originated in the mind of that lady:

"Greetings from Gautama Buddha: Know, this, my brother, that, in suffering there is strength, and in self-renunciation, true happiness; that out of India cometh light, and out of Asia redemption. But from the west also, are now issuing great souls to bless humanity; for the time hath arrived in which these are being sent forth to awaken the world from its lethargy. Their mission will be one of pain and sorrow; and yet exceeding great joy; for the gates of Heaven shall open wide to their glad vision, revealing to receptive souls, the secrets of the universe and the thoughts of God. Behold, with how majestic a step, and how exalted a mien, cometh the Christ, a second time, to utter his mighty thoughts through instruments that have been cleansed from sin, through souls that are divinely gifted and are inspired by heaven! Like mighty waves of mystic music, rolling through the air, shall his glorious thoughts flow forth once more to the children of the earth, by the lips of those who are qualified to be his mouthpieces. The great mountains, reared by ignorance and superstition, in the pathway of progress, shaken to their foundations, and shattered to pieces by the voice of the Christ, who cometh—not in lowly garb, nor through the manger in Bethlehem and staggering beneath the weight of his cross as when he climbed the hill of Calvary, the despised and rejected Nazarene—but with 10,000 times 10,000 angels; before whom all the barriers which have been raised between God and man, shall crumble into dust. The ministering angels of the Truth shall walk once more with human beings; attired in purest robes of meekness and humility, strong in self-sacrifice, and victorious over suffering. O, what deep thoughts crowd in upon my soul, yearning for utterance! But our greatest trial today is the dearth of suitable instruments to use. Where are the great souls who walked the earth in former days? Have they not heard the call of God, and will they not come again? I know the heroes and saviors of the past. I have met them in the halls of spiritual wisdom. I have seen them gathering around the feet of Christ. And I also know the gifted minds, the poet souls, who now walk the earth in human form. But alas! how few are these in number how insufficient for the needs of man! Thou dost often ask in wonder and perplexity' 'Doth the Father think of His children's necessities, and will He send more saviors to the earth?' Yes; and the time is close at hand. For a great cry hath arisen from the souls of men. The hideous sufferings, the deadly crimes, the ghastly superstitions, and the haunting fears which afflict humanity, are all known to the Father. And ye are now standing on the verge of a New Dispensation, which will bring back great souls to the earth, for the seventh and last time. And from them shall men learn not to destroy human life, but to preserve it; not to shorten it by disease and vice, but to prolong it; and to fill it with the divine glory of the indwelling Power, which I saw beneath the Sacred Tree. The ten great evils, which I there beheld, still afflict the earth today; but the invincible and ever enduring principle of Good is also here, though clouded by the mists of ignorance and error. And when I tell thee that the Christ has come, and that my soul has already caught the echoes of his majestic footsteps and the magnificent march of his angelic host, thou mayest know that, of a surety, God is not unmindful of His children, and that through pain, they shall find peace; through trial they shall obtain strength; through suffering they shall reach the goal of endless bliss and joy unspeakable; so that, by all the Karma which man hath gathered in the past, shall he rise towards the Father in the hereafter. Trust in Him, and He shall supply your utmost needs; and the earth, awakening from its heavy sleep of centuries, shall praise Him for the re-birth of souls, who shall utterly renounce the flesh, and shall triumph in the spirit of Eternal Love, over the evils which defile humanity; rescuing the victims who are bound upon the altars of Moloch; releasing the captives; relieving the suffering; and bringing gladness to those who mourn. This is the message I bring to my brethren. Be strong and steadfast, for the Christ has come. Let his power rest upon you; his voice be heard within you; his influence be felt around you. Then will ye experience no sorrow for the things ye have laid aside for his sake. And inasmuch as God is good, good shall certainly prevail; and all men shall know that through the gateways of eternal life, souls shall pass from strength to strength; gathering wisdom as they advance; acquiring purity by their progress; unfolding their leaves like lotus flowers beside the fountain of Truth; nourished by the love of God; fragrant with His blessing; and immortal in His life."

BORDERLAND, LONDON, ENG.

ASTRAL TRAMPS.

One evening during my magnetic sittings I pointed to a corner of the room, and asked the clairvoyant to describe what he saw there. He shuddered, but failed to perceive any form. He was able to describe accurately the dress worn at a dinner-party in Malta, and a shipwreck off the Spanish Soast, and yet failed to notice my uninvited astral visitors, who were taking far too lively an interest in my affairs. They were even indifferent to a copious discharge of fine old English expletives, which I had often hurled at them. What I dreaded was, that this miserable spawn would take possession of my subject and oblige me to suspend experiments. For days I turned over this problem in my mind, wondering at the obtuseness of my subject. At last I tried a plan in which I had but little faith, but which proved successful, and opened to me another avenue into the mystic region in which I was feebly groping. During my residence in Ceylon I have traveled a good deal, visiting over thirteen hundred monasteries, and talking to all sorts and conditions of men. In idle moments I made a collection of Tamil, Sanskrit, and Arabic Mantrams, intended for healing, purification, and ejection of elementals. I now determined to test their potency. This was easy, for every third man in Ceylon knows a little magic. In most cases it is employed for low selfish objects, the performers are often mere impostors, but among them are, however, a few who understand their business. The Pirit ceremony adopted by the priests to purify a house and banish disease, is both religious and magnetic, and often proves beneficial. I invited a man versed in Mantrams, to perform one of the ceremonies, and invoke the presence of a well-known Deva, whose influence was said to be beneficial.

THE MANTRAM.

After the ceremony the boy was magnetized and placed in the purified chair, on being invited to look round the room he now perceived what was invisible, and gave abundant details. The crowning event was the appearance of the Deva, whose dazzling appearance nearly overcame him. She was only visible to the subject, a partiality which caused me some inward rebellion; quickly perceiving my thoughts, she promised to appear to me at another time, a pledge which was generously redeemed. This meeting with the boy, however, was final, as the clairvoyant informed me that the sittings must close; his faculties were too unstable to make further use of them; a portion of my vitality had been transferred to him; his health was now restored, further sittings would injure me and not benefit him; the influences which haunted the house could do no harm. I am summarizing the information received. The subject spoke of himself with perfect frankness, as if he was alluding to a total stranger; he warned me to distrust some of the information which he had given that voices in the darkness prompted him, the statements were not all wrong, but only partially true.

LIGHT OF THE EAST, CALCUTTA, INDIA.

SWAMI BHASKARANANDA.

Apart from his vast learning, the genial and amiable temper of Bhaskarananda endeared him to everybody around him. A radiant smile always lighted up his countenance—a smile childish in its meaning. He used to remain naked except when occasionally he has to leave his favorite garden to visit somebody at the latter's earnest request.

The death of Swami Bhaskarananda is a striking instance of the death of a Paramhansa. As his end drew near the Swami assumed the Padmasana posture. "This will be my last Samadhi," he said and quietly passed away into that supreme abode of bliss from which there is no return.

THERE ARE NO "EVIL SPIRITS"

that can injure us but those we cultivate—the spirits of hate, greed, lust, envy, jealousy, malice, etc. These evil spirits, by cultivation, embody themselves in us, and then we are "evil spirits"—the boon companions, by the law of attraction of "evil spirits" who have entered spirit life. When we no longer cultivate the mental evils that make our "spirit evil," we have nothing to fear. It is only evil in the physical life that attracts evil in spirit life.

Evil is not a power separate from the Good, but a perversion of the good. Food, money, title, strength, knowledge, power, etc., are good or evil, according as we use them to forward pure or impure motives. The same type, and mental and physical powers which we employ to furnish thought for the uplifting of mankind could be used to its detriment and destruction; hence, they are not separate powers; there is but One Power which furnishes both good and evil.

If "All is God," then injury to anything—animate or so-called inanimate—is hatred or the Creator" that resides in all and is All.

THE BOOK OF NATURE.

Vast Nature—great and grand thou art,
Thou fillst the soul with thoughts sublime,
We see all life of thee a part
Go floating down the stream of time.

Backward I cast my wondering eye
And seem to view the past again,
When awful thunders rent the sky
And mountains rose from out the plain.

When belching from their summits high
The molten lava poured its streams,
That lit the cloud-bedarkened sky
When rocks were rent in ghastly seams.

The trembling earth—the troubled seas
My startled vision seems to scan,
With storms and floods by slow degrees
Prepared the future home of man.

The towering cliffs, the yawning chasm
Left by old earth's convulsive throes,
The rending throb—the earthquake spasm,
Reduced our planet to repose.

Then Man appeared 'mid nature's shocks,
And wild gigantic ravenous beasts,
Whose roar re-echoed from the rocks
Whilst reveling in their bloody feasts.

In caves and dens of earth to hide,
Our rude forefathers sought their rest,
Where they in safety might abide
Beneath the lofty mountain's crest.

But time has changed that fearful day;
Those giant beasts have ceased to be;
Their bones with man's were laid away
In dreary caves for us to see.

Nature, thou art a book of truth,
Where all can read thy truths revealed;
Old superstitions taught in youth
Kept long thy sacred volumes sealed.

But progress of the human mind
Is casting off the fetter chains,
And thinking Man is now inclined
To spurn such ignorance as remains.

Man thus ascending in the scale
Of knowledge, wisdom, truth and power,
The heralds of new thought he hails
With rapture in the passing hour.

The cycling ages gone and past,
Leave in the rocks their records true,
And from the wreck of time so vast
Spring nature's wonders ever true.

We love to read the grand old book
Whose truths sublime are clear and broad;
As we upon its pages look
We trace the hand of Nature's God.

G. E. NEWCOMB, M. D.
Oldtown, Me.

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

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Inquirer: Q. Is it not probable that spiritual phenomena may be accounted for by electricity, at at least that if spirits communicate they use electricity as the means?

A. The assertion that electricity is the cause of spiritual phenomena can come from no one acquainted with the nature of that force. It has no intelligence, and it would be just as correct to refer the manifestations to heat, or water, or air. The mystery and ignorance of the possibilities of electricity alone give the assertion plausibility. This part of the above questions requires no argument for refutation. That the electric force is employed by spirits as a means of communication has been a favorite theory and has been often put forward in explanation by spirits through mediums. But only ignorance of the phenomena and of electricity gives this theory entertainment. The most delicate apparatus cannot detect the presence of electricity either in the moving bodies, or the medium; and the automatic writer, trance subject, or psychic gives no indication of its presence.

The occasional instances where the human body has become electrical have been introduced in evidence, but there is no comparison between electric and psychic phenomena. The electric force and nerve force are entirely distinct. When the atmosphere is dry and cold the electrical experiments are most successful. Some time ago a writer in the Science Monthly, which supposedly admits nothing that has not the seal of demonstration, had a lengthy article, attempting to prove that the human body was a storage battery, and hence such manifestations as those of the "electrical girl," and movement of physical objects by unseen forces, was easily explainable. As an illustration it gave an account of a Washington lawyer, who was able by the friction of drawing off his boot, to his foot attract scraps of paper, and of General Dayton, who on retiring pulled off his silk stockings and threw them down by his bedside. In the morning he found them reduced to coal and the carpet and floor scorched.

There is nothing wonderful in these occurrences. In certain states of the atmosphere the human body becomes electrical, just as a stick of sealing-wax does by friction. The approach of an electrical storm is felt by animals as well as men. In some mines this tendency to insulation and charging makes it hazardous for the miners to handle explosives and they are able to light the lamps by means of sparks from their finger tips.

There is no special apparatus in man for the production or storage of electricity, as in the torpedo gymnotus, silurus and ray, but the electric organ in these is only a modification of the elements of cellular tissue, without the addition of a single new element, and hence it is probable that in the vital uses of the muscular and nerve cells, there is always a residuum of electric force as there is of heat. Ordinarily this is diffused in the atmosphere, which prevents insulation, but it may be too rapidly generated, or a state of the atmosphere prevent diffusion, and then the body becomes perceptibly electric.

This explanation does not apply to the "electrical girl," for there is no evidence that she was in an electrical state; on the contrary it was shown that she was not.

The attraction and repulsion of objects and making them heavy, or light, have been witnessed by every observer of spirit power. The lifting of pianos from the floor, or the adhesion of chairs so that two or more strong men were unable to raise them from the carpet, have been frequently observed in the presence of a great number of sensitives.

The psychic force is not perceptible to any test for electricity. It is rapidly expended in the production of manifestations either physical or psychical, and the more marked these are the more rapidly is it exhausted. When this occurs, as it surely will if continuous seances are given, the medium must either retire or supply by his own ingenuity the manifestations be cannot legitimately produce.

The celebrated D. D. Home fully recognized the position he occupied and the necessity of holding himself entirely free from the presence of selfish influences. He only gave seances when the occasion seemed to demand, and at long intervals. The manifestations came, as it were, spontaneously, and were of the most wonderful and undisputed character. He had no cabinet, sat down with his friends and received whatever the spirits present found themselves able to give.

F. J. Spross: Q. (1) In the Book of Esther, what reason had Haman for wanting to destroy the Jews?

(2) What judgment if any, did Ahasuerus use in forming a code?

(3) How is it possible for our Christian friends to claim that such writing is the word of God?

A. To analyze the story of Esther, for motives actuating its characters is superfluous, for the whole is a fiction. No one knows who wrote it, or when.

The scene is supposed to be laid in Persia, although King Ahasuerus is not of Persian history. It is "supposed" by commentators that he was the same as Xerxes, but no one knows. The manners and customs as related by the unknown writer, are such as a story-teller might fancy them to be, but not what they actually were at the Persian court. Its morals are the most villainous ever exploitered outside a dime novel. It represents the morals and manners of a barbarous people, and its obscene passages would exclude it from the mail, were it a modern work.

With these facts before us the third question is easily answered. It would seem impossible for anyone to believe such writings to be inspired by God. It is only possible because of the influence of ages of superstition, and religious culture. With such training and hereditary influence, nothing can be too improbable or impossible to believe. lieve. The three gods in one; the Father being his own son, or the Son his own Father; the garden of Eden; the fall of man; the slaughter of God as a sacrifice for his own blundering work; even to Jonah swallowed by a whale are divine truth acceptable in direct proportion to their unreasonableness and impossibility.

W. S. Berger: Q. (1) What is the sixth sense?

(2) When spirits appear to me they have on different colored clothing; how and why is this?

A. (1) Clairvoyance and the sensitiveness to spirit impressions has been called the sixth sense, most improperly. Clairvoyance is the impression of objects received by the spirit by means of the spiritual senses. The first may be independent of any external spiritual being, the latter is a condition whereby impressions from external spiritual beings may be received.

(2) As has been repeatedly explained, spirits by influencing the sensitive, produce the appearance they desire, purely subjectively, and this for no purpose of a test of identity, by showing how they appeared while in the earth life.

B. Wing: Q. What is the difference between moral principle and Christian faith?

A. Moral principles are the expression of ages of experience in distinguishing right from wrong. They rest on no supernal revelation, and are demonstrable by the affairs of everyday life. Christian faith is the acceptance of Jesus Christ as the savior of the world, his atonement for sin, and all the dogmas which depend thereon. Indirectly only, has morality anything in common with Christian faith, and its teachers have repeatedly taught that a moral life had not the least value for salvation compared to belief. The murderer on the gallows was freed from every stain of sin, by simply believing—having faith—in Christ.

It is thus made plain that the difference between morality and Christianity is as a fathomless gulf. While a Christian may be irreproachably moral, this is secondary to his belief, and not essential.

WRITING ON THE WALL

It Was Objective, Real and Lasting.

I have read with interest the article by F. P. Wagner on the above subject, and find in it some things that call for proof. He tells us that "People who comment upon this Jewish story seem to think the writing remained visible to all while search was being made for some one who could interpret the writing." And adds: "Nothing is further from the truth than such a belief." And that, "The writing lasted, probably, not to exceed five seconds, or only a few seconds at farthest, but as fast as a word, or a part of a sentence was written the part first written would fade away." Where, in the Bible, does Brother Wagner find any warrant for this statement. The record seems to imply very definitely that the writing did remain, visible to all, while one after another of the wise men tried in vain to read it. The king said to the wise men, whom he had summoned, "Whosoever shall read this writing, and show me the interpretation thereof," etc. It requires a long stretch of definitions to assume that the king referred to a writing that did not then exist, but had passed before his vision and disappeared. I find no hint of such a meaning in the recorded words. But Brother Wagner seems to infer that, because such evanescent writings often appear before the minds of modern seers it must have been of the same nature then.

If there had never been any other writing since Belshazzar's time it might seem necessary to stretch the interpretation of a plain statement, to make it tally with experience. But in our day there are not only such evanescent writings seen by mediums, but many thousands of another character, which remain and are visible alike to all.

In the writings that appear and fade immediately away, I am not aware that they are seen to be written by the "fingers of a man's hand." That one point would seem to settle it that the writing was real, mechanical and not simply an impression made upon the king's mind.

In New York, some twenty years ago, I saw a name upon the ceiling of a room, twelve feet above the heads of the sitters, which was written "by the fingers of a man's hand," distinctly visible to a company of eight persons in the room, and the hand in this case, used a lead pencil, which it picked up from the table around which sat the eight observers, and they all saw the hand that wrote and it returned the pencil to the table and vanished. But the writing remained, and is probably visible to this day. It will not do to wrench all facts into line to suit the ideas we may have formed from one class of experiences.

The subjective writing may be just as real, and as valuable in its way, as the objective, but we must reckon with both sides and all classes of facts in forming conclusions, upon a subject that involves so much.

The fact that a hand wrote, and wrote upon the wall, and that the king, referring to it, never hinted that he only saw it a few seconds, and it was gone, nor suggested to the wise men, or Daniel, that it had disappeared, and they were expected to resurrect it, and read it in a vision as he did; but said: "Whosoever shall read this writing," etc., seems to me to make it pretty clear that the writing was an objective reality, visible alike to all who looked at the wall where it was written; and of a character similar to our modern slate writings, and many others, which remain as permanent mementoes of the various relations of the two worlds, and the almost unlimited ways and means employed to establish the reality of spirit life and the close relation it sustains to this. Mental phenomena are numerous and varied, and very conclusive; but physical phenomena are equally certain, and to many minds more convincing. Both classes are needed, and co-operate for the evolution of the science of life and immortality, and the enlightenment of manhood. In spite of all the abuses of mediumship, and all the frauds, real, or imaginary, Modern Spiritualism with mediumship as its indispensable interpreter, is the greatest boon that this world has ever realized.

LYMAN C. HOWE.

HOME CIRCLES.

Excellent Practical Suggestions.

I read in a recent issue of your paper an article entitled "Selfish Spiritualists." This writer asks the question, "How shall we continue the good work, as camp-meeting season seems to be a thing of the past?" Allow me for one to answer this question. Let us set aside two evenings out of every week for the good cause. We can work through the days to make our living, and two evenings out of each week have circles composed of good honest investigators, and I am sure it won't be long before there will be evidence of a life beyond the grave. This is or ought to be what we are all working to find out.

This party speaks about the people who are too poor to attend camp-meetings. Now let me go a step farther; how many people there are who are too poor to pay to attend private circles in their own town. Let us give these circles free of charge, so the poorest who are hungering after the truth, can attend and be satisfied of spirit return. My husband and myself both think it a sin for anyone to make a living out of Spiritualism whether at camp-meeting or at home. Mediums have told my husband, who is also a medium, that if he would go to some large town, he would not have to work hard for a living, but could make a living out of his mediumship. He told them no, he would not feel right in so doing. We believe in letting every one act according to the dictates of his own conscience. He told them if they thought they were doing right by charging, it was their own business, but he would not feel that he was doing right if he took pay, therefore will not accept of it.

I fear there are too many of our mediums who are using their mediumship to make their living, instead of using it for the good cause. Mediumship does not cost anything, or at least it should not. If you pay any one to develop your spiritual gifts, you are paying for something you can do yourself right in your own home. My husband used to sit in circles with strangers. After he received his first test and knew there was something he did not understand, he wanted to get the genuine, so he quit sitting with anyone, as he found there was trickery going on in the circles, but he would not give it up so he would go in his room where he was boarding, after his daily labor was done, and sit all alone in the dark with his hands on a little stand. He asked if there was anything in Spiritualism he wanted to know it. He first began to get raps. He says he has received such overwhelming proof of spirit return, that all the orthodox preachers in the world could not make him disbelieve. He said it took lots of pluck to tackle it all alone in the dark.

I must tell the experience he had with the first departed one he ever saw. He said, one night when he was sleeping alone he was awakened in the night by some one taking hold of his shoulders and shaking him. He opened his eyes and there stood a man with a long black coat on and a book in his hand, and pointed his finger at him and said, "Be a Spiritualist." He said this man (who looked like a preacher) went right back through the wall; but he dove his head in under the bed-clothes and could feel his hair crawling. The next morning he said to himself, now I am not hurt, but only scared, so I am going to the bottom of this and see what there is in it. He has not only been convinced of spirit return, but has found them ready to comfort in time of trouble, and teach us, as we sow that shall we reap, both here and in the world to come.

MRS. ALFRED BAILEY.

Yaquina City, Oregon.

Royal Evidence of Spiritualism.

To the Editor:—"The most learned men of Europe to-day are Spiritualists," was once remarked by the Consul-General of France, Leon Favre. When such men as Flammarion, Lombroso, Zollner, Richet, President Crookes, of the Royal Society of Scientists of London, Professors Wallace, Sardou, the great French dramatist, James, etc., admit the latest psychical discoveries in the religion of Spiritualism, there is no danger but what it will be taught to the school children of every land. Grand national reforms have been caused by direct spirit evidence given through our inspired mediums; notably in the enfranchisement of millions of Russian serfs by the father of the present Czar of Russia. This king and his queen hired a professional medium, who often secretly attended their cabinet meetings and was allowed to ride in the Czar's carriage, to visit them privately in the palace, to be treated as an ambassador from the great unknown country across the divide of death. Spirits often saved the Czar's life through this medium, and the whole romantic story was published over the world from the London international reunion of Spiritualists last year. The report was authentic and has never been denied. Emperor Joseph of Austria, Victor Emanuel of Italy, and ex-President Abraham Lincoln, of the United States, all made brilliant reforms after being directed to do so by spirit advisement through our grand mediums. Lincoln had the proclamation for freeing the negro slaves written before his cabinet had even suggested it, and when it came time to publish it it was done. He habitually consulted a well-known medium during the civil war, and his murder by John Wilkes Booth had been predicted to him, but Lincoln could not hardly believe the report, although he protected himself quite well from any suspected people. Edison, the inventor, is said to go into a trance before he can make his greatest inventions. During 1881-2, or thereabouts, he made no inventions because the spirit world refused to aid him until he admitted the source of his power. When he did so, they say he began inventing again. Inspiration is so well established, both in religious and industrial history, that the public readily accepts even the startling manifestations recorded of all Bible saints. All people have these spiritual and psychical gifts of mediumship. Some are undeveloped. People who wish to be inspired should avoid meat, liquors, vice, tobacco, disharmony and uncongenial people. They should sit in the evening alone in the dark for the spirits to impress them and develop their powers. They should let their minds rest, and concentrate their thoughts on spiritual things. Christ was a medium. We imitate him, and mediums do his miracles.

G. E. LATHROP.

Boston, Mass.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

STILL FIRING,

With No Diminution of Ammunition.

THE ARTICLES OF FAITH ADOPTED BY THE LATE CONVENTION, SEEM TO ACT AS A COUNTER-IRRITANT.

"The mountain has labored and brought forth not a mouse, but a monster—a creed." It is well that the N. S. A. does not include all the Spiritualists in the land. The car of progress as it passes over the free, broad-gauge road does not make stops at stations placarded, "Personal Deity," "Christ Question Settled," "Believe in the Gospel of our Lord Jesus Christ," etc.

What constitutes the true religion? Can the N. S. A. inform the numerous thinkers who are not trammeled with antiquated ideas of God and the Infinite? The article, "Infinite Nonsense," which appeared in issue of November 11, from the pen of our venerable worker, J. S. Loveland, is clear and with that lucidity which can penetrate the understanding of those who are not yet on a sound foundation of God or the Devil.

Prof. Loveland has in his brief article embodied the "death-knell" of the N. S. A. with conscientious free-thought. He does not see the necessity of turning back to bathe in the slough of sectarian methods. He will not help to kill the broad universalism which is the characteristic of genuine free Spiritualism. He is slowly advancing to the mountain top—yes, almost there! The beacon light grows brighter; familiar hands reach out to receive and make ready for the weary traveler's return home. The march has been long through the valley, but the sheaves gathered are tied with the golden cords of wisdom and truth. The banner unfurled bears the inscription, "Well done."

Prof. Loveland's stand for advancement is characteristic of his true, noble mind and understanding of principles. He has many staunch and true friends, who are true to themselves as well; friends who march in the file of progression and free thought, and who recognize that of "Life this is the smallest part." The liberal movement will not be subjected to church tolerance. It will not have the offensive features of the Christian creed forced upon it. It will not be a slave to conservatism. "Ge me liberty or give me death! freedom to be one of the 'Atheistic Spiritualists.'"

ROSE L. BUSHNELL.

San Francisco, Cal.

Another Card from Moses Hull.

Not long since I put a card in the Spiritualist papers announcing my desire to get out an important book on the Bible and the Higher Criticism. The papers were all very kind in publishing my notice and otherwise assisting me. The result is, I now have orders for over eight hundred copies, and still they come; never less than twenty-five a day, and sometimes as many as forty in a single mail. The work of making the plates has already begun, and they are to be made from this time forward at the rate of not less than six pages per day until they are finished.

I supposed when the work was announced that the manuscript, all except two chapters was about ready; but when I come to look it over I find many things left out that should have gone in, and some things in which must give place to other and more important matter. The result is, that I rewrite much of it. It takes much more than all of my spare time to keep out of the way of the printer.

I doubt now whether the book will be issued much before February 15. I had much rather go slow and do the work in such a manner that it can be used as a reference book in ages to come, than to rush it through and then wish I had more carefully prepared its matter.

Those subscribing for the book before it is published can still have it on the terms announced in my former card. About fifty dollars have already been paid in on the book, and is now in the bank. All who choose to do so can now send in their money and it will be conscientiously used in paying bills on the book. And the book will be sent postage paid as soon as it is out.

Please do not send personal checks; I lose fifteen cents on every one of them. Some forget to even put a revenue stamp on the check, then I lose more. Hoping that this notice will be sufficient, I am as ever,

MOSES HULL.

GENERAL SURVEY.

(Continued from page 4.)

W. H. Evans writes from Toronto, Canada: "The interest that was aroused in this city some time ago over the subject of Spiritualism, is being kept up at the present time by Dr. C. B. Ewell, whose varied phases of mediumship and unique methods of presenting them is attracting large audiences every Sunday and Wednesday evenings. The large St. George's Hall, where the meetings are held, is crowded to overflowing, by an eager throng who gather to hear his inspirational discourses, and witness the tests proving the continuity of life beyond the grave. Now this is in marked contrast to the interest displayed towards this subject two or three years ago when it was difficult to get more than a few dozen people to attend a lecture bearing on this question. Now they turn out by hundreds. The Truth is surely spreading, and the impressions made on the minds of so many people must have a lasting influence that will not fade away easily and must eventually bring forth good fruit in increased numbers to the cause."

Mrs. Lora Holton holds a test circle every Friday evening at 1232 W. Madison street, first floor, and will answer calls to lecture and give messages, in or near Chicago. Address as above.

Mr. Wellington will speak for the Freedom Society, next Sunday afternoon at the People's Institute.

G. W. Kates writes: "The State Missionary work in Minnesota goes forward with much success. The interest is great and more applications for our services are coming than we can fill. Mrs. Kates as a test medium has excited widespread interest in her excellent psychic powers. She has given many startling evidences of spirit presence, and her descriptions are invariably accurate. Our lectures are well received and the people anxious to learn what Spiritualism teaches. They want a living, provable philosophy, and not an effete and imaginary creed postulated upon opinion or legend. We have had so far very large meetings in Canton, Winona, Rochester, Faribault and Winnebago City. We are now at the latter place, and our able friend, Judge Andrew C. Dunn, is ably managing the meetings, and is locally enthusiastic in the cause, as he is publicly an able exponent. With only good reports to make we feel that Minnesota has a promise for the future."

Rending the Vail.

To the Editor:—In your recent issue there is an account of a book just published, "Rending the Vail." I am acquainted with nearly all the leading literature, and valuable as it is, in my humble judgment, this exceeds any I have seen. The writers of the former are, or were, in earth life when they wrote, while the authors of "Rending the Vail" are and have been for many years, residents of the spirit world, the chief of whom are Thomas Paine, the Reasoner; William Denton, the Investigator, and Michael Faraday, the Scientist—a combination best calculated to give a clear and comprehensive exposition of the subjects upon which they treat.

The seances in which these teachings were presented extended through a series of some ten years; were open to the public and visited by many, far and near, and their genuineness was attested by as many members of the circle as could be reached as late as last March; by their affidavits.

Here is a scientific demonstration of materializations and psychography that puts to blush the pretensions of Mr. Robinson. Think of it, from 600 to 1,200 words written in a minute, and all in full view of the members of the circle! No short hand reporter can write over 300 words in a minute, nor the most rapid speaker utter them intelligibly. This of itself ought to silence all doubters; and then the materializations, many of them appearing and disappearing in full view of the circle, through the floor.

Another feature of the book is the numerous portraits of spirits drawn by spirit artists, both subject and artist in full view of the circle. I have had photographed the portraits of a number of spirits drawn by the spirit artist Anderson, some thirty years ago. Among there were Paine, Orondo, Yerma, and Hiram Abiff, which bear an almost exact resemblance to the same spirits drawn by artist and subject materialized in the presence of this circle.

E. J. SCHELLHOUS.

The above remarkable book is for sale at this office. Price $2.

Takes Defeat Hard.

I have read the article in a recent issue from our friend, Capt. E. W. Gould, and find he takes defeat very hard. We had always been of the opinion that a captain learned to expect victory, but also to take defeat gracefully. The writer of this article had a personal talk with Capt. Gould at Onset last summer, and was aware that H. D. Barrett was not his candidate for president of the N. S. A.; we also knew that Capt. Gould had visited many of the camps and had at every one advocated a change in this office, and in fact, an entire change of the whole board. Our friend had no hesitancy in naming his candidate and I believe he worked hard for the election of the same. He now accuses the friends of President Barrett of doing that which he has traveled miles to accomplish for some one else. Capt. Gould does not lack courage, and why he did not stand before the convention and object to having one vote cast for H. D. Barrett is a question the delegates in the East are asking. He certainly knows it only required one dissenting voice, and all would have had the privilege to have cast a ballot. Why did he let this opportunity slip and then come out in your paper with "Some Reflections of the N. S. A.?" He talks about consistency. I quote, "And what was more important still, there was more harmony, more talent and more general interest manifested than in any previous convention." Then further along in his article he refers to the business "as unfair, beer-saloon practices at primary political caucuses." How everything could be harmonious and still be like a beer saloon political caucus, I fail to understand; but then we ladies never attend beer saloon caucuses, and I do not think our friend and brother does either. It looks to us as though our good friend is a little "sore," or some one who was a defeated candidate has urged him to write this ungenerous letter. The delegates all felt our friend would feel pleased to think his candidate had been elected upon the board of directors, and all were glad to honor this good man.

Tell our good friend, Capt. Gould to try again; perhaps he will be more successful next year. I wish to thank "Reporter" for his good counsel to the friends who did not visit the convention this year. I think all present knew that it was impossible to accept or make a declaration of principles that would please every one, but all recognized that a start must be made, and these said principles can be amended at any convention. I think if some of the friends will wait until the official report of the convention is printed and read carefully, they will be surprised to find the way many of the prominent Spiritualists voted, and will think they have been unwise to have suggested that they had been placed upon the committee of said principles instead of the committee appointed, for it is a fact that most of the prominent workers upon the platform certainly voted in the affirmative. Don't be too hasty in judging the delegates, they all had the interest of Spiritualism at heart.

CARRIE L. HATCH.

Important Notice.

It may be of interest to the musical public to know that the Mississippi Valley Spiritualists' Association desires, and is, now ready to contract for the services of a quartette of thoroughly competent singers during the camp-meeting to be held in August, 1900. The singers must be capable of reading music at sight, and have a repertoire of music suitable for all occasions. Spiritualists will be given the preference. Address MRS. E. J. KNOWLES,

Ch'm. Com. on Music.

Mt. Pleasant Park, Clinton, Iowa.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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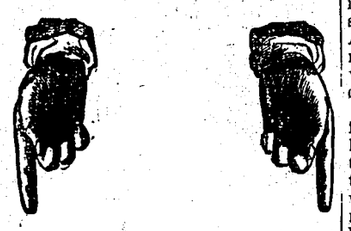
Subscribe for The Progressive Thinker and commence forming an Occult and Spiritualistic Library. We send out 4 books for $1.25, when ordered in connection with a year's subscription to the paper. You need these four books which have been sold in the aggregate for $6.25. We send them out as above stated for $1.25, the postage on them and expense of mailing being 45 cents. They are practically a gift. 15.000 homes have commenced forming an Occult and Spiritualistic library, by ordering these books They are very valuable, and you should send for them at once. See second page for further particulars.



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We Can Help You.

WRITE US TO-DAY, Sending leading symptom, age and sex

DR. C. E. WATKINS,

406 Mass. Ave., Boston, Mass.

TESTIMONY.

If a Man Die, Shall He Live Again?

All human beings ask the above question, and all hope and most believe that the correct answer will be in the affirmative. More than this, all men grasp with avidity any incident or phenomena that tend to confirm this view of the case. The foregoing propositions form my excuse for inflicting upon you the statement I am about to make.

There was a very attractive and intelligent young lady living in an adjoining county, about 21 years of age, who was formerly for some time an inmate of my home, a warm personal friend of my daughter and to whom I was strongly attached. About two months ago, greatly to our grief and surprise, this young lady committed suicide. At the same time that we heard of the suicide we also heard of its cause, viz., desertion by her lover.

Living in this city at No. 131 S. 12th street, are two spiritual mediums, Mrs. Carrie Bean and her daughter, Miss Edith Edwards. These people, to my certain knowledge, knew nothing of the existence of this young lady, nor of her death. They had never heard of her, nor had any means of knowing or hearing of her in any way whatever. I was the only member of my family who had any acquaintance with these ladies and my acquaintance was slight. I was not a Spiritualist. On the contrary, I had always been skeptical as to the genuineness of so-called spiritual manifestations, and never had personally seen anything to alter that skepticism.

Shortly after hearing of the suicide of my charming young friend, I called at Mrs. Bean's home and took from her what she terms a "reading." Imagine my surprise when she brought before me, not corporeally, but by description to my mind's eye, my young friend who had so recently died by her own hand. She told me her name correctly. She described the manner of her death, her personal appearance and her ways and manners, which were somewhat peculiar, with absolute accuracy. She gave me messages from her which absolutely confirmed her identity, and which could have been given to me by no other being in existence in this world or the other unless it was an inscrutable one who could read all minds alike. The test was the strongest that could be made, the confirmation absolute. To say I was astounded but feebly expresses the state of my mind. But I made no sign. I did not intimate in any way to Mrs. Bean that she had told me anything remarkable. Among the things that Mrs. Bean gave me was a description of the young man who, by his desertion had caused the death of the young lady.

About a month after this time I visited the young lady's mother at her home in another county. I told her of the occurrence, and arranged with her to come to my home in Lincoln, and visit the medium, and see if she would receive anything similar to what had been given me. She made this visit during the past week. I took her to Mrs. Bean's home, the latter being still entirely ignorant of any suicide or of anything connected with the matter. In the reading which she took her daughter was brought before her plainly—so plainly that it was unmistakable—and she received messages which she could have received from no other being.

When I was at her home I learned from her that the description of the young man which Mrs. Bean gave me, was absolutely accurate. I had never seen this young man, no more than had Mrs. Bean.

I vouch for the above facts on the honor of a gentleman. I offer no explanation of them. But that my young friend lives on the other side, and has communicated with me, I have no manner of doubt. J. B.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Fannie A. Vaughan, aged 62 years, left the mortal body, January 4, 1899. Her body was cremated in Odd Fellows' Crematory, San Francisco, Cal., on the 6th, and the ashes scattered in Golden Gate Park, October 7. Her husband, D. M. Vaughan, two sisters and a few intimate friends gathered there to carry out her last request.

A poem, written by a sister, Mrs. L. E. Drake, was read by the author, after which each assisted in "rendering ashes to ashes, and dust to its original dust." L. E. D.

Passed to spirit life, from her home in Vermillion, Ohio, November 10, Mrs. Eliza J. Wilber, after a painful sickness. She was born April 18, 1829, in Beachman, N. Y., and at three years removed to Cayuga county, N. Y. She married Nicholas Wilber in 1848, and in 1864, they moved to Henrietta, O., purchasing a farm and making a beautiful home. She was a Spiritualist by organization, and some time before her last moments, she saw all her spirit friends. She said she wanted all to know that she was not afraid to die; that were it not for the dear friends she was leaving, she would rather go. She saw all her departed friends as angels and she wished to go to them. Mr. Hudson Tuttle gave a discourse in which this assurance of Spiritualism was fully expressed. She was a gentle wife, a loving mother, a true friend, and always met the duties which came to her with a cheerful heart. Only the belief in the return of the departed can offer consolation to the bereaved.

* * * *

James Bentley, of Mason, Mich., passed to spirit life on Tuesday, Nov. 7, 1899, after an illness of five weeks. The funeral service was held at the house the following Friday, where a large number of friends and relatives gathered to follow the body to its last resting place. Mr. Bentley has been a firm believer in Spiritualism for many years. Although not a man of many words, he could lend inspiration to all who met him by the pleasant face which he always wore. COR.

C. G. Brown, Santa Ana, Cal., an earnest worker for Spiritualism for many years, passed to spirit life, Nov. 5, 1899. His earth life was well spent. D. E. S.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Friend:—Your Melted Pebble Spectacles received, and are perfectly adapted to Mrs. Hayden's eyes.

We are fraternally,
MR. and MRS. B. F. HAYDEN.
Indianapolis, Ind.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

Important Notice.

The tobacco and all intemperate habits cured without drugs, by A. H. Waitt, healer, 1015 Park avenue, Minneapolis, Minn. Doctor Waitt treats successfully at any distance all mental and physical diseases without medicine. Send stamp for particulars, terms, etc. 522

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

Wonders That Are Being Performed At a Distance.

DR. PEEBLES, Since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts that none other has, but he does claim to possess some advantages over most of his contemporaries—he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

PSYCHIC DIAGNOSING DR. PEEBLES is admittedly one of the greatest Psychic Diagnosticians living. He is able to definitely locate the seat of your disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. Too much importance cannot be attached to a correct diagnosis. It is necessarily the foundation for successful treatment. The result of treatment based upon a wrong diagnosis is simply chance, even worse, it is an experiment. How many of the physicians who have treated you really understood your case?

PSYCHIC TREATMENT The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

MAGNETIZED MEDICINES He uses only the mildest medicines, these being preparations from roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov. 1, 1899.—Dear Doctor:—Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so too. Very truly, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor:—I continue to gain in strength and am feeling so much better than I did in July,—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, MRS. L. N. DRESSER.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA RESSEGUIE.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor:—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours. MRS. G. I. NASH.

IF IN DOUBT as to your true condition, if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing him as below, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, STATING AGE, SEX, FULL NAME, and LEADING SYMPTOM.

Address, DR. J. M. PEEBLES, Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

Humanitarian Spiritualist Society will meet in Room 200 Athenaeum Building, 26 Van Buren street, every Sunday at 2:30 and 7:30 p. m. William E. Bonney and Mrs. Mary J. Bonney, assisted by other mediums.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux and Mrs. St. Clair. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. Everybody is welcome.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The First Spiritualists Alliance holds meetings at Union Park Hall, 517 West Madison street, at 2:30 and 7:30 p. m. Mrs. Hamilton Gill and other mediums will lecture and give spirit messages.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday-school at 2 p. m. Seats free.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Mrs. S. F. De Wolf and John A. Johnson will lecture and give spirit messages at 2:30 and 7:30 p. m. Seats free.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

"The Molecular Hypothesis of Nature," By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by E. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"The Dead Man's Message," an occult

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

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Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By MOSES HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents

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VOL. 21 CHICAGO, ILLINOIS, SATURDAY, DEC. 2, 1899. NO. 523

THE PRINCIPAL STONE OF THE TEMPLE

The Stone Rejected by the Builders Became the Head of the Corner.

Delivered Through Mrs. Cora L. V. Richmond, Chicago, Sunday September 17, 1899.

A more ancient Temple than that of Solomon's was once erected in the far East. Rameses, the founder, intended that the Four Great Truths typified in the knowledge of the Perfect Name should be declared in that temple and its construction was to be such that each corner would be the synonym of one portion of the Sacred Name.

The builders, not understanding what was intended, rejected the fourth stone which was the chief one that connected all the others and made the final declaration, which was none other than the ancient Tetragrammaton. So the principal stone being rejected, as it was in later times, the edifice was incomplete. This has been made the symbol for many moral disquisitions, since it seems as though in the great construction of Truth's temple the same bungling method has been adopted by the builders of human life, human societies and nations in forgetting, not only the sacred name of truth, but the principal stone, which is Love, in the construction of the temple. Perhaps in ancient times it was not so singular, since humanity at large was not supposed to be initiated into the divine mysteries; only those in secret orders had received the symbolism and the divine name, and the masses could not interpret their meaning.

Not so in the great world of thought to-day. You no longer have to look to secret orders for the mystery and sacredness of divine existence and plain of Freemasonry to find the human level, it is the common lot of all; nor to the mystic square to find what honor and integrity between man and should be; you no longer look for the Sacred Name in those symbols which served but to illustrate and keep apart from sacrilegious use the mysteries alike of science and religion. You are in the common temple of humanity, the nations of the earth are forever turning toward a higher and better interpretation of truth, and the world looks forward instead of backward for the divine announcement and more perfect completion of the temple of human progress and thought.

Nevertheless, fatal errors are continually made. The rejection of the individual life of the teacher or leader who declares anew the primal truth is neither old nor new; the ancients crucified, persecuted and in various ways ostracised the seers, prophets, sages and Messiahs, and the true prophecy or corner stone rejected, was not only in the Christ life, but in all who came to tell the truth in its affluence and completeness. It is the complete truth that makes truth possible of being known. A fragment is an error and will not suffice. It is this complete truth that people oftentimes reject. They say: "No, we are not ready for the fullness of truth, we are not ready to understand perfect truth, we cannot receive all at once the complete statement; let us have one corner stone, or two, or three, but not the whole." Did a teacher in mathematics ever declare that you cannot have the perfect solution of a problem all at once? If one and one makes two to-day, then one and one always made two; if two and two makes four to-day, then it has always been the correct statement. So it is in the realm of spiritual or moral excellence. People say, "Oh, we cannot bear perfect truth." Why not? It is so simple, it is so direct, it is the only solution of the problem. That which is less than truth will not solve it. This is the explanation of the errors of the world, of philosophy, of religion, of ethics, it is the deviation from and evasion of truth that causes all the difficulties. It is not the direct truth that causes unhappiness, but it is the selfishness that wishes to evade, avoid and depart from it. Human selfishness rises forever to say, "I must take care of myself." In that statement the rejection of the corner stone of human society is found. Inactivity, inanition, indifference are not inculcated by the opposite. The true basic structure of human existence is that which cares for others.

In the building by nature of the great structure of natural life, although each separate atom, each separate germ and order of existence seems intent on filling its individual purpose, there is still a unity throughout the whole. The whole cannot set aside any of the separate parts without disaster to itself; the whole structure cannot be set aside by any one of the factors rushing madly and blindly forward in pursuit of its own existence without regard to another. The equilibrium is maintained by the equitable government of the universe. If people only knew it, the same is true in human society; no man or class of men can rush forward in the blind pursuit of what seems to be the taking care of self, without finding the agency of destruction in that very pursuit. The moral laws of the universe are so arranged that he who ruthlessly tramples upon the rights of others shall find his own rights trampled upon in return by the inevitable law of reaction, the Nemesis of retribution. So when it is stated that, "he who taketh up the sword shall perish by the sword," it is not because an angry God, personally, takes a sword in his hand to visit vengeance upon the man who takes up the sword. It is because violence begets violence, for in the very nature of things human society must reap that which is sown. The sword is the legitimate result of the sword; conflict is the legitimate result of conflict; self-seeking is the legitimate result of self-seeking, and the abundant harvest which is yielded temporarily by the self-seeking of the individual finds its reaction in the very destruction of civilization. Rome, Greece, Egypt, where are they, and what was the cause of their destruction? The rejection of the true corner-stone of civilization. The builders forgot the essential, the chief foundation that cements and knits all together in the great bond of fraternity. The king and the slave, the despot and the servitor, the pope and the worshiper all are but expressions of the rejection of the corner-stone. The great temple of civilization was not built upon the perfect foundation of Infinite love as well as justice. The light that shone through the ages was more than a symbol of ignorance, it was the symbol of that name that makes perfect the solution of the problem of human life and without which there can be no perfect unfoldment. In declaring the moral principle the precept has been preserved, but it has been lost sight of in its adaptation to human existence. The precept and practice being separated by the presence of human selfishness.

Among the recluses in the orders of the Magians of the East there were held sacred these principles that prevented men from doing violence to their fellow-men. But they lived apart from their fellow-men, consequently there could be no benefit of their example. To retire from the world is not to conquer it, consequently in the Hermetic ages those who knew the secrets of nature, yet did not impart them to others, were held guilty of a violation of one of the precepts included in this chief stone. Because to have knowledge and not bestow it, is as great selfishness as to have earthly possessions and not give unto those who need, or aid them to obtain that which they need. Truth is so valuable, so rare, so perfect, so simple that all who are awakened to the perception of it should have the rightful enjoyment of that truth.

Then when people ask, "What is truth?" it simply shows that in education they have sought for some elaborate formula, for intricate statement instead of the direct application of the principle of love.

Mathematically, every statement must be perfect and accurate in order to bring the true results; chemically, every formula must be perfect and accurate in order to bring about a certain result. If the chemist, forgetting a formula, should say, "Oh, well, I will depart from this formula, I will obtain the same result," he would find himself mistaken; he might obtain another result, but he would not obtain the same result without the exact formula.

In ethics, people say: "Oh, the Golden Rule is very old; it was known before the Christian era, therefore, it cannot be especially true." So was the Rule of Three, so were the propositions of Pythagoras. Does it make the measurement of the circle by the square any the less valuable because it was known to the ancient mathematicians in Egypt? Does it make the solution of the circle by the triangle and double triangle any the less valuable because known far away in the Orient? And if the Golden Rule is a statement by which you can measure precisely and exactly the ethical problems of life, does it not make it more valuable because every seer, every sage, every great teacher, as well as the Messianic lives, have taught it? Is not a statement perceived by those equally unfolded as true quite as valuable if added testimony is given to that perception?

When a certain Christian divine said: "The Golden Rule was never intended for practical use," was he not invalidating his own preaching? Was he not endeavoring to evade the exact proposition for which Christianity stood? Did he not reject in that statement the corner-stone of the temple of Spiritual truth intended to be reared? For Jesus, Buddha and Zoroaster taught the same basis of life.

If by actual ethical statement and perception it is found there can be but one statement that is perfectly accurate, then, whosoever rejects that in teaching or in application to his daily life rejects the corner-stone.

It was not the personality of Jesus that was rejected, that was not the offense, but the offense was that the corner-stone of this temple of truth was not only rejected by the Jews, but not even perceived by them. The law and the Ten Commandments of the Mosaic Dispensation were held in their literalness, yet the first proposition of that law was rejected and defiled. Then when it came to the fruition of it in the presentation of the spirit of truth under the Christian teaching there was the utter denial in practice of that which had been announced.

This loving one another, this statement which is primal, this basis of all spiritual growth and unfoldment, this that is working its way like leaven in the midst of human selfishness, this that is trying to conquer the errors of nations to-day, is bringing commerce before the bar of judgment this hour, and this will eventually triumph if the citadel of human life is to be preserved and secure. This is recognized by the great teachers, by those who are called "fanatics" and by reformers in every age who take one step forth and declare this one truth. From this vantage ground can the problems of life be solved, for one proposition alone will suffice. This alone is the corner-stone.

Ceremonial after ceremonial, university after university, church after church are builded and the corner-stone is laid with great pomp and ceremony. Oh, people are being put to the test at this hour. With what spirit do you lay the corner-stone of the edifice of civilization? With what spirit do you go into the house that you call the house of God, or into this vaster temple, the temple of humanity? Who is found worthy to interpret the stone or place it there? Ah! it is the ancient story with added chapter and added chapter.

When the great king who ruled saw that they had rejected the corner-stone and the Great Name, he ordered that another temple should be built. That temple was built on the strong foundations of the four perfect propositions of the Sacred Name, and every wall was in accordance with the laws and rules governing the life that was just. Then finally, as if to rebuke those who were so stupid, there came a wonderful portion: Through a long corridor that led unto a flight of massive steps where the three degrees were taken there grew an archway, and when six steps had been taken and the seventh was fully entered, above this archway rested a wonderful stone, upon that stone was inscribed the same Name that was on the corner-stone previously rejected by the builders. That Name, the name of perfect love—the Infinite Synonym was declared by the Crown, the King—the Kingdom, the chief keystone in the perfect arch.

So, when at last the Great Builder summons all human builders and causes them to explain why this Perfect Name, this stone has been rejected in the foundation building of society, of religion, of governments, He will show the archway of life whereunto and through which only such lives can pass as have entered into the perfect recognition of the divine and sacred name of Love. There, through that Royal Arch, under that Stone on which is placed anew the Sacred Name the human being only can pass who has acknowledged the one perfect truth of love; and that Name, whether in the Corner-stone or in the keystone which was built, is the rejected love, the rejected truth, the rejected foundation of human existence, without which there is no building of the temple of life. Whatever else there is must perish. What has become of the citadels of former greatness? The strength of the Alexanders, the armies of the Caesars? All destroyed; and all structures built upon that basis have faded and fallen away like so many useless things, because of the rejection of the Corner-stone.

To-day temples rear their domes against the sky, and from Saint Peter's in Rome, and Mosques, towers, and minarets of the East to the mighty spires of the West the same mistake has been made: The Sacred Name is no longer in the corner-stones, nor yet in the keystones of the arches built in the imitation of this ancient temple. Commerce seeks with its devouring maw to swallow up, through human selfishness, the products of human toil; aggressive armies seek to invade the territory of innocent people that Mammon's power may be extended, that instead of the true temple the foundation of Mammon may be served. Peace conferences are called by monarchs and emperors for the purpose of avoiding that which human beings seek—the peace and welfare of nations. Some words of truth are spoken, yet the essential Word is not spoken, the Corner-stone is not laid, the essential Name is not declared, and beyond a few general platitudes, nothing is said, and the commissioners return to their various nations and the nations engage in preparations for war. Words are spoken that contemplate international arbitration, yet afar off must the vision look ere this will come. For the Corner-stone has been rejected and the Builder must order the reconstruction of the temple of life before it can be placed in its proper position. The day and the hour are imminent.

Conventions and conferences assemble to cement more closely the bonds of human selfishness, while the great brotherhood of man is looking and longing expectantly for the higher and more perfect structure; looking, longing and waiting in vain. Alas! but for the knowledge of what is absolutely true, but for the consciousness that only truth can prevail, that the human soul in and of itself is aware of its own inheritance, what could the world hope for at this hour? By slow degrees the great primal energy of the soul declares itself, works its way in and through the false seeming, until at last the Master Mind and the Master Hand again declare the truth in its primal purity.

The day and the hour are here; the builders are called to account for what they have done; the Great Judgment of the ages is upon the world at this moment. Kings and rulers feel it: those who lead the rank and file of Christian armies feel it; those who lead human thought feel it; and from church and state the cry goes forth, what shall we do to preserve the edifice of human society? No, you will not preserve it. But you will preserve that which the builder intended you should preserve: Humanity itself, greater than society, greater than governments, greater than human institutions, greater than aught that hath been fashioned. For Humanity is the temple and the foundation, and these four corner-stones must illustrate all its life, its activity, its privileges and its destiny.

What has religion done? It has given you a doubtful future; and in the place of immortality for every human soul has largely cut off that immortality by knowing nothing of the heretofore? Immortality means immortality, and the eternity that was, and is, and ever shall be, as enduring as the name of soul and of God. To-day there are those who demonstrate a future life, but without its counterand complementary proposition, the eternity in the past, it is valueless. It leaves a blind oblivion in the past and a blind oblivion in the future, unless you have built the structure upon the Corner-stone of the four great truths.

There arises a building: on one side is the eternity of life, on the other side the eternity of love, and the soul, with its perfect crown and knowledge of immortality, places the keystone in the archway of life that connects the past and future of eternity, and maketh all in keeping with the great Builder's work.

THOUGHTS ON PROGRESS IN SPIRIT LIFE

As it has been thoroughly demonstrated by many different methods and through many sources, to the satisfaction of the most obstinate skeptics, that the spirit survives the body and endures as an intelligent, conscious personality, it is interesting to inquire what are the conditions under which it subsists and how it is affected by the circumstances that surround a spirit divested of a material body. It might be well to note here that whatever these may be they are as much within the domain of regulation and law as any of the events of this—the physical existence.

A decarnated spirit is as much within the realms of nature and rigidly held to the requirements of its existence as any child of earth. It is obvious that many of the disabilities of terrestrial life are removed on the person entering higher realms. The demands to supply gross food and clothing no longer obtain and of these the spirit is relieved; but even in earth life the choicest food and raiment by no means satisfy the aspiration of the soul, as we see many who are most endowed with these possessions are the most dissatisfied and unhappy. The mind craves something more and higher, and spiritual growth is dependent upon something that cannot be expressed in material substance.

In conjecturing what may be the changes that the spirit may be subject to, there is one fact about all life that should never be lost sight of; nature does not indefinitely tolerate a continuous state of sameness or monotony. The reputed attainment of Nirvana—which is a term that would apply to a setting hen that never hatches anything—would be simply extinction and an end to the personality; for, when one ceases to think about anything he goes out of existence and no longer counts as a factor in carrying forward any of the activities of life.

Furnish convincing proof that a state of Nirvana can be indefinitely maintained and the possibility of spiritual suicide is assured.

That there are cases of trance or long suspension of consciousness in the spirit world we have information to believe; but they are incidental and at some time come to an end. Neither can an individual remain consciously stationary, for that would be contrary to all we know of the mutability of nature in any direction, we may choose to contemplate her operations. Change is observed as a universal and constant accompaniment of phenomena. Not more sure does a stream run down hill than that all things flow or change position and ever present new features. This is not less true of mind than of matter, for it is turned and acted upon by the conditions under which it subsists. It cannot unceasingly furnish its own sustenance. It must be aroused and impelled by action exterior to itself. So in considering the future life we should inquire what are the circumstances that will environ the consciousness of the existing personality and how will these react upon it and affect its growth or expression. As it is the same mind that existed here we are warranted in believing that certain general principles by which it was actuated here will be applicable to it in its new or spirit existence.

We might inquire on the question at issue, is there an independent will or intelligence in nature that will force or impel the soul forward without the acquiescence or desire of the individual himself. To make the case more clear let us consider the fact of physical growth in this life. We observe that the physical development of the person is not a matter of will to any appreciable extent. He grows and matures without any choice or preference of his own. The boy glides from small clothes to boots and trousers and in time consults the mirror about his beard and the changes all come to pass in due season without any demands or prayers on his part. This is a kind of evolution over which his will is not consulted. He finds himself launched on a current that bears him forward irresistibly, and although in minor things he has a choice and can elect if his bread be buttered or not, yet he can not evade his main destiny. He finds himself involved in imperious conditions that never relax their grip. They possess him and however he may protest that these arms of fate hold him in their relentless grasp and bear him onward through all the modifications of physical transformation. Now, is there anything analogous to this after the person passes to a decarnated state. Is he possessed of a force that expands or enlarges his capacity for comprehension without any conscious effort of his own Or is his progress dependent upon some exterior exciting cause that acts as an incentive to self-exertion? Is he carried up to a higher and broader life or does he work his way to it? Are his enjoyments gratuitous or are they the reward of self-exertion? When we examine all the metagnostic information and compare it with the experience of this life, we are disposed to believe that no spirit occupies a higher place than it merits and that position and enjoyment are dependent upon conquest achieved by rendering service or exercising the will in the accomplishment of some noble purpose. But the effort that conduces to progress in any case seems to be wholly voluntary.

We have information of cases where spirits have remained dormant for hundreds of years and then being aroused to consciousness are where they were in experience before going to sleep; and there are many instances of spirits who have been decarnated for thousands of years who do not appear to have made much if any advancement. So that what we term progress in the acquisition of additional experience in spirit life does not appear to be the result of mandatory requirement from any source external to the individual, nor does there exist an involuntary growth or development that gratuitously expands or enriches the mind without any desire or aspiration of the spirit itself. That a spirit may even during what we may consider a long period, exhibit no advancement should not greatly surprise us; for the events that transpire in spirit life have none of the urgency of this world and our conception of time is not applicable to that state.

When we do not have to get up at sunrise because there is no sunrise, and do not have to catch the train because there is no train, we will soon discover that time has but little relation to our affairs and as there is an infinite extent of it there is no need to deal with it in a parsimonious temper. A thousand years more or less would cut no figure in the ultimate result. If it would take millions of years to evolve an archangel that fact would be of no significance whatever. Hurry, anxiety about dates, or the regulation of one's watch do not appertain to the ethereal realms.

There is one kind of happiness that nature supplies or implants in earth-maturing souls, that appears to spring spontaneously. It is that unutterable joy that young people of different sexes feel when they are impelled to consummate their love and carry forward the demands of nature that they befriend each other and fulfill the purposes of their physical existence in perpetuating their species. But this sweet intoxication wanes with age, and its dictates being complied with have only an application to this life and will not be an active incentive to modify the course or experience of decarnated souls. The progress that is dependent upon sex relations alone, has no stimulus beyond the grave. It is consistent to believe that there will be an exalted enjoyment in sex affinity, but this will not be of a nature to urge a spirit to the extra efforts that are demanded by the family relations in earth life.

In considering post-mortem conditions we must not be misled by those hopeful imaginings that have captivated the fancy of so many pilgrims in life's journey and that have invested future existence with never fading glory. Jeremy Bentham asked a poor, overworked old woman what she thought she would do in heaven; and received the reply, that she would sit in a clean white apron and sing psalms. Heaven was to that weary soul a dream eternal rest and diversion. So all the cunning schemers who have sought to capture the minds of men have promised as a reward for their allegiance a future life that is the antithesis of all that is ugly or disagreeable in this. The hymns of the churches are full of these specious assurances that bring solace and hope to many a burdened soul.

The claim is almost universally made by Spiritualists, both speakers and writers, that the course of spirit life is one of endless progression; and what is meant by this is, that the spirit's capacity for comprehension and happiness will continue to grow and expand indefinitely. Right on the back of this doctrine they generally assert that the character of existence in spirit life is one of enjoyment and happiness; or more intensely expressed as pleasure. That this condition is a concomitant of spirit existence, without being striven for, a spontaneous and continuous delivery from some source, no one can conjecture where. I wish to take issue with this kind of teaching and belief. The law of progress is never grounded on happiness. Temporary happiness may follow, but it is never the cause of progress. Progress is the reward of effort, the effort being incited by discomfort or discontent. Spirits that may be surrounded by every condition that could be desired to give comfort or complete the joy of being, would never make any progress and both the Christian and Spiritualist heaven of many is unnatural and inconsistent if the Soul is to make any advancement. There must be competition somewhere, or a disagreeable comparison to operate as an incentive or spur to action. Nowhere do we find nature tolerating for any great length of time a continuance of the same conditions. If a soul were permitted to be happy for indefinite time under the same surroundings everything would come to a standstill and spiritual atrophy and extinction would ensue.

Human progress in earth life has depended upon the greatest liberty for the personality of the individual and the widest possible range of opportunity to follow wherever his powers or ability lead him. In combination with this has operated the pride or desire to excel when thrown into rivalry with other competitors. One of the qualities that distinguish the human mind is its ability to make nice comparisons, and in the case of any individual rating his efforts or accomplishments with those of others there is always great satisfaction in noting that he has achieved a creditable standing in his work and is not wholly unworthy of praise. This desire for approbation is one of the strongest motives for human effort and is one of the chief causes of progress.

According to a preponderance of the metagnostic information received through many different sources, spirits enter their new life with all the prejudices and opinions that have been established in their minds here, and if these are erroneous they must be outlived or displaced by new associations and experiences. This is very reasonable to believe. Their earthly acquirements, however, may have such a tenacious hold that it requires in some cases long periods of time to modify them, and their progress may be further deterred by the fact that those of like belief congregate and reiterate their faith and continue their various ceremonials, as these give them more satisfaction for the time than investigation in new fields of thought. One condition of the new life is full liberty of selection in the domain which the spirit occupies and to which it is adjusted. There are, however, limits of adaptability and an agreement of relations that are complied with. If this were not the case all would be confusion and no social system could be organized or maintained. I conjecture that spirits do not voluntarily attempt to transcend the bounds that they intuitively perceive are most proper for them to observe; as in earth life an unworthy or disqualified person does not unbidden enter the residence of refinement and culture, or if he does so, he soon realizes the impropriety of his presence. Finally, if progress be the law of life there, it must be incited by similar motives or causes that influence the mind here; if we regard it as being relieved of the impediments that are associated with the acquisition and care of property, which is the main burden that weights down the spirit in physical existence; but which seems to be essential to the development of human character and the preparation of the spirit for a beginning immortal life.

Elkhart, Ind. C. H. MURRAY.

GOING UP! GOING UP!

While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

Received Remarkable Tests.

I am a Spiritualist. I look back several years to perceive how I became one. I find it to be through a thorough and self-satisfying investigation. I have had such tests given me from various mediums as would preclude all possibility of a doubt of their being genuine. I have had slate-written messages that were absolutely beyond the ability of mortal man to produce without aid from the beyond. I have heard trumpet and independent voices under such circumstances and conditions as would make me doubt the evidence of my own senses, is not as stated. I believe—yes, know, that these manifestations are true. The exercise of judgment, perception and good common sense have taught me this. Now, sir, I am no noted philosopher. I am very far from being a professor of chemistry, and by its aid I am not able to prove or disprove the assertions of the Banner of Light, or those of "Reporter" in the article headed "Important Question—Is Materialization True?" in your issue of November 18. But I emphatically say this: I have seen materialization under the strongest of test conditions, such as no sane mane can doubt. The medium sat in the corner of a room—a room well-known to the sitters and unknown to the medium; no doors, no windows, only blank brick walls; behind the curtains the scantily dressed medium sitting with feet buried in flour and hands filled with the same material; the sitters all of one family, thereby making it impossible for aid of confederates. I ask, is there any method of which you are aware whereby ten or twelve forms are produced, some large, some small, neatly dressed, attired in both male and female apparel? Can you give me the method whereby it is brought about, and tell me how I have been humbugged, and not "shatter my belief in other spiritual phenomena?" How, I should like to be informed, even if my Spiritualistic belief is shattered, and I am fully assured it would be, as I have no better proofs of spirit return than through materialization, and transfiguration. Are all of these mediums frauds and fakirs? Are all these materializing mediums whom the various spiritual publications have advertised, and lauded their phenomena to the skies, wolves in sheep's clothing? Was Florence Marryatt deceived and humbugged? Was H. W. Boozer, of Grand Rapids, in the seance with C. E. Winans, duped and fooled by this medium? But chemistry disproves this manifestation. Perhaps it does, but I am told by my nearest and dearest friends in spirit life through reliable mediums, and in the most reliable way of getting spirit knowledge (a manifestation that "Reporter" does not wish shattered) that materialization is true, and that they have taken on the form again for the brief space of a few seconds or minutes to prove the assertion, and as farther and conclusive proof were as easily recognizable as when in their original body. "Taking the burden from woman," and "making soldiers," this is certainly rediculous in the extreme, but "Reporter" is certainly right when he says it will stir up a cyclonic breeze in the Spiritualistic ranks. But when the storm has passed, and calm and quiet again prevail, truth will engrave itself upon the minds of the spiritual masses, telling them that materialization is true. A. S. WELLS.

Jackson, Mich.

Language is the dress of thought.—Johnson.

War destroys men, but luxury destroys mankind.—Crown.

ON THE SIDE OF GOD

In the Great Struggle for Recognition.

To the Editor:—I would like to put in a few thoughts about the creed. After trying to view the situation as a whole, I doubt whether that committee or any other, could have done any better. Don't we all believe in an Infinite Intelligence? What can Brother Lockwood's supreme principles of nature mean, but nature's supreme intelligence? Designate that entity by whatever title we may, the substance is the same. I prefer the title, God, because long usage has made it sacred.

I find that quite a number of respectable Spiritualists reject the title God, because it seems to smack too much of the orthodox idea of personality. Personality, they say, implies organism, and organism implies limitation, and limitation contradicts infinity; that it is a contradiction to speak of infinite personality.

I submit the following for consideration: We cannot conceive of intelligence apart from organism. The association and combination of endowments we call attributes, such as reason, intelligence, intuition, will, love, joy, memory, constitute us finite personalities, while God's attributes being infinite constitute him an infinite personality.

We all realize the insufficiency of human thought to grasp infinity, or human language to define it.

We attribute organism and personality to God because the phenomena of the visible universe indicate to us the existence of a force possessed of a combination of certain attributes. We see wisdom, mechanism and design everywhere, pointing back into the unseen realms, and saying to us, there is an all-wise, all-knowing, all-powerful intelligence.

The existence of the human organism and the intuitions, and consciousness of the human soul cannot be accounted for on any other hypothesis than the existence of an all-wise, intelligent force.

I am not now an orthodox divine. I believe God has a soul and a body; his soul is that infinite spiritual substance that permeates and infills all space; his body is the universe of matter; his temple, his dwelling-place.

Man is a microcosm typifying God, the macrocosm. We are all gods in miniature, being children of the great God.

If man is a spiritual being, he must have had a spiritual origin. Intelligence is predicated of spirit and not of matter.

Now if there is no universal intelligent spirit, where did man get his spirit? Do the laws of the material universe manufacture spirits? If so, what material do they use? Or they carry on their shop independent of any intelligent boss?

What is law in itself, but a rule or mode in which a thing is done? What would the laws of the United States be without a judiciary or an executive to enforce them? There is a great universal intelligent executive. Take that intelligent force out of the universe, and its laws would be as dormant, and inactive as the clay. It would then be the wreck of matter and the crush of worlds.

I don't see that we need the word God in the American Constitution, but we must have him in Spiritualism or it will not succeed, neither as a religion, nor as an organization. Don't misunderstand me. I don't mean the old orthodox God with three heads, who created the great universe from nothing in six days. I mean the God of spiritual orthodoxy; that infinite intelligence and spiritual force that pervades and gives life to all things.

Spiritualists stand now confronted with the question, Shall Spiritualism have a God basis, or an atheistic basis? I proclaim myself on the God side. I think the six principles will stand inspection. Let the strong remember that God sometimes chooses the weak things of this world to confound the mighty. That committee was strong in the midst of its weakness. Paul says when I am weak, then am I strong.

Woods, Ore. W. BUTT, SR.

THINK RIGHT.

Think right! For thought is more than act;
Its waves go forth like waves of light
And, if as pure and radiant,
Make all things bright.

Think right! Howe'er unseen or heard,
There is a living in our thought
That ever makes for good, or ill,
While time is aught.

Think right! Your acts will lose their force;
But thought has being and a form,
And destined to eternity,
For weal, or harm.

Think right! When you have passed from earth,
You will not meet your actions there,
But every thought will be your child,
Deformed or fair.

Think right! Within the borderland,
Our thoughts are spirits fair, or foul,
Who sing us psalms of peace and praise,
Or terrors howl!

Think right! Oh, what a horrid thing
To have a progeny of vice,
Beyond the styx, to tag our heels
Like gnawing mice!

Think right! And when the van may come
To move us to our spirit hall,
We'll find it full of angels bright—
Our children, all!

B. F. SLITER.

Grand Rapids, Mich.

THE BRILLIANT SAR'GIS AND THE LOGICAL P. O. KERR CONFLICT.

"A RELIGION."

Reasons and Claims Stated and Analyzed.

WEAK AND WITHOUT MENTAL MUSCLE IN EVERY RESPECT.

To the Editor:—When a thing is in the air is the time to write about it if at all. And so the topic of the "N. S. A." is the one paramount or rather, insistent at this time. And the interest centres about the Declaration of Principles—the synonym of which is a creed.

We are told by the exponent of this new creed—Papa I.—who in deference to our civil instincts is called president—that we now have a "religion," which the courts are bound to respect and recognize, and which railroad officials cannot ignore—provided, always, that the half-price applicant is a "Rev." through the great seal of the "N. S. A." attached. Or to be more logically definite and formal, Spiritualists, as such, can now sue and be sued, plead and be impleaded, hold, possess and convey real estate, personal property, receive gifts, grants and bequests, by will or otherwise, and—hold on to it. And in so far and in so much immortality and the evidence thereto will be enhanced by the recognition of the civil law, to the degree that those who accept the continuity of life as demonstrable will not be judicially held as non compos mentis. As the unregenerate would say it—this is a "big thing."

Some of us were of the opinion that "religion" was not a thing to be pleaded in court as necessary to a standing therein—only that it should not be so pleaded as to discriminate against the citizen who had it or had none at all. The ground for this is found in the Constitution: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." One would naturally suppose the courts have not overlooked this organic mandate that embodies the very genius of our institutions. The need of such a thing then is to say the least a mistake if not a pretext.

But, Mr. Editor, by way of parenthesis here is another thing too droll to be passed over in this connection. After putting out all this plea of the necessity of a "religion" that the law and the railroads might be forced to take cognizance thereof, and so declaring their belief in an infinitely intelligent first cause, they turn around and fulminate against putting "God" in the constitution. How seeming unconsciously funny people can sometimes be.

But to return: This new religion is established by two "believes" and three "affirms"—the golden rule tub to the whale doesn't count. The "believes" are (1) "in Infinite Intelligence;" (2) "that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Just stick a pin at "physical and spiritual" and carry it along in the mind till it fits into its place.

Well, what of these believes? Can you put your finger on anything in them that will be there when you lift your finger? The only thing practicable in them is that they constitute the essentials of every system of religion. "I believe" is always in something you don't know—for the instant knowledge comes belief vanishes. Any court of common sense would decide that these "believes" demonstrated the fact that those holding them had a religion, sure enough. But self-understanding Spiritualists do see that if the committee reporting them had for their object to get a mixture of words that meant any thing or nothing, as the one that paid his money might choose, they could not have succeeded better. In that respect it is a success.

But, here is the one that contains the cat in the meal: (3) "We affirm that a correct understanding of such expressions and living in accordance therewith constitutes the true religion." So there are false religions by this affirmation. But who is to define, declare and enforce the "true?" That is the exact position of every creed, of every church in christendom and of every system of religion in the history of humanity—and it is just what many of us have felt that Spiritualism had come into men's knowledge to overthrow and banish from the earth. But here we have a reassertion of a code of living. But who is to define how to live so, or what is "correct" living, according to these "expressions" of the Infinite? Is it the "N. S. A?" Are we to wait the meetings of this body from time to time to tell us what to "believe" and what to accept and do to live the "true religion?" Is it to an ecumenical council, a general assembly, a conference or a convention to lay down the law? And in vacation is the chief official to issue his bull and direct the faithful?

Now look where you stuck the pin: To construe and declare what is "spiritual" our new head issues his first encyclical in the current number of his organ—November 4—against materialization declaring it not "true"—that is, if it comes in any other aspect than he describes and declares it should. It may, according to this bull, assume a "clairvoyant," "etherealized" or "vaporous" appearance, but anything more realistic is contrary to the law of drugstore chemistry and is anathema. It is the first skirmish in the assault on phenomena, which the coterie of ex-preachers that now control the "N. S. A." have plotted—in order that "settled pastorates" and half-rate travel may give them ancient employment and perquisites. The animus of this screed is plain as bigoted hatred can make it. To talk to Spiritualists who have common observation or self-respecting taste, about "flesh, blood, bones, corsets, shoes, clothes and cheese-cloth, whiskey, tobacco, onions, garlic, coffee, spruce-gum," etc., in connection with materialized forms is to insult the knowledge of years, and to indicate a melevolent enmity to what is truth to thousands of intelligent people in our ranks and to throw contempt upon the most eminent men of science of the last half-century.

Since writing this far the organ of Nov. 11 has come to hand with a sort of craw-fishing apology to natural indignant protest. It only serves to show the utter ignorance of the writer and his inability to comprehend the phenomena he assails, and needs no other comment. It is only about two years since this editorial dictator took charge of the paper he now puts to such uses. The first thing he did was to sweep out of its columns all advertisements of phenomena mediums, and to give editorial notice that none would re-admitted unless they came to his office and gave a test seance, where things were arranged under his own direction for a fair and complete test. Among the first advertisements that were printed after that were those of three of the most noted and best abused and "exposed" materializing mediums that have appeared before the public in this generation, and where "ten," "twenty" and more forms have appeared night after night, two and three at a time. And in some of them editorial endorsement accompanied the re-admitted advertisement. Either he was a very poor judge of "true mediumship" then, or, if he has found they were frauds since his test, he has not discharged his duty by telling us "dupes"—as we are still patronizing these same mediums in the confidence of his own endorsement. This is the exact state of facts in this regard.

But, Mr. Editor, I am being drawn into matters that were not intended when I began this talk with you. The declaration of principles as a thing of thought, expression, logical or literary utterance is simply weak and without mental muscle in any respect. In fact, after reading over the report of the convention as given in the Boston official organ, this may be applied to it as a whole. Barring what the fingers of one hand would stand for, the convention could not be expected to rise any higher. From the utterances of the president down through the reports of committees, resolutions offered, and all looking to official expression runs the undertone of apology for Spiritualism—cold and half-hearted. But one stalwart, ringing voice was heard in all its proceedings, bringing back the old-time fervor and spirit of the workers, and that was by Mrs. Richmond in the notice given by her society of their inability to co-operate with the N. S. A. Her warning was prophecy for only two weeks ahead, when she said: "Whatever you do with regard to mediumship you will be held accountable if you do not protect, strengthen and guard that mediumship which is the open door between the two worlds." Read this and then the official attack on materialization referred to—so coarse, so without style even, as to be absolutely vulgar—and you have the before and after light on the situation as it is.

But, you will say, What are we to do? Simply let them have all the rope they want—let them severely alone. By the time they find that people will not pay their money for the abuseof their most cherished lares and penates the bubble will burst and the mission of Spiritualism go on in its own way to the enlightenment of the world through its demonstrations that we live after death. That is the one first and foremost errand of Modern Spiritualism.

People will soon begin to ask which is the more detrimental to the cause—a pretender to mediumship or an editor who prints malicious attacks upon the methods by which the spirit world may elect to use to bring the fact to the knowledge of those who are soon to be their fellow citizens. The toe-joint theory as to the raps was just as rational as this drug-store chemistry applied to materialization. Every change in the weather is a chemical transmutation in contradiction of this worse than materialistic exposition of either spitefulness or want of knowing. Chemistry is not dealing in acids, alkalies, etc.—they are products of the invisible chemical agencies or forces. The man who mixes a seidlitz powder could hardly by like formula produce the scene of the Mount of Transfiguration or the burning bush. But this thing is too grotesque for any than humorous discussion. The man who puts forth such teachings as official utterance to guide the adherents of a great truth is to be commiserated rather than criticised. There is no royal road to spirit knowledge—immortality is not a thing of society but of humanity. The N. S. A. has its common right to go its own way, but it has no right to stop a Hindoo fakir from going his way or an Indian medicine man from invoking the denizens of the happy hunting-ground in his pow-wow seance, even though he disregards text-book chemistry in the doing. Nor has it any warrant, prescriptive or otherwise, to enter any medium's circle and disperse those who are there on any theory that the "laws of chemistry" forbid the possibility of materialization. It is none of the business of the N. S. A., or anybody else to interfere. A man's house is his castle, yet this sacred immunity has been violated time and again by bigotry and bigots introducing violence at private parties more than in any other single direction. And when the Spiritualist press encourages this by this so evidently uninstructed cry against any kind of phenomena it is but abetting and inciting the mob spirit. There is no way getting around this responsibility.

For now over two years this official crusade has been in full force—yet there has not been produced three bona fide proved cases of imposture or three mediums exposed for imposition and deceit in manifestation, or convicted before a long suffering public. If they cannot do any better than this it is submitted in all candor and decency that they had better suspend the noise. For it goes without saying that there has not been any other two years since the Hydesville raps broke on the ear of an astonished world, when there has been so much bad blood, so much bitterness and uncharitableness in our ranks as since the advent of these disturbing influences.

But it will not add to the mitigation of these hindrances to be fighting back. Simply let all who do not join the crusade, quietly go their own ways, and let the disturbers serenely alone, and they will subside for want of something to scold, and possibly come to the conclusion that Modern Spiritualism is not controlled or regulated by creeds, or charters, or like devices, but through manifestations through mediumship, such as the manifesting power or "intelligence" may choose, find or provide for their purposes—through such instruments and in their own way. That is the way it has been done, is being done and no doubt will be done—as long as spirits are free agents and their mediums are not burnt or crucified by self-constituted judges and censors—according to the science of empiricism.

SAR'GIS.

ON MATERIALIZATION.

Is the Banner of Light Correct, or Not?

Undoubtedly the editor of the Banner of Light knows just what he is talking about in the discussion of this great great question of materialization.

Brother Barrett is not a novice in Spiritualism or the investigation of its various forms of phenomena. Like most others entering the ranks he came in with his soul filled to overflowing with the sacredness of the great truth that he had discovered; the beautiful thought of the knowledge of another state of existence, where consciousness goes right on with its good work of progress; where those he loved and had lost were to be found and reunited with those left upon earth; where husbands and wives in the love that was true, will meet, greet and love on and on; where the bereaved mothers will again embrace their children and pour out the fullness of their mother souls in blessings upon them.

In fact, the fondest hope of an honest, earnest, loving soul had found the beatitude of human bliss when Brother Barrett was *convinced of the full truth* of Spiritualism, and he just about took all in as genuine that was presented to him as such in that earlier day, until his eye beheld beneath all this, here and there a glaring deception. Here is where he paused to reflect, and reason, and analyze, not necessarily to look for fraud, but to use the power of perception that nature gave him, a pair of balances, as it were; judgment.

Brother Barrett is not alone, there are many others much older in the cause who have gone over the same track, identically, and landed in the same station.

It has become such a well-established fact in the minds of many Spiritualists that materialization of full forms, pulsating with the same perfectness of life that was possessed before transition, clothed in the full raiment of former earth days, is a fact that at the very hint of deception they begin to grow mad, fly off in a tangent, and become unreasonable almost to the verge of insanity. This cannot occur with persons more accustomed to reasoning.

In the philosophy of nature, and of Spiritualism, which must come under that head, when spirits pass from this plane they are still finite beings, that is, there are certain limitations beyond which they do not immediately pass, and may never go. If there is infinity it is always beyond the reach of the finite. Therefore, does it stand to reason that there is a power in the finite that is more highly endowed with the knowledge of the creative and pro-creative laws of nature than is nature herself? Is it reasonable to suppose that the progress of science in the other world has been so great as to have discovered an instantaneous process for creating full-sized, breathing, thinking, eating, drinking, active human beings in endless numbers?

Such reasoning, or lack of it, is what makes such a vast harvest of gold for those who have come into Spiritualism exclusively for speculation. They do not believe in it and know that they can ply their vocation and be protected by the cloak of "Our Religion" and defended by their honest, but "dead easy" dupes, and so long as we have such blindfolded writers in our ranks ready to throttle anyone who dares to express a philosophical idea upon the subject beneath which many are irrecoverably interred, just so long will these frauds take fresh courage in their dastardly work.

Many mediums announce the various manifestations that may be expected, previous to entering the cabinet, such as " materialization, etherealization, transfiguration, impersonation and illumination," and allow the sitters to draw their own conclusions as the manifestations come. This modifies the performance down to the possible and affords a degree of protection to the medium from suspicion of deception.

But under strict test conditions no life-sized, full weight, breathing, speaking human beings have ever yet been made in the unnaturally brief period of time of the usual seance. Such occurrences are only claims and beliefs, without thorough knowledge, for knowledge can come only with absolute proof and then mere belief vanishes.

The professor of sleight-of-hand work can perform some wonderfully mysterious things if you grant his own conditions, but knowing they are tricks, you are looking for tricks, and should be more likely to discover his mode than if you were thinking sincerely and lovingly of the appearance of a loved one you were led to expect to return through an aperture in a very dimly lighted room. But no prestidigitarianism ever manufactured more than dolls and dolls' clothes, or rather, produced them, in representation of human forms.

The position taken by the editor of the Banner of Light really is not against materialization in its true sense, and in nine cases out of ten the mediums themselves, were they asked to name each phase separately would give it as stated in the editorial now being discussed: the "leader" in November 4 issue, and also in the November 11 issue. In the latter materialization is described as "semi-solid which is often mistaken for flesh and bone materialization, whereas it is merely an aggregation of material substances, obeying the command of the human will, and rendering itself visible to the physical eyes of the onlookers at the seances for materialization."

This is good reasoning, but when the sitter grasps a soft warm hand and touches warm lips it should be known as impersonation, for that means a human being psychologized to personate a certain spirit—and they often give the names and addresses and other means by which they may be identified by their friends in the seance.

The trouble is, the sitter is left to draw his or her own conclusion and they do so as best satisfies them in their moment of enthusiasm, as to what form of manifestation their friends used to make their visit.

Enthusiasm is just as exaggerative as the soul is expansive and the soul is just as expansive as it is capable of receiving and conveying the vibrations.

Presumably the Banner of Light is capable of waging the warfare on frauds and fakes, and should be sustained in the effort by every Spiritualist in the land, and no fair-minded person need misconstrue the import of those ringing editorials. They are only meant for that which every sane Spiritualist should be ready to assist in; to weed out the impostors; and when the press ceases to mince matters in this connection the proper conditions begin to evolve in Spiritualism by which the sifting can be done.

Go to the seances, but go with the full possession of every faculty for weighing and right naming and reduce this equation to a positive conclusion, but call each phase by its right name.

If our honest and true, and careful, analytical men and women will go into their quiet home sanctuaries and reason upon the facts as common sense presents it, and compare them with the claims of those presenting them, there will be no reason for any personal attack upon President Barrett or any one else who wishes to purge the ranks of Spiritualism of fraud.

We are too apt to shut our eyes against the opinion of others and like bigots settle down in the fog of our own unwise conclusions. Let us reason together. There is no principle too sacred in nature's vibratory vortex for the human reason; no truth so hidden but that a power to discern may be unfolded in the human soul to solve the mystery; no fraud that cannot sometime be exposed, and the only thing to do is to stop misconstruing the language of each other's souls which is so often but feebly expressed in words, and pull together for the right and try to understand the right.

P. O. KERR.

QUESTION:

"Is Christianity a Curse?"

REV. THOMAS B. GREGORY BASES THE THEME OF HIS SUNDAY DISCOURSE ON THE QUERY AND DRAWS CONCLUSIONS ON MODERN RELIGION.

Rev. Thomas B. Gregory preached yesterday morning before his congregation of the Independent Society of The Temple at the Grand Opera House. His subject was "Is Christianity a Curse?" He said in part:

"I would have it clearly understood that in opposing Christianity I am saying no word against the matchless man who, twenty centuries ago, met his death at the hands of the Jerusalem priestcraft. In his love and simplicity that man was beautiful. The sweetest spirit was his that this earth ever saw. Like the south wind that spirit kissed the world into summer. To the end of time men will be happier and better for that kindly, noble life.

"But from Jesus to Christianity is a long call. If Jesus were here to-day he would not recognize the establishment that has reared itself in his name. It would be as new and strange to him as were the ships of Columbus to the natives of San Salvador. Before he could preach it would be necessary for him to learn its tenets through a course at some theological seminary. It would not be to him what he preached in old Galilee.

EFFECT OF CHRISTIANITY.

"This Christianity—born, on its dogmatic side, of Greek metaphysic and Latin jurisprudence, and on its liturgical, of the old pagan ceremonialism—has about itself nothing of Christ but the name. Christ was gentle and charitable, Christianity is intolerant and tyrannical; Christ was loving and compassionate, Christianity is unrelentingly ferocious; Christ was the soul of simplicity, so clear in his thought and so plain in his speech that the 'common people heard him gladly,' while Christianity, according to the admission of its stanchest devotees, rests upon dogmas so complicated and upon rites so mysterious that they can only be accepted on faith, it being impossible for the human mind to understand them.

"And what has been the effect upon us of this so-called Christianity? It has transformed the kindly power 'in whom we live and move and have our being' into an omnipotent monster, as much worse than Nero as Nero was worse than Marcus Aurelius.

CALLS IT SUPERSTITION.

"Within a week's time I have heard a Protestant minister and a Catholic priest damning men and women to hopeless perdition in the name of the Christian God and by authority of the Christian Bible. This Christianity has filled man's heart with fear and his head with superstition. It has bullied the reason, anathematized the spirit of research, and retarded the march of progress. The world has progressed, not on account of Christianity, but in spite of it. It was Christianity, extinguishing the torch of Greek learning, that forced Europe into the dolorous night of medievalism; it was Scotus Erigena, Abelard, Roger Bacon and Bruno—heretics all— who first assisted in ushering in the dawn. It was Rousseau and Voltaire who created that Nemesis of feudalism, the French revolution. It was the unbeliever, Jefferson, who penned the first chapter of human liberty and equality. It was a little group of Boston free-thinkers who, appealing from the preaching of the preachers to the 'higher law' of reason, set in motion the struggle that was to result in freedom for five millions of American slaves.

ADVANCE OF CIVILIZATION.

"It is sometimes said that the greatest argument for Christianity is the fact that the Christian lands are far away in advance of the non-Christian. Christian civilization, it is said, is the fruit of the Christian religion. But do you think that the Malays, Chinese and East Indians would have accomplished as much with their Christianity—had it been given to them—as we have accomplished Is there nothing in blood? Has not the white race, with its genius, skill and energy, done as much for Christianity as Christianity has for it? I think so. Europe and North America are great, not because of their Christianity, but because of their racial characteristics, their enormous strength of brain and will. It is in them to be kings of men, as it is in the lion to be king of beasts. And because the imperial race is great by nature and by eternal tendency it has risen to its splendid civilization in spite of all that Christianity did to prevent it."

The following is the Statement of Principles of the Independent Society of the Temple:

1.—We believe in the Universe, and in its Laws.

2.—We affirm it to be the part of wisdom not to attempt to change those Laws, but to study them and obey them.

3.—We know that in obedience to the Laws of Nature lies our only emancipation from disease, weakness, poverty, ignorance and misery.

4.—We know that the enlightened Reason and the educated Conscience are our highest guides, and that it is our duty to follow Truth and practice the Right.

5.—We declare that all men are equal in the right to think, to speak, to labor and to live, and that we are happier and nobler when we follow the loftier ideals of justice and of love.

6.—We affirm that selfishness and injustice are wrong and degrading; and that it behooves us, as members of a common brotherhood, to do our utmost for the promotion of the greatest good of the greatest number.

7.—We believe it to be our duty, as rational beings, to do what we can toward the peaceable overthrow of superstition, and for the enthronement in its stead of the Reason which is the one sure guide to the blessings of true civilization.

CHURCH AND STATE.

Facing the Twentieth Century.

ITEMS OF INTEREST FOR THE CONSIERATION OF THOUGHT-CONSIDERATION OF THOUGHT.

To the Editor:—Through the courtesy of a clerical friend, I have been privileged to read a recent interesting publication entitled, "Facing the Twentieth Century," by Rev. James M. King, D. D., of New York. It is a comprehensive volume of 640 pages and treats of one of the most vital questions which confronts the people of the United States at the close of the nineteenth century.

The assaults upon the American public school system by one of the religious denominations have been so flagrant and persistent for many years past that public sentiment was thoroughly aroused, and resulted, December 24, 1889, in the incorporation by the Legislature of New York of the National League for the Protection of American Institutions, of which the author of the book, Rev. James M. King, D. D., of the M. E. Church, was general secretary and one of the active promoters. Its main object, as tersely expressed, was "To provide a safeguard against very grave existing abuses and yet graver possible dangers."

The affiliation of the church and state is most explicitly condemned in this book, as it ought to be. It may not be generally known or heeded that for many years past the Congress of the United States, in flagrant violation of the federal constitution, has made extravagant appropriations of public monies for sectarian religious uses. This became so offensively notorious that Senator John Sherman, as far back as June 25, 1890, presented a petition from a number of citizens of Dayton, Ohio, who besought his earnest opposition to appropriations for sectarian purposes. The petition recited the fact that in the year 1889 there was given to Roman Catholics, for Indian education, $356,000. They demanded from the Commissioner of Indian Affairs $44,000 more, making a total of over $400,000. The Commissioner refused, and announced in June, 1891, that he would not extend the contract system. An effort was made to defeat his confirmation by the Senate, which happily failed. "It should be remembered," said the petitioners, "that in 1880 the amount of money secured from the government by the Roman Catholics was $184,000, and in 1890 it had reached the large sum of $356,000. Is it not time that this perversion of public money to sectarian uses should cease?"

The foregoing facts and figures were given by the writer of this article in one of our county papers at that time, but elicited little or no attention. The timely appearance of this book, by Rev. James M. King, D. D., one of the prominent M. E. clergymen in the State of New York, will again direct public attention to this vitally important matter. "It may be instructive here to note," says Rev. King, "That seven great Protestant denominations, by the action of their highest executive councils, indorsed the principles advocated and the work undertaken by the National League, which constitutes by adherence of not less than one-third of the entire population of the United States."

As a sample of the earnest work of the League, it may be mentioned that in June, 1894, it presented to the New York State Constitutional Convention the petitions of about 40,000 citizens of standing and reputation, and the expressed convictions of not less than three millions of the population of the Empire State reached the convention in authoritative form. The result was a most decisive victory for the principles advocated by the League. The result of the agitation by the League was that early in the year 1896 all the denominations but one to which it had appealed in 1890 had withdrawn from the receipt of government appropriations for educational work among the Indians.

"The result has been that in consequence of the withdrawal of religious bodies, and by the action of Congress, the appropriations for such schools have been reduced from $611,570 in 1892 to $212,954 in 1898."

To sum up this important matter it is gratifying to state that Congress has declared emphatically that it is the policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding any religious denomination which is under sectarian or ecclesiastical control. This from and after June 30, 1898.

"These great results during the past ten years," says the book, "are concededly due to the movement of which the National League is the acknowledged leader, and largely the outcome of the League's active work in Congress and in the individual States."

"No principle is better understood and more firmly established in the judgment of intelligent countrymen than the true relation between the education of the American children and the future of the American Republic."

This article is in no sense an advertisement of this valuable contribution to American literature, but a free-will offering to a patriotic citizen, who will find his chief reward in the approbation of his fellow countrymen and a realization of duty faithfully and ably performed. C. H. MATHEWS.

New Philadelphia, Ohio.

What Has Spiritualism Done for You?

I am not supposed to know what it has done for you. You are not supposed to know what it has done for me. The light it has brought to you may not have come in the same way that it came to me; but it has come to each and every one who has absorbed the grand truth of its teachings.

Let me tell you some of the things it has done for me. It has lifted me up out of darkness into the light. It has turned my steps from the falsehood of a false religion. It has taken me away from churches and creeds wherein I once was bound, and has given me freedom of thought. It has taken the dividing line down between the saint and the sinner, the sheep and the goat, the wheat and chaff, and it has made us all God's children. It has turned my face to the sunlight, away from error and unbelief, and it has taught me there is no death, no hell, no orthodox heaven, no white throne, and that God is a spirit; that he has no right nor left hand, and that there are no lost souls; all are saved—not by the blood of Christ, not by any atonement of his, but by our own atonement, by our own desires and aspirations. As we sow, so shall we reap.

MRS. A. L. TARR.

Rockland, Maine.

THE "GOD QUESTION" IN THE "DECLARATION."

It Is Analyzed From a Strictly Common Sense Standpoint, by Rev. A. J. Weaver.

The following are the first two articles adopted at the last annual meeting of the N. S. A., at Chicago:

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expressions of Infinite Intelligence.

It is self-evident to every Spiritualist that the above articles form no vital and essential part of Spiritualism, because one can be a Spiritualist and not accept them. If, however, they are true and we believe they would be of advantage to us as a body, it is proper we should adopt them. The important question is, are they true; for no one could think we ought to adopt error for the sake of gaining prestige in the world or favor from the courts. That would make us hypocrites.

"Infinite" and "Intelligence" are the two important terms which I wish in this article to discuss. Herbert Spencer says "there is an Infinite Energy pervading the Universe, incomprehensible and unknowable." Aside from Spencer, it is evident to every one that there is an incomprehensible Something pervading the universe and that if the Universe is Infinite in time and space this "Something" must be Infinite.

We now approach the real question at issue, is this "Something" Intelligence? Is it Mind? If it is, then Intelligence is everywhere, and nothing exists which does not contain it. If Infinite it must be present in every tree and flower and rock, in every drop of water or morsel of food or breath of air which enters the system. When I go out and stand before the stately pine I see not only a tree but an intelligent tree; a tree which has a mind which knows; and if Infinite, knows not only me and my thoughts and purposes, but knows every person on earth and in spirit life as well; knows all things, all truth, either past or present or future, either in history, in science or in philosophy. Is this true? Is it true that every part of animate and inanimate nature has intelligence?

This is the principle adopted at Chicago. There are many who believe it. It may be true. The name by which it is known is Animism. Many poets believe it and many who do not believe it, imagine it to be true and their poems abound with it. It has never been better stated than by Pope in these immortal words:

"All are but parts of one stupendous whole
Whose body Nature is, and God the soul."

There is in Nature much evidence both for and against this doctrine of Animism. I propose first to give some of the evidence against it as it is stated in our declaration of principles.

Nowhere in the Universe, either on earth, in the skies or in the spirit world has intelligence of any kind ever been found to exist except it is embodied within a form having a nervous system and brain. The converse of this statement is also true, that wherever a nervous system and brain are found, contained within it intelligence is also found. It seems to be a universal law, true in the spirit world as in the material, that mind does not exist or at least does not manifest or express itself without a brain as the organ of expression and the quality of the brain is the measure of the expression.

If this is true, the second article in our declaration cannot be true only on one condition and that condition is, that the universe is an animate, organized form with a nervous system and a brain. Swedenborg, if I mistake not, believed this. He believed the universe and the soul which filled it were prototypes of man's body and soul. In that case the universe is an organization of living tissue and nerves and all the organs of life. But science has found no evidence that this is true; it seems impossible from what our senses teach us of the psychic world, that this can be true. Before leaving this point, let me illustrate it.

Suppose a human soul could be made to enter and exist in a marble statue. Could that soul give expression to the eyes or the face or any part of the statue? Only on one condition, that the marble be transformed into flesh and blood with a nervous system. Certainly the same condition would be required if it was a tree or a body of water or a rainbow instead of a marble statue in which intelligence might be embodied.

Let us reason a little and get at facts. I am intelligence embodied in matter and I express myself through that matter to others. But how do I do it? Science has discovered but one way and that is through my nerves which connect with my senses. How mind connects with the nerves is unknown, but we know it does connect and it connects with no matter except by the help of nerves.

Of course it may yet be discovered to be a fact that mind can express itself through unorganized matter but when we state that it does as a matter of fact so express itself—when we assert that mind, whether finite or infinite, expresses itself through unorganized nature, we make an assertion unsupported by and in violation of the known relation of mind to matter.

I wish now to take up the other side of the question and give some of the reasons which appeal to my mind in favor of the assertion made in our declaration that the Infinite "Something"—call it energy, law or spirit—which pervades the universe in every every part possesses intelligence.

When a horse is thirsty it bends its course towards the nearest water. It does this because it is intelligent. So when a tree is planted in the ground its roots need water and they bend their course downward in order to reach it. If a tree is planted in a bed of dust and the top of the dust only is kept wet, the roots will not grow downward but upward. If the bed of dust is near a pool of water the roots will grow towards the pool. If now it is the intelligence which causes the horse to go to the water, what is it, if not intelligence, which causes the roots of the tree to go to the water?

We look at our watch and wonder at its mechanism and yet the squirrel which scales the tree before our eyes is as wonderful a construction as the watch. If intelligence guides the hand that produces the watch, why is not it intelligence which produces the squirrel?

The evidences of intelligence in nature have been very much weakened by the discovery of the law of evolution. The old "watch argument" of Paley and the "argument of design" which for ages was used to defend a God have been well-nigh overthrown by Darwin, but evolution has by no means destroyed all the evidences of Supreme Intelligence in Nature. Such eminent scientists as Wallace and Fiske find evidence sufficient to convince them of its truth.

There is a strong argument in favor of the first two articles of our declaration because of the many objectionable things left out. I mean objectionable to many minds. Let us consider these. We do not find in these articles a "Creator" nor a "Great First Cause" which existed before the universe existed and gave birth to it. How could a material universe be born from intelligence according to the law of generation—according to the law that like produces like? Intelligence can give birth to intelligence, but by what law of parentage can intelligence give birth to matter? Spirit can give birth to spirit, but how can it give birth to that which is not spirit?

One can, therefore, believe in Infinite Intelligence and not give up the conclusions of his reason that "all things" in some form always existed and always will exist.

Belief in Pity, Mercy and Compassion as attributes of Infinite Intelligence, is also left out. The question is not whether we would like to have these desirable qualities a part of Nature but are they so? Not our preferences but facts are what we are in pursuit of. If pity rules a soul that soul will show it on all occasions and never produce useless suffering even in a worm. And yet useless differing is just what Nature or the Intelligence in Nature is frequently causing.

On the great western plains there will be a number of pleasant winters encouraging animal life, till the whole territory abounds with antelope; then a hard winter with terrible blizzards and deep snows covering the grass, will follow and the poor innocent animals, models of grace and beauty and joy when Nature is kind, are tortured by cold and starvation day after day and week after week, till finally death comes to their relief.

If I should treat creatures placed in my keeping like that I would be liable to arrest and punishment for cruelty to animals, and rightly so. No one can for one moment pretend that it does a dumb brute any good in any possible way to have death inflicted upon it in such a cruel manner. If it becomes necessary to end the life of an innocent animal, mercy requires that it be done quickly and if possible without pain. Torture in such cases is unpardonable.

And yet the laws, or if you prefer to say, the Infinite Intelligence in Nature is doing this heartless work somewhere in the Universe every day, every hour, every moment of time—a work which no intelligence endowed with pity could possibly do or even contemplate without feelings of horror, and without uttering an indignant protest if done by another.

Again, Justice as an attribute of Infinite Intelligence is omitted. The question now is, is it omitted from Nature? Is it or is it not an attribute of Infinite Intelligence? Let me ask a few questions for the reader to answer and thought will put the matter plainly before us. Is Nature impartial in its treatment of two children when it brings one into existence with evil tendencies predominating, entailing almost endless misery upon it, while another child is born almost an angel?

We may be told that it is the result of the law of heredity and prenatal influence and that not Infinite Intelligence but the parents are responsible and to blame. But back of that is the real question, is the law of heredity and prenatal influence just and fair? Is it just to a child that it should be compelled to suffer because of the sins of its parents?

Again, was it justice to me that I was not consulted as to who should be my parents, inasmuch as my future joy or misery would largely depend upon who my parents might be? Again, is it fair that an infant shall be incapable of having a voice in deciding what its education shall be, when its whole future life depends so largely upon its early training?

These difficulties in Nature and many others like them were recognized by the ancients more than three thousand years ago and the theory of reincarnation was by them invented to relieve Nature of the imputation of injustice, but this theory to my mind does not remove the difficulty, but only pushes the difficulty further back into the past. And even if it did remove the difficulty and justify Nature, it is not a demonstrated fact though it has been in the world many thousand years nor is there any probability that it ever will be. Even if it should be proven it only covers a part of the injustice of Nature—not the whole of it.

Again, "God of Love"—"Father in heaven"—is omitted. If Infinite Intelligence is destitute of mercy and justice as it operates in Nature it can hardly be considered as possessing love because love must include both these. When a cyclone a few years ago laid a third of St. Louis in ruins, the editor of the Christian Leader in commenting upon it said in substance "the laws of Nature are merciless—absolutely without mercy. If there is a God of mercy, as there is, He must be outside of and above the ordinary forces at work in Nature." I think the Christians generally like the above editor avoid the difficulty by holding to the idea that God has pity and love but does not see fit to express them in the laws of nature. He keeps them in reserve to use on special occasions. He might interfere with Nature as occasion required, suspend her laws and manifest his mercy by special act. In this case He has an existence independent of Nature. But the articles do not recognize a God independent of Nature. The omission is in their favor because every one is left free to believe or not to believe in a God of love.

Finally, belief in a personal God is omitted, and this, also is very much in favor of the articles. They put us, however in an anomalous position. By the world and by the courts we shall be looked upon as believing in a supreme Being with all personal attributes usually ascribed to God, because such is the meaning universally given to the term Infinite Intelligence, but as an actual fact that term does not necessarily include personality. For an intelligence to be a person it must have self-consciousness, i. e., it must be aware of its own existence. It must not only know but know that it knows. If it thinks, it must be able to realize to itself, "I am a thinking being." A dog has intelligence, but it probably is not conscious of it. It has four legs while a bird has but two, but this fact never occurs to the dog mind probably. In a word, self-consciousness is the one thing which makes an intelligence a personal being whether that intelligence is finite or infinite. If that intelligence is finite we call the person man; if it is infinite we call the person God.

Form has nothing to do with the question necessarily. I heard Dr. Savage say "I believe in a personal God but I don't believe He has the form of man nor any form." Man has form because he is finite—because he is enclosed by boundaries and limited in time and space, because there is something outside of him, but the Universe is infinite—it has no outside, therefore it has no shape—no form. Personal intelligence can exist either finite or infinite, but form belongs alone to the finite. Intelligence, either finite or infinite becomes personal when it becomes self-conscious. But self-consciousness being left out of our Declaration of Principles a personal God is left out. For this let us be thankful.

At last after some four years of work the N. S. A. has adopted a platform—half of which is a creed, for creed as understood in every Christian sect, is simply a belief. It would suit me better to have nothing in our principles but demonstrated facts and the moral truths which those facts substantiate. I would have no beliefs. To do that we must leave out the God question entirely for that is only a belief.

Whether there is Infinite Intelligence is an unsolved problem. The question is not whether the universe is ruled by chance or by intelligence. All parties are agreed that it is ruled by law. The question at issue is, whether inhering in law is intelligence. Possibly there is; possibly there is not. I do not know and I cannot make up my mind. And as the evidence is not all in yet, I think it wise to wait.

The objections I raised in the first part of this article I cannot answer. I wish I could. I hope some one of my readers who can will do it for my personal enlightenment.

Let us not forget this fundamental truth: That it is not the God-idea which makes Spiritualism a religion and the best religion on the face of the earth. It is not that idea which makes it a spiritual help to hungry souls, an inspiration to a higher life and the sweetest and most precious thing on earth to thousands of human souls. If any one, even a judge, says or thinks that Spiritualism, independent of the God-idea, is not a religion in the highest and best sense of that much-abused word, all the worse for him and for his crude ideas of religion and religious truth. I cannot help but pity him and all who think with him. To my mind very much which stands to-day and has for ages stood as important religious truth is but little else than gross superstition. It is humiliating that in order to be considered as having a religion we must adulterate our demonstrated principles by mixing with them mere theories which further evidence and enlightenment may show to be but superstition. Is religion actual truth, proven to be so, or is it mere belief?

But there is another fundamental truth equally as important which must not be forgotten. It is this: If Spiritualists are to be organized at all into a working body, each must yield more or less to the opinions of others. There is no other possible way. I am willing to do this. I hope all others will do the same. It is the bane of Spiritualism and has worked infinite mischief in every city and town that if one cannot have his own way in everything and make all others bend to his own ideas; he will kick in the traces and refuse to draw.

In politics I vote and work with that party whose platform of principles comes nearest to my own ideas, but I never yet have been fortunate enough to find a party whose principles entirely suited me. When I accept an office under our government I swear to support the constitution although there may be something in that article of whose truth I may be more or less in doubt.

I think it would be egotism and obstinacy in me to say that the Spiritualist body must make a platform which shall exactly suit me. I ought to be willing and I am willing to abide by the decision of the majority. Our platform is good for this year only. Another year if it has error let us trust to the majority to see the error and make the necessary change in the proper way.

A. J. WEAVER.

HUMANITARIANISM.

Making Cemeteries of Our Stomachs.

To the Editor:—In the Progressive Thinker, of November 18, Wm. E. Bonney comes to the fore with an expression of thought which covers and embraces everything which touches human weal. I desire to call attention to, and in an especial manner, emphasize the great need of an awakening to the drug habit of our people. The medicine habit is clearly a twin sister of superstition to the religious habit. The cry and the question in the world of advertising is about "purifying the blood." The assertion follows that the swallowing of some more or less vicious nostrum will purify the blood Humbug! Blood is life, the product of the food which is taken into the stomach. Is it reasonable to expect through the process of digestion pure blood to come from impure food, or from food lacking in the elements vital for the production of blood?

Many of the animals whose flesh go into human food, are more or less diseased before slaughter. I once saw 999 fine-looking steers in one lot, chained in the stalls where they had stood for three months, fed daily, lavishly on the refuse from a still-house, without exercise in the open air; fed on food which was far gone in decomposition. Every drop of blood and fiber of their flesh had become diseased, and these for human food.

While men and women make cemeteries of their stomachs, into which go the fractional parts of animals, some of which were full of disease when slaughtered, and all more or less on the way to putrefaction, sooner or later trouble is liable to come, and doctors or drugs cannot help.

Before closing I want to get in a word about Dr. Dowie. This is my way of looking at it. Dr. Dowie is at the extreme of one end of the line, the Pope at the other end, while Moody and Talmage fill the space between. Superstition, pure and simple, dominates the whole "caboodle."

J. C.

Richmond, Ind.

CREDO'S LAME LOGIC.

At Variance With True Spiritualism.

To the Editor:—With mingled feelings of surprise and indignation I have just finished reading an article by "Credo" in your issue of November 18. I am surprised that anyone who is a reader of Spiritual literature and probably a believer also in spirit existence after the present life, should entertain such ideas totally at variance with the teachings of our philosophy. If Spiritualism or spirit communication with mortal teaches any one thing more than another, it is the truth of the universal Brotherhood and Sisterhood of Humanity. I am indignant because this principle of truth is entirely left out in the article I wish to answer. The only conclusion I have been able to arrive at after carefully reading the article is this: "Credo" evidently wishes to convey the impression that all reform advocates, however sincere they may be in advocating the various reforms which they believe are necessary to human welfare, are simply "fetich doctors and voodoos," and their self-sacrificing efforts are a waste of time and energy. What a lot of wasted efforts have been put forth if this conclusion of "Credo" is based on actual facts!

Washington, Jefferson, Paine, Lincoln and all others who have helped to establish a republic on the principle of equal justice to all, special privileges to none, are to be included in the list of "fetich doctors and voodoos," because in their day and generation and in their own way, they were "political apothecaries" and the "wretched and unfortunate" received help from them. Yet if we are to believe what "Credo" says, it is useless for any reformer to advocate his theories at the present day. Many said the same thing when the anti-slavery agitation commenced. Was that agitation useless? I think "Credo" will admit it had its effects upon the history of the colored race. Why may not some great agitation yet succeed in ameliorating the condition of the poor white slaves, some of whom "Credo" admits are making shirts for the horribly inadequate sum of 15 cents per day? It seems to me that "Credo" utterly ignores the fact that the value of any man or woman's labor should be based upon the usefulness of that labor to society at large. Patti may receive $1,500 for a single song, but can "Credo" prove to us that she really earned that amount. Because society is willing to show "favoritism" and give one woman $1,500 for a song and her sister woman only 15 cents for a hard day's labor does not prove that society is based upon justice at all, but upon artificial values.

It is possible for a man to live and enjoy life fairly well without ever hearing Patti or any other prima donna sing, but it is hardly possible to move around among one's friends and neighbors without a shirt.

If usefulness to society created values (as it should) the shirtmaker's avocation would of all others bring a reasonable remuneration and a comfortable, pleasant position in life. As the matter stands it is quite the reverse.

Socialism or nationalization of industries would change the situation so thoroughly that artificial values would be destroyed and labor would receive its just reward.

"Credo's" "swayed-back mule," if valued for its usefulness would average up far better than Ormonde, Iroquois, or a thousand of their kind. A horse or mule worn out with hard labor on the farm, on the street or in any useful occupation, deserves better care in the shape of good food, a warm and clean stable and everything comfortable than the racer or trotter, whose only occupation in life is to pander to the gambling propensities of men and women. Here again, however, the situation is entirely reversed. Any old shell of a barn or stable is good for a working horse in most places, but the horse of artificial value on the race-track must have the best of everything.

I again quote from "Credo:" "The world is eager for excellence. It pays for what it wants."

I would like to amend this by stating: The world pays for what it thinks it wants. It thinks it wants popes, prelates and potentates, churches, creeds, and ceremonies, immense armies and navies, huge distilleries and breweries, palaces of prostitution and houses of ill-fame.

If "Credo's" claims are correct, all these are right, because people are willing to pay for them and support them. On the other hand many of the world's grandest geniuses, men and women, have died in poverty, the earnings of their intellects, brains and artistic powers going to enrich a publisher or a giant publishing firm whose only genius consists in having money and a cunning capacity for reaping the fruit of other people's genius and labor. It is not true that genius or excellence is always rewarded under the present system. Genius seldom reaps the reward of its labor, as the spirits of many of the world's grandest poets, painters, inventors and authors could testify if they so desired. Many of these have lived through terrible hardships and privations and died in obscure dwellings while their works have lived after them and have been the means of creating wealth for others. The ambition of millions living at the present time has been crippled by capitalistic combinations which cut the throat of industry and reduce men and women to mere machines. The only remedy for the present state of affairs is the nationalization of industry and nature's bountiful resources, and when this is done work of a congenial character can be found for every able-bodied man and woman. A few short hours per day will suffice to do all necessary labor, and the remainder of the time can be devoted to the acquirement of knowledge, the study of science, art and nature.

"Credo" again says: "The prosperous do not complain." Here again he makes a grave mistake. The gamblers on the Stock Exchange and Board of Trade have all been prosperous at some time or other, yet if they cannot continually pile up wealth they complain. And yet they have no great genius or any great points of excellence about them. They are simply living on the sweat of other men's brows and reaping where they have not sown. Wealthy merchants who have everything that heart can desire or money procure, are always complaining when trade is light, very few of them are willing to retire from business when they have enough to carry them comfortably through life and make room for a younger man. The more wealth they have the more they want and the less they care for the condition of others.

Honesty is not always rewarded under our competitive system, but sharpness, which is another name for cunning and trickery, always succeeds.

The fact that "all men are not created equal in opportunity because of ancestral conditions, is the very reason why society should make amends as far as possible to the weakest by giving them a helping hand instead of leaving them to the tender mercies of the stronger ones.

A lamb has just as much right to live as a lion, but unless some protection is thrown around the lamb, the lion will take care it does not enjoy that right very long.

Society as it exists to-day is governed by the law of brute force. The lions have the right of way and the weaker animals must take the consequences.

The time will come, however, when this law of brute force will have to give way to the higher law of brotherly love and social co-operation. The teachings of the higher intelligences all tend to show that selfishness is the greatest of all crimes, or is the incentive to all other crimes.

There is an easier and shorter road to happiness than we have hitherto been traveling, and that is to give our brothers and sisters elbow room in the journey of life, instead of crowding and crushing each other in our mad desire to get a front place in the ranks.

Chicago, Ill. WM. E. BONNEY.

MATERIALIZATION.

"Reporter" Criticised and Experiences Related.

In The Progressive Thinker of Nov. 18, 1899, one who signs himself "Reporter," declaims against materialization, and takes occasion to say, "Now here is a feature or phase of Spiritualism that has long been a dividing line between the philosophers and the class of Spiritualists who close their eyes to reason and swallow everything purporting to come from the spirit world." This is rather hard on "the class of Spiritualists." They must be the veriest dupes and idiots, if his criticism is true.

What one sees under the most absolute test conditions is not closing his eyes to reason. I saw, years ago, in San Francisco, a whitish spot on the floor by the side of the medium who was in full sight of twenty or more men and women. My first thought was that the medium's handkerchief had fallen from his pocket; but the spot grew larger and soon presented the form of an Indian in full dress, with beads on his moccasins and fringes on his leggins, and turkey feathers fastened by a red band about his head. His features were plainly visible and characteristic of his race. He shook hands with me and others, executed a war dance, and disappeared in the manner of his appearing. How it was done, no one pretends to say. The medium did not move. No Indian could have been concealed in the room; there was sufficient light to discern the features of every one present.

One more instance: In a strange city and among total strangers, at a seance a materialized spirit came to me, called me by my given name, as she had thousands of times while in the body, gave her name and repeated the last words in her dying moments which no one heard but myself. She appeared outside of the curtain not ten seconds after the medium had gone into the cabinet, robed in pure white, while the medium was dressed in black.

In "Rending the Vail," recently published, on opening it at random, I read: "The form of a child dressed in the garb of a little girl stood at the left side of the cabinet front while at the right side was one of the appearance and garb of a man. Sometimes the child would appear in the cabinet door, while two male forms were visible at the writing desk.

"Spirit Denton standing at the left side of the cabinet, took the trumpet and asked for a subject, and this proposition was made for a theme: 'Professor, since passing to the spirit life, do you find the cosmological genesis and unfoldment theory of Laplace to be correct?'

"Spirit: 'Laplace hardly goes so far back as the genesis, but from his starting point—the period when the solar system was one fiery mass—his theory of the unfoldment of the solar system is seemingly, substantially correct.'

"This seance gives us the picture of little Nellie, one of the medium's cabinet controls. Nellie stood in the cabinet door while an artist at the northeast angle of the cabinet, did the sketching; and when the artist had finished the sketching, he said: 'That is all for you, now.' This sketch is a good representation of Nellie as she appeared to the circle during the sketching."

This book of over 500 pages, is full of like records, made in seances held open to the public for years, and attested by the sworn statements of as many of the circle and visitors as could be reached.

"It is inconceivable," says our critic, "how such a trick has been believed and nursed by reasoning and analyzing men and women."

It is inconceivable from the standpoint of our critic, but the facts remain, nevertheless. The "tricks" are facts that no denunciation can change, and what else can those do who witness them, than recognize them? It might be well for "Reporter" to extend his vision a little farther, and not denounce those who have seen these materializations, as closing their eyes to reason and swallowing everything that purports to come from spirit life.

E. J. SCHELLHOUS.

As to Materialization.

In The Progressive Thinker of Nov. 18, is an article on materialization, put in the form of a query, "Is Materialization True?" "Analyzed From a Strictly Common Sense Standpoint." The writer evidently has never investigated this phase of mediumship, or the conditions were unfavorable for obtaining positive knowledge. It is absurd to assert or assume that a thing is impossible, when that very thing has been positively proven and unmistakably demonstrated over and over again in the presence of competent witnesses. If "Reporter" will take the medium into his own parlor, arranging details of the seance himself, and have only present those whom he has invited, and with whom he is well acquainted; lock his doors himself, take his seat outside of the cabinet, the medium sitting by his side also outside of the cabinet, and in the presence of fifteen or twenty people, two forms part the curtains and stand for a minute or more in plain view of everyone, in a fairly good light, arrayed in white, and hold a conversation plainly heard by all in the room, his skepticism will vanish.

Again, if he will hold a private seance with some good materializing medium, and be invited into the cabinet, and there see the materializing process go on, from a luminous spot on the carpet to a full form, and handle this form and converse with it for several minutes, then witness the dematerialization of said form—all this in his immediate presence, the medium all the time sitting entranced in a chair in plain view, he will begin to wonder if the impossible is not after all a possibility. One thing is certain, if he is in his right mind he will never again doubt the fact of full form materialization. All this, and much more, I have seen and know whereof I speak. W. CAPPS, M. D.

Grand Junction, Col.

Music gives a foretaste of the immateriality of the future life.—Gounod.

OUR SWEET SINGERS.

Expressive Words of Appreciation.

ATTENTION ESPECIALLY CALLED TO LAURA B. PAYNE, OF TOPEKA, KANSAS.

Nothing is more important than that Spiritualists should know their painters, like Tissot, Max and Blake; their poets, like Blake, Mrs. Browning, Longfellow and Goethe; their prophets, like Hugo, Virgil, Amos and Ruskin, and their philosophers, like Zollner, Fichte, F. F. Cook, Charles Beecher and J. R. Buchanan.

But most of all should we know and make sing, our singers, our musicians, like Ole Bull (who sang on the violin) and Wagner. For the singers see first and know best the coming of the dawn; they first see The New Day and the rich red rose of Dawn; they are the watchers on the towers of the heights and will first tell us of the waning night, the rising dawn, the glorious day.

Browning sang:

"Let others reason and welcome; 'tis we musicians know."

Coleridge tells us that "wherever you find a sentence musically worded there is something deep and good in the meaning also."

Carlyle says: "Go deep enough, there is music everywhere," and again of Dante's Divine Comedy: "The essence and material of the work are themselves rhythmic. Its depth and rapt passion and sincerity make it musical."

Now Spiritualists have the deepest thought of the ages; aye, and the highest, more; the broadest thought of all the world, concerning itself, as it does, with all the past economies of the worlds spiritual as well as of the worlds material, and with all the past, all the future eternities. It touches every human interest, as Dr. Beecher has seen so clearly. Therefore Spiritualism is musical whenever it becomes wise enough to know its own.

And therefore Spiritualists should eagerly look for, expect and welcome their singers. If they will do so, there will be vastly less scandal about pretenders, and shames about shams and "frauds (so-called) and all the ugly, undeveloped things that so infest the sweetest places and the purest.

If we will know our best and employ them as our exponents, the ground being so occupied, then the "fools will not rush in where angels fear to tread," and all the dissonance and controversy about "exposures," "frauds," "humbugs" will cease.

It is the immature, the "vealy" Spiritualism that brings so much discredit on us from time to time. We need most of all a sober enthusiasm; zeal not without knowledge. Let Spiritualists call for the best, and reward it too, and there will be far more heavenly harmony, more service of song, more charity; less strife, less controversy.

It is for no other purpose than to call the attention of Spiritualists everywhere to one of these singers who has never put our cause to shame, but has, wherever she has gone, "won golden opinions," that I write you this hasty letter.

I call attention to Mrs. Laura B. Payne, of Topeka, Kansas. She is a Spiritualist. This, first. She is the author of one of the very sweetest songs of all the world: "Speak to Me, Darling; O, Speak, Love," and of the music; in which song and music she has perfectly spoken the intense grief of a bereaved wife and the longing for one word from the traveler, "which might confirm, or make, or shake a faith" (as Byron puts it); the bereaved being at the time "agnostic"; knowing nothing of our faith and knowledge, the last result of all the ages. She is the author of many other songs, with music, of no less note, which have been sung for the last eighteen months with universal satisfaction to great audiences in this city, and in the camp-meetings of this state. They are avowedly Spiritualist; yet so beautiful and soul-inspiring, so glowing with universal love, that no one hearing them has ever uttered any of the sneers too common against Spiritualism, its songs and literature.

She has herself sung from these pieces twice every Sunday, for more than a year, before audiences in the Church of the Good Spirit, of this city, under the auspices of the Kansas State Spiritualist Society; and by her singing has brought many and many a wayward one in; and being in, has constrained them to an investigation of the great claims of that system of philosophy and life which produces such song and such faith with knowledge. She also appeared before the Kaw Valley camp-meeting last year, and the Delphos camp-meeting this year and rendered her songs and music in such a manner that our cause was greatly honored, and the "unbelieving" wondered that such a good thing could "come out of Nazareth."

Your own columns can testify as to the high philosophy of her fine poetry. I desire to call the attention of the public to this lady that as many as possible may hear her. I would that the whole Spiritualist world could hear the very joy in song of pure Spiritualism from this lady.

I write this for no other purpose than to call attention everywhere to Mrs. Payne's "wedded voice and verse" when singing:

We shall meet, yes, we shall meet
Where life will grow complete and sweet,
And on that bright celestial plain
We all shall live and love again."

And:

"We shall rise, yes, we shall rise
To view the hills of paradise,
And on that bright celestial plain
We all shall live and love again."

I am not alone in my estimate of this singer's powers. Write to anyone who has heard her at the camp-meetings, or to any of the members of the three Topeka Spiritualist societies.

I trust that this communication will be the means of causing many to secure to themselves the very great pleasure of hearing Spiritualism in some of its most magnificent song.

I ought to add that Mrs. Payne was for a number of years one of the very best school teachers in Southwestern Missouri.

After her husband departed this life, she went from the very depths of agnostic doubt and despair into the marvelous light and beauty of a living Spiritualism, so that the love of it now "constraineth her" into the song and service of that same great Spiritualism which Goethe so loved.

E. E. CHESNEY.

THE "GOD QUESTION" IN THE "DECLARATION."

It is Analyzed From a Strictly Common Sense Standpoint, by Rev. A. J. Weaver.

The following are the first two articles adopted at the last annual meeting of the N. S. A., at Chicago:

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expressions of Infinite Intelligence.

It is self-evident to every Spiritualist that the above articles form no vital and essential part of Spiritualism, because one can be a Spiritualist and not accept them. If, however, they are true and we believe they would be of advantage to us as a body, it is proper we should adopt them. The important question is, are they true; for no one could think we ought to adopt error for the sake of gaining prestige in the world or favor from the courts. That would make us hypocrites.

"Infinite" and "Intelligence" are the two important terms which I wish in this article to discuss. Herbert Spencer says "there is an Infinite Energy pervading the Universe, incomprehensible and unknowable." Aside from Spencer, it is evident to every one that there is an incomprehensible Something pervading the universe and that if the Universe is Infinite in time and space this "Something" must be Infinite.

We now approach the real question at issue, is this "Something" Intelligence? Is it Mind? If it is, then Intelligence is everywhere, and nothing exists which does not contain it. If Infinite it must be present in every tree and flower and rock, in every drop of water or morsel of food or breath of air which enters the system. When I go out and stand before the stately pine I see not only a tree but an intelligent tree; a tree which has a mind which knows; and if Infinite, knows not only me and my thoughts and purposes, but knows every person on earth and in spirit life as well; knows all things, all truth, either past or present or future, either in history, in science or in philosophy. Is this true? Is it true that every part of animate and inanimate nature has intelligence?

This is the principle adopted at Chicago. There are many who believe it. It may be true. The name by which it is known is Animism. Many poets believe it and many who do not believe it, imagine it to be true and their poems abound with it. It has never been better stated than by Pope in these immortal words:

"All are but parts of one stupendous whole
Whose body Nature is, and God the soul."

There is in Nature much evidence both for and against this doctrine of Animism. I propose first to give some of the evidence against it as it is stated in our declaration of principles.

Nowhere in the Universe, either on earth, in the skies or in the spirit world has intelligence of any kind ever been found to exist except it is embodied within a form having a nervous system and brain. The converse of this statement is also true, that wherever a nervous system and brain are found, contained within it intelligence is also found. It seems to be a universal law, true in the spirit world as in the material, that mind does not exist or at least does not manifest or express itself without a brain as the organ of expression and the quality of the brain is the measure of the expression.

If this is true, the second article in our declaration cannot be true only on one condition and that condition is, that the universe is an animate, organized form with a nervous system and a brain. Swedenborg, if I mistake not, believed this. He believed the universe and the soul which filled it were prototypes of man's body and soul. In that case the universe is an organization of living tissue and nerves and all the organs of life. But science has found no evidence that this is true; it seems impossible from what our senses teach us of the psychic world, that this can be true. Before leaving this point, let me illustrate it.

Suppose a human soul could be made to enter and exist in a marble statue. Could that soul give expression to the eyes or the face or any part of the statue? Only on one condition, that the marble be transformed into flesh and blood with a nervous system. Certainly the same condition would be required if it was a tree or a body of water or a rainbow instead of a marble statue in which intelligence might be embodied.

Let us reason a little and get at facts. I am intelligence embodied in matter and I express myself through that matter to others. But how do I do it? Science has discovered but one way and that is through my nerves which connect with my senses. How mind connects with the nerves is unknown, but we know it does connect and it connects with no matter except by the help of nerves.

Of course it may yet be discovered to be a fact that mind can express itself through unorganized matter but when we state that it does as a matter of fact so express itself—when we assert that mind, whether finite or infinite, expresses itself through unorganized nature, we make an assertion unsupported by and in violation of the known relation of mind to matter.

I wish now to take up the other side of the question and give some of the reasons which appeal to my mind in favor of the assertion made in our declaration that the Infinite "Something"—call it energy, law or spirit—which pervades the universe in every every part possesses intelligence.

When a horse is thirsty it bends its course towards the nearest water. It does this because it is intelligent. So when a tree is planted in the ground its roots need water and they bend their course downward in order to reach it. If a tree is planted in a bed of dust and the top of the dust only is kept wet, the roots will not grow downward but upward. If the bed of dust is near a pool of water the roots will grow towards the pool. If now it is the intelligence which causes the horse to go to the water, what is it, if not intelligence, which causes the roots of the tree to go to the water?

We look at our watch and wonder at its mechanism and yet the squirrel which scales the tree before our eyes is as wonderful a construction as the watch. If intelligence guides the hand that produces the watch, why is not it intelligence which produces the squirrel?

The evidences of intelligence in nature have been very much weakened by the discovery of the law of evolution. The old "watch argument" of Paley and the "argument of design" which for ages was used to defend a God have been well-nigh overthrown by Darwin, but evolution has by no means destroyed all the evidences of Supreme Intelligence in Nature. Such eminent scientists as Wallace and Fiske find evidence sufficient to convince them of its truth.

There is a strong argument in favor of the first two articles of our declaration because of the many objectionable things left out. I mean objectionable to many minds. Let us consider these. We do not find in these articles a "Creator" nor a "Great First Cause" which existed before the universe existed and gave birth to it. How could a material universe be born from intelligence according to the law of generation—according to the law that like produces like? Intelligence can give birth to intelligence, but by what law of parentage can intelligence give birth to matter? Spirit can give birth to spirit, but how can it give birth to that which is not spirit?

One can, therefore, believe in Infinite Intelligence and not give up the conclusions of his reason that "all things" in some form always existed and always will exist.

Belief in Pity, Mercy and Compassion as attributes of Infinite Intelligence, is also left out. The question is not whether we would like to have these desirable qualities a part of Nature but are they so? Not our preferences but facts are what we are in pursuit of. If pity rules a soul that soul will show it on all occasions and never produce useless suffering even in a worm. And yet useless differing is just what Nature or the Intelligence in Nature is frequently causing.

On the great western plains there will be a number of pleasant winters encouraging animal life, till the whole territory abounds with antelope; then a hard winter with terrible blizzards and deep snows covering the grass, will follow and the poor innocent animals, models of grace and beauty and joy when Nature is kind, are tortured by cold and starvation day after day and week after week, till finally death comes to their relief.

If I should treat creatures placed in my keeping like that I would be liable to arrest and punishment for cruelty to animals, and rightly so. No one can for one moment pretend that it does a dumb brute any good in any possible way to have death inflicted upon it in such a cruel manner. If it becomes necessary to end the life of an innocent animal, mercy requires that it be done quickly and if possible without pain. Torture in such cases is unpardonable.

And yet the laws, or if you prefer to say, the Infinite Intelligence in Nature is doing this heartless work somewhere in the Universe every day, every hour, every moment of time—a work which no intelligence endowed with pity could possibly do or even contemplate without feelings of horror, and without uttering an indignant protest if done by another.

Again, Justice as an attribute of Infinite Intelligence is omitted. The question now is, is it omitted from Nature? Is it or is it not an attribute of Infinite Intelligence? Let me ask a few questions for the reader to answer and thought will put the matter plainly before us. Is Nature impartial in its treatment of two children when it brings one into existence with evil tendencies predominating, entailing almost endless misery upon it, while another child is born almost an angel?

We may be told that it is the result of the law of heredity and prenatal influence and that not Infinite Intelligence but the parents are responsible and to blame. But back of that is the real question, is the law of heredity and prenatal influence just and fair? Is it just to a child that it should be compelled to suffer because of the sins of its parents?

Again, was it justice to me that I was not consulted as to who should be my parents, inasmuch as my future joy or misery would largely depend upon who my parents might be? Again, is it fair that an infant shall be incapable of having a voice in deciding what its education shall be, when its whole future life depends so largely upon its early training?

These difficulties in Nature and many others like them were recognized by the ancients more than three thousand years ago and the theory of reincarnation was by them invented to relieve Nature of the imputation of injustice, but this theory to my mind does not remove the difficulty, but only pushes the difficulty further back into the past. And even if it did remove the difficulty and justify Nature, it is not a demonstrated fact though it has been in the world many thousand years nor is there any probability that it ever will be. Even if it should be proven it only covers a part of the injustice of Nature—not the whole of it.

Again, "God of Love"—"Father in heaven"—is omitted. If Infinite Intelligence is destitute of mercy and justice as it operates in Nature it can hardly be considered as possessing love because love must include both these. When a cyclone a few years ago laid a third of St. Louis in ruins, the editor of the Christian Leader in commenting upon it said in substance "the laws of Nature are merciless—absolutely without mercy. If there is a God of mercy, as there is, He must be outside of and above the ordinary forces at work in Nature;" I think the Christians generally like the above editor avoid the difficulty by holding to the idea that God has pity and love but does not see fit to express them in the laws of nature. He keeps them in reserve to use on special occasions. He might interfere with Nature as occasion required, suspend her laws and manifest his mercy by special act. In this case He has an existence independent of Nature. But the articles do not recognize a God independent of Nature. The omission is in their favor because every one is left free to believe or not to believe in a God of love.

Finally, belief in a personal God is omitted, and this, also is very much in favor of the articles. They put us, however in an anomalous position. By the world and by the courts we shall be looked upon as believing in a supreme Being with all personal attributes usually ascribed to God, because such is the meaning universally given to the term Infinite Intelligence, but as an actual fact that term does not necessarily include personality. For an intelligence to be a person it must have self-consciousness, i. e., it must be aware of its own existence. It must not only know but know that it knows. If it thinks, it must be able to realize to itself, "I am a thinking being." A dog has intelligence, but it probably is not conscious of it. It has four legs while a bird has but two, but this fact never occurs to the dog mind probably. In a word, self-consciousness is the one thing which makes an intelligence a personal being whether that intelligence is finite or infinite. If that intelligence is finite we call the person man; if it is infinite we call the person God.

Form has nothing to do with the question necessarily. I heard Dr. Savage say "I believe in a personal God but I don't believe He has the form of man nor any form." Man has form because he is finite—because he is enclosed by boundaries and limited in time and space, because there is something outside of him, but the Universe is infinite—it has no outside, therefore it has no shape—no form. Personal intelligence can exist either finite or infinite, but form belongs alone to the finite. Intelligence, either finite or infinite becomes personal when it becomes self-conscious. But self-consciousness being left out of our Declaration of Principles a personal God is left out. For this let us be thankful.

At last after some four years of work the N. S. A. has adopted a platform—half of which is a creed, for creed as understood in every Christian sect, is simply a belief. It would suit me better to have nothing in our principles but demonstrated facts and the moral truths which those facts substantiate. I would have no beliefs. To do that we must leave out the God question entirely for that is only a belief.

Whether there is Infinite Intelligence is an unsolved problem. The question is not whether the universe is ruled by chance or by intelligence. All parties are agreed that it is ruled by law. The question at issue is, whether inhering in law is intelligence. Possibly there is; possibly there is not. I do not know and I cannot make up my mind. And as the evidence is not all in yet, I think it wise to wait.

The objections I raised in the first part of this article I cannot answer. I wish I could. I hope some one of my readers who can will do it for my personal enlightenment.

Let us not forget this fundamental truth: That it is not the God-idea which makes Spiritualism a religion and the best religion on the face of the earth. It is not that idea which makes it a spiritual help to hungry souls, an inspiration to a higher life and the sweetest and most precious thing on earth to thousands of human souls. If any one, even a judge, says or thinks that Spiritualism, independent of the God-idea, is not a religion in the highest and best sense of that much-abused word, all the worse for him and for his crude ideas of religion and religious truth. I cannot help but pity him and all who think with him. To my mind very much which stands to-day and has for ages stood as important religious truth is but little else than gross superstition. It is humiliating that in order to be considered as having a religion we must adulterate our demonstrated principles by mixing with them mere theories which further evidence and enlightenment may show to be but superstition. Is religion actual truth, proven to be so, or is it mere belief?

But there is another fundamental truth equally as important which must not be forgotten. It is this: If Spiritualists are to be organized at all into a working body, each must yield more or less to the opinions of others. There is no other possible way. I am willing to do this. I hope all others will do the same. It is the bane of Spiritualism and has worked infinite mischief in every city and town that if one cannot have his own way in everything and make all others bend to his own ideas; he will kick in the traces and refuse to draw.

In politics I vote and work with that party whose platform of principles comes nearest to my own ideas, but I never yet have been fortunate enough to find a party whose principles entirely suited me. When I accept an office under our government I swear to support the constitution although there may be something in that article of whose truth I may be more or less in doubt.

I think it would be egotism and obstinacy in me to say that the Spiritualist body must make a platform which shall exactly suit me. I ought to be willing and I am willing to abide by the decision of the majority. Our platform is good for this year only. Another year if it has error let us trust to the majority to see the error and make the necessary change in the proper way.

A. J. WEAVER.

HUMANITARIANISM.

Making Cemeteries of Our Stomachs.

To the Editor:—In the Progressive Thinker, of November 18, Wm. E. Bonney comes to the fore with an expression of thought which covers and embraces everything which touches human weal. I desire to call attention to, and in an especial manner, emphasize the great need of an awakening to the drug habit of our people. The medicine habit is clearly a twin sister of superstition to the religious habit. The cry and the question in the world of advertising is about "purifying the blood." The assertion follows that the swallowing of some more or less vicious nostrum will purify the blood Humbug! Blood is life, the product of the food which is taken into the stomach. Is it reasonable to expect through the process of digestion pure blood to come from impure food, or from food lacking in the elements vital for the production of blood?

Many of the animals whose flesh go into human food, are more or less diseased before slaughter. I once saw 999 fine-looking steers in one lot, chained in the stalls where they had stood for three months, fed daily, lavishly on the refuse from a still-house, without exercise in the open air; fed on food which was far gone in decomposition. Every drop of blood and fiber of their flesh had become diseased, and these for human food.

While men and women make cemeteries of their stomachs, into which go the fractional parts of animals, some of which were full of disease when slaughtered, and all more or less on the way to putrefaction, sooner or later trouble is liable to come, and doctors or drugs cannot help.

Before closing I want to get in a word about Dr. Dowie. This is my way of looking at it. Dr. Dowie is at the extreme of one end of the line, the Pope at the other end, while Moody and Talmage fill the space between. Superstition, pure and simple, dominates the whole "caboodle." J. C.

Richmond, Ind.

CREDO'S LAME LOGIC.

At Variance With True Spiritualism.

To the Editor:—With mingled feelings of surprise and indignation I have just finished reading an article by "Credo" in your issue of November 18. I am surprised that anyone who is a reader of Spiritual literature and probably a believer also in spirit existence after the present life, should entertain such ideas totally at variance with the teachings of our philosophy. If Spiritualism or spirit communication with mortal teaches any one thing more than another, it is the truth of the universal Brotherhood and Sisterhood of Humanity. I am indignant because this principle of truth is entirely left out in the article I wish to answer. The only conclusion I have been able to arrive at after carefully reading the article is this: "Credo" evidently wishes to convey the impression that all reform advocates, however sincere they may be in advocating the various reforms which they believe are necessary to human welfare, are simply "fetich doctors and voodoos," and their self-sacrificing efforts are a waste of time and energy. What a lot of wasted efforts have been put forth if this conclusion of "Credo" is based on actual facts!

Washington, Jefferson, Paine, Lincoln and all others who have helped to establish a republic on the principle of equal justice to all, special privileges to none, are to be included in the list of "fetich doctors and voodoos," because in their day and generation and in their own way, they were "political apothecaries" and the "wretched and unfortunate" received help from them. Yet if we are to believe what "Credo" says, it is useless for any reformer to advocate his theories at the present day. Many said the same thing when the anti-slavery agitation commenced. Was that agitation useless? I think "Credo" will admit it had its effects upon the history of the colored race. Why may not some great agitation yet succeed in ameliorating the condition of the poor white slaves, some of whom "Credo" admits are making shirts for the horribly inadequate sum of 15 cents per day? It seems to me that "Credo" utterly ignores the fact that the value of any man or woman's labor should be based upon the usefulness of that labor to society at large. Patti may receive $1,500 for a single song, but can "Credo" prove to us that she really earned that amount. Because society is willing to show "favoritism" and give one woman $1,500 for a song and her sister woman only 15 cents for a hard day's labor does not prove that society is based upon justice at all, but upon artificial values.

It is possible for a man to live and enjoy life fairly well without ever hearing Patti or any other prima donna sing, but it is hardly possible to move around among one's friends and neighbors without a shirt.

If usefulness to society created values (as it should) the shirtmaker's avocation would of all others bring a reasonable remuneration and a comfortable, pleasant position in life. As the matter stands it is quite the reverse.

Socialism or nationalization of industries would change the situation so thoroughly that artificial values would be destroyed and labor would receive its just reward.

"Credo's" "swayed-back mule," if valued for its usefulness would average up far better than Ormonde, Iroquois, or a thousand of their kind. A horse or mule worn out with hard labor on the farm, on the street or in any useful occupation, deserves better care in the shape of good food, a warm and clean stable and everything comfortable than the racer or trotter, whose only occupation in life is to pander to the gambling propensities of men and women. Here again, however, the situation is entirely reversed. Any old shell of a barn or stable is good for a working horse in most places, but the horse of artificial value on the race-track must have the best of everything.

I again quote from "Credo:" "The world is eager for excellence. It pays for what it wants."

I would like to amend this by stating: The world pays for what it thinks it wants. It thinks it wants popes, prelates and potentates, churches, creeds, and ceremonies, immense armies and navies, huge distilleries and breweries, palaces of prostitution and houses of ill-fame.

If "Credo's" claims are correct, all these are right, because people are willing to pay for them and support them. On the other hand many of the world's grandest geniuses, men and women, have died in poverty, the earnings of their intellects, brains and artistic powers going to enrich a publisher or a giant publishing firm whose only genius consists in having money and a cunning capacity for reaping the fruit of other people's genius and labor. It is not true that genius or excellence is always rewarded under the present system. Genius seldom reaps the reward of its labor, as the spirits of many of the world's grandest poets, painters, inventors and authors could testify if they so desired. Many of these have lived through terrible hardships and privations and died in obscure dwellings while their works have lived after them and have been the means of creating wealth for others. The ambition of millions living at the present time has been crippled by capitalistic combinations which cut the throat of industry and reduce men and women to mere machines. The only remedy for the present state of affairs is the nationalization of industry and nature's bountiful resources, and when this is done work of a congenial character can be found for every able-bodied man and woman. A few short hours per day will suffice to do all necessary labor, and the remainder of the time can be devoted to the acquirement of knowledge, the study of science, art and nature.

"Credo" again says: "The prosperous do not complain." Here again he makes a grave mistake. The gamblers on the Stock Exchange and Board of Trade have all been prosperous at some time or other, yet if they cannot continually pile up wealth they complain. And yet they have no great genius or any great points of excellence about them. They are simply living on the sweat of other men's brows and reaping where they have not sown. Wealthy merchants who have everything that heart can desire or money procure, are always complaining when trade is light, very few of them are willing to retire from business when they have enough to carry them comfortably through life and make room for a younger man. The more wealth they have the more they want and the less they care for the condition of others.

Honesty is not always rewarded under our competitive system, but sharpness, which is another name for cunning and trickery, always succeeds.

The fact that "all men are not created equal in opportunity because of ancestral conditions, is the very reason why society should make amends as far as possible to the weakest by giving them a helping hand instead of leaving them to the tender mercies of the stronger ones.

A lamb has just as much right to live as a lion, but unless some protection is thrown around the lamb, the lion will take care it does not enjoy that right very long.

Society as it exists to-day is governed by the law of brute force. The lions have the right of way and the weaker animals must take the consequences.

The time will come, however, when this law of brute force will have to give way to the higher law of brotherly love and social co-operation. The teachings of the higher intelligences all tend to show that selfishness is the greatest of all crimes, or is the incentive to all other crimes.

There is an easier and shorter road to happiness than we have hitherto been traveling, and that is to give our brothers and sisters elbow room in the journey of life, instead of crowding and crushing each other in our mad desire to get a front place in the ranks.

Chicago, Ill. WM. E. BONNEY.

MATERIALIZATION.

"Reporter" Criticised and Experiences Related.

In The Progressive Thinker of Nov. 18, 1899, one who signs himself "Reporter," declaims against materialization, and takes occasion to say, "Now here is a feature or phase of Spiritualism that has long been a dividing line between the philosophers and the class of Spiritualists who close their eyes to reason and swallow everything purporting to come from the spirit world." This is rather hard on "the class of Spiritualists." They must be the veriest dupes and idiots, if his criticism is true.

What one sees under the most absolute test conditions is not closing his eyes to reason. I saw, years ago, in San Francisco, a whitish spot on the floor by the side of the medium who was in full sight of twenty or more men and women. My first thought was that the medium's handkerchief had fallen from his pocket; but the spot grew larger and soon presented the form of an Indian in full dress, with beads on his moccasins and fringes on his leggins, and turkey feathers fastened by a red band about his head. His features were plainly visible and characteristic of his race. He shook hands with me and others, executed a war dance, and disappeared in the manner of his appearing. How it was done, no one pretends to say. The medium did not move. No Indian could have been concealed in the room; there was sufficient light to discern the features of every one present.

One more instance: In a strange city and among total strangers, at a seance a materialized spirit came to me, called me by my given name, as she had thousands of times while in the body, gave her name and repeated the last words in her dying moments which no one heard but myself. She appeared outside of the curtain not ten seconds after the medium had gone into the cabinet, robed in pure white, while the medium was dressed in black.

In "Rending the Veil," recently published, on opening it at random, I read: "The form of a child dressed in the garb of a little girl stood at the left side of the cabinet front while at the right side was one of the appearance and garb of a man. Sometimes the child would appear in the cabinet door, while two male forms were visible at the writing desk.

"Spirit Denton standing at the left side of the cabinet, took the trumpet and asked for a subject, and this proposition was made for a theme: 'Professor, since passing to the spirit life, do you find the cosmological genesis and unfoldment theory of Laplace to be correct?'

"Spirit: 'Laplace hardly goes so far back as the genesis, but from his starting point—the period when the solar system was one fiery mass—his theory of the unfoldment of the solar system is seemingly, substantially correct.'

"This seance gives us the picture of little Nellie, one of the medium's cabinet controls. Nellie stood in the cabinet door while an artist at the northeast angle of the cabinet, did the sketching; and when the artist had finished the sketching, he said: 'That is all for you, now.' This sketch is a good representation of Nellie as she appeared to the circle during the sketching."

This book of over 500 pages, is full of like records, made in seances held open to the public for years, and attested by the sworn statements of as many of the circle and visitors as could be reached.

"It is inconceivable," says our critic, "how such a trick has been believed and nursed by reasoning and analyzing men and women."

It is inconceivable from the standpoint of our critic, but the facts remain, nevertheless. The "tricks" are facts that no denunciation can change, and what else can those do who witness them, than recognize them? It might be well for "Reporter" to extend his vision a little farther, and not denounce those who have seen these materializations, as closing their eyes to reason and swallowing everything that purports to come from spirit life.

E. J. SCHELLHOUS.

As to Materialization.

In The Progressive Thinker of Nov. 18, is an article on materialization, put in the form of a query, "Is Materialization True?" "Analyzed From a Strictly Common Sense Standpoint." The writer evidently has never investigated this phase of mediumship, or the conditions were unfavorable for obtaining positive knowledge. It is absurd to assert or assume that a thing is impossible, when that very thing has been positively proven and unmistakably demonstrated over and over again in the presence of competent witnesses. If "Reporter" will take the medium into his own parlor, arranging details of the seance himself, and have only present those whom he has invited, and with whom he is well acquainted; lock his doors himself, take his seat outside of the cabinet, the medium sitting by his side also outside of the cabinet, and in the presence of fifteen or twenty people, two forms part the curtains and stand for a minute or more in plain view of everyone, in a fairly good light, arrayed in white, and hold a conversation plainly heard by all in the room, his skepticism will vanish.

Again, if he will hold a private seance with some good materializing medium, and be invited into the cabinet, and there see the materializing process go on, from a luminous spot on the carpet to a full form, and handle this form and converse with it for several minutes, then witness the dematerialization of said form—all this in his immediate presence, the medium all the time sitting entranced in a chair in plain view, he will begin to wonder if the impossible is not after all a possibility. One thing is certain, if he is in his right mind he will never again doubt the fact of full form materialization. All this, and much more, I have seen and know whereof I speak. W. CAPPS, M. D.

Grand Junction, Col.

Music gives a foretaste of the immateriality of the future life.—Gounod.

OUR SWEET SINGERS.

Expressive Words of Appreciation.

ATTENTION ESPECIALLY CALLED TO LAURA B. PAYNE, OF TOPEKA, KANSAS.

Nothing is more important than that Spiritualists should know their painters, like Tissot, Max and Blake; their poets, like Blake, Mrs. Browning, Longfellow and Goethe; their prophets, like Hugo, Virgil, Amos and Ruskin, and their philosophers, like Zollner, Fichte, F. F. Cook, Charles Beecher and J. R. Buchanan.

But most of all should we know and make sing, our singers, our musicians, like Ole Bull (who sang on the violin) and Wagner. For the singers see first and know best the coming of the dawn; they first see The New Day and the rich red rose of Dawn; they are the watchers on the towers of the heights and will first tell us of the waning night, the rising dawn, the glorious day.

Browning sang:

"Let others reason and welcome; 'tis we musicians know."

Coleridge tells us that "wherever you find a sentence musically worded there is something deep and good in the meaning also."

Carlyle says: "Go deep enough, there is music everywhere," and again of Dante's Divine Comedy: "The essence and material of the work are themselves rhythmic. Its depth and rapt passion and sincerity make it musical."

Now Spiritualists have the deepest thought of the ages; aye, and the highest, more; the broadest thought of all the world, concerning itself, as it does, with all the past economies of the worlds spiritual as well as of the worlds material, and with all the past, all the future eternities. It touches every human interest, as Dr. Beecher has seen so clearly. Therefore Spiritualism is musical whenever it becomes wise enough to know its own.

And therefore Spiritualists should eagerly look for, expect and welcome their singers. If they will do so, there will be vastly less scandal about pretenders, and shames about shams and "frauds (so-called) and all the ugly, undeveloped things that so infest the sweetest places and the purest.

If we will know our best and employ them as our exponents, the ground being so occupied, then the "fools will not rush in where angels fear to tread," and all the dissonance and controversy about "exposures," "frauds," "humbugs" will cease.

It is the immature, the "vealy" Spiritualism that brings so much discredit on us from time to time. We need most of all a sober enthusiasm; zeal not without knowledge. Let Spiritualists call for the best, and reward it too, and there will be far more heavenly harmony, more service of song, more charity; less strife, less controversy.

It is for no other purpose than to call the attention of Spiritualists everywhere to one of these singers who has never put our cause to shame, but has, wherever she has gone, "won golden opinions," that I write you this hasty letter.

I call attention to Mrs. Laura B. Payne, of Topeka, Kansas. She is a Spiritualist. This, first. She is the author of one of the very sweetest songs of all the world: "Speak to Me, Darling; O, Speak, Love," and of the music; in which song and music she has perfectly spoken the intense grief of a bereaved wife and the longing for one word from the traveler, "which might confirm, or make, or shake a faith" (as Byron puts it); the bereaved being at the time "agnostic"; knowing nothing of our faith and knowledge, the last result of all the ages. She is the author of many other songs, with music, of no less note, which have been sung for the last eighteen months with universal satisfaction to great audiences in this city, and in the camp-meetings of this state. They are avowedly Spiritualist; yet so beautiful and soul-inspiring, so glowing with universal love, that no one hearing them has ever uttered any of the sneers too common against Spiritualism, its songs and literature.

She has herself sung from these pieces twice every Sunday, for more than a year, before audiences in the Church of the Good Spirit, of this city, under the auspices of the Kansas State Spiritualist Society; and by her singing has brought many and many a wayward one in; and being in, has constrained them to an investigation of the great claims of that system of philosophy and life which produces such song and such faith with knowledge. She also appeared before the Kaw Valley camp-meeting last year, and the Delphos camp-meeting this year and rendered her songs and music in such a manner that our cause was greatly honored, and the "unbelieving" wondered that such a good thing could "come out of Nazareth."

Your own columns can testify as to the high philosophy of her fine poetry. I desire to call the attention of the public to this lady that as many as possible may hear her. I would that the whole Spiritualist world could hear the very joy in song of pure Spiritualism from this lady.

I write this for no other purpose than to call attention everywhere to Mrs. Payne's "wedded voice and verse" when singing:

We shall meet, yes, we shall meet
Where life will grow complete and sweet,
And on that bright celestial plain
We all shall live and love again."

And:

"We shall rise, yes, we shall rise
To view the hills of paradise,
And on that bright celestial plain
We all shall live and love again."

I am not alone in my estimate of this singer's powers. Write to anyone who has heard her at the camp-meetings, or to any of the members of the three Topeka Spiritualist societies.

I trust that this communication will be the means of causing many to secure to themselves the very great pleasure of hearing Spiritualism in some of its most magnificent song.

I ought to add that Mrs. Payne was for a number of years one of the very best school teachers in Southwestern Missouri.

After her husband departed this life, she went from the very depths of agnostic doubt and despair into the marvelous light and beauty of a living Spiritualism, so that the love of it now "constraineth her" into the song and service of that same great Spiritualism which Goethe so loved.

E. E. CHESNEY.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50cts
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, DECEMBER 2, 1899.

An Unpopular Profession.

The New York Nation, an old and conservative journal, has this to say of "The Clergymen of To-day." We have only room for a brief extract:

"In the readjustment of social opinion which has been going on during the last generation or two, few changes are more striking than that in the popular feeling towards the ministry. Taking American society as a whole, there can be no question but that popular regard for the ministry has much declined. Among educated people, none of the so-called learned professions is held in so slight esteem, or is made the target for so hot a fire of criticism. It has not always been so. Within the memory of men now living, the position of the minister was one of peculiar social distinction, while the respect and reverence in which he was held were practically universal. * * *

"With few exceptions, the civic functions of the minister have been reduced to near the vanishing point. His counsel is now rarely sought on important public questions. His sermons and addresses on political subjects seldom make much of an impression, while his suggestions of reform are apt to be of the visionary and impracticable character which provokes contempt. If there be a particularly specious political or economic fad rampant in the community, he is very likely to get entangled in it. In short, he is out of touch with life, aside from the stream of daily struggle and need, in the world but not of it."

With general sympathy for "the under dog in the fight," yet as regards the clergy who have been

"Dealing damnation round the land,"

we feel much as did the schoolboy towards the village bully, when he shouted, "Hit him again. He has no friends." The priesthood have cursed the ages with their frightful preaching; but their power is passing, notwithstanding their zealous efforts to the contrary, and their reign for evil will soon be over.

"Infinite Intelligence."

Our Brother Blodgett, in The Progressive Thinker of two weeks ago, in sustaining the N. S. A. creed, as regards Infinite Intelligence, says:

"Let those who do not believe in an Infinite Intelligence, try and show it does not exist."

May we not suggest to our good brother, that the burden of proof is on the party affirming. The opposers of "We believe" are never called upon to prove the negative. Agnostics do not deny the existence of a Supreme and Overruling Intelligence. They simply say, "We don't know," and wait the evidence.

The design hypothesis in regard to a God is the strongest argument ever advanced by believers; but that is fallacious; for it rests on precisely the same logic employed by the advocates of a flat earth: "The earth rests on a rock; the rock rests on a turtle's back, the turtle is supported by another rock; and so on to infinity. The postulate: "There can be no design without a designer," then who designed God? gets us in a labyrinth from which there is no escape.

Ask a Brahman: "Who made Brahm?" and he is ready with his answer, "Indra." But who is Indra? "He is the supreme, self-existent intelligence that called all into being. He is active no longer, but is lost in his own contemplation."

The Progressive Thinker has no issue with its readers on the God question. It notes defects in arguments and passes on most gladly to consider those great questions which are demonstrable to our senses.

Forgers Still Busy.

The Syrian Patriarch of Antioch, who was lately in Paris, is reported to have brought with him two very interesting manuscripts purporting to be of the second century, lately discovered in the Metropolitan Library of Mosul, a city on the upper waters of the Tigris. The first of these precious documents is entitled "The Testament of Our Lord." The second contains "Precepts and Commandments of the Lord."

It will be in harmony with precedent for these MSS. to be bought at a big price, then translated into European languages, and the country flooded with new Gospels, few stopping to inquire into their genuineness, or how they chanced to find their way into the library named. So long as forged Gospels and ancient literary productions are in demand, so long there will be persons to produce them, just as there has been ever since the Christian system came into being, and just as Joseph Smith found the Book of Mormon when he wanted to found a new church.

Brave Words from a Brave Teacher.

A late discourse delivered in Messiah pulpit, New York, by Rev. M. J. Savage, his subject, "Religion, a Superfluity or a Necessity?" has the ring of genuine silver, and deserves a world-wide reading. This independent speaker, writer and thinker always gives a new impetus to thought, and makes the world the better for his teaching.

Rev. Savage does not place a very high estimate on the opinions of majorities. He said a majority vote in favor of a religion, of architecture, or of music, would, in the opinion of most experts, condemn it, and rightly. He cited Mr. Moody's statement some time ago, to the effect that of the seventy millions of people in this great country, not more than thirty millions ever enter any kind of a church. He quoted President Eliot, of Harvard, as saying, "People do not attend church now as regularly as they used to," from which statement Rev. Savage is led to inquire:

"Does that mean religion is something civilized man gradually outgrows; that is something appertaining to the childhood, the superstition, and the myth-making epoch of the human race?"

Rev. S. answers his own inquiry by saying:

"The intellectual ideas which have been associated with religion in the past—the rites, symbols, ceremonies, creeds—cease to satisfy the brain of the world; and, therefore, this particular type of religion is passing away."

And the popular concept of a God, such as is usually proclaimed from uneducated and unthinking orthodox pulpits, called forth this sentence:

"I could never quite understand why I should admire something up in the sky for which I should only have indignant contempt if I met it on the street."

But don't let us condemn the Doctor yet; for we believe he is a D. D., but he is not in the advertising business, so does not attach those cabalistic letters to his name. He says:

"I believe, if it is true the people do not attend church so much as they used to, it is because the church has ceased to represent something vital, something they can believe, something they can love, something they can worship, something which seems to them worthy their manhood and their womanhood. If this be the case, instead of this supposed decay of religion being a sign of the decadence of human nature, it means an uplift and advance of human nature. It is no disgrace to a man to outgrow a partial and an unworthy view of things, no matter how much it may have been reverenced in the past, provided he goes on to the admiration and acceptance of something that is better and finer.

"The man who dares to think and study a little knows perfectly well that this Bible, grand and noble as it is, is not an infallible book. Knows the creeds of the great churches are not final statements of religious truth. He knows however much they may have served the world in their time, they do not square with the free scholarship of the present age; they do not represent the best thinking of the churches for which they still stand. Any man who chooses to study these things, and think, knows there is no body of priests on the face of the earth who has any secret knowledge of God or of his ways. He knows there is no church that has a monopoly of any divine revelation to be doled out according to the will of its authorities to meet the supposed needs of the people."

That society or church is a fortunate one which has such a brave and fearless teacher as the Rev. M. J. Savage to direct its thought. Tied back to no creed formulated in an age of gross ignorance, or outlined by time-servers, he points the way fearlessly to the great truths of the new day. He does not hesitate to expose the errors and the frauds of the past, and is quite as free in accepting new truths when they are made known to him, and his judgment is convinced they have a substantial foundation. It matters not by what name his church affiliations are known, or whether he has any, so long as truth, and truth only is promulgated from his pulpit.

Amended.

The Universalists at their late Biennial Convention in Boston amended their old creed "We believe," etc., into a platform or declaration of principles, in words following:

"The essential principles of the Universalist faith are the universal Fatherhood of God; the spiritual authority and leadership of his Son Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; a certainty of retribution for sin; the final harmony of all souls with God."

This declaration supplanting the Winchester creed adopted in 1803, which was under consideration at New Haven, Ct., in 1895, was carried by a vote of 132 against 10. The change was slight and seemingly unimportant. The difference between the Universalists and the Unitarians is trivial, and we see no good reason why they should not unite and form but one body. Neither worships a vengeful God, believes in the fall of man, total depravity, an endless hell or redemption therefrom by vicarious suffering. They both reject the triple-headed God theory, the resurrection of the mortal body, and yet are firm believers in immortality. Very many of their clergymen are Spiritualists in fact, as are multitudes of their laymen.

A Kindly Mention.

A very recent letter from an old-time journalist of more than forty years' acquaintance, a frequent contributor to these columns, whose articles are enjoyed by all our readers, and who was late a governmental official, thus kindly mentions our greatly esteemed contributor, Wm. H. Burr, Esq., of Washington:

"I have known W. H. Burr, Esq., for many years. There are very few more candid-minded men, and rarely one whose scholarship and authorities are more exact and reliable. He has almost a passion for historic research and accuracy, and a thousand times more reliable than C., with all his books and membership in dead-letter societies."

As before stated in these columns, The Progressive Thinker has just cause to be proud of its contributors. Most of them are far advanced in years, and are the ablest and most independent of America's thinkers. It is to their kindness, and their great knowledge of facts which they generously furnish, that our paper has attained its elevated position with the reading public.

Let us all discard personalities, and push on the noble work. It is a glorious one, ultimating in the destruction of Error and the final triumph of the Right.

Wm. E. Danforth, as Pastor and Reporter.

Mr. Danforth, in his explanation of why he left the pulpit in Chicago for work as reporter in the New York World, gives some very interesting information in straightforward and lively manner. When we have stated that the churches were not well sustained, we have been referred to the seeming prosperity of many, high salaries, etc., and often this has been compared with the difficulty Spiritual societies experience in maintaining meetings. To such critics we commend the following clear statement of Mr. Danforth:

Since I resigned many of the brethren in other churches have come to me. They say: "Danforth, what are you going to do?"

I answer: "Newspaper work."

They say: "What, leave the ministry? We can't allow that. You are too good a man in the ministry to be lost from it."

I say: "Thank you for the compliment, but I can't exist with my family on air and water, especially Chicago air and water."

I resigned because I had only a few cents left in my pocket, with salary due me from the church as far back as the middle of June. I was at the end of my credit with the grocer, butcher, landlord and gas company. The church treasury was worse than empty, because there were a lot of other things owing besides my salary, and the other people wouldn't wait. They would take their goods away if not paid.

I had no goods to take away excepting my time, and I had to take that, as I saw the church couldn't raise anything adequate for several weeks. I heard the wolf's lone howl at the door.

Sometimes church people with the best of intentions go away on summer outings and forget about the support they have promised to the church. Nearly all churches, like the poor babes, have a hard time getting through the summer. Some die.

The pathetic story of preachers and churches has yet to be written. They have faults enough, hypocrisies enough, and the world is sometimes cruelly just in its jibes, but if the world could see the sorrowful side, and know the heroic struggles of some who really believe in God and love him and humanity, the world's scornful laughter would frequently be turned to tears.

There is no struggle in history so full of pathos as the struggles of the ministry and churches in society to-day. The minister is beset on one side by economic conditions, personal and public, while on the other side he must hold up the standard of unselfishness, self-sacrifice and the riches of heaven.

I have heard men say, "It is easy for ministers on five thousand a year to preach to us about self-sacrifice." Such salaries are generally pious frauds. They are named in the calls, and that is about the last the minister hears of such figures. The minister must spend about ten years in preparatory school, college and theological seminary. He must spend about five years more getting his "experience." Then he is called to manage a concern requiring as much executive ability as would be required to run a railroad system in which the president would have no power to compel the projectors of the system to pay stock subscriptions or assessments, with more than half the public riding without price on the cars and everybody at liberty to direct the administration, if not wreck the trains.

The worst punishment that could be visited on a critic of ministers would be to make him undertake the ministry himself.

This is not my story alone. Thousands of churches and ministers all over the country would give you columns of the same.

Practical Jesuitism.

Rev. Vincent Zalenski, late of Chicago, and one of the leaders in instituting the Independent Catholic church in this city, now under the supervision of Bishop Anthony Kozlowski, was found on the 10th of November in his room in Philadelphia in a dying condition. The circumstances surrounding the "Father's" death indicate he was assassinated. Acting on that presumption Bishop Kozlowski has gone to Philadelphia to head an investigation. The local Polish churches to which Father Zalenski belonged are reported greatly excited because of the death of their priest, who they claim was murdered by church factionists.

Whether the truth will be reached we cannot know, but the evidence is conclusive that assassination is one of the modern methods Jesuitism resorts to to get rid of troublesome members they cannot otherwise control. These Independent Catholics are making severe encroachments on Papacy in this country, among a large class of the foreign element, and something desperate seemed necessary to arrest the movement. Later investigations, it is hoped, will show whether the death of Father Z. was a church method to get rid of an obnoxious recalcitrant, or otherwise.

Later information intimates the dead Father was pushed down a long flight of stairs, and that his injuries were fatal. His body was brought to Chicago for burial.

Yankee Joker Abroad.

A story on the fraudulent conferring of degrees is told in the London Post, which, while it may not be strictly accurate, is not without interest. It seems a chimney sweep took proceedings against an Edinburgh man for debt, and in the course of his evidence the sweep mentioned that his name was "Jamie Gregory, LL. D." The following colloquy ensued between the witness and the sheriff:

"What, doctor of laws or letters? And where on earth did you get that distinction?"

"It was a fellow fra' an American university, and I sweepit his chimney three times. 'I canna pay ye cash, Jamie Gregory,' he says, 'but I'll make ye an LL. D., and we'll ca' it quets.' An he did."

The D. D.'s, LL. D.'s, and numerous other honorary titles, have become so common in America with persons whose literary attainments do not harmonize with them, we do not wonder the foreign press makes sport of us. The title Doctor of Laws, applied to one who cannot translate correctly a single sentence in Latin or Greek, and who is not educated in either the common or civil law, is certainly a misfit, even if applied by a bogus College or University. And the same is true of Ph. D., Doctor of Philosophy, granted by a University after a full four years' course, he having previously gained the collegiate degree of A. B., Bachelor of Arts.

Buddhism in America.

A Buddhist temple is about being erected in San Francisco. That denotes progress. But how will churchmen express it? Several missionaries are in the city.

PAPER HAS GONE UP.

But The Progressive Thinker Has Not.--Still $1.00 a Year and Books at Less than Cost.

No alarm need come to our patrons over the rise in the price of the paper upon which The Progressive Thinker is printed. We anticipated such fluctuations, and with the continuation of its present patronage and the additional inflow that always comes at this time of the year we will pull through with the Occult Library at its present rate and The Progressive Thinker as it was established. Don't be alarmed, but give us a day's work in soliciting occasionally.

An Odorous Term Defined.

An old writer defines "Literary Skunk" as "a person who forgets that the most learned and careful scholars are liable to be misled by the statements of earlier scholars; and instead of correcting such blunders by a statement of facts and citation of authority, abuse him, drawing largely on the fish market for terms of reproach."

Writers of books are mortal and liable to error. These errors are gladly corrected in revised editions, if attention is directed to them. Every treatise of prominence on law, on metaphysics, on ethics, science, religion, the Bible itself, has passed through a multitude of corrections, as have all books which have survived the ages, and been deemed worthy of preservation. Our accepted English Bible, so late as 1769, was quietly revised and corrected. Grammatical and verbal errors are still corrected by publishers without special mention.

If a writer knows no more to-day than he did yesterday, or a dozen years ago, there would be no errors to correct, unless he has outside help. Instead of prevaricating, misrepresenting or fraducing others for seeming blunders in logic or fact, let us, in the spirit of the real scholar, aid the mistaken writer in gaining the truth.

They Weep.

Mission societies, representing the Congregational, Methodist, Episcopal, Baptist, and Presbyterian churches, met in New York a few days ago, to consider the recent action of the Japanese government which prohibits religious teaching in the schools of Japan. Secretary Cobb of the Reformed church presided. It was stated the Japanese government must either recede from its position or the Missionary Boards of America and Europe must abandon their educational work in that country.

It was conceded the condition was critical, but it was hoped union schools, supported by private funds, would be tolerated.

The Japanese should remember Hawaii and its shringage of population under Christian rule, and then the usurpation of its government by the sons of the missionaries, finally the extinction of the native government, passing it over to a distant power, to the end that the subjection of the native population should be complete.

If Japan would consult its best interests it would not only exclude sectarian schools, whether public or private, but those who would teach them, also closing her ports to the importation of intoxicants and the so-called social diseases common to Christian countries.

A Corrected Appellation.

Some good Christian brother has become disgusted with the name Sunday, because of the fact that it was so named by its Latin equivalent, and was devoted to the worship of the sun. The Christians simply absorbed it, as they did their Christmas day, from Roman paganism. They now want to write it Sonday. Our brother Burr, always critically correct, and knowing the uses of the day, proposes to amend the proposed amendment by substituting Sinday. Those in favor of amending the amendment will say Aye. The motion having prevailed, and no one contradicting, Sinday will hereafter be the designation of the day known to have been set aside by Constantine as sacred to the sun, but having been diverted from its purpose and made a day for sin, it will hereafter be known as such. Preachers will be particular to observe this in all their announcements for Sinday services.

A Graceful Rejoinder.

Dr. Emily Blackwell, one of the pioneers of her sex in medicine, heard a young physician deliver a fierce diatribe against opening the doors of the profession to women. When he ceased she asked: "Will you please tell me one reason why they should not practice medicine?" "Certainly, madam; they haven't the muscle, the brawn, the physical strength." "I see, sir. Your conception of a sickroom is a slaughter house; mine is not."

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

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

Thanksgiving Proclamations.

The Progressive Thinker has often spoken in criticism of the stilted Thanksgiving Proclamations which are annually ground out by the President and echoed by state governors. As a religious institution it goes without saying it has no desire for its continuance; but Thanksgiving is vastly more than a religious observance. In its original acceptance it was the reunion of families, the social gladness which made it the day of days. Now we have drifted into other times when we no longer believe in a personal God directly attending to us and greedy for our confession of servility; it is a farce for the head of a great nation to call on all citizens to attend church and give devout thanks for the blessings received from this Divine Ruler.

Gov. Rollins of New Hampshire, has broken away from the stereotyped proclamation, and his ideas are most commendable; so fresh and suggestive that they merit preservation as a model for all governors in the future. He says:

"Let a special effort be made to call home our dear ones for the observance of this beautiful custom, and let family reunions be held around all our hearthstones. Let the morning of this glad day be devoted to services of praise and thanksgiving for the bounteousness of the harvests and our general prosperity and the afternoon to deeds of brotherly kindness and loving charity, visiting the sick and needy, sending flowers and delicacies to the hospitals and bringing the joyousness of the day to the inmates of our charitable and reformatory institutions. 'Give back the upward looking and the light' to some sorrowing soul, 'rebuild it in the music and the dream,' even if it be but for a day."

Most admirably he remembers the children:

"Let the evening be devoted to the children, who always seem so much nearer to God than we older ones. Make merry in the good old ways. Roll back the burden of the years. A day thus spent will not only be a loving service to God, but a blessing to others and a benediction to ourselves."

Files of Spiritualist Papers.

To the Editor:—The last national convention of the N. S. A. instructed the trustees to complete the files of all the spiritual papers and magazines if possible—all that have ever been published in the interests of our cause. Complete files of The Progressive Thinker, the Light of Truth, the Better Way, Golden Gate, and a few others have already been secured. The Banner of Light, from 1872 to 1899 is complete, but a few copies of each year's issue of the Banner of Light, from 1857 to 1872, are missing. Will the readers of these lines who have copies of the Banner of any date between 1857 and 1872, kindly notify the undersigned, stating the year and number, and the price asked for the same?

This request is also extended to any and all having complete or partial files of the spiritual papers antedating the Banner, or contemporaneous with its early years. The Progressive Age, Herald of Progress, the Spirit of the Age, the Age of Progress, and the Spiritual Telegraph are no longer published, and it is desirable to have copies of them in the archives of the N. S. A. As many veteran Spiritualists have undoubtedly preserved copies of these publications, and can supply the missing numbers if they are so disposed, we make this appeal in behalf of the N. S.A. and solicit gifts of the papers, or the privilege of purchasing them at a reasonable price.

The N. S. A. should be the repository of all historical documents of Spiritualism, in order that future generations may be able to determine the exact truth in regard to the rise and progress of Spiritualism.

All friends of the cause are therefore earnestly requested to lend their aid to the good work of securing files of all the spiritual papers for the N. S. A. It is hoped there will be a prompt response to this appeal from all sides. Write to me at once, stating what papers you have on file, their date and number, in order that the N. S. A. may soon have a paper history of our movement in its library.

At this time I would again also solicit from authors of spiritual and liberal works, who have not yet contributed of their books to the N. S. A. library, a copy of the same for our shelves. This library is circulating its literature among all classes in this section, and is doing an immense amount of good. The gift of suitable books to it is a gift of much value to the community at large, and is appreciated.

By vote of the last convention, it was requested of Spiritualists at large, of societies, and of the spiritual press to use every endeavor to create a public sentiment in favor of all needed reform, and to use an influence against compulsory vaccination, the restriction of medical liberty, and the practice of capital punishment; also to sign and circulate petitions against the perpetuating of these and kindred evils.

Kindly allow me to state in closing that the vote is passed changing the date of local societies taking up the annual collection for the N. S. A. from the Sunday in November, to the third Sunday in February as it is believed that the latter date will be better adapted to the work, and to the convenience of the societies.

MARY T. LONGLEY,
Secretary N. S. A.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windson, Can.," etc. Price 25 cents. For sale at this office.

SPIRITUALISM

Court Says, Is a Religion.

OREGON JUDGE RULES THAT MEDIUMS ARE GOSPEL MINISTERS —MESSAGES FROM THE UNSEEN ARE LEGAL.

Spiritualists and those interested in Spiritualistic affairs are exceedingly enthusiastic to-day over a legal ruling that mediums are ministers of the gospel of Spiritualism, and as such are on equal footing with the clergy of all Christian religions.

This ruling was rendered in a case where two mediums were under arrest for violating a city ordinance.

Many of the leading lights in psychic circles in this city expressed freely their opinions on this evidence of judicial broadness and toleration. Among the more prominent of those who expressed their views to an Evening Journal reporter were the Rev. Frederick P. Evans, a Spiritualist minister, regularly ordained and preaching daily the tenets of his faith;; Mrs. L. S. Cadwell, a medium of recognized standing and ability among those who seek communication with the spirit world, and J. W. Fletcher, the noted psychist and Spiritualist, than whom none is better known among local Spiritualists.

ARREST FOR FORTUNE TELLING.

The decision which has met with such approbation was rendered by Justice Hennessy, in Portland, Oregon. While the ruling was occasioned by an arrest for fortune telling, it went far beyond that somewhat trivial phase of the matter and entered into a disquisition on the general rights and standing of Spiritualists, mediums and clairvoyants.

E. E. Collins and R. A. Stitt were arrested in Portland for violating an ordinance recently passed by the city council, which ranked mediums and clairvoyants with phrenologists and fortune tellers, and as such required them to pay a goodly license fee. The prisoners' attorney argued, however, that mediums are simply ministers of the gospel of Spiritualism and, therefore, exempt from license.

Judge Hennessy took a like view of the matter, handing down an extended decision in which he dwelt on the fact that all Christian religions believe in the "communion of saints," and that, to his mind, the tenets of Spiritualism fully agreed therewith.

"If these people believe that by using a piece of blotting paper they can communicate with unseen spirits," said Judge Hennessy, "that is their religion, and they should be permitted to follow it."

The judge thereupon discharged the defendants, amid intense excitement and repressed applause, for the court room was filled with Spiritualists. Women and men crowded about the Judge after the rendering of the decision, each anxious to shake his hand and murmur a heartfelt "God bless you!"

In discussing the matter to-day the Rev. Frederick P. Evans spoke with a knowledge born of personal experience on the scene of the recent arrest. Mr. Evans was for many years associated with Spiritualistic work on the Pacific coast, and the ruling of Judge Hennessy impressed him with peculiar emphasis.

"I have lectured and given many manifestations in Portland," said Mr. Evans, "but entirely without molestation. However, I am rejoiced to learn that my co-workers were so promptly and properly relieved of the embarrassing restraint put upon them. Judge Hennessy's ruling is a credit to a broad-minded man. Spiritualism is, of very truth, a religion of the noblest sort. It is growing in strength of following daily. In my clerical work throughout this city I have ever been accorded the utmost courtesy. However, one never knows what the future may bring forth, and I am glad that Judge Hennessy has established so excellent a precedent for the guidance of his fellow jurists."

A CONSTITUTIONAL RIGHT.

The Rev. Mr. Evans has officiated recently at the meetings of the First Association of Spiritualists, held thrice every Sunday at the Tuxedo, Madison avenue and Fifty-ninth street. Among those who have heard his discourses with deep interest is J. W. Fletcher, an adept in the faith and a Spiritualist of years' standing. Referring to Judge Hennessy's decision, Mr. Fletcher said:

"If I mistake not, the Constitution of the United States expressly provides that every man shall worship God in the manner that to him seems proper. I am a Spiritualist, and I worship God through the exercise of my Spiritualistic belief.

"The report of Judge Hennessy's ruling mentions 'fortune telling' as a phase of this belief. Such a term is unjust and undignified, for surely communication with the unseen world and the receipt of advice as to the future from those who have gone before should not be so characterized.

"I am in thorough sympathy with this decision, and I am glad to learn that the matter was adjudicated by a broad-minded judge."

Similar expressions were heard on all sides among the followers of Spiritualism, and it was evident that Mr. Collins and Mr. Stitt were regarded in the light of martyrs who had suffered for a noble cause.—New York Evening Journal.

The Progressive Thinker.

For one moment glance over each page of The Progressive Thinker, and observe the exceedingly large amount of reading matter—about 50 long columns! No other dollar Spiritualist paper published to-day affords such a large, and varied amount of reading matter. From the first to the last column the interest will be maintained by leading minds. To furnish so much reading matter is very expensive, hence we ask each one to reciprocate in our behalf, and try and extend our circulation among those Spiritualists who at the present time take no paper advocating our cause. There are millions of such residing in the United States. Besides, paper has advanced in price rapidly, yet we do not propose to raise the subscription price to The Progressive Thinker. The winter months are upon us, and now is the time to act.

Star of the Magi.

The last number of the Star of the Magi, Dr. N. E. Wood, editor, 617 La Salle Avenue, contains the following articles: Occultism, a lecture by Dr. T. J. Betiero; Reincarnation; Is Sleep Ever Dreamless?; Editorial notes and comments; The Sun is Vivid Blue; Significance of the Cross; Wireless Telegraphy. Published monthly; terms $1 per year.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

MY REASONS

For Leaving the Orthodox Church.

It was after several repeated attempts to reconcile science with theology that I was finally compelled to give up such futile attempts in the future. The logic and proof in favor of the religion of joy and eternal progress, as against the religion of pain and superstition, is so overwhelming, that I cannot understand how any thinking person can remain in the old rut.

The following, in brief are some of my reasons for leaving the old creed:

1. The disagreement between nature and theology. Eminent geologists have demonstrated through scientific calculations that the whole period since the beginning of vital phenomena on the surface of this globe is not less and is probably more than sixty millions of years. The Bible says it was created six thousand years ago. Think of the difference.

Further, the laws of nature urge us to use our brains, to think, to reason, because only by doing so can we gain knowledge, discover truths, keep in good health, and so acquire happiness; it is by this very reasoning that we can be true to the great natural law of eternal progress, and this reasoning to be logical requires some proof. While the orthodox creeds, especially the Catholic, urge us not to investigate or reason upon the subject, but believe and accept their blind theology without any sound proof.

2. The various nations having different gods and different saviors, as Buddha or Mohammed, all this shows that the present Christian religion is nothing more than a relic of pagan superstition, or the past belief of man while in a semi-savage state.

3. The utter injustice of the God of the Bible. This Bible prophesies that but a small number of the multitudes will be saved, while the great majority are to be damned forever. The creeds call him Omnipotent, Allwise and a Benevolent Creator, and yet attribute to him the most awful cruelties imaginable. Think of the demonic cruelty of a god creating the majority of mankind for the very purpose of damning them forever. If he is benevolent, then under the circumstances he cannot be capable of saving mankind from eternal suffering, and therefore he cannot be omnipotent; while if he possesses the infinite power attributed to him by the orthodox creeds, then how can he be benevolent? And yet he is supposed to have endowed us with the sense of justice and benevolence. There is something seriously wrong about this whole proposition.

There were three different things that assisted in holding me so long to the old illogical belief:

1. Miracles. On studying psychology, observing phenomena, and reasoning from cause to effect, we find an explanation of the apparent miracles performed in some of the orthodox creeds. The explanation is that the mind has a greater influence upon the body than is generally supposed. It is the faith, through the creative power of the mind, that performs these apparently miraculous cures after all other methods have failed. It is nothing more than a law of nature.

2. O. S. Fowler's (apparent) phrenological proof of a personal God through the organ of veneration. I have since discovered that such an assertion is entirely without foundation. It is an erroneous hypothesis because from observation it can be easily seen that infidels have just as good a development of veneration as Christians, for instance, the noted infidel, R. G. Ingersoll, had a better development of that organ than most ministers of the gospel.

3. Code of morality in the orthodox creeds. I used to think that if the restraining influences of Christianity were taken away from the different civilized nations, crime, dissipation, and vice would finally destroy the whole race, same as the ancient Greek and Roman races. Naturally it seems that way to the Christian, but on looking up statistics on the subject we find that there is less crime in infidel communities than in Christian. The most notorious countries for crime are Italy, Mexico, Spain, and other so-called Catholic countries, where the old Romish creed is rampant, and this is the first and oldest of the Christian creeds, and which has retained the most of the pagan rites and ceremonies.

It was the founders of the Catholic church that compiled the Bible and destroyed all evidence tending to disprove their teachings. It was nothing more than a conspiracy of those selfishly desiring to acquire power and hold the people in abject subjection that originally caused the foundation of the so-called Christian religion.

It can be hardly expressed what great joy and satisfaction one experiences in being rescued from the old-time superstition. On deep reasoning upon the great laws controlling this universe we cannot help but realize that the grand doctrine of eternal progress and happiness is the only logical conclusion of this earth life, and in order to acquire the most happiness or advance the most rapidly and keep from degenerating we must have love for our fellow-man, we must consecrate our lives with good deeds, and we must avoid vice and every bad act. It is only when fulfilling all these conditions that we can gather the sweet fruit of a noble and a good life.

JOS. NEUWORTH.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Success, the Key that Unlocks it." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"The Commandments Analyzed. By W. H. Bach." The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

OUR ECLECTIC MAGAZINE

MANIFESTS WONDERFUL POWER AS A MEDIUM

ASTONISHING STORY OF COMMUNICATION WITH THE UNSEEN WORLD VOUCHED FOR BY A WELL-KNOWN AUTHORESS.

Mrs. Piper has come to the front again. She is the Boston medium who, numerous men and women of the highest intellectual attainment believe, is a sort of spiritualistic telephone between the world of the living and the world of the dead. Readers of the Herald cannot have forgotten the story of her marvelous powers which was printed last June, nor the corroborative evidence presented by such men as Professor Richard Hodgson, of Cambridge University, England, now head of the Society for Psychical Research in this country; Professor James Hyslop, of Columbia College; Professor William James, of Harvard; the Rev. Minot J. Savage, D. D., and other authorities of equal note.

Miss Lilian Whiting, of Boston, is the latest person to come forward with a story showing that Mrs. Piper has at least supernormal, if not supernatural powers. Her story follows in her own words. It is hardly necessary to remind the readers of the Herald that Miss Whiting is a well known literary woman of Boston, whose published works include an excellent biography of Mrs. Elizabeth Barrett Browning, and who is now putting through the press what promises to be an equally excellent biography of her intimate friend, the late Kate Field. She is a woman of sane and wholesome mind, whose intelligence and whose veracity are unquestioned. The facts of the story are vouched for by herself and by others under whose notice they came.

Mrs. Piper lives in Arlington Heights, Boston, with her husband and two daughters, the latter aged fifteen and thirteen. She is a woman who in her daily walk would command no special attention. About thirty-eight years of age, neither short nor tall, neither blonde nor brunette, neither handsome nor homely, she is just an average woman, a good mother and a good wife, like thousands of other American matrons. She possesses common sense and a common school education, but she is neither scholarly nor what you would call highly intellectual. She impresses every one who meets her with her good faith and honesty of purpose. You may hold what opinion you choose as to the nature of her gifts; you cannot doubt her possession of them.

CONTROLLED BY SPIRITS.

In her normal state she herself has no consciousness of the possession of these gifts. She has no remembrance of what happens in her rare abnormal moods. It is the bystanders, not she, who tell the weird stories which have made her famous.

All agree that she has the faculty of passing into trances, during which her body apparently passes under control of unseen personalities, who use her organs of speech, or write with her hand, and show an intimate knowledge of the facts in the lives of the sitters whom Mrs. Piper never met before—whose very names are unknown to her. Often she has startled these sitters by revealing to them facts of which they themselves had never had any cognizance, but which subsequent investigation has proved to be true.

Professor Hyslop and Professor Hodgson both began their investigations as skeptics. Both had made a special study of what is known as Spiritualism. Both had become convinced that the average mediums are commonplace frauds, and that even the rare exceptions who are not conscious humbugs possess merely telepathic powers which are easily accounted for on a natural basis. Both had exposed the trickery of hundreds of mediums and explained away the pretended supernatural powers of others. Yet it was these men, so gifted by nature and by special study in the line of psychical research, who were conquered by Mrs. Piper. They came, if not to scoff, at least to expose. They found themselves convinced against their wills.

PROFESSOR HYSLOP'S ORDEAL.

It was professor Hyslop who subjected Mrs. Piper to the most searching ordeal. He called up the spirit of his father. He bade that father relate to him facts that had happened before the Professor himself was born. The father poured out a flood of anecdotes. He mentioned names and localities. Some, but not all, of the names were recognized by Professor Hyslop. The locality covered an area of one hundred and fifty miles square in two Western States. Professor Hyslop devoted his entire vacation to visiting the entire locality in order to verify the anecdotes by living witnesses. He has recently returned. I saw him at his home in 148th street the other day. Beyond the general assurance that he had met with some startling corroborations, he would say nothing in advance of the publication of a report to the Society for Psychical Research, upon which he and Professor Hodgson are now engaged.

Professor Hodgson for several years has been what may be called Mrs. Piper's manager. It is through him that appointments for a sitting must be made. But since last June the sittings have been held only at rare intervals and for a very few people. Among the favored is Miss Whiting. Professor Hodgson informed me last summer that all this was done in accordance with positive instructions from the spirits who had control of Mrs. Piper. They explained that the indiscriminate experimenting with the medium should cease, as she was "a battered and worn machine" and needed a vacation for repairs, which they would duly make.

It was for this reason that Mrs. Piper has for the last five months faded out of the public view.

Here follows Miss Whiting's narrative:

Recently Professor Hyslop, of Columbia, aroused wide interest by some narration of his experiences in communicating with friends in the Unseen through the organism of Mrs. Piper, the trance medium, under the auspices of the Society for Psychical Research. The leading members of this society include numbers of the most learned and distinguished scientists of the day in Germany, France, Italy, England and America.

Sir William Crookes succeeds Professor William James, of Harvard, as its president. Richard Hodgson, LL. D., is its secretary and devotes his entire time to its work in original research. Professor Sidgwick, of Cambridge University, England; Professor Oliver Lodge, of Liverpool; Professor Hyslop, of Columbia, are only a few among the many eminent men who have publicly declared their convictions that those whom we call dead communicate with us.

As one can best relate his own story I purpose now, by the courtesy of the Herald and the kindness of Dr. Richard Hodgson, to relate a few facts that bear upon this subject. Nearly all of them are capable of absolute proof, and could be so corroborated before any jury of fair minded and intelligent men.

INFLUENCED BY KATE FIELD.

Within the three and a half years that have passed since the death of the brilliant Kate Field my days have been full of experiences for which no conceivable explanation can account, save that she is living under conditions that permit constant communication between her and myself. Much of this is telepathic and not infrequently so relates itself to actual occurrences as to offer a strong probability, if not actual proof, of its reality, but these I shall mostly pass over in favor of the more objective communications through the trance writing of Mrs. Piper, though preceding this by an instance of the telepathic messages.

Miss Field's death occurred suddenly at Honolulu on May 19, 1896. On that date I landed at Liverpool. In August I returned, too sad to linger in Europe, with the intention of going to Honolulu, where her body lay in the vault of a friend awaiting the finding of her will and the action of her executors, a well known Chicago editor and Mr. Sandford Beatty, of New York. With the definite intention on my part—and one disastrous to me in its interpretation of my work, I was aware of Miss Field's suddenly saying to me one night:

"Lilian, do not go. All you want will come to you here."

I accepted the counsel. Within two months Mrs. Dole, the wife of the President of Hawaii; Mrs. Castle, the wife of William Castle, of Honolulu; Miss Anna Paris, a daughter of missionaries, born in Hawaii, who had never before been in America, and a young lady Hawaiian born of American parentage, who had married a gentleman of Lowell, Mass.—within two months I had seen and talked at length with each of these four ladies, who told me all that I could have learned by taking the journey.

WORD THROUGH MRS. PIPER.

It was on October 24, 1896, that, by Mr. Hodgson's kind arrangement, I had the first "sitting" with Mrs. Piper since the death of Miss Field. After writing some personal expressions Miss Field wrote, through Mrs. Piper's hand, an explanation of the will she had made. With characteristic vehemence she alluded to some comments that had been made, and then asserted her desire to tell me why the will was so devised. The story began:

One day at the Victoria Hotel in New York Mr. —— brought —— —— —— to my room," and the essence of the story was that the gentleman who was her chief and residuary legatee brought to her room two men whose names were prominent in finance and the narration included a business transaction of which I had never heard or dreamed, and which explained the nature of her will as only fair and just under the circumstances. Soon after this the legatee—an entire stranger to me—called, unexpectedly, and after some preliminary conversation, remarked that he would like to tell me, in consideration of my devotion to Miss Field, why she left her estate as she did.

He proceeded with the story. When he had finished I took from a drawer the record written through Mrs. Piper's hand, of which he had no knowledge, and handed it to him to read.

The details in every particular corresponded to the narration he had just made.

After the finding of Miss Field's will it was decided by her executors to have her body brought for cremation in San Francisco, and to consign the ashes to Boston, that they might be committed in the Field family plot in Mount Auburn. Suddenly finding that I should be in Chicago, I wrote to the executor in Chicago asking if I could not have the urn consigned to him in that city and permit me to carry it to Boston. This letter I wrote and sealed in the solitude of my own room, no one having the slightest idea of it.

Within two or three days—and I think it was the next day—Miss Field came to Mr. Hodgson through Mrs. Piper (I being in my home eight miles away) and wrote:

"Tell them to give Lilian the ashes if she wants them."

Returning to Boston in the afternoon, Mr. Hodgson sent me this message in a note, saying:

"Of course there is no sense in this, and I made Miss Field write it over two or three times, but this seems to be what she said. So I send it to you, but of course it is nonsense."

Does not this indicate that Miss Field had read my letter to her Chicago executor, or my thought in writing it?

PERSONAL EXPERIENCES.

Dr. Hodgson went to Mrs. Piper each morning during the winter of 1896-1897, as he continues to do, with occasional exceptions. As Miss Field was by way of coming to him very frequently, and sometimes almost daily, this gave a great opportunity for certain tests. My own sittings hardly averaged more than one a month, as Dr. Hodgson can spare very little of the time for private sitters. Several very striking things occurred in the way of Miss Field's relating to Dr. Hodgson matters of my daily life, my work, movements etc., which were strangely accurate, and which I must not here draw upon, as they will appear in Dr. Hodgson's own record, which when it is published will be one of the most interesting documents of the century. Passing over what might almost make a volume, let me come to one occurrence that peculiarly lends itself to public narration.

On May 19, 1896, there came to me from Miss Field's executors some articles of her jewelry, among which was a ring engraved within "January 14, 1878." My first meeting with Miss Field had been in October, 1890, and I had no conceivable idea as to where she had been in the January of 1878. My next sitting with Mrs. Piper was fixed for June 5, and I felt very curious to see what Miss Field would tell me of this inscription in the ring. I inquired what it meant, and if it were an affair of romance.

"Oh, no," she wrote. "It marked a matinee telephonique—the telephone, you know," she added, a trifle impatiently. "You know, I assisted Professor Bell to introduce the telephone in London."

I knew this only vaguely. She added some particulars, and I returned home to renew my search among her papers—which had been given to me for biographical use—only to be completely baffled in finding any data bearing on until one August day, when I was surprised by hearing her say to me, not audibly, but falling on the inner sense:

TOLD WHERE PAPERS WERE.

"Lilian, there is another trunk of papers. Ask Mr. Beaty for another trunk."

Now, I had been in Washington the preceding January, when all her effects returned from Honolulu, and had unpacked and arranged all that came and all that had been left stored, and had, as I believed, brought home with me all the manuscripts. Still, I followed the direction, and Mr. Beaty replied:

"Certainly there is another trunk of papers, and, supposing you did not want them, I sent them to my sister in Indianapolis. I will have it sent on to you."

In due time the trunk arrived, and in it was Kate Field's diary for 1878. These diary entries corroborated the assertions made through Mrs. Piper's hand in every particular save one, and of this one I only obtained the corroboration on the first day of the present month of November.

A VERY RECENT INTERVIEW.

I asked Miss Field where she obtained the ring—whether Professor Bell gave it to her.

"No," she wrote. "I bought it and had it engraved myself."

The diary records made no allusion to the ring. I wrote to Professor Bell, who replied that he knew nothing about it, which negatively confirmed the statement of Miss Field. Thus the matter rested until October 29 of this autumn, when I came to learn the address of Colonel William Reynolds, in New York, who had been closely associated with the Bell telephone matter in London and had accompanied Miss Field and her friend Miss Herring when Miss Field went to Osborne House, Isle of Wight, to sing to the Queen through the telephone. Writing to Colonel Reynolds, I told him of Miss Field's assertion (through Mrs. Piper) that she bought the ring, and asked him if he knew. Under date of "No. 11 Broadway, New York City, Oct. 31, 1899," Colonel Reynolds wrote:

"* * * I can assure you from my own knowledge the statements made purporting to come from Miss Field are absolutely correct. I know where she bought the ring and why that date was engraved upon it."

One more instance and I must conclude. Among Miss Field's papers was a long letter by Edgar Allan Poe to her father, Joseph M. Field. I had decided to include this with her other autograph letters, all of which I gave to the Boston Public Library, where, by the courtesy of Herbert Putnam (then librarian) and the trustees, they constitute, with the manuscripts of her comediettas and a photograph of her portrait by Vedder, a "Kate Field Memorial Department." Just before I had finished collecting these to make the gift, on an August day of 1897, I was suddenly aware that Miss Field said to me:

"Lilian, I want you to give the Poe letter to Mr. Stedman."

Now, I did not know at the time any reason for this choice of Mr. Edmund Clarence Stedman beyond the fact that he was one of her most valued friends. I sent the letter, however, and under date of August 20, 1897, Mr. Stedman wrote me, saying:

"* * * As for the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this letter to go with them and to make my memorial complete. So I am incontinently resolved to keep it."

I had not ventured to tell Mr. Stedman that I believed it to be Miss Field's own direction, and he may learn here for the first time.

LECTURING TO SPIRITS.

In any attempt to select reliable instances from a vast and constantly accumulating mass of evidence one is the victim of an embarrassment of riches. In my own experience the objective communication through a medium has linked itself with a thousand mental and actual experiences and occurrences. No one sitting is isolated from the currents of daily life. Miss Field narrates her experiences in her new condition with the same keen and brilliant humor that she often did when here. Once, when I asked what she was doing, she replied:

"I have been lecturing of late, and my audiences were far more intelligent and clear headed than I ever had in your world."

Again, she said, "I have been writing a history of my experiences since I came here, for distribution among the denser spirits."

On June 21 and 22 of this summer I had two consecutive sittings with Mrs. Piper, and on the second of these I asked Miss Field to tell me—as typical of life in the unseen—just what she had been doing from the hour I left her the day before until I was again at Mrs. Piper's. She wrote:

"I was rather tired after talking with you so long, and I walked in the garden awhile to refresh myself, and then we all went to the temple and heard a great lecture by a very brilliant man on 'Light.' He discussed its composition, and a great many scientific people were there. Then we came home, and I sat down talking to my father and mother, and then I said, 'I must look into earth life and see what Lilian Whiting is about.'"

"And did you see?" I asked.

"Yes; you were sitting by the window, with your lap full of my letters."

This was true.

"And I said to you, 'Lilian, I do not come alone, but I bring a friend with me.'"

VISITED BY ROSA BONHEUR.

"And who was it?" I questioned.

"Rosa Bonheur," Miss Field replied. "She was attracted by your writing about her."

Last summer, when in Paris, Mlle. Bonheur had invited me for a day at her chateau, and a picture she had sent me as a surprise was hanging on my wall, and the day before I had been writing of her to her friend and legatee, Miss Anna Klumpke, an old friend of mine.

"After that, then, what did you do?" I continued:

"I had a period of repose," she said, "and this morning I have been at a musical convention with Addie Phillips. We are composing some music."

Adelaide Phillips, the great singer, was an intimate friend of Miss Field, and they were always much together up to the time of the death of Miss Phillips.—Lilian Whiting, in New York Herald.

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

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AND SO IT GOES.

And the Chips Continue to Fly!

THE FRICTION OF THOUGHT IN REFERENCE TO THE N. S. A. AND A CREED.

If it were not for friction of thought we should be apt to take many things for granted and rarely come to conclusions. But this continual friction, which The Progressive Thinker holds in store for its readers, is the key by which, we often discover, unlocks the door to truth.

It is very evident that some disturbance has been created by the declaration of principles at the recent N. S. A. convention. Previous to that it was declared that such could not be made; yet we have them.

Some who were there went away in the child's mood of "I won't play any more with you, so now!" One says: "To this have we come after fifty-two years of preaching cause and effect, progressive unfoldment, form and force without beginning or ending and the spiritual sequence necessary to develop structure." And what is it all about? Mr. Loveland says: "Infinite nonsense."

It seems to me that many have thought but little of anything but the phenomena, and therefore can neither believe in Infinite Intelligence or know what religion means.

For years and years have the recruits of the church declared that the Spiritualists did not believe in anything; all they cared for was the delusion of believing that the dead came back. Is this the condition of the Spiritualists? Do they only agree upon this so-called delusion? Do we not believe in the intelligence of all life in the vegetable, mineral, animal as well as human kingdoms? If we do, then where did it begin and when will end? If that cannot be answered, is it not infinite? "Progressive unfoldment, form and force without beginning or ending and the spiritual sequence necessary to develop the structure," says Mr. Kates.

What better meaning than this can be given for infinite intelligence? But he can think of form and force without intelligence. I cannot exclude the latter, else why is structure so varied? What draws and rejects atoms? Does force without intelligence do this? Not an outside but a within intelligence. If this is denied, how do we account for the varied conceptions of Infinite Intelligence? To one it is "nonsense"; to another it is the Christians God—the anthropomorphic God; to still another, "the supreme principles of nature." These are the different conceptions, and out of these what will serve best to convey to the world, not "to our enemies," as has been stated, that the Spiritualists, as a whole, have done some thinking and are of sufficient strength to be heard upon the philosophy of life. Can we only agree upon the source of our phenomena? If there is something else that Spiritualism has found, we should state it and let the world know that we have been misrepresented. Shall it be "the supreme principles of nature," or "Infinite Intelligence?" The committee decided upon the latter and it seems clearer to many minds, therefore less liable to be misunderstood; though Prof. Lockwood's terms would easily express to a thinker what we mean.

The orthodox judge, court and jury we have with us, who sit in council upon the Spiritualist. Principles of nature to them means agnosticism and the Spiritualists' plea at the so-called bar of justice is not always recognized. And if a Spiritualist resents being represented to believe in—not an Infinite Intelligence, I fear he would be more at home with the agnostic, who qualifies his belief with his "I don't know."

The objection is made to the golden rule. If there is any one who should agree that that rule is the rule of right, it is the Spiritualist. Mrs. Watson says: "Do the right" is the better. Observation proves that if one is in doubt regarding the right, to do as he would have others do to him will quickly make it clear.

To admit that "if all humanity were on the highlands of a true, clean, noble, just, altruistic life, the rule would yield good results" is the revelation that there would be no need of the rule. But if "the great majority of mankind are in the quagmire of the lowlands of living," is it not high time to begin with that majority to inculcate by example the golden rule How shall we ever reach "the highlands of a true, clean, noble, just, altruistic life" if we do not follow the above rule? But the point is, do the Spiritualists believe in this? Then if they do not as a whole they are no better than the pitiful failures of the result of the church. Unfoldment of the soul is the test of this rule of right, and the unfoldment goes on in proportion as we exercise it. Is it for the Spiritualist to declare that it cannot be lived and we have become a weak set of "I can'ts" spiritually? And this after the uplifting of the veil, after the teachings of exalted souls, after the knowledge we have found from research in the realms of truth, that every day brings its lessons for a higher life here and now! Upon the first statement that a thing is good comes the practical application of the statement. If Spiritualism denies the application of this rule in every department of life and that, too, every day, then we are not spiritual nor have any idea of becoming so; and we had better hide ourselves under another name that will convey our disbelief in either infinite intelligence or finite intelligence, and the world will understand our predicament.

Mrs. Watson suggests that a special session "be called to strangle the puny thing" (the so-called creed). It would seem decidedly queer that a "puny thing" could not be allowed to die a natural death, but must demand an imposing array of warriors to slay it at once. Surely this is zeal without logic or consistency. Why not try now to exercise some of the golden rule and keep cool, find out what we do think we know, and know what we believe; be kind with thought and pen to the committee whom some condemn, doubting but that others would have been just as liable to criticism. And by another convention perhaps the Spiritualists as a whole will agree upon some representation that the church, the press and the public generally will find at sight worthy of respectful consideration, instead of the body being called a straggling lot of believers in nothing, upon whom the church doth sneer and the courts condemn.

CORA FORBES BROWN.

"Commentarres on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, $1.50. For sale at this office.

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

KNOWS THE TRUTH.

A Church Member on Spiritualism.

This is an age of orthodoxy and heterodoxy, of materialism and Spiritualism. Millions believe that we shall live after death, and millions profess to believe that death ends all. Are there any evidences outside of the scriptural statements that we have a spiritual body as well as a physical body? Is there such a power as clairvoyance? The writer believes there is. I have for forty years been a student of Spiritism, of trance mediumship, of clairvoyance. I am not superstitious, but I am thoroughly convinced that there is a real tangible world invisible to all except the clairvoyant, peopled by those who once inhabited physical bodies.

I will here narrate a few well-authenticated instances which to my mind are proofs of this statement.

Some 20 years ago Mollie Fancher of New York City, was run over by a street car. She was badly mangled. She was paralyzed in her body and all her limbs except one arm and hand. She became totally blind—her eyeballs shrinking away. She was a member of a wealthy family and she had the most skillful medical treatment. Without physical eyes she soon began to see; she described street scenes and occurrences at a distance. When the mail carrier brought a bunch of letters she would, before they were opened, tell from whom they came, and repeat their entire contents. Her friends arranged an easel upon which she could paint. She executed many beautiful pictures and drew portraits. She instantly recognized persons coming into her room before they spoke. She said she frequently saw and conversed with her mother and other friends in spirit life. These facts and many more are authenticated by hundreds of eminent and truthful persons, and her whole interesting history was reported by Judge A. H. Daily to the psychic congress of the World's Fair at Chicago, which is obtainable in pamphlet form. She still lingers in an emaciated physical body. For a dozen or more years she has eaten but a spoonful or two of soup per day. She is a member of the Presbyterian church.

In the state of Iowa, several years ago, I was well acquainted with David Newton, a consistent member of the Christian church. Once when 200 miles from home, about midnight, he heard the voice of his child calling him. He saw clairvoyantly the child struggling with the croup; he heard his wife give orders to summon a physician; he saw the doctor arrive; he saw the medicine administered, and knew what it was. He both heard and saw all that transpired, and knew the exact moment his child drew its last breath. He came out of his trance, called his sister with whom he was stopping, recorded the entire vision which subsequently proved to be correct in all its details.

I know a Methodist lady, a Mrs. Sorcerel. Her husband was a sailor. One night she seemed to be awakened by something unusual. Her husband stood near the bed. He said he had, some hours before, fallen overboard on the coast of China and was drowned. He told her full particulars, gave some directions as to the education of their daughter, and vanished. Several months later the ship arrived and her statement as to the time of the accident with all particulars was verified. No one who knew the lady doubted the truthfulness of her statement.

I personally knew a Mr. Sullivan, once an engineer on the New York & Erie Railroad. He was a truthful man. On three different occasions, while running a fast train, a voice spoke to his inner ear telling him to shut off steam and stop or reverse his engine. In each instance his obedience to the voice averted what might have been a terrible accident. He declared the voice to be that of his spirit mother.

I know of an instance where two gentlemen were riding in a railroad car, occupying the same seat. One had long been a clairaudient. A voice spoke to his inner ear to move his seat and do it quickly. He obeyed, and urged his friend to do likewise. A few minutes thereafter the axle of the car broke, came up through the floor and crushed to fragments the seat they had just vacated.

I could give several other instances of the same tenor.

If it be heresy to believe that the world of spirits closely impinges upon this, then I am a heretic. If it is superstition to believe that sometimes, when conditions permit, our departed loved ones can and do come very near to us and can impress us for good and warn us of danger, and stimulate our good resolutions, then I am superstitious. John Wesley believed this and so did Joan of Arc, Victor Hugo, Whittier, Longfellow, Socrates, Bryant, Holmes, Lincoln, and hundreds of other illustrious men and women of ancient and modern times. Harriet Beecher Stowe declared that she deserved no credit for writing "Uncle Tom's Cabin," for every line was dictated to her by some invisible intelligence.

R. A. DAGUE.

Santa Paula, Cal.

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LAKE HELEN CAMP, FLA.

The Southern Cassadaga.

This November day is one which may well be called perfect. At the Southern Cassadaga camp ground the doors and windows are open, the sun is shining, a faint breeze is fanning the earth and the mercury stands at 75 degrees.

Nature has done her art well toward making this place one of the most attractive in the State of Florida; situated as it is on the highest land in the lake regions of the state, covered with a growth of fragrant resinous pines, and no malarious swamps to breed disease, very little fog to create dampness, and almost continual sunshine by day—what is there to hinder this camp ground from being one of the most healthful locations in the world—which fact is universally admitted.

There is no place in the South better situated for a permanent winter home—not a better protection from la grippe, pneumonia and kindred diseases which belong to the extreme winters of the North. Just far enough inland that the effect of the sea breeze may be realized without the annoyance of the chilly winds, sand flies, mosquitoes, and other disagreeable insects so common to the coast. Nature has done her part well toward making this spot one of the most attractive in the state of Florida, and it only needs the hand and brain of man to complete the work.

The outlook is favorable for a larger attendance at the camp-meeting than for several past seasons. Letters of inquiry are daily received, and rooms and cottages are being engaged. The meeting of this season will commence February 4, 1900, and continue six weeks.

This place was selected as a center for winter homes, as well as one adapted to psychic and spiritual culture, and we hope that not only those who feel an interest in advancing our cause in the South, but those of every sect and belief who desire a beautiful, healthful spot in a warm climate will come, build homes and sojourn with us for many months during the cold weather of the North.

We also hope that Spiritualists coming south will not wait for meetings to commence, but come early and join with us in making this place an ideal home and spiritual center.

There are quite a number already on the ground, others will be here soon. meetings are held each Sunday. A Woman's Club has been organized, and the place is not void of social life already.

The Dhorn Brothers, of Boston, Mass., will open the Hotel Cassadaga, December 1. Last season's experience proved that they are most successful caterers, and know how to please their guests. Experienced northern cooks supply their tables with delicious food, and the prices are always reasonable.

E. M. Spencer, of Orange City, Fla., will put in a stock of groceries which will supply the campers with everything needed.

Scott Hodgkins, superintendent of grounds, will erect a new building for groceries, and is fast putting the grounds in order.

The Marion Library is one of the attractions of the place, and much interesting and progressive literature may be found there.

Some of the best talent of the Spiritualist rostrum has been secured. J. Clegg Wright will be with us during the entire session. His course of private lessons is well worth a trip to this place. Mr. Wright will also give private sittings. His ability as a lecturer, logician, teacher and orator is unquestioned.

Everybody knows and welcomes Carrie E. S. Twing, who also will be with us from first to last of the meetings. Mrs. Twing is not only one of the most effective speakers, but she is one of the finest writing mediums. Many persons are looking forward to a seance with her when she arrives.

J. C. F. Grumbine has been engaged for several lectures and a course of lessons, but we learn with regret that he has been disappointed in other Southern engagements which may change this part of the programme, but we still hope to make arrangements for his coming, and will duly inform the public of the result.

Mrs. E. L. Brewer is a comparatively new worker in the ranks of Spiritualism. She is a fine medium and an interesting speaker, full of enthusiasm and love for the cause. Mrs. Brewer contemplates making a permanent home in Florida, and we expect her on the ground soon.

Mrs. J. Clegg Wright will give lectures upon art and historic readings, which will be very interesting; she will give lessons in painting in oil, portrait painting, flower painting, and all styles of crayon work, etc.

Pierre L. O. A. Keeler has promised to come for three weeks during the meeting, but the exact time has not yet been set, but due notice will be given. Comments are unnecessary as Mr. Keeler is universally conceded to be one of the best slate-writing mediums in the world. The Southern people are most anxious to see him, and we already have a goodly number of sittings engaged for him.

Effie Moss, materializing medium, will be here during the entire season. She has given general satisfaction at this place for the last three years. Many letters are being received asking if she is to be here, to all of which we answer, Yes.

J. Randall Sunderland, medium for physical manifestations and independent type-writing in the light, will also be present.

Nellie E. Keenan, palmist, clairvoyant and test medium, will give sittings at her cottage on Denton street.

Dr. Sellen, of Chicago, magnetic and mental healer, will be here.

Several other trance, test and healing mediums have announced their intention of coming, and the outlook is that there will be more good mediumistic talent represented here than ever before.

The ladies are busy making souvenirs and fancy articles for the fair which is to be held in the pavilion during the session for the benefit of the camp; we hope all who feel interested will make some article for this sale, and the same may be brought or sent to Mrs. A. M. Spencer, Lake Helen, Fla., as she has the general supervision.

The best route from the Middle or Western states and Cincinnati to Lake Helen and the camp is the Queen and Crescent route. It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest to points in Florida. Full information will be given by addressing W. C. Rinearson, Gen. Pass. Agt. Q. & C. Route, Cincinnati, Ohio.

I shall be most happy to answer any questions concerning the camp and coming meeting. EMMA J. HUFF,

Lake Helen, Fla. Cor. Sec'y.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

ONE WORLD AT A TIME.

It Seems to Be the Plan of Some.

THE QUESTION OF LIFE HERE AND HEREAFTER CRITICALLY EXAMINED.

To the Editor:—Through the columns of your paper, I desire to ask the president of the California State Spiritualist Association these questions: Where are we and to what port, mayhap shoal, are we drifting? A short time ago I was present at a meeting in San Jose when a lady stated in substance that to her mind, it was enough for us each to attend to the duties of this world without looking forward to a spirit world and to a spiritual existence. Knowing something of the stand this lady has taken in the past relative to earthly and spiritual matters, I could forgive and overlook in her what I could not in one who poses as a Spiritualist.

You can understand, then, my utter amazement, my blank astonishment, when the president of the State Association arose and with great energy endorsed in full all that the lady had said; reiterating that one world at a time was sufficient for us to attend to; that if we but attempted to attend to it well and with any degree of completeness, we would find it more than enough; that if the spirit friends had anything whatever to give us, they would impart it to us without our seeking either them or it in any manner whatever, since there exist the instruments through which they can reach us; that further, when Spiritualists arrive at that point where they think and talk more about this life and how to get along in this world, "this hall and hundreds of others will be filled full at every meeting."

I wonder if the president stopped to think how these statements would look over his signature, and what must be the conclusions of those who are investigating the philosophy and the phenomena of Spiritualism, both of which teach us that so-called death is life. If this teaching be true, how natural for us to inquire what kind of a life it is, where lived and under what conditions it is maintained?

Can we give the investigator any knowledge of spirit and spirit life by trying to tell him how to make the most of this world and earth life? Why the necessity of the raps which came to the little Fox sisters? Why spend time and money to publish Spiritual papers giving messages purporting to come from our spirit friends? Why the existence of a single medium if we have no need to inquire into the future life and into the conditions of our friends over there? Why all this, indeed, if not to lead our minds, our thoughts, our hearts, from this world to the higher, more beautiful, more sublime realm of spirit?

If the investigator asks for proofs of spirit life and communion, can you give them to him by exhorting him to attend to one world at a time?

Mr. President, how many societies can you expect to organize this year and how much harmony do you think you can inculcate into the next State Convention by promulgating such doctrines and trying to palm them off on the people for Spiritualism?

Spiritualism has taught us of life beyond the grave and that we may rely on many of the things given us through our mediums. I know of no one who is more completely tied to test mediums than you, Mr. President; no one who claims more strongly than yourself that the public can only be satisfied by test mediums occupying the platforms. Are we to understand by this that you would have only information relative to physical existence given us by the controlling spirit? Yet the lady you coincided with maintained that we had no right to call on our spirit friends for anything, but that we should wish them Godspeed on their journey, entreating them not to hamper their pleasure by any thought of our earthly life and environments.

Is this the foundation upon which you, as president of the State Association, expect the whole structure of Spiritualism to rest? But you say ours is a free platform. Let us analyze this and see what a free platform means. Would you allow a Methodist to preach the Methodist creed? or a priest to teach Catholicism? or would you repeat your action at the State Convention and invite an Agnostic, a Materialist, an anything-for-money man to teach an audience of Spiritualists what they shall do and say? We do not like to see one occupying the position of president of a State Society jeopardizing our standard in any such way.

To us a free platform means where a Spiritualist or investigator may ask of another questions pertaining to spirit life and existence; where each may be free to express his ideas, not as infallibilities, but as he or she understands and comprehends the matter ever keeping in mind that Progression is the watchword. Now, if by promulgating such doctrines as you advocated on Sunday, November 12, you can fill halls to overflowing, resign at once as president of the State Association, get out of the ranks of Spiritualism and advertise the meetings under their right name. Do not, in the name of Spiritualism and in the remembrance of those who, in the past, have made it possible for us to enjoy to-day our spiritual freedom, attempt to hold any such meetings under the banner of true Spiritualism. H.

San Jose, Cal.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

L. L. Bair, of Findlay, Ohio, sends us a club of subscribers. We have a large circulation in Ohio, probably larger than all the other Spiritualist papers combined.

The Grand Rapids Spiritual Association wants a speaker for March. Address John Dixon, secretary, 114 South Division street, Grand Rapids, Mich.

George F. Perkins will answer calls for lectures or circles within reasonable distance from his address. Will also attend funerals. Address 3829 Vincennes avenue, Chicago.

The Chicago Chronicle says: "Last August Mrs. Herman Dalke, of Center, a small town ten miles north of Appleton, Wis., died under mysterious circumstances. Shortly afterward her children, Mary, aged 14; August, aged 8, and Antonio, aged 6, also died. The peculiar circumstances surrounding the deaths caused a lot of talk and the name of John Dalke, her brother-in-law and a cripple, was mentioned unfavorably. Then a queer disease attacked stock in the neighborhood and several head of cattle died. This caused great excitement and the German settlers of the vicinity accused young Dalke of witchcraft. The cripple, instead of denying the reports, claims he has supernatural powers. The neighbors threaten to lynch him. 'Witch doctors' have been appealed to and they throw out dark hints of young Dalke's powers and his possible connection with the exciting events at Center."

Wm. Birney, president of the Secular League, Washington, D. C., writes: "The poem, 'St. Peter's Mistake,' published in your paper of November 18, 1899, is from the pen of Dr. Wm. A. Croffut, a member of the Secular League of this city. The doctor is a wit, an orator, and a pungent writer. His poem was delivered first before our League. Do give him credit for his satirical talent."

Thomas H. Hartley, secretary, writes: "An immense audience greeted Dr. J. M. Peebles and Mrs. Georgia Gladys Cooley, at the First Church, 77 Thirty-first street, on Sunday last. Dr. Peebles spoke for over an hour upon his travels in Egypt and Palestine, carrying all of his hearers along with him to the extent that one could almost feel they were walking over that historical ground. The appreciation of the audience was simply marvelous, as was easily proved by the frequent bursts of applause which greeted the learned Doctor. Mrs. Cooley followed the Doctor, giving a large number of spirit messages in her usual clear-cut style, to the delight of all present. A number of strangers received tests of a most convincing character. She closed with improvising a grand and most touching poem, upon subjects given by the audience, which elicited great applause. The hall was packed, not even standing room, long before the opening hour; and many were turned away, not being able to gain admission. We are sorry, but the meetings begin promptly at 7:30, and those desirous of obtaining seats must govern themselves accordingly. The people of 77 are delighted with their prospects for a good winter's work, and much enthusiasm is being manifested by the members of the church, as well as outside friends, in the Fair, which is to be held at 77 on January 14, 1900, afternoon and evening.

J. W. Dennis writes from Buffalo, N. Y., that there are four societies of Spiritualists (all doing well) in Buffalo at present. First, the Queen City Society, holding meetings at corner of Court and Main streets, in A. O. U. W. hall; second, the First Spiritual Church Society, at the corner of Jersey and Prospect avenue; third, the Buffalo Spiritual Society, in Metropolitan Hall, 551 Main street, and the Buffalo Spiritual and Psychic Society, at the corner of East Eagle and Cedar streets.

Clara Stewart writes from Stevens Point, Wis.: "Will you kindly state that I have been appointed state agent for Wisconsin, and wish to hear from all who are interested in the work. I will answer calls throughout the state; also funerals calls."

John A. Cooper, of Nashville, Tenn., says he would not be without The Progressive Thinker for $50 a year.

Brother Tefft writes from Downing, Wis.: "Mrs. Clara Stewart has been at our place, two and a half miles from Downing. She gave two lectures in our school house, and one at Mr. Lyman's, in Downing. I think her lectures are fine. She does not pretend to be a test medium, but she gave some good tests. She is a good, pure woman."

Arthur Groom writes: "I beg on behalf of the First Association of Spiritualists of Philadelphia, to give you a brief report. We opened our meetings in October and engaged Dr. N. F. Ravlin for the last four Sundays, having received favorable reports of him. We have had W. J. Colville for two seasons. Dr. Ravlin made such a good impression on the opening Sunday, that the board decided to retain him for three months, which he accepted. A public reception was tendered Dr. and Mrs. Ravlin on November 15, which far exceeded all expectations. Opening address by Capt. Keffer, the president, and an address of welcome by Mrs. M. E. Cadwallader, vice-president, and music and dancing formed the chief features of the evening. Prof. Bacon's comic songs took immensely. Ice cream and cake were served, and a general good time enjoyed. Great credit is due the Helping Hand Society in co-operating with the association in getting up the reception. Dr. and Mrs. Ravlin received a very cordial greeting from all present, and were made to feel very much at home. So great has been the interest awakened in our meetings, that the board has unanimously decided to request the Doctor to remain with us until June 1, 1900. He is speaking to large audiences. New members are coming in, and consequently our finances are being strengthened. The doctor is also having great success in his private work. We all feel we have the right man in the right place, for he is a credit to any platform."

C. H. Mathews writes from New Philadelphia, Ohio: "Among all the wordy animadversions in The Progressive Thinker on the unfortunate 'creed' business, as voiced by the N. S. A., none hits the nail on the head so squarely as Alonzo Coons, of San Pedro, Cal. Spiritualism, if it is to continue to be a power for good, as it has been, for over fifty years, must come to the front—co-operate in a spirit of brotherly and sisterly love; attack the social as well as the religious snares (as the fabled Christ did), that are the crying evils of our 'Christian civilization!' When the people 'ask for bread do not give them a stone.' Reverse the present system of individualism and exploitation for a better one of brotherly love and co-operation. 'Do justice, love mercy, and walk humbly' with 'Infinite Intelligence, wherever he, she or it may lead."

The Journal of Lansing, Mich., says: "Rev. Allen Franklin Brown, of Texas, who is in the city doing work in the interests of the First Society of Spiritualists, is one of the ablest speakers in the cause of Spiritualism, and his addresses by inspiration are excellent. He spoke at the Spiritualist Hall yesterday morning and evening, and will hold meetings Monday, Tuesday, Wednesday, and Friday evenings of this week."

Brother Afferbach writes from Eden, Pa.: "We have been holding meetings here in Duffield's Hall, every Sunday evening. We have the hall rented for a month to come. Mr. James B. Pooley is the medium. Myself and daughters furnish vocal and instrumental music. Our meetings have been well attended, and we feel quite encouraged."

Mrs. Kate Stiles, at Wilkes Barre, Pa., tells of her conversion as follows: "At the age of five years, my mother was taken away by death, but from that time up to my eighteenth year, while not a member of the church, I continued regularly to attend services and the Sunday-school, and was to all outward appearance and purposes in sympathy with the church work, but yet I could never subscribe to their creeds and doctrines and as years went by I analyzed more closely the dogmas of the church. One day, however, I heard a voice speak to me and it said, 'Write.' I arose, as though bodily compelled to do so and securing a pen, seated myself at a table when the pen began writing. I say the pen began writing because my hand moved without any volition of my own but as though it was guided by an unseen power. I became very much interested at once; my brain was very clear and it was not of my own volition I wrote. The message purported to come from my daughter, my father and various friends, and of course interested me, but yet I could not believe it was what it claimed to be. Every day for several months my hand would thus be seized and made to write. I, of course, in time became very much interested and began to believe it might possibly be what it purported to be, the control of decarnate spirits. One day my hand wrote this message: "We shall write no more." I was surprised and asked why, and the answer came: 'Because we wish to develop your internal powers of clairvoyance and clairaudience and if you depend on what is external through the writings you will not develop those faculties. From that time on I began to see clairvoyantly and hear the spirit voices as they spoke to me. This proved to me the power which caused the writing was outside of myself, as I was anxious to continue it but could not from that time. From the mental phase of mediumship I began to receive physical manifestations, such as independent drawings, writings, etc., until to doubt the existence of spirits would be equivalent to doubting my own existence."

Mrs. Clara Lewis writes: "The Beacon Light Spiritual Church services are increasing in interest each Sunday evening at 40 E. Randolph street. In the absence of Mrs. Perkins, who has been unable to be present for several Sundays, by reason of her broken arm, Mrs. Mullin, Mrs. Sears, and Mrs. Bonney have rendered good service, in speech and spirit communications. Mr. Perkins sings, speaks and gives tests and readings at each meeting. A larger hall to accommodate the increasing audiences is under consideration. Nov. 22 was a lively day at 3829 Vincennes avenue, where all the afternoon and evening people were coming and going and all was merry as a Christmas day. Mr. Butterfield gave gave an interesting entertainment with his phonograph. Luncheon was served, and everybody seemed happy. Come again friends, and cheer up these faithful workers. There will be a circle every Wednesday afternoon at 3 o'clock, at the home address, 3829 Vincennes avenue."

Rolla Stubbs writes: "Mr. and Mrs. G. W. Kates lecture for the Minnetonka Spiritualist Association, Minn., December 17 to 23. Friends are requested to attend. Mr. and Mrs. Kates are doing a good work for the state association. They are having large audiences wherever they hold meetings."

Mrs. H. M. Travers writes "Miss Mattie Woodbury has been stopping in Sherwood, Mich., for a few days. She came here a stranger to all and has proved herself a fine medium—genuine to the core; not one speck of deception do we find in her. She has given us some beautiful tests that were simply perfect, finding articles about the house belonging to those of our loved ones that had passed to that great beyond, and their names, thus clearly demonstrating to us that no power save that of spirit power could have helped her. I am happy to recommend her to those who desire to hear from loved ones through a true medium. She is trance and clairvoyant."

P. S. Mackay writes from Minneapolis: "Here goes again. I like your style well enough to do it some more. May you grow fat and kick the shackles off of every poor soul enslaved by error and superstition. Two dollars are enclosed. You may send me the Next World Interviewed and the Occult Life of Jesus, as advertised. Let the balance go to extend my subscription as long as it will. I don't believe the man Jesus ever lived, but no matter. I wish to see what the book contains. If I don't like it I will pass it on to some one who may."

O. D. Brown writes from Providence, R. I.: "Sunday night, November 19, Profs. F. E. Thomas and M. L. Verrill held their usual meeting in America Hall, 266 Weybosset street. A large audience was present and enjoyed the various manifestations, which consisted of remarks and readings by Prof. Verrill, and ballot-reading and cabinet seance by Prof. Thomas. Music was produced by spirit power on several instruments. Spirit pictures and written messages were handed from the cabinet and spirit hands were shown. These seances are given under strict test conditions, the medium sitting outside of the cabinet between two people taken from the audience, and with clasped hands in the light. These mediums are working to build up the cause of Spiritualism, and after staying in Providence about three months, will journey westward, and will accept engagements from societies. They can furnish references in regard to manifestations and character. These seances will be given under any test condition which a committee may desire."

Mrs. C. C. Sostheim writes from this city: "I received my two books, the Occult Life of Jesus, and the Next World Interviewed, all right, and thank you very much for them. I think they are splendid. I have read the paper every week and think it is the best Spiritualist paper published. I don't understand how Spiritualists will do without it."

P. Miller writes: "The Spiritualist Association of Dunkirk, Ind., engaged the services of Dr. H. C. Andrews of Jonesboro, Ind., on the 14th and 15th of this month, and he delivered two very fine inspirational lectures and platform tests. Dr. Andrews is one of the best workers in the field. His poetry is equal to that given by any lecturer of to-day. His tests are very convincing. He should be constantly employed. His permanent address is Jonesboro, Ind., Box 135."

Isaac Perry writes from Electra, Fla.: "Wanted, Spiritualist men and women with some means, to live in a Spiritualist home. A good home for the homeless. Address me, with stamp."

F. Corden White will serve the society at Titusville, Pa., for December. He has the month of April open. Address him at 71 West Spring street, Titusville, Pa. He has just finished two months of successful work at Bradford, Pa.

Mrs. Dr. Hilligoss, who has been serving the First Spiritual Church of Lima, Ohio, for October and November, has been engaged for the balance of the season. Dr. Hilligoss is serving the Temple Society at their home in Anderson, Ind. Home address, 1236 Main street.

E. Maud Boritton writes from Franklin, Ind.: "The home of Mrs. Frances Ruddick, our noted independent slate-writer and physical medium, is at present having a great spiritual awakening. Never was such an excitement over anything ever known here before. Last Sunday evening one hundred people tried to gain admittance to a seance at her home and every night the streets and sidewalks are crowded with people for squares around, and great crowds stand at the windows and doors to listen and try and hear the whispers and voices of spirit friends. A good lecturer could do well here while the interest is so great, and a good society could be organized."

Sarah Stone Rockhill writes from Alliance, Ohio: "Last Sunday evening there were held in the Independent church, of which our brother, J. Ridgeway Haines, was an active member, memorial services in memory of the life and character, and our loving appreciation of the noble and beautiful life of our arisen friend. A large and appreciative audience listened with rapt attention to the glowing words of the address which was delivered by one of his life-long neighbors, Dr. L. L. Lamborn. Beautiful and appropriate solos were rendered by the sweet singer, Maggie Pettit Potter, also a neighbor. Mr. and Mrs. E. W. Sprague commence a three months' engagement with our society next Sunday."

Max Hoffman writes: "I have returned to the city after a very successful trip through Iowa and the camps, being away from the city since May. I will be pleased to meet the friends at my old home, 988 N. Western avenue. Notice will be given through The Progressive Thinker of the opening of the Church of Unity, in the near future, if my engagements do not interfere with my doing so. The Progressive Thinker is a welcome visitor in a great many homes in Iowa, and the people who read it are the people who think."

C. H. Newton writes: "I wish to say that I am a free thinker from the ground up, as I am a Unitarian by belief. I often make the expression that I am not afraid of hell nor high water. Please send to my address, The Progressive Thinker."

Correspondent writes from Owosso, Mich.: "Mrs. Dr. Allen, of Flint, Mich., served the society five Sundays. She is a good speaker and an earnest worker. November 5, Mrs. Amanda Coffman, of Grand Rapids, Mich., began a two months' engagement with our society, this being her third engagement with the Owisso society. The audience is spell-bound with the forcible manner in which she sets forth her ideas. A new interest is awakened. On Sunday evenings our hall is packed to the doors."

Mrs. Nellie K. Baker writes: "I have been receiving a caller for a long time, and now the calls have ceased, and I thought perhaps you might exert some influence in my behalf, if I appealed to you. This caller came, regular, and was ever as trim and neat as a pin; newsy and entertaining without being gossipy. The last time it called it extended its hand for a few pence to buy more new clothes and food. Now, this caller is worthy of the best, and I am anxious to retain its friendship, and, Mr. Editor, if my erratic friend should wander into your sanctum, please speak a good word for me and present the enclosed $2.35 and my compliments, and ask it to again show its smiling face at my domicile."

J. M. White writes: "The spiritual work in this city is growing rapidly. Every Sunday there are four meetings held here. Mrs. L. N. Claman is doing a good work here and has good audiences every Sunday afternoon and night at 1016 Grand avenue. My permanent address here is 801 E. 15th street, Kansas City, Mo."

J. F. Harney writes: "I received the Occult Life of Jesus, and the other book, for which accept our thanks. We do not see how you can give such nice books, with the best paper that was ever printed, for so small a sum. We now have three of your premium books."

D. Edson Smith writes: "Some weeks ago the Spiritualists of Los Angeles sent invitations to all the Spiritualist societies in Southern California to send delegates to Los Angeles on Nov. 7, to confer regarding a permanent camp-meeting association to include the seven southern counties of California. The meeting was held last night, officers elected and foundation steps taken to complete the incorporation of a body of representative Spiritualists to create and maintain a permanent camp-meeting near the city of Los Angeles, which is a central position, having all the resources necessary for the successful carrying out of such a scheme. I think this plan will help on our glorious cause in this part of the country."

H. H. Scoville writes: "The meetings held by Miss Thomas, in Hygeia Hall, 404 Ogden avenue, every Sunday, are not only a credit to her, but are creating a lively interest in our philosophy. The afternoon meetings and the circles following them have grown to the full capacity of the hall. The evening meetings are crowded, so that those who come later than 7:30 have to stand, and it is creditable to her that they do stand for two hours or more, which no one would do, if not interested. As a test medium she has no superior, and the writer has never seen her equal. She never in her public meetings gives a test to any one she knows, always selecting strangers, and I have yet to see an instance when she failed to convince them of the truth of spirit return. Her subject Sunday evening was 'The Handwriting on the Wall,' and its application to the present conditions of mankind, more especially the English and their American cousins, and was remarkably well handled by her control, ending with the request to date her, and watch the next two weeks for the fulfillment of her prophecies, if they might be called such."

Harry J. Moore writes from Muncie, Ind.: "It is with pleasure that I inform you of a successful engagement, which we completed a few weeks ago, with Mrs. Carrie F. Weatherford. Her meetings while here were well attended and her work highly appreciated. In her business dealings she is more than fair, and did more for us than any medium in our employ heretofore, and I can cheerfully recommend her to any society."

F. P. Wilmarth writes from Springfield, Mo.: "The Hovey Society of Spiritualists met in G. A. R. hall on Commercial street, as usual at 2:30 and 7:30 p. m. November 19, and at the 7:30 meeting proceeded to elect officers of the society for the ensuing year as follows: President, F. J. Underwood; vice-president, J. M. Mitchell; secretary, F. P. Wilmarth; treasurer, John Shank. After the election of officers, the worthy president addressed the audience for a short time and then introduced C. W. Steward, who delivered a lecture which will be food for thought for the coming week. After the lecture Mrs. George Griffen gave some fine tests from articles, and messages from our spirit friends. All tests were recognized. Mr. Darr then made a few remarks. Mr. Shank then announced a public trumpet seance to be held at his home on Jefferson street, Monday night, November 20, Mr. George Griffen, trumpet medium. Mrs. Griffen is a materializing medium, and they came here from Chicago well recommended, and they desire to settle here this winter. The Hovey Society will endeavor to hold most interesting meetings this winter and cordially invite all who come to our city to come to the meetings and introduce themselves to any of the officers, who will be glad indeed to welcome them. Brother C. W. Steward has sold his home in Springdale, Ark., and has come to Springfield, Mo., hoping to find a location for business as well as a home."

Mattie E. Hayden writes from Shelbyville, Ind.: "I came to this place a week ago and found some earnest souls. They organized a society. I will be here for another week. I shall be glad to hear from societies or friends wishing to organize. I will go anywhere for car fare and entertainment."

Schenectady, N. Y., is said to be a good locality for a trumpet or slate-writing medium.

Mrs. J. J. Whitney, trance, test medium and medical clairvoyant, of San Francisco, wishes to notify her patrons that she has removed to 1104 Market street, corner Turk, into more spacious offices to meet the requirements of her business.

Geo. W. Renner and wife, mediums for full form materialization, trumpet and light physical manifestations, can be addressed for the next two weeks at 2219 Market street, Wheeling, W. Va.

Mrs. Alice Baker, psychic and trance medium, writes from Cleveland, Ohio: "I am delighted with The Progressive Thinker; it brings us help and light each week. Every Spiritualist should take it. We are holding parlor meetings every Tuesday evening and forming a psychic class which bids fair to success. The beautiful truths of Spiritualism are fast finding their way into the minds and hearts of our best people in Cleveland. Will answer calls for lecturing. Address me at 16 Willard street."

Mrs. Lucille Drumm writes from 474 Main street, Dallas, Texas: "Will you announce through your columns, that any Spiritualist societies in or near Austin, Tex., or Houston, Tex., wishing to engage a test medium, I would be pleased to correspond with them. Our cause is progressing slowly but surely in Texas."

John A. Johnston, trumpet medium is now located at 623 West 63d street. Seances every Wednesday evening.

J. C. F. Grumbine lectured for Rev. Mr. Millas, Sunday, Nov. 26, in the Ryder Memorial Church, Chicago. He is serving the First Church of Washington, D. C., during December, and will be in Brooklyn and New York during January and February. His address in Washington, D. C., is 806 Tenth street, N. W.

E. W. Sprague and wife will serve the Philadelphia Spiritualist Society for the month of December. This is the fourth engagement they will have filled for this society. Their services as speakers and platform test mediums can be secured for the month of January, 1900, and the months following. Address for ecember, 517 North 7th street, Philadelphia, Pa. Home address, 618 Newland Avenue, Jamestown, N. Y.

Alice L. Kane writes from Topeka, Kansas: "The Church of Good Spirit, a state society holds services at 11 a. m. on each Sunday, at its hall, 722 Kansas avenue. We are entertained and instructed there by E. E. Chesney, in an able and scholarly manner. The service also embraces inspirational poems and songs. A Ladies' Ethical Aid has been organized as an assistant to this Church. An evening lecture is given by Mrs. E. E. Hammon; also tests. Services well attended. The Progressive Spiritual Union, holding charter No. 221, of the National, with Mrs. H. Crone, as pastor, holds a conference and tests meeting at Lincoln Post Hall, every Sunday at 2:30 p. m., which consists of music, short talks, and tests by mediums present. The cause of Spiritualism is marching forward in Topeka, slowly, but surely."

Byron D. Stillman has just received copies of his new song, "Baby Faces," from the New York publishers, and is now ready to supply those who wish copies at 25 cents. It describes baby life, with a lullaby chorus, and is especially adapted for spiritual entertainments and meetings. The front page has a beautiful picture of baby faces. Send for a copy to Byron D. Stillman, 6118 Drexel avenue, Chicago, Ill.

I am always afraid of a fool; one can not be sure he is not a knave.—Hazlitt.

The greatest trust between man and man is the trust of giving counsel.—Bacon.

CONVINCED.

Seances With Mrs. Maggie Vestal.

By request and with pleasure I write you an experience which I had last week with the trumpet medium, Mrs. Maggie Vestal, of Dayton, Ohio, who is in our city at present holding seances with great success.

Being a non-believer in it, and a newspaper reporter, I expressed a desire to a friend of hers who was also one of mine, to be present at one of her seances. Through our common friend, we were given a private sitting. There were four in the room beside the medium. The young lady who went with me put the trumpet to her ear first, and after she held it four or five minutes her father, who had passed away less that a year ago, spoke to her, and though she had come with her mind set not to hear anything, she heard. Although I didn't believe, I wanted to hear, and after the young lady had talked a few minutes, I took the trumpet and put it to my ear. I had my mind on my father, husband or mother as who should speak, if any, and in the order in which they are named above. No sooner had I taken hold of the trumpet, before it was put to my ear, was heard by all in the room, distinctly, "Hello, sister," in a child's voice. I asked her name and she told me the name of a sister, who was not more than three years of age when she left this earth and passed away before I was born. In an instant I was convinced it was not the effect of my thought, for I had no idea of her. She told me of the other members of the family who had left here, and a great deal about their conditions where they were. Then she told me my father wanted to speak to me.

He told me considerable about certain business conditions and circumstances, and how some in whom we were interested would come out in those deals. My mother talked to me, told me what a beautiful home she had, how lovely everything was. While talking to me she broke down and cried. I asked her why, and all she would say about it was, "Oh, my daughter, my daughter."

Then she told about her work, how everybody had their work; it was all progression, nobody idle. My baby, who passed away when very young, was in her care, she said, with her, was doing so well. Her special work was to care for babies who passed into spirit land with no immediate relations. Fourteen were with her. My sister told me that our father was a teacher of progression; that our brother, who had passed out before either of us were born, was farther advanced than any of them.

My husband talked some little time to me of matters of private interest. The brother spoke for a minute, but we did not seem to have specially common interests. I was anxious to talk to my sister. She censured me for not letting her come to me. I asked her when she had made any manifestations. She described exactly an incident which had occurred two nights before, telling me what she did, and then what I had done, at which she laughed. She told me in what way she would make herself known to me again, which she did.

We talked on various subjects, so that I conversed with one or another of my loved ones for almost an hour and a half, which I am told is unusual for a first trial. But these are the facts. I promised to write and state them to you.

To-day I went to a meeting at the Spiritual Lyceum, at which Mrs. Vestal gave trumpet tests. I was called for by my sister, who told me at 11 o'clock to take a pencil and paper and write, and she would come to me. I did what she told me, and have written this letter, which I send to you.

As to Mrs. Vestal, she is a marvel, so sincere and earnest in her work and yet so jolly. She meets with great success here and is making many friends. A power is coming to her very strongly, which she never had until the last few days, the power of clairvoyance. She described with great accuracy to-day, those say who recognized the scenes described.

From here Mrs. Vestal goes to Buffalo, N. Y., to hold trumpet seances, which she can conduct in daylight as well as in darkness.

REGINA M. JOHNSON.

Muncie, Ind.

Logical and Phrenological Religion.

There is no dictionary definition of this word extant which is entirely conclusive; for there is constant evolution in language as in everything else. Some are severely criticising the modest little declaration of principles recently adopted by the N. S. A., because religion was recognized favorably. There is certainly as much dogmatism in the one who scorns that word on his own definition, as there is in the one who glorifies in his own definition. There is no more logic in wholesale denunciation of religion, because it is sometimes counterfeited, than there would be in denouncing any other good thing because it may be abused.

As I read history and interpret the word religion, I recognize as religious people many thousands who have opposed church creeds. In fact, the world's greatest literary lights are of this class. I have more veneration for the religion of Alexander Pope, who worshiped God as the Soul of Nature, than I have for that of any of the Popes of Rome, who worshiped God as a King of Kings and Lord of Lords. I know of no more sincerely religious man of modern times than Robert G. Ingersoll—if you will accept my definition of religion. But I expect some will smile when I call the humanitarian goodness of his noble life, religion. We shall have to recognize terms as they are, as the conventional usage settles and accepts them; therefore we need not waste time in useless controversy over a mere verbal matter. If there is anything good in religion—and I think there is—let us try to find it; it belongs to us as it does to others.

It is a beautiful thing to have a fine symmetric development of the perceptive and reasoning faculties of the mind as exhibited in a full forehead and illustrated in scholarship.

It is not a good thing to utterly ignore the function of the coronal of the brain and leave it to atrophy while we stimulate the action of the base of the brain, developing experience and acquiring knowledge of material things, in their outward forms; all of which fall short of spiritual development, which comes through the psychic senses, and is governed by the upper part of the brain under its soul action.

Spirituality, when attained, will recognize religion in its genuine purity, knowing the wheat from the chaff.

J. MARION GALE.

Quilcene, Wash.

SPIRITUALISM A SCIENCE, NOT A RELIGION.

Reason Supreme--Fundamental Principles of Spiritualism--A New Science of Existence. A Trenchant Article by Hudson Tuttle.

There is in the United States, it has been estimated, from two to three hundred thousand media. Of these a very large proportion are mere wonder-workers, ranking side by side with the medicine man of the red Indian, the rain-maker of the negro; and the dancing Dervishes of the Orient. There are several millions, more or less, of Spiritualists, many of whom are wonder-seekers, furnished by the wonder-workers with acceptable phenomena. These have not outgrown the influence of preconceived religious beliefs and opinions, and the waters flowing from the fountain of miracles is yet sweet to their taste. They readily substitute "thus saith the spirits" for "thus saith the Lord," and in place of special providence, the special interposition of spirits.

When the hot soil of ignorance is watered from this fountain, fanaticism, superstition, bigotry, intolerance, spring up in rank luxuriance, and pollute the air with their poisonous odor. This is to be expected. When the pioneer clears away the primeval forest, and lays bare to the sun the dank and oozy soil, shadowed from the light for ages, from the turf warmed by the rays, spring worthless weeds of surprising growth; indicative of latent vitality which under culture will yield abundant harvest of golden grain.

Exquisitely beautiful are the ideas of immortal life and its infinite evolution, yet when conjoined with ignorance, it has caused the most awful suffering recorded by history. Belief in immortality has been seized with unflinching hand by the priesthood, and its history has been that of religion written with fire and blood on the plains and mountain sides of the world. In its persistent struggle for light, to escape the bondage of the brute side of human nature, the dungeon has been excavated, indescribable engines of torture constructed, and the fair face of nature made hideous by cross, gibbet, fagots' smoke and the blaze of cities, while fields whitening with the bones of those slain in conflict have turned appealingly to the affrighted heavens. The belief in immortality up to the present time has been made a curse to mankind. Immortality has been given man that he may be held by a grasping priesthood and their avenging God after death.

And what of this? Very much, indeed. It conveys the lesson that reason must not be surrendered, and individuality must be maintained. If not, then the current sets toward a maelstrom, escape from which is only through unspeakable suffering and immeasurable loss.

THE FUNDAMENTAL PRINCIPLES

of Spiritualism held in common with all religions, being the ones on which fanaticism has its strong hold, it is not remarkable that it has developed a rank growth in the waste places of the new soil. Rascality and ignorance have joined hands in its name, and shameless sensuality dragged its fair garments in the dust. It has borne grossest charlatanry, quackery, deception, villainy, folly and the foul brood of vagaries springing from the passions when first quickened by thought, yet unguided by reason, until any cause less vital would have sank in irretrievable disgrace. Yet has its pure light, uncontaminated shone clear as a star, and the swarms of petty individualities have disappeared like clouds of summer flies. The grand truth of immortal life, the assuring consciousness of the communion with our departed friends, lose nothing by the baseness of those who would present them. The whisper of undying love from the other side of the grave silences the cry of the seekers for notoriety.

The fanatical element is rapidly disappearing. It is found that the spirit world through mediumship have not furnished a royal road to learning, which may be attained at a bound. It does not propose to ransack the globe for buried treasures, mineral deposits, and engage in police duties. It does not propose to place mankind in leading strings. It is better for man to struggle, in self-sustaining contest, than be carried forward by the assistance of others. Better though he stumble, than to be led.

Ever since the advent of Spiritualism, for full half a century, there has been a prolonged effort to organize Spiritualism into a religious movement. It has always failed, as it always will, for Spiritualism

IS NOT A RELIGION.

Unless the word is given a new meaning, religion is the forms, observances, etc., which are imposed by the worship of a God. Religion is interested in the duties and obligations man owes to God. It attempts to heal the estrangement of a lost soul and restore it to God. Spiritualism begins by declaring the whole scheme of salvation false; a cruel, soul-blasting lie. In its deepest sense it is the Science of Life, and it is plain that its acquisition can be gained only by observation and reflection in the same manner proficiency is gained in other provinces of knowledge, and it would be as much called for to organize a society on the problems of Euclid, or the truths of moral philosophy, as on the facts relative to immortal life. Religion as a system of faith—not facts—can proselyte, that is make "believers," for belief with it is all in all. How can Spiritualism proselyte, when it regards belief, unless founded on evidence, a childish delusion? How can it put forth a creed, even if sugar-coated, as "resolutions," or "statement of belief?" As "beliefs," such statements are a farce, and if axiomatic they do not require endorsement by any organization, more than that two and two are four.

With sect comes proselytism. This is possible for a belief. Beliefs forster organizations for the express purpose of proselytism. If the church can make Alkali Bill say he believes in Jesus, half a minute before the vigilante committee pull on the rope, his soul is launched into paradise. Proselytism has no place in the new philosophy of life.

But those who have just cast off the old garments of creed feel the want of something, they know not what, and hence the constant effort in "convention assembled," to ape the church councils of old, by "resolutions" to faintly copy the creeds concocted by assembled bishops. "We must have a statement to let the world know what we believe as Spiritualists!" is the cry. Well, the world has no imperative claim, and Spiritualism has fairly advanced these fifty years without a creed, and notwithstanding the creed-makers. It has had to carry spiritual "churches" and "ordained pastors," and had its teachers dishonored by the title of "Reverend," but it has always awakened sufficiently the progressive element and escaped being sold for this old pottage.

THE OLD BOTTLES WILL NOT HOLD THE NEW WINE.

Knowledge will never take up the rattle-box of blind belief pleasing to babyhood. What is dead and effete had best be left as dead or given decent burial, not galvanized into aping life. Leading strings are good in their place, with the nursing bottle, but are out of place when too long retained.

Any organization that attempts to give Spiritualism a creed, thereby writes its own death warrant. An organization may report resolutions expressing the sentiment of the majority for the time, but it is only the expression of that organization. There never yet has been a convention which so well represented the Spiritualists of this country, as to make its unanimous voice an expression of their ideas. To affirm this would be like claiming the croak of a frog in a marsh, the voice of the Atlantic Ocean.

It may be, to a few, a fine thing to have spiritual leaders, a creed, a religion (to get passes on), churches and pastors, and a censorship to examine speakers, writers and media, to find out if they are of the spirit, and diplomas them at so many shekels a head. When this beautiful condition is reached, then it will be proper to have spiritual bishops and a spiritual pope, and go before the world respectably with a full-fledged religion and all its regalia. Then it will be necessary for some of the "leaders" to concoct a Bible, with a book of "Invocations," and hymns, and all shall be in good church form and highly respectable. Should a "pastor" want a "pass" he will be able to get it, and should any one "bequeath," there would be a "religious" body ready to receive it. As this has happened once or twice in the past fifty years, it is readily understood that the necessity is pressing.

With all this accomplished, Spiritualism becomes a religion, but have the promoters of this scheme won respectability and honor from the churches they have so zealously patterned after? Will they not find that their religion will take them no farther than the fag end of the line beyond the Universalists and Unitarians and the Adventists, clear to the tip end of this crack-the-whip-row, and if there is a pull on the line, they will be first to be snapped beyond where they will not even hear the sound of laughter.

SPIRITUALISM IS FOR THE ENTIRE WORLD,

not to be confined in an isolated organization, patterned after the antiquated religious orders. It is too universal in its extension to become lost in the swarm of religious sects.

Let us not mourn over the impossible, nor consider the great work a failure because the rude scaffolding ambitious hands are constantly building, as constantly fall of their own weight. It has made unparalleled advance despite the scaffold builders who have striven to help, and the opposers who have openly obstructed. Its energy is from within, and it reaches and attracts because it has the bread of life the soul imperatively needs.

SPIRITUALISM IS A NEW SCIENCE OF EXISTENCE,

a new moral, intellectual philosophy, and its foundation is as deep and wide as the stream of humanity. It is not for a day, or a century, but for all time. It throws open a field hitherto unexplored, wherein the old methods of thought are useless, even damaging; where new methods of research are to be invented, in short the science of spirit created from its foundation. A wealth of material has been accumulated. History, the natural sciences, the dreams of metaphysicians, the dark and revolting dogmas of theology, furnish the blocks and columns of the vast temple of spiritual science—not religion.

Only within the past few years have the grand generalizations in the physical realm been reached, and these open vistas, interminable and tantalizing, of unknown depths beyond. Of the spiritual realm scarcely has a daring foot yet crossed its border. No Kepler has stated its laws; no Darwin generalized its facts, but they are to come, and as the spiritual transcends the material, will the results be more glorious. Yet there will come out of it no religion.

To me Spiritualism has a significance so broad and deep that individual opinions and personalities are of little moment. Its advent sought not our aid, and its mighty tide will thrill the hearts of generations long after our little efforts in its behalf are forgotten.

Thanks God.

I have just read what Brother Blodgett has to say. Thank God, some one has a word to say on what I feel is the right side. (When I say God, I mean Universal Good.) I was not a delegate at the convention, but was present at nearly all sessions, and heard the discussion on the declaration of principles.

I agree with Sister Severance in regard to this life; and really feel that our principles should show people the necessity of living a righteous life here and now, but I can see no reason for slurring the N. S. A. just because they did not carry out to a letter what I feel I would like. I think the N. S. A. did remarkably under all the circumstances, and if they have erred, instead of putting them up for a target for all to fire at, why not try to help them correct their error. I find as a rule, those who do the least for the cause have the most to say, and those who are equiped with the armor of distance would no doubt, like some of our brave soldiers, hide behind a tree in a face to face battle. Really the pen is mightier than the sword in more than one way. I am young in the field, but I believe in justice, and I believe a kindly letter to the N. S. A., if there be need of reproof, would be more like true Spiritualism than a tirade of slurs and insults, and I firmly believe that all reforms will come through Spiritual Spiritualism, and not Material Spiritualism. And I for one shall do all that lies within my power to aid the N. S. A.

MRS. C. H. MULLINS.

Chicago, Ill.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

J. W. B., Lyons, Wo.: Q. Is the condensed milk sold in the market pure? Can it be prepared at home?

A. There are brands of strictly pure condensed milk. The greatest care is taken to have the producing cows healthful, and cleanliness in the care of the milk. There are other brands of which the reverse is true, and the mortality of infants fed thereon shows that such is utterly unfit for food, and the manufacture and sale ought to be made a criminal offense.

The process of condensation is not complicated, yet requires a vacuum pan in which rapid evaporation takes place at a temperature not exceeding 160 degrees. Simply boiling in an open vessel to the degree of concentration required, gives a product disagreeable in odor, taste and appearance.

"Cooked" milk is preferable to uncooked, because all disease germs and ferments are destroyed. The temperature need not be raised above 160 degrees if prolonged for an hour, and should not go above that point, or the peculiar taste of boiled milk will be given.

Especially in summer it should be thus prepared for children.

Medium, Oriskany Falls: Q. If I understand rightly, the Question Department is not favorable to paying mediums. Is it not just that they be fairly paid?

A. Most just that the laborer receive his wages, and that reward be given for the time given. Yet mediumship is entirely unlike any other labor with which it is compared. No medium can tell before hand whether the seance will be satisfactory or of any value. It may be all that is required or nothing. To have the power to commune with the departed is too priceless to be sold in the market. It really has no place in trade, and ought not to be made a profession. I have in mind a noted medium, one who was so far as tests go, genuine, who demanded five dollars from a sorrowing mother before he would give the seance in which she could hear from her beloved child. Twice she paid him, and on applying the third time, she not having the fee, he cruelly turned her away! He was a medium but not a Spiritualist. Most sincerely do I believe, and it has been the constant teachings of the spirit world, that the highest and best mediumship must be free. Its reward must be freely given.

There is one feature which strikes the student of the history of religions, and that is the unselfish devotion of the advocates. The contrast with spirit mediums is too often to the latter's disadvantage.

The religious teacher went forth without expecting earthly reward. The followers of Jesus, as portrayed in the narrative, furnish examples paralleled in all religions.

Their "Lord" sent his disciples out as beggars, "without purse or scrip." Their wants were few, and they asked only for their daily bread. They were not promised high salaries, or places of honor, but martyrdom and the promise was fulfilled. They shrank not from their fate but bravely went to their tasks. It is written that Mark was dragged by the Alexandrians through the streets till dead; James the Elder was murdered by Herod; Peter after "manifold sufferings for his Master, died;" Andrew was crucified; Philip died a martyr; Bartholomew preaching to the Albanians on the Caspian, was flayed alive and crucified; Thomas suffered martyrdom; Simon and Jude were murdered in Persia, and Paul was beheaded by Nero.

Such is the story of devotion to a cause, of self-sacrifice, a tithe of which being brought to the support of Spiritualism by its leading minds and medium exponents, would place it in the front of all the religious and moral systems of the world.

Simon Emery: Q. (1) There have been a great many men claiming to be Messiahs, one in every age of the world. Have there been any women making the same claim, except Ann Lee?

(2) Is the doctrine of celibacy true?

(3) What of Dr. Cyrus R. Teed, who calls himself "Koreish," and claims to be a Messiah? He is, as he claims, an incarnation of Abraham, who after 43 incarnations appeared as Christ?

(1) Ann Lee is the only one who gained a prestige worthy of mention, and a following. She claimed to be a messiah, and that Christ through her made his second appearance. Although her life was questionable, she advocated a celibate life, and made it obligatory on her followers. It was to bring that immortality lost by living the carnal life. Her death did not shake the faith of her followers, and the dozen or more Shaker communities or "families" in this country witness her influence as a Messiah.

(2) The story of Adam and Eve, as told in Genesis, embodies the early attempt of man, in the childhood of the race, to account for the existence of evil. It came by Eve's yielding to the promptings of passion and alluring Adam to share her fate. Evil came into the good and perfect world because the first man and woman acted in accord with the organization given them by their perfect, all-wise Creator! Hence the spiritual should scorn the passions, and the life of the devotee be removed even from temptation. As indulgence brought sin and death into the world, a celibate life may counteract the doom of the first pair, and give back immortal physical life.

This is such an ancient belief, it reaches back to the child-men of primitive ages, and is fossilized in the folklore of nearly all people.

Nothing can be more contrary to right views of life, and the knowledge of the laws of correct living. There is of itself, no merit or gain in a celibate life. There is no especial morality or religious gain by it. It is a perverted, narrow and distorted view of life and its obligations. On the other hand the science of man teaches that as a spiritually endowed being, his spiritual nature should hold his animal nature—the appetites and passions in obeyance. In short, celibacy is an unnatural manner of living, Marriage, the union of one man and one woman, a natural manner, and hence the right and moral course of conduct.

Yet marriage must not be regarded, as Paul taught, but as a temple of chastity, of love that means the self-control and mutual self-denial—for true love asks for no sacrifice.

A celibate life is one of utter egotism and selfishness. It reaches out no further than its own well-being. It shuts out the light of love; it destroys benevolence and charity; it ignores the sweetness of mutual affections, the sunlight of home, the laughter of children.

They who have practiced it are object lessons of its harmfulness in distorting the character, either in the direction of idiocy or lunacy.

(3) If "Dr." Teed is the 43d reincarnation of Abraham, the old patriarch must have been a dull fellow, and what Christ can gain by living again as Teed, is a question only reincarnationists can solve. That such a man, utterly ignorant of science, a charlatan and pretender, with an assurance, egotism and "cheek" unparallelled in the history of pretenders, should have a following in this age, is a sad commentary on its claims for enlightenment. It is only accounted for by the fact that there are always a few who fall behind, the inheritors of the ignorance of a past age, ready to be gathered in by one who has ideas which will assimilate them.

Teed and his disciples are celibates, and by this means they are to prolong life indefinitely. How many "Messiahs" have promised this to their deluded followers, and statistics show that the average life of this class is shorter than of those who are not! He not only has a new religion, but a new explanation of the universe. He reverses the supposed order, for we live on the inside of a hollow sphere! Scientific men are sneered at as fools; only one man knows it all, and that man is Teed, the reincarnation of Christ!

A CONFESSION.

By a Venerable Pacific Coast Spiritualist.

To the Editor:—As I am nearing my eighty-second year, and cannot expect to see very many more, I wish to make a somewhat frank confession. For nearly fifty years I have been a constant advocate of organization of the Spiritualists, and a true statement of basic principles. But I have been an undeviating opponent of creeds, and must confess that I may have been severe on those who have affirmed that all declarations would be creeds. I have believed that a creed would be impossible of acceptance by Spiritualists, and have had perfect confidence in the repeated affirmations that no such thing as a creed was desired or intended. I confess that I was fooled. I was not as sharp as some of my brothers, for the creed is imposed.

I have for years pointed out that the great danger of all new movements was incorporation of some of the falsities of the old. Hence the increasing practice of imitating the church by using the effete forms of prayer or invocation in our meetings has created in me supreme disgust and sorrow. The King's English and grammar are horribly mangled in the process. But I have not heard of any of these praying lecturers ever doing it in private, nor inculcating the New Testament method of praying in secret. It is bringing the old into the new. It is corrupting our Spiritualism. It is going backward instead of forward. Another step backward is the assumption of the title of Reverend! This is to get half fare on the railroads. I have to confess that I did, for a short period, avail myself of the half fare proposition, but it was too much. I prefer to paying full fare to having the appellation of Reverend attached to my name. I have a repugnance to all these handles. I have allowed Professor to be used because it is mine of right, having been appointed Professor of Intellectual and Moral Philosophy in an Eastern academy over fifty years ago, but would long ago have repudiated it but for the fact that it preserves me from being called Reverend, which is legally mine, also, as I have had the hands of two bishops and the elders imposed upon my head.

But I never expected to see a body of professed Spiritualists adopt a creed. I must confess to shortsightedness in that respect. I most seriously misjudged the power of heredity, or most sadly misjudged the honesty and uprightness of those who assumed to represent the movement. It is more than hinted that the real reason for the promulgation of the creed was to attain respectability and standing in the courts and elsewhere, so as to hold property devised by will, as well as the half fare proposition. I am ashamed and humiliated that there should be the least possible foundation for such an insinuation. But I am fearful that it is true. I know that one State Association has one article on the God question that the author admitted was introduced for a similar reason.

I abhor such hypocrisy. Rather let all the money devised go into the hands of rapacious heirs, and pay full fare to the end of time than to thus truckle to the superstition of the church. I confess to surprise and grief that so many professed Spiritualists, in many, many ways, are seeking to curry favor with the old church, are highly offended if a genuine Spiritualist lecture is given and the time-honored falsities of Christianity are exposed. So blind are they that they do not see that Spiritualism and Christianity are opposites. One or the other must go down. They can never harmonize.

I must confess to shame and regret at the general ignorance of our people, and lecturers as well, of the present status of the Old and New Testament literature. Of the Higher Criticism they are profoundly ignorant, and the most lamentable and discouraging feature in the case is that they have no desire to learn the facts in the case.

And The Progressive Thinker is the only one of the Spiritual papers that persistently seeks to show up the falsity of Bible claims and Christian pretenses.

But most of all, I confess to the most profound disappointment and discouragement over the general indifference of professed Spiritualists to the great question of social reconstruction. The Spiritualist movement has almost entirely failed to produce any distinctive and marked effect in advocating practical brotherhood; or in inducing any movement to secure its establishment among men. And I can see no promise that the present movement will rise above a mere sectarian effort to place itself alongside the religious organizations of the time. According to the meaning of Religion as used by the Christian Church, Spiritualism is not only not religious but it is emphatically irreligious. And the great purpose and effort, from the first, has been to overthrow what is popularly termed Religion. Genuine Spiritualism will forever carry on this iconoclastic work. I do not pretend there is not a sense in which religion may be affirmed of Spiritualism. But it is so utterly unlike the church article that it needs careful definition and explanation in order to be understood.

The creed of the N. S. A., however, paves the way for a religion in harmony with the church. We can now have prayers and worship of the most orthodox pattern. We can go into court, and swear, with a good conscience, that we are truly religious. We can beard the railroad officers, and coolly hold up our creed and demand half fare for the Rev. Mrs. or Mr. A. B., as legitimately as any other Reverend. And when the Reverend clergy are given chief seats in great celebrations, we can walk with them, to the immense gratification of our human vanity. People never willingly surrender power, place or money if they can help it. The Reverends, and those who aspire for the title and its perquisites, will be active the coming year in getting a delegation next year to continue the status quo. And, if other State organizations follow the example of California and make all its ordained Reverends delegates to their annual meetings, the whole control of the Spiritual movement will pass into the exclusive control of a clerical order. Everything points to this result.

It has been very fashionable for Spiritualists to ridicule Christians for their subserviency to their priesthood, but there are no people, outside of the Catholic Church, more completely dominated by a superstitious subserviency to pretended spiritual authority than the Spiritists. No Protestant clergy control their people so thoroughly as mediums do the Spiritists. This powerful influence will be used to its utmost extent to perpetuate and render more potent the sect.

For these and many more reasons I can see no promise that Spiritualism, as now tethered with a creed, will rise above the low plane of selfish sectarianism to the lofty level of universal brotherhood, and a united effort to secure the same to the race. Altruism and Sectarianism are irreconcilable opposites. Hence, I confess that I can see no chance for real Spiritualists to work for the great purposes of human uplifting only by a united and vigorous effort to overthrow all creeds and all sectarian organizations that want a creed. J. S. LOVELAND.

THE HOME CIRCLE

To the Editor:—Beginners in the investigation of Spiritualism should be greatly encouraged to hold circles in their own homes, by the experiences of the Whitehead family, of Los Angeles, Cal. A few months ago they were bitterly opposed to Spiritualism. Now they are its most enthusiastic supporters, and are rejoicing daily at their newly found happiness. They sit every evening, and take great delight in listening to the words of fellowship from friends in the spirit world, through the mediumship of Miss Whitehead. Their circle consists of Mr. and Mrs. Whitehead, an adult son and daughter, and two intimate friends, and the medium through whom they were converted to Spiritualism, Geo. H. Brower, and sometimes one or two guests.

This Geo. H. Brower is the best all-round medium I ever met. Any skeptics may bring their sealed and sewed ballots to him, and never letting the ballots go out of their hands, have the ballots read with all the names therein, never a quibble, never a mistake. But his best and most natural gift is the painting of portraits of departed friends. His ability in this direction is most wonderful.

His mother tells me that when he was only six years old, and playing on the carpet, he would beg for paper and pencil, and would amuse himself for hours in drawing faces. And soon these faces were recognized as good portraits of deceased friends of one and another. His portraits now are of the highest artistic merit, and when the conditions of his mind and surroundings are favorable, the speed with which his pictures are executed is something wonderful.

I called on Mr. Brower yesterday at 712½ E. First street, Los Angeles, where he lives with his mother, and found him a very genial, unassuming, intelligent young man about 24 years old. After showing me that he could readily tell me any names and questions that I might secretly write, he invited me to come to his house early that evening, and bring two lady friends of mine, and go with him to attend the seance that evening at the Whitehead home, at which time and place his artist guide, Mr. Ozo Vande, a Frenchman, had promised to try and paint an independent portrait. Of course I gladly accepted the invitation. I found the Whiteheads a very warm-hearted family, where we were made to feel at home at once. The circle consisted of twelve persons on our side. A piece of card-board 5 x 7 inches was tacked to a long board and set up by a dresser on one side of the room, while we sat around a table in the center of the room. When the light was extinguished the room was absolutely dark, the windows having been darkened.

The spirit artist then said that they on the spirit side would try and fulfill their promise to paint a portrait without using mortal hands; that they might not be able to finish it, but would try. Several pastels and a glass of water had been placed on the dresser. We joined hands and began singing, but were soon stopped by the spirits, who said they found that in order to accomplish what they wanted to they would have to entrance two others in the circle besides Mr. Brower, who was already entranced, and was now being used by the guide to talk to us, and Miss Whitehead who was in a deep trance. In a few minutes Mr. Whitehead and Mr. Stowe were also entranced. We then sang for about ten minutes, when the spirits requested us to bandage the eyes of the four entranced persons; to light a lamp in one corner of the room, not turning it above the brass cone, and hold it up to the card board and see the progress that had been made. We saw the outlines of a face, head downwards. The light was extinguished, we joined hands and sang another ten minutes, when on lighting the lamp, we saw the picture greatly progressed, the hair painted in, and a star in the forehead. At the expiration of the third ten minutes we were told to go into a room two rooms removed from the seance-room) and light a lamp and carry the picture in there, and we would then find out who the picture was for. It was at once recognized by all of the Whitehead family as Mrs. Whitehead's sister.

This was a finely executed portrait, and the coloring was faultless, all done in absolute darkness, so far as mortal eyes could determine, and in thirty minutes' time.

After examining the picture at the Whitehead seance we went back into the seance-room and spent an interesting hour listening to music on the zither by spirit hands, the zither floating in the upper part of the room, or resting on top of some of our heads. Names and messages were also received from departed friends, both through the trumpet, and by the spirits controlling Mr. Brower and Miss Whitehead.

This is the first independent picture that Mr. Brower's spirit artist has made for him. But he promises soon to be able to paint the portrait of some spirit friend of any one chosen out of a promiscuous audience, so it will be readily recognized, the card-board on which it is painted to be placed in a dark box, and kept in full view of the audience, and to be completed while Mr. Brower is giving other tests to the audience. Southern California is greatly blessed in having such mediums as Geo. H. Brower, John W. Henley, Maud L. Von Freitag and others.

DELSON SMITH.

Santa Ana, Cal.

BIBLE AND CREED.

Has No Need for Either of Them.

To the Editor:—"Bible Spiritualism" is the heading of an article by Edwin A. Nash, in The Progressive Thinker, No. 520. Spiritualism is not a religion; it is not a creed, and we do not need a declaration of principles. Mr. Nash says that the Bible is the Spiritualist's book; he further asserts that part of it is good, but the other part would be a very unsavory morsel to present to any one. Well, I differ from Mr. Nash; I say it is not the Spiritualist's book; and I say like the hungry lad, "I want the whole thing or none;" so I mean to say, if I believe in the Bible, I take the entire book or else I cast it aside. I am a lover of free thought and free speech, and I for one uphold Mrs. Clara Watson in her assertion on "That Sacred Book." I admire her pluck and hope to have the pleasure of meeting Sister Watson at some future time.

I never anticipated for a moment that the N. S. A. would make such an assertion to declare to the world that Spiritualism is a religion and that they believe in the Christian's God. I have always been under the impression that Spiritualists were a progressive people, but judging from the recent convention held in Chicago, according to the adoption of certain articles, it appears as though they (Spiritualists) are making a laughing stock of themselves, when they announce to the world, "We believe in Infinite Intelligence."

Spiritualism is a demonstrable fact. As to a "God," I cannot answer pro nor con, for when a person is asked the question, "If there is a God," and he says "I don't know," I think he is wise. As to our heaven and hell, why, they are simply conditions we make while on this side of life.

I don't believe in prayers; I will go Brother Nash one, to sit or kneel down and pray with his Bible in his hands, for a meal of victuals when he is very hungry, and see if "God" or the "Dear Angels" will be kind enough to bring it to him. I never had a prayer answered in my life; I always had to toil for everything I ever obtained. I was a Roman Catholic before I joined this beautiful truth. It was through the passing away of my wife that I came to join Spiritualism. I feel like whipping myself to think I have lived in ignorance and darkness these sixty years, and now, only now, I have got my eyes opened; I have only investigated within the last four years; it didn't take me twenty-five or forty years to become convinced of "spirit return." I spent time and money; the mediums did not come to me; I had to go to them regardless of distance; have gone to the best mediums regardless of price. I would accept none other but the cream of instruments; but I have been asked time and again by my many friends to escort them here and there in different cities to investigate. I am thoroughly convinced, but I would not take a thousan dollars to convince anybody. When I started to investigate, I intended to sift it down to the bottom, which I did, and a more skeptical person I doubt whether you could find in many States. My experiences have been many, which I won't undertake to detail. FELIX LE FORT.

Detroit, Mich.

FIELD NOTES

From an Earnest Worker.

I have not sent any report to your paper of the society and work here in Pittsburg, Pa. I began my work the first Sunday in October. I found the society doing a good work, the month of September being taken by Miss Gaule, who always draws a large house, Pittsburg being no exception.

The officers of the society are as earnest and anxious to give to the members and people who are interested that which will not only convince but educate as well. I know of no society that is better officered and which strives to do its duty more than the Pittsburg society. Mr. Stevens, the president, is never absent, nor the secretary, Mr. Knight, as well as other officers of the society. The Ladies' Aid meets every Thursday afternoon at three o'clock. One hour is spent in a thought exchange, similar in character to the one at Lily Dale. Then one hour or more by the different mediums present in exercising their mediumship. Mrs. Gaillard is doing a most excellent work as a psychometric reader, and I note with pleasure a decided growth since last winter. Mrs. McFarland as a clairvoyant is doing a good work for the Aid. Mr. Lynch, a magnetic healer and clairvoyant, is usually present and aids by the exercise of his powers. Mr. Scott, a young medium, yields to his controlling intelligence, also a sister of Mrs. Bowers, whose name I have forgotten, demonstrates with her mediumship, by sensing the presence of the spirit and giving communications from the same, poetically. Then the ladies serve lunch, and while away a couple of hours or so in social converse until time for the evening session. The evening session consists of a short lecture, then as many psychometric readings as possible. These Thursday night meetings are usually well attended, and are a source of help in more ways than one to the society.

The last Thursday in the month there is an old-fashioned social, with entertainment, which has been started this fall.

The ladies are busy in getting ready for a three-days' fair the 5th, 6th and 7th of December, and each night there is to be an entertainment, each one different from the other.

Mr. Stevens has been very busy in raising funds for the N. S. A., and when the report is published, I am sure you will all be pleased. The society desires to say to the many people who have assisted it, as well as to the many speakers who have exercised their mediumship in its behalf, that it sends greetings to one and all, and that Spiritualism is gaining ground here in Pittsburg, and that the prospect was never better for a good season's work. I am glad to say that Mrs. Fannie Hughes has at last given up all other kinds of work, and is now devoting her time to her mediumship. She is located at 2016 Forbes street. She has been quite ill, but is much better.

I have started a lyceum; though it is small, yet I am in hopes it will live. What we lack is workers, and if they would only come to the rescue, then a goodly lyceum could in time be established.

The work is calling, calling as never before, and there is a broader field each year, and my soul is made glad by the signs of the times.

Pittsburg, Pa. G. H. BROOKS.

TRUTH AND RIGHT.

The world is seeking for the right,
For conquest over ills and wrong;
Time's swift current bears along
The old crafts of Superstition's night.

Old systems are toppling to fall,
And new ones rise as in a day,
With warmer impulses and sweeter sway,
And to the world for justice call.

Man craves the bond of fraternal wills
To succor hearts in distress,
To find a heaven of happiness
Where each to each the right instills.

The tyrant greed our homes despoils,
And robs the treasures of men,
And these conditions of strife have been
The bane of manhood's honest toils.

But the voice of Justice soon will rise,
To break oppression's iron will,
Man's inner conscience yet will thrill
To Love's monitor that never dies.

The East is radiant with the light,
The new dawn rises from the Past,
The old is dying, it cannot last
Before the noontide of Truth and Right. BISHOP A. BEALS.

Summerland, Cal.

A Century Club.

A club has been organized in New York City, every member of which has pledged himself to do the best he can to live one hundred years. Dr. Wiley, of the Agricultural Department, of Washington, D. C., is the president of the club. Such a club ought to be organized in every city, for centenarians are getting scarce. The cause is without doubt the excessive use of meats and the neglect of cereals. It has long been known that vegetarians are longer lived than are meat eaters. Dogs are old and rheumatic at ten, and die at fourteen, whereas the donkey is still frisky at forty and easily lives to half a century. The nut-eating Indians of Southern California still live to the age of 130 years and more. Meat shortens life by hardening the arteries, which produces old age prematurely and death from apoplexy through rupture of the brittle arteries. This is the natural result of the accumulation of uric acid in the body. Meat contains uric acid in great quantities. The general disuse of cereals is due to the increasing prevalence of amylaceous dyspepsia, or starch indigestion, which is the natural result of the use of half-cooked cereal foods. Starch must be dextrinized by dry cooking at a temperature of 300 degrees to render it readily digestible. Half-cooked starch causes sour stomach, flatulence, bloating, colic, anemia, headache, weariness, neurasthenia, intestinal catarrh, and numerous other evils.

The characteristic quality of the Battle Creek Sanitarium Health Foods is the cooking or dextrinization of the farinaceous elements. It is this thorough cooking which renders toasted bread more digestible than ordinary bread. This crude and imperfect method, improved upon and perfected, has produced a series of health foods, which are more digestible and nutritious than any others found upon the market. The chief of these is Granola, which is unexcelled for brain and nerve-building qualities. It has a rich, nutty flavor that is so much enjoyed by the athlete and invalid, and can be assimilated by the stomach of the dyspeptic as well as the robust. Sold in pound packages by grocers.

Readers of The Progressive Thinker who will send the name of a grocer, who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich., will receive a free sample.

IMPENETRABILITY.

Natural Philosophy Shown to Be At Fault.

One of the first lessons we learn in natural philosophy is that two bodies cannot occupy the same space at the same time; and this unqualified assertion stays with us and does us much harm the balance of our days. Even after later experience and more mature thought have convinced us that impenetrability is the exception and not the rule, this old idea persistently rises up and obstructs the view; we find ourselves despite our better judgment seeking different places in which to locate things that can be and are in the same space at the same time, and because we can't find the requisite space perhaps we abandon a profitable line of thought—a line of thought tenable if the two things may be in the same space, untenable otherwise.

The law of impenetrability is heretical anyway, for it is especially stated that God is in all things, and all things in him, and in him all things move and have their being. If God is the rule, then impenetrability is the exception; if impenetrability is the rule, then God is the exception, but not the only exception. Some of the other exceptions are liquids, gases, ether, spirit, and the diverse other systems of existence of which just now we know nothing.

Impenetrability only applies to what we call solids. And what are solids? What do we know of them? Well, we call two bodies solid when they won't occupy the same space at the same time, and then take the fact that they won't do it as proof that they are solid. The law of impenetrability is therefore that two bodies that won't occupy the same space at the same time simply won't, and that is an end to it.

When a body that is solid to other bodies like itself is saturated with water, that solid comes near occupying the same space at the same time. On a cold day the air penetrates our clothes and person with rather an uncomfortable facility. Perhaps it does so at other times but giving no inconvenience, it has not our appreciation. Science has ether persisting in all space regardless of whatever other thing may be in any space at any time. Indeed science says of ether what biblical people say of God: It is in all things, and all things in it, and in it all things move and have their being.

With ether and God on the other side devoid of impenetrability, and liquids and gases on this side showing little of it, it is not difficult to conceive that spirit and other systems between the two extremes have not impenetrability to hurt or that interferes with their conjoint persistence in the same space at the same time with solids. We should remember that it is only necessary that one of the things be devoid of that "solidity" which interferes with joint occupation, the other may be solid as adamant. Two such extremes in no wise interfere with each other's existence or movement. Except when there is such connection as that existing between the physical and spiritual man during life; which connection is severed at "death" and some claim to sever it temporarily in trance. In either event the spirit passes out of the physical into a spiritual system of existence which may then persist in the same space with the universe or any other solid or thing. Neither would interfere with the existence or movement of the other and perhaps neither would know of the presence of the other.

However, the fact that two bodies may occupy or be in the same space at the same time is not proof that either one is void of a certain order of what we call solidity or substance. Liquids and gases have solidity or substance. If the ether has not substance it would be unaffected by the sun and we would not have light and heat from that source. If the air had not substance it would not take up the motion of the bell and duplicate it in the ear, nor the heat motion in the stove produce that nerve condition from which we have the sensation of warmth or comfort. Finally the spirit must have body or substance, otherwise these diverse motions of external physical things would not affect it through the senses, and producing no sensation would result in no knowledge.

If God or Being has not certain order of body or substance then nothing else has, neither physical things nor spiritual things, nor any thing whatsoever. Without that substance which is God or Being, physical things are merely a group of such properties as solidity, color and so on, which must be in the mind before we know them, therefore there is no physical world, only states of mind. Without that substance which is God or being, spirits are merely groups of thoughts, emotions and volitions which must be in consciousness before we know them, therefore there is no mind or spirit, only consciousness states. And the total skeptic tells us we have no criterion to say these consciousness states are not hallucinations, and no answer for them has been forged in any philosophical shop and seems not likely to be.

Indeed, without something in common, a nexus, possessed by God, by spiritual and physical things, and by every other thing, we see not how one would affect the other or have any knowledge of other things. Given the nexus or a substance common to all, the thing seems reasonably plain. Say in the case of light and heat from the sun. Certain noumenal states or conditions of Being in the sun, duplicated in ether, by that in the sense nerves and brain, finally in the spirit permeating taking up the same motion as the brain with which in life it is associated. Knowing in the spirit, we know it as in brain, sense nerves ether and sun, and know absolute or noumenal truth as in all the locations.

If a spiritual system of existence may persist in the same space and time with the physical without interference, we see no occasion to go very far to reach heaven, or hell for that matter. Certain theology, however, has heaven at the center of the universe, and necessarily, as they think, furnish the omniscient God with quite a number of angels to keep him posted and the omnipotent God an equal number to execute his commands. All of which expenditure would be unnecessary if God is in all things and all things in him. Indeed it would seem that his omniscience and omnipotence should serve every purpose even if omnipresence is denied him. Evidently this theology has not got away from their old lesson in natural philosophy and apply the same rule to God and heaven that they do to a rock and log of wood: Each must have its own space. We are concerned about these theologians lest they make a doleful mistake. According to our idea hell is down toward the physical and beastly, while heaven is up out of these things in the direction of the spirituelle and God. In that event every planet and star should have a small hell at its own center, but we would expect the big camp-meeting to be held at the center of the universe If this proved true the sermon the parson has prepared for delivery on his arrival might not fit the occasion. F. J. RIPLEY.

Home, Tenn.

CONDOLENCE.

Freely Offered to Lamenting Spiritualists.

Whilst thousands of independent investigators who have affiliated with Spiritualists are lamenting Spiritualism's untimely end as an educational factor, I wish to offer a few thoughts of condolence to those who have learned to walk alone.

The incontrovertible fact established through the philosophy and phenomena of Spiritualism has enlisted an army of recruits from church ranks who, weed-like, have overrun and choked out the pioneer thinkers.

A great variety of plants may for a time thrive upon the same plat of land, but each variety will insist upon yielding its own variety of products, or remain barren. Each Variety of plants being endowed with its own specific rate of vibration, it invariably selects and attracts that class of plant molecules which form its foliage, blossoms, and seeds; and ignores all other molecules. Each species of animal life is endowed with approximately the same rate of vibration, which causes each member of said species to attract from approximately the same mental wave; thus endowing each member with approximately the same traits and habits. We are all so familiar with this result of vibratory force or law, that we never expect the wheat stock to produce oats; or the horse to be endowed with the habits of the dog.

Hence like the different varieties of vegetation, in attracting their like of plant molecules, which form their foliage, blossoms, and seeds, this mortal, this culmination of all below, this complex sensitive organism, which as a species, comprises every note due the vegetable and animal kingdoms, attuned to varied higher mental waves and thought molecules; each mortal member, as indelibly attuned to certain classes of thought molecules which form certain lines of belief, habits and character, as are the different varieties of vegetation and the different species of animal life, each attuned to its unvarying course.

Members of the animal kingdom may be trained to disguise their species traits; mortals may be educated to live above their true nature, but the fundamental note of either never can be erased.

These are facts in nature, which that grand old patriot, Thomas Paine, overlooked when he prophesied that his Age of Reason would revolutionize all christendom within a few short years. These facts in nature, are verified to thousands of honest, truthful Spiritualists, whose word would go as gospel on any other subject; when reproached with contempt by personal friends, for speaking of the wonderful spirit phenomena they have witnessed.

The many who read this short article will ignore the demonstrated facts contained herein; upon the same principle, and for the same natural reasons, that the dog-fennel plant ignores the molecules which form the lily; while the few who are attuned to the same thought-wave with the writer will accept and assimilate these truths. So the world wags, ever has wagged, and ever will, so long as nature's forces decree mortal species, the initial combine of all lower life. Then why should we expect mortals, attuned to the belief, that a dead Jesus is subdivided into millions of fractional parts, and each part still monkeying around earth-plane catering to the whims of some devotee, to make a very brilliant student of evolution's finer forces?

If those soggy, Christ-soaked delegates have rolled as far as they will, if they must now pile up and start a new creed-bar in evolutions mental stream—let it be so, the sooner the better, for their 8 x 0 bar, will only catch those of their own kind—those who have been rolled along on the bottom of the stream by the passing current, and kept the water muddy. While the earnest student of nature's finer forces, buoyed lightly along by the recent freshet of scientific knowledge, will glide by their lonesome little bar with perfect impunity after having meandered through the net work of far more formidable bars, which stud the stream above.

Whoever heard of a scientist getting stranded upon a creed-bar? Whoever heard of a body of scientists demanding a declaration of principles? What signifies the name Spiritualism? It represents but a practical part of the knowledge we crave and must possess ere we can comprehend our true course; our true environments, or our probable destiny.

Give us a clearer knowledge of nature's modus operandi.

Give us a grander manhood and woman hood, resulting in a higher mental inheritance; and they are welcome to all other isms. VAN WILLITS.

New Boston, Ill.

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The Progressive Thinker.

Subscribe for The Progressive Thinker and commence forming an Occult and Spiritualistic Library. We send out 4 books for $1.25, when ordered in connection with a year's subscription to the paper. You need these four books which have been sold in the aggregate for $6.25. We send them out as above stated for $1.25, the postage on them and expense of mailing being 45 cents. They are practically a gift. 15.000 homes have commenced forming an Occult and Spiritualistic library, by ordering these books They are very valuable, and you should send for them at once. See second page for further particulars.

GOOD ADVICE

From an Earnest Worker.

Among the many letters coming to me and from all parts of the country, bearing questions pertaining to the development of mediumship, I occasionally receive one, the reply to which may be of interest to many, and therefore ask for space in the paper I find quite generally read for my answer.

Before me is a letter from Texas, by a woman who tells me that she for years opposed the investigation of the spiritual phenomena on the part of her husband, but that now, he having entered spirit life she is very anxious to become a medium in order that she may communicate with him, and she wants to know how to proceed.

In the first place, seek to eradicate from your nature the selfishness which has in a measure been yours, manifested by your opposition to one seeking to learn of truth.

Second, see that your life and charactice and purity of thought and action. tice and purit lyof thought and action.

When you have thus prepared a way for the presence of those in the higher life, earnestly and prayerfully invite them to your side, at the same time know that to succeed one must use sense and judgment; therefore, at no time and under no circumstances whatever be led aside from truth by believing in or countenancing anything taught by superstitious would-be teachers who, in order to extort money from the credulous, tell you of obsession by dark spirits, and of the potency of charms, love potions, etc., etc. Nonsense! Mediumship is something beyond the superstition of the Middle Ages. Those who deal in such traffic know nothing of the science of psychic phenomena, and should not be classed as spiritual mediums. Mediumship is of the Divine, and one of Nature's gifts to be the most appreciated. 'Tis the "pearl of great price," and should be held sacred and holy.

Bear in mind that at all times, in private as well as before the public, the phenomena should be presented in a manner to invite the attention and respect due its importance. One hoping to become a medium must see to it that all work is such as will place it above ridicule or suspicion; to this end the true medium labors, and thanks to the angel world, we have many such workers in our ranks. One may attain to good mediumship by living in accordance with the above and sitting daily for the visits of spirit friends.

JULIA STEELMAN MITCHELL.
N. Evanston, Ill.

A Card from the Secretary of the Nat'l Spiritualist Lyceum Association.

To the Editor:—I am desirous of obtaining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secretary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part of the N. S. L. A., and it is to the interest of the local lyceums that their representative write me.

MATTIE E. HULL.
72 York street, Buffalo, N. Y.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mr. E. W. Turner passed to eternal progression in spirit life, October 14, 1899, aged 57 years. He was an ardent Spiritualist for forty-two years, and president and speaker of the Mahoning Valley Association, and was an exemplary man in every respect. Funeral service, October 16, at his home, two miles from Newton Falls, Ohio, by E. W. Sprague, of Alliance, Ohio.

MRS. S. J. RUSSELL.

Passed to spirit life, by being accidentally killed, in New York State, Mr. James Gordon, aged 48 years, son of Captain E. and Belle Gordon, of Montrose, Pa., a suburb of Pittsburg, Pa. Mr. Gordon was a member of the Pittsburg society, and a Spiritualist of many years. There is but one son left to Mrs. Gordon, and he with his mother feel this loss very deeply. The funeral was very largely attended at the mother's home, October 4; Rev. Mr. Henderson of the Methodist church, a life-long friend of the family, and the writer assisting in the service.

G. H. BROOKS.

We have to report this week the bereavement of our Brother Eugene Miller, by the passing of his little daughter Cora I. Miller, to the higher life, from Winsted, Conn. She was a bright little maiden of twelve years, and her letters were a source of great comfort to her father, and her release a sudden and unexpected blow; but he has that comforting knowledge that although she only budded in mortal life, she will blossom in spirit and that she is not gone, but can still be with him with love and comport. Not lost but his darling still. JESSE H. BICKFORD.
Pinar del Rio, Cuba.

Mrs. Mary Hamor Buckwalter, wife of Mr. J. H. Buckwalter, passed to the higher life, on Monday evening, Nov. 13, and was buried on Friday, Nov. 17, at Royer's Ford, Pa. She was a member of the Philadelphia Spiritualist Society, and had been for many years a devoted and consistent Spiritualist. Miss Lizzie Harlow, of Haydenville, Mass., and Mr. Samuel Wheeler of Philadelphia, delivered the funeral address which was attended by a large number of friends and acquaintances.

THOMAS M. LOCKE.

Passed to spirit life, from Alliance, Ohio, November 14, 1899, Alvira, wife of Jacob Seacrist, aged 52 years and 3 months. She was the mother of eleven children, ten of whom she leaves behind, together with a devoted husband, a loving mother and many other relatives and friends.

Mrs. Seacrist's life was devoted to her husband, her children, and her home. She was beloved by all who knew her. The last year of her life she was blessed with the "gifts of the spirit," and saw and conversed with her spirit friends, which was a great source of satisfaction to herself and friends. Mrs. Flora Russell furnished the music at the funeral, and the writer officiated. The consoling facts of Spiritualism will help to sustain this sorrowing family in their bereavement.

E. W. SPRAGUE.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

I received your Melted Pebble Spectacles and Magnetized Compound. My eyes are improving; growing stronger every day. Accept my grateful thanks.

MRS. H. BUGBEE.
N. Pomfret, Vt.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address

B. F. POOLE,
Clinton, Iowa.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

The Temple of Health and Psychic Review, J. M. Peebles, editor and proprietor. A monthly journal, eight or twelve pages, published each month in Battle Creek, Michigan, and devoted to health, hygiene, the social question, Spiritualism and general reform. This journal is independent and absolutely fearless, as is the doctor's Better Life, a monthly of sixteen pages, in two parts devoted to Spiritualism, progress and psychic healing. The two monthlies have a combined circulation already of over 40,000. Subscriptions, 25 cents each per year. Write for sample copies. Address, Temple of Health, Box 2382, Battle Creek, Michigan.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. Everybody is welcome.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday-school at 2 p. m. Seats free.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Barmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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

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VOL. 21 CHICAGO, ILLINOIS, SATURDAY, DEC. 9, 1899. NO. 524

A MEMORIAL ADDRESS

On the Life, Faith and Character of the Late J. Ridgeway Haines.

Delivered by Dr. L. L. Lamborn, In the Independent Church, Alliance, Ohio.

I have never felt it my mission in life to settle or unsettle men's religious views. I am not an evangel of either religious doubt or certitude. All religions spring from the same original central concept in the heart of man.

There is something divine in man and it is possible for the human and divine to meet. This inherent concept is the last analysis of all the religions the world has ever known. A man's life on this barren globe of earth is gauged by grief, swept with sorrow, and stained with tears. I would not rob any man of a single solace that lightens life's heavy load.

If it makes a man happier, soothes his sorrows, and will ease the pain of dying, I would have him sail his craft on the river Ganges, by the sacred city of Benares and live and die in the faith of Buddha.

If he believes Mahomet is God's only prophet, let him turn his face to the East in prayer, pilgrimage to Mecca, and shout the name of Allah.

If he feels there is a loftier beatitude in adoring the gilded minarets of the city of Jerusalem, he can moor his barque of faith on the placid waters of the Jordan and chain it to the Rock of Ages.

If he craves a Gospel written in the vernacular of the twentieth century, in the idiom of reason, and the dialect of the heart, he can look aloft and see morning breaking of a new pentecostal day.

I know so little about life, death, and destiny, that the personal pronoun "I" will not occur in what I say to-night.

When the record of a man's existence on earth is closed and death writes "finis" in his Book of Life, it is customary for the living to review the master features of this life. This practice is of great antiquity. When an ancient Egyptian died his body was placed on the shore of the nearest lake with a boat ready to carry it across for burial. Forty-two judges sat to hear accusations against his conduct in life. If serious charges were sustained the body was denied sepulture, which was regard by Egyptians as the most terrible punishment that could be inflicted. History says Egyptians lived preparing for this crucial ordeal.

Mozart, the great musical composer, wrote his own requiem. Men write in conduct their biographies while they live and file them in the Pantheon of the world's moral forces when they die. Their biographies are minutely written. Science says a pebble cast in the ocean disturbs every atom of water and helps to shape a wave upon the farthest shore. A whisper trembles all the ether that enspheres the earth and undulates forever.

Musk was mixed with the mortar in building St. Sophia's Mosque in Constantinople, a thousand years ago, and its corridors to-day are redolent with the perfume of musk.

We still stand in the shadow of a good, kind, noble man. These simple, humble words have something mystic in them whose gold-like touch makes kings of men. They home in their hearts as grand a myralogue as was ever sung at the grave of any Caesar.

Alexander the Great offered a painter a fortune for a portrait that would hide an ugly scar on his face. In painting the life and character of J. Ridgeway Haines there is no scar to cover. The deceased was not a great man in the sense the world accepts that term. His feet were not of fire nor was his path among the stars. He stood like other men with his feet in the mud of earth. Men sweep to greatness through clouds as black with storm as ever scurried through the sky. The meed of greatness is poverty, exile, and martyrdom. These are the garlands Fate hangs on the the foreheads of those who challenge Fame.

Savonarola was a martyr, Milton blind, Homer a slave, Bunyan imprisoned, Hudibras starved in a garret. Bacon shivered in a prison. Tasso raved in a madhouse. Socrates drank his cup of hemlock: Christ expired on a cross. Burns mixed the nectar of the gods with the wine of Bacchus and died delirious with the divinest melody a listening world ever heard accented into song.

Reformers always spring from the loins of the humbler class, not from the womb of opulence. It is the industrial argonauts that find the golden fleece, not the Jasons. The argosies of the soul are driven toward millennial harbors by the trade winds of poverty and toil. It is the men behind the plow-beams, and the men behind the hoes, who advance the standards of human betterments. The paladin can accomplish what the peer can never do. God always puts a humble man, a laborer, a mechanic, an artisan, a fisherman, on the anvil when he hammers out a star.

A tablet on the island of Elba marks the spot where Napoleon tried to plow. The oxen refused to obey him, and ran with the plow across the field. Napoleon could stop rebellions, guide revolutions, drive kings as scullions from the battle fields of Europe, dip his sword in blood and mark out boundaries for new empires with a hand that never trembled and a heart that never faltered, but he could not plow with a yoke of oxen. It is the common people who have put their shoulders to the world's stalled wheel and given humanity a hitch up the hill.

Shakspeare, Spinoza, Confucius and Christ were from the lower strata of society. The deceased was more than great. He was wealthy in the gifts of good—full of love and lovely charities. He sprinkled sparkles along the gloomy paths of life. He gave a holiday to every one he met. The windows of his soul looked southward and were ever open to the strongest light; this made him a reformer, and he walked boldly and wisely in the faith he had.

He was an optimist. Earth to him was so sunny he saw few shadows. There never was a cloud of gloom so black above him but was edged with sunshine, and had angel faces, full of hope, peeping through its rifts. He steered his life by the pilot of the stars. His heart was all humanity, it would have started a smoke in every chimney—put a roast in every larder, and built a song in every poor man's heart. He died with seventy-eight winters on his head, but he had as many summers in his soul.

He was not a drum major in the procession of reform, exploiting a baton for idle eyes, but a valiant soldier in the firing-line, armed with convictions, the only gun God ever aims at wrong. The deceased never strove for epitaphal fame. It is not the decorations on a tombstone that dignify a grave. It is the twill, twist, and fibre of the life that sleeps beneath it. It is kind words, good acts, pulses of love, heartbeats of charity, and a thousand little beatitudes that weave a golden thread of lustre through the worsted web of life. These are the only prayers God will ever answer. The aggregate of these virtues swell into a diapase over the dead. They make the hearse a chariot—the casket a throne—the cenotaph a temple—and halo a grave with a cloub-burst of mournful laments.

The deceased believed death to be a transformation scene—a change in the kaleidoscope of man's eternally evolving life. That life on earth is a school for the curriculum in the college of the skies, that the soul starts in the morning land where it breaks off in the even-shade; that it is no farther advanced when it reaches the vestibule of heaven than when it left the dormitory of earth, and it carries with it a whole armful of the holier joys of this life. It will double the joys of heaven to meet loved ones there. Pity, sympathy, kindness, and love can never perish, fleshlike, in the grave. Blessed memories must ever have glorious resurrections. Sleep is the brother of death. Men change not between darkness and dawn, they fall asleep with the dolorous vespers of the whip-poor-will and wake with the cheery notes of the robin's matin possessing the same vices and virtues, Morpheus lays an unchanged soul in Aurora's lap.

The soul will start in spirit life with the capacity for bliss it has earned in the school of earth. When the soul crosses the death line it cannot in an instant become, forever, an angel, or a devil. No excarnated soul will enter heaven better than the average incarnated soul on earth. Man must sin to enter heaven, for if he does not sin he is not man. If men were perfect there would be no need of heaven.

Orthodoxy should ask for no hotter hell, nor universalism hope for a happier heaven than what men win, or lose in their capacity for bliss on earth. It is the heights of heaven that make the depths of hell.

Man's life on earth is but a moment in the everlasting year of eternity, and all the while necessity sits on him like the world on the back of Atlas.

Death is the back door of this dreary earth, it may be the front gate of a cheery heaven; the grave is the prison of the body, it may be the cradle of an angel; man's heavy cross, may be the eidolin of a song, and life's cruel crown of thorns the symbol of a crest of roses.

Does fancy fool the world? The sun through rain drops paints a seven-hued rainbow on the bended sky. Hope paints, through a mist of tears, beyond the gloom of graves, a mystic home for man in a paradise of dreams.

The deceased believed faith to be conviction without evidence—a half-way house between ignorance and knowledge—an involuntary emanation of the human mind. Faith or doubt in an orthodox heaven and hell can neither win nor lose either. If they exist, they do so in spite of all the atheists that have ever lived, or all martyrs that have ever died. Nine-tenths of all religion is conduct, and abstract faith has never blessed or banned a soul.

Faith in truth may prompt to better conduct but faith in fiction has lit the flames around every martyr superstition has choked with fire. To do right through fear of hell is too base to merit heaven. Heaven and hell as the pulpit teaches are not equivalents for the righteousness and iniquities of man on earth.

It is an anomalous theology that sends a wicked murderer to heaven by repentance, and his murdered victim, though a good man, to hell for the want of it.

It is merit to do right for the love of right and because it is for the best.

There is no Janus-faced God sitting astride the narrow divide between life and death, smiling with love on man here, and frowning with hate on him there—flinging benisons on him here, and banes at him there—hiding him in his pavilion of affection here, and burning him in his furnace of vengeance there. God will be as good to man in the morning land as he is to man in the evening glade.

The deceased was a pioneer anti-slavery man. He spoke for the slave when it invited martyrdom, when the sky was eclipsed with the black man's wrongs—when the government forged his fetters—the pulpit sanctified his chains—the fugitive slave law made his liberty a crime, and God's mercy hid his wrath until it reached high tide and the ocean overflowed and billowing earth with a million graves between Sumpter and Appomatox.

He stood with Wendell Phillips, the famous emancipation orator, in the proslavery era, who wanted "Infidel and Traitor" carved on his tombstone, infidel to a church at peace with sin, and traitor to a government in conspiracy against liberty.

He helped John Brown carry his heavy cross over the flinty road from Harper's Ferry, by the way of a Pilate's court, to the Calvary of fame. He joined the chorus of the gala song of four million freedmen when they danced their jubilee of liberty on Lincoln's radiant proclamation.

He believed God apportions punishment according to the intrinsic demerit of the wrong. That man during his brief hour on earth is environed with temptations, and lingering vestiges of a degenerate ancestral Adam, to sentence him to eternal torments for necessitous shortcomings would be so wicked as to quiver the lips of a vengeful devil. It is little short of blasphemy to charge endless torments for man on a God of measureless mercy and limitless love. "Forgiveness" is the divinest word that ever fell from the lips of man; pardon must awake the holiest emotion that can thrill the bosom of a God.

The deceased may not have been orthodox in all the details of creedal faith; Eve and the snake—Jonah and the whale—Lot and his wife of salt—Elisha and the bears—Joshua and his horn—Samson and the foxes, wrapping a grewsome rib cut from Adam's side with a tress of auburn hair, and swelling it to fill a corset with a woman's loving heart, damning innocent, unborn, untold millions because Adam bit a scabby apple, he regarded as mythoplasms—legends started in the young world's sunrise—mural myths of an infant race which priestcraft has dramatized into serio-comedies for pulpit acting.

The immortality of man was firmly fixed in the chancel of his soul. It was knowledge with him—not a matter of the heart's desire—not an epic of joy—a lyric for pain—a psalm for sorrow—an absinthe for trouble, or the anodyne of dreams, but a demonstrated fact.

He believed man's astral gleams of the jasper walls of the New Jerusalem are actual hieroglyphs of his coming home and the whirr of wings in his soul are pinions fledging for a homing flight and the heart's portamentos of eternal life are like an unsung song rehearsing its trills and quavers in a robin's throat. There is a finger pointing man with the imperiousness of command, from off this tear-stained, storm-swept hill of earth to some ideal home where cloudless skies and rosy mornings lie swooning in the lethean breath of perfumed Junes. If eternity is but the cemetery of the centuries—the catacombs of ages—if there is nothing for man beyond the grave but the moaning winds of a starless night, wailing their weird threnodies in the deaf ears of Anihilation ring the bells! sound the alarm! rush out your Paul Reveres, and arouse the race from its age-long trance! for man is cheated, deluded, betrayed, and God has deceived his confiding children, and lied to a believing world.

The promise of eternal life dates back to that far off time when Evolution rounded the promontory of oblivion, dawned a golden daybreak, touched a brute now called man with a spark of Godhood and a passion for eternal life.

The deceased believed it possible for disembodied spirits to communicate with mortals. If this is true it solves the mightiest problem that ever convulsed the world. It transmutes scruple into certainty—doubt into fact—cables an ocean to unknown shores and bridges for man the river of death to the morning land.

All bibles and all religions are founded on real or pretended communications with the spirit world. Orthodoxy should look with endearment and not disdain on a working theory that seeks to anchor the basis of its faith to a demonstrated faith. Orthodoxy asserts immortality; Spiritualism is the only working theory that can ever prove it true. Every prayer offered implies spirit correspondence between the living and the dead. Ignorance of psychical laws, with morbid or mercenary credulity, have doubtless prompted much pseudo spirit phenomena. Commercial Christianity is as great a fraud as commercial Spiritualism. From the treason of Judas to the cock that will crow on the millennial morning, imposture has gambled and will gamble in the vestments of Christ, and masquerade in the name of the son of Mary.

But the spurious proves the true. A shadow proves both the sun and a substance. A thirst for eternal life implies there are living waters to slake it. Six hundred Christian creeds pounding the ear of earth with theologic rage are distorted echoes of a God of creedless love, folding in his arms a warring world.

The golden calf was a grotesque symbol of Aaron's God. Ingersoll's rhythmic rhetoric would have been the sweetest music ever heard by man, if Faith had but sung Hope's witching alto in the lyric of a future life.

Spiritualism may be a flash from the headlight on the pilot of the soul's destiny, revealing a vista of its fate. Gleams of immortality do shoot through the brain like arrowy star-beams dance in the halls of hope, like rainbows in Niagara's spray, and are as confirmatory of a future life as the voice of angels. There is a light in the soul

"That glimmers in the darkness across
the river's foam,
That leads us to our friends in the dearest land of home."

Talmage says the partition between this and the other world is thinning every day. Theodore Parker said Spiritualism is more likely to become the religion of America than Christianity was to become the religion of the Roman empire in the second century. O. B. Frothingham said Spiritualism in its higher forms is destined to be the religion of the civilized world. There is not a nation, race or tribe on earth without their altars, however rude, or their religion, however crude. All people, in all ages, have had a religion commensurate with their intelligence, and their Deity has always had the form and attributes of its worshipers.

A just and honest God is the noblest conception of the human mind. All ages have had their dreams, visions, apparitions, ghosts, ghouls, prophets, christs, gods, devils, glints and gleams of a future life. Religion is the nerve centre and pivot of the soul.

There is some mysterious occult force that weaves its wiles around men's idle hearts, reaches high tide and overflows in happy hallelujahs in Methodist camp-meetings, and baptises Quakers with its divine aura in the pulseless hush of their silent gatherings.

A meteor struck the John Brown statue, erected by Horace Greeley, on the battle-field of Ossawotomie, in Kansas. Scientists analyzed a portion of it, and found a metal that was never known on earth. They named it Helium. It was flung by some bright star in its lightning flight within the boundaries of the earth's gravity.

There is in man an element that does not belong to earth. It has been treated in the crucible of thought—analyzed by the mightiest metaphysicains of all ages. It dissolves only in the mystic menstruum of some great creative solvent. It is lustreless in the cold starshine of earth but blazes into incandescence when touched with Promethean fire. A diamond holds a sunbeam flashing from its heart. Man has in the socket of his soul a spark of God's eternal flame—a speck of Helium, that belongs to another world.

It takes stout hearts and strong arms to hew the primitive forests and break the prairies for an easier life, and a higher civilization to follow. The race is just being lifted into a knowledge of the stupendous energy, and multiplied uses of electricity. Brown and Quantrell are ever fighting for broader human betterments on some receding Kansas border. St. Johns are ever straightening paths, and baptising Christs to lead the race to loftier levels. Progress suffers Bull Runs and Bunker Hills before it reaches Yorktown and Appomatox.

A hundred thousand years have been spent in man's unfoldment, supplemented by two thousand years of Christ's illuminated theology, and spirit intercourse, it is claimed, is just here, like pale dawn when it comes to wake a sleeping world. The carol of angels frightened Judean shepherds, on Christ's natal morn; men are now solaced by the accents of spirit friends.

The evolution of language has been through the stages of signs, words, and intonations, theoretically the next step must be spirit tones.

Science now sends messages across the ocean's main, its depths are the whispering galleries for continents. Spirits send theirs on psychic wires, if querulous souls would hear them.

The great Hoosac tunnel is nine miles long, is cut through solid rock. No telegraphic messages can be sent through this stony corridor, but are sent on wires strung in ether over the mountain's top. No spirit tones can be heard in the crass caverns of a stony heart. A calloused heart that flames no fire for mother, home and heaven can never hear a cadence from the sky.

A man must stand in spiritual exaltation on the copen of the world with ear pressed against the roof of stars to hear the seraphs sing. Time has no calendar, it merely horologues epochs for history. The religions of the world were swept to an issue on the plains of Palestine. Spiritualism was born in a stable on the road to Bethlehem. It was announced by the angels' anthem of "Peace on earth, and good will toward men." Its crisis cry echoed with the eloquence of a god from a mangered Babe on a bed of barley straw. The genii of eternal duration hitched the pendulum of time on the rachet of a new-born star, to vibrate back through geologic ages to a green Eden, then forward to a cindered world, and count the centuries back to life quivering in a speck of protoplastic jelly, then forward to a ransomed race hallelujahing in the noon of Christ's spiritual philosophy. The world has had many religious teachers but the murdered carpenter of Jerusalem blots out all others, as the sun blots out the stars. His brain was the storm center of a new religion with a rosier hue—a warmer breath and a brighter hope than any the world had known before.

The race is responding to his sermon on the Mount. The Sabbath of the world's long week is dawning, when the earth will lift its iron hills to kiss the bending sky and men shake hands with angels. Columbus with philosophic eye saw beyond the ocean the hemisphere of Hesperides and his countrymen became citizens of the world. The matchless son of the maid of Galilee, with psychic eye, pierced the gloom of death's dark river and saw Utopia among the stars and citizens of the world became denizens of the universe.

Man started out a brute, he wandered earth a savage, evolved into a pagan, and is coming home a king swaying the sceptre of science with the star of eternal life blazing in his sky of faith. Man loves to dwell on coming happiness—longs to know his destiny, and will never give up his hope in heaven. He will never be satisfied with a bird-song in the morning, and a starshine in hte night, but asks for one long, sweet kiss of sunny bliss that shall last forever.

Alexander the Great gave one of his generals a kingdom, who told him it was too much for him to receive; Alexander replied "It is not too much for me to give." An eternal kingdom embowered with beauty—embosomed with love—and embeamed with bliss may be much for sinful man to receive; it may not be too much for God to give. Faith in such a home is a thousandfold stronger than any proof of its existence.

Napoleon at his marriage, put on Josephine's finger a diamond ring, on which were engraved the words to destiny. That jeweled finger pointed Napoleon to the throne of Europe. Instinct is a vulgar name for inspiration, intuition for revelation, and prescience for prophecy.

Man's intuitions point him to some far-off world and says there is your empire and your home. It points man to a more perfect alignment with the fatherhood of God—the sonship of man and the brotherhood of Christ, and to something better farther on.

The setting sun of the nineteenth century may write "finis" on the materialistic epic of the past, and the twentieth century dawn with a higher spiritual octave.

There are great Newtons waiting to unfold the mystic laws of psychic gravity—to collect and collate occult phenomena—to focalize secret forces—to science spirit facts and reveal more of God, the centre magnet of the universe, toward which all spirit tends.

Now if all this is not a dream—a reverie—an entrancement, it may be a prophecy of the boundless possibilities within the reach of spiritualized man. It may be the pale gleam of a dawn tripping through the dewy gates of morning into the millennial to-morrows.

If departed spirits do not communicate with mortals, the dead do rule the world from the ashes in their urns. The dead live in legends, traditions, and the sublime pages of history.

The Sinaitic decalogue, given to Moses fifteen hundred years before Christ will forever be the basis of the world's common law. The Pandects of Justinian, five hundred before the Christian era, will ever remain the ancestral authority of all civil law. Paracelsus, and Galen have ruled for centuries with the despotism of sceptered tyrants the noble art of healing.

Michael Angelo, with the genius of a Jove, incarnated in colors, on the ceiling of the Sistine chapel at Rome, the "Resurrection," so realistic the beholder shades his eyes, and bates his breath, as in the presence of the most mirific tragedy God can ever enact.

Scotland's rugged hills beside the river Ayr are ringing louder every day with the soul-birthed songs of Robert Burns. Harvey will ride forever in a crimson chariot on the crested waves of the pulsing blood.

Mahomet wrote his inspirations on bone—the shoulder blades of sheep, and threw them in a chest. The Koran was born in this sarcophagus. Two hundred millions of men bow before it as the voice of God, etch its sayings on their saber blades, and with "Allah" on their lips, go shouting through the gates of death.

Every prison charity is medallioned with the face of Howard. John Brown picked up his heart and hurled it with a cry of wrath against the crime of slavery. On his way to the gallows, in sight of his waiting gibbet, a slave mother held up to him her negro baby, saying, "Marsa Brown, here's one ob de child'en youse tried to free." Brown pushed back death, halted destiny, dignified a rope, to caress emancipation cut in ebony. That salutation started the rivets in the chains of American slavery.

Christ and Buddha divide the world's religious devotees between themselves. Men kneel and rise, sing and shout, toil and moil, smile and die, lisping these dead men's names.

J. R. Haines was born on the 24th of December, 1822, and died on the 5th of September, 1890. He came on this arctic earth with the blasts of winter, and left for the morning land on the crest of summer.

In the progress of the arts, science, and the development of religious thought, his seventy-eight years of life spans the mightiest epoch the world has ever known.

Men are not deathless until they die. Men live in bronze, marble and sublime influences. The spirits of the dead are the gods of the living. The deceased was a moral hero; with smokeless, noiseless powder he charged against the Malakoff of every wrong. His mission in life was to advance the standards of civilization up the mountain's side, aye! toward the Utopian tops where the gods dwell and the lightnings play. The deceased was a practical, not a creedal Christian. His life will be a revolving headlight on the highlands of the future, luring men to kindlier deeds, nobler aims, holier charities and loftier purposes. With convictions in his conscience, gold in his heart and silver in his hair, he bravely traveled from the spring of life through radiant summer with its dust and sweet shade and shine—smiles and tears, into the droning days of autumn, when death, the fate of all, with its sable wing fanned his face to pallor, and softly whispered, "Come your carriage waits."

He passed into spirit life like December into May, through a mist of April tears.

May faith and philosophy smile a solace to the heaving heart of her, who with the heroism of a wife's devotion, helped him carry through life its heavy burthen. Death is the last act in the tragedy of life; it is a benediction, when through it a weary, wayworn pilgrim, on this barren glebe of earth, gains a restful, starlit home.

She should remember that

It requires a night of darkness, just to
make the day complete,
And behind each wall of trouble waits
a benediction sweet;
Then remember, as you struggle up the
hill, thought steep it be,
That beyond its Alpine ruggedness lies
fairest Italy;
Each scar received in fighting for the
cause of truth and right
Shall be a badge of honor on the breast
of Honor's Knight;
The world may have its burdens, and
its griefs and tears untold,
But if there was no cross of sorrow
there could be no crown of gold.

That wicked, cruel word that rends and tears the heart must now be said: Farewell, Uncle Ridgeway—listen! an echo from across the river's gloom whispers, "Not forever."

WHEN I AM DEAD.

When night steps softly from the sky,
And I am in my lonely bed,
I often wonder, "Who will sigh
When I am dead?"

When I sleep in the churchyard drear,
Will people come with silent tread—
With grieving heart and falling tear,
Where I lie dead?

No! They deny the love I crave,
Now strong life through my frame is
spread,
So why should they weep o'er my
grave,
When I am dead? —Judy.

Faith is letting down our nets into the transparent deeps, at the divine command, not knowing what we shall take.—Faber.

MENTAL HEALING MADE EASY.

Dr. Paul Edwards, the Parisian healer, who recently won great fame by treating Mme. Calve, the opera singer, and Loie Fuller, the serpentine dancer, has come to London, England, for the winter, and has just privately published a book explaining his methods and telling how anyone with a little practice can cure most of the ailments of his friends.

To a representative of the Chicago Times-Herald, who called at his rooms in Baker street, he presented a copy of his book, entitled "Mental Healing," and spoke of his methods and cures as follows:

"My method is this: I stand before the patient, then back away a few feet and raise both hands level with the patient's face, but not necessarily looking into his eyes. I advance upon him and then sweep the hands down the whole body as though searching his frame with an intense determination to purge it from all pain. This is repeated two or three times, and it is seldom that the patient does not go away free from pain.

"Loie Fuller, who was one of my patients, used to say, 'I feel as if electrified.'

"Of course a chronic case of twenty years' standing would need more than one visit, but with those who come a few times my failures are very few. All sorts of afflictions were cured, except of course surgical cases, though even then I could drive away the pain. But I was specially successful with affections of the heart and lungs and with diseases of women."

"Loie Fuller was in danger of losing her sight. She came straight from me to her Crystal Palace engagement, and her cure has been permanent.

"Mme. Calve, the vocalist, burst into tears in my consulting-room. 'No St. Paul,' she said, 'I shall never sing again.' But she did after I had treated her.

"Mlle. Cleo de Merode was another of my patients.

"Camille Flammarion, the famous astronomer, was much interested in my power, which he at first suspected to consist of waves of electricity similar to those of wireless telegraphy. But he brought down a magnetometer, with which he tested me for two hours in order to see whether I could exercise any magnetic influence upon it. He proved that I could not.

"Another scientist, Professor Stebbing, thought it might be explained by light emanations from my hands, and he took dark and flash light photographs of my hands, which showed that theory was not the right one. And so the secret of this power remains a mystery.

"I make no charge of any kind, and many of my patients give nothing. But I must live, and there is a bowl in which offerings may be placed. It has been stated that I am a rich man, making a good thing out of this. The fact is I don't own a dollar in the world. I live very quietly, and I am only anxious to go on with my work of healing.

"In Paris, of course, I aroused the hostility of the doctors, and I was prosecuted for illegally practicing medicine. After a long inquiry I was entirely acquitted by the tribunal.

"It is quite a mistake to suppose that I am practicing a new religion here. That is altogether outside my work. I am a healer, and I found the most brilliant people in Paris in my consulting-rooms. Several princesses came, besides dukes and duchesses, and I was earnestly solicited to go to Smyrna to treat a pasha there.

"I shall spend some time in London, and I have no doubt I shall find opportunities of usefulness."

Here are the directions Dr. Edwards gives for becoming a healer, in his book just issued. Urging the importance and value of mental healing he says:

"A mind charged by will when sent upon its flying mission will perform prodigies of good. It will search out a patient in a foreign or distant land and heal him of his ills. Distance or substance will not impede its progress. It is the free gift of all persons, and they are expected to cultivate it for the good of our common race. We find the lower order of animals cultivating it for the purpose of existence, while the snakes even go so far as to become expert in mental concentration, thereby charming their prey. The cat and lion often use their minds to spellbind their victim, and why cannot man, with his nobler aim, turn mind to his lasting benefit?"

Then Dr. Edwards proceeded to give plain directions on how to banish pain and disease. He says:

"Go to work and heal your sick ones. If rheumatism be their error, set them down and place your hand upon the spot; then try and concentrate your mind upon the pain spot and insist that the pain is wrong, that you shall have the good restored and the pain must leave. Do not force your muscles in the contest; just be easy. Sit perfectly easy, try and not distort your countenance in the least degree; there is no use of physical force, not a single muscle need be tightened, nor must one be. The fact that you are about to insist upon a truth is just why you need not use force. I now ask you to penetrate into the pain spot with your mind. Picture the flesh within, and also the bone; search about and oppose every thought of pain within the reach of your mind, steadily insisting that the pain must leave and that its presence is wrong. Argue thus: 'Mr. Pain, you are an intruder, you are not wanted; get out! I demand that you leave. I will have peace right where my mind rests, and no pain shall remain to disturb the peace which I invoke.'

"These words are not necessary just as written, but any similar mental resolutions applied to your work will do. I have only given the above sentiments so that a beginner may know something of how to commence healing. After the first cure the healer will have splendid confidence, and must not be confused on making subsequent failures, for failures will come and must be met by making anew persistence.

"Right here I must admonish beginners to beware of their friends, who will at first jeer, scoff and laugh at them for trying to heal. Even members of the family will desist from encouragement and laugh at the beginner; but keep on, keep on, you cannot fail. You are seeking truth and trying to do good by relieving pain. Do not be thwarted, do not be made angry nor shameful—get all you can to help you in the cure, even if the whole family sit around the patient in silence endeavoring to drive out the pain. It is a good thing.

"Again, I must warn the beginners to beware of apparent failures. Sometimes after treating a patient several times there seems to be no benefit, but wait—the patient has been loaded with truth, and has only to receive the cure later. I once treated a man in Mexico for rheumatic gout, and after three days of energetic work I sent him away just as lame as he had come to me. A month later I met this same man in the country, and he was as sound and well as nature required. All through my vast healing experience I have been surprised at so many people becoming well days and weeks after receiving my treatment, while at the time they seemed not to improve much, if any. Therefore beginners at healing should not become disheartened if occasionally they find such cases as the one mentioned. I have found hundreds of them, but must confess that at first they discouraged me.

"I believe it is just as easy to affect a chronic disease as an acute one, but, of course, chronic diseases will require more time to eradicate.

"There is another condition in healing, especially in chronic cases, which often discourages beginners and their patients. Scarcely ever does it occur that there is a steady, unbroken progress in the patient's recovery. The best cures or recoveries seem to be by 'fits and starts,' as one patient expressed it. That is, the progress is satisfactory for three or four days, then a halt comes, and the patient seems to remain stationary for a day or two. Be not discouraged, nature is only taking a rest, and progress will soon be resumed. This process may be continued all through the recovery, and it is by no means a bad one. Hold fast to every point gained and yield none to error. Doubt is the greatest obstacle, the greatest enemy a healer has to contend with. I do not mean doubt or lack of faith on the part of the patient, but doubt in the ability of the healer by himself or herself. Never doubt! Strike at the disease, aim your mind directly upon the pain spot and defy all opposition. Demand good, peace and harmony right in the pain spot and at once oppose any distress felt by the patient. If you are at ease and earnest in your work there is not a pain known but what will give way to your persistence. I have even eased a cancer gnawing at a woman's breast within five minutes, just as I now advise you to work, and there is no other way of healing except by persistent mental opposition to pain.

"But you ask: 'How about dyspepsia or other chronic diseases, where there is no pain present when called to treat the patient? I treat such cases thus: I stand (or sit) the patient in front of me, step back, then, pointing directly into the stomach with open hand, advance upon the patient, touching and tapping the stomach lightly, all the time keeping a steady healing current of mental force flowing into the stomach, searching out opposition and error. I have cured thousands of stomach and liver cases in this simple way. You can do so as well."

Dr. Edwards holds that mental healing can be carried on at the same time the doctor is administering medicines. He says:

"I do not advocate that if a member of the family or anyone else is taken suddenly and violently sick they are not to call a doctor. I should certainly do so, for it relieves the healer of all responsibilities, besides the healer can work just as well in the case when the doctor is absent. In this I contend that the Christian Scientists make a great mistake, for they will not work, I am told, till the doctor has been dismissed, thereby bringing reproach and distrust upon all kinds of healing without medicines. As I said before, mental science at present is not competent to cure all infirmities, but it will relieve all and cure incomparably more than medicines. Later, when mind shall become less trammeled—its forces known, its benign work felt—then shall we defy all diseases. In one sense mind healing is like all other arts and rofessions—it must be gained by experience—made perfect by practice."

Chicago Liberal Society Declaration of Principles.

We believe in the universe and in its laws.

We affirm it to be the part of wisdom not to attempt to change those laws, but rather to investigate and obey them.

We know that by and through obedience to the laws of nature, we find our only salvation from disease, weakness, poverty and degradation.

We declare that the enlightened reason and the educated conscience are our highest guides; and that it is our duty to follow truth and practice righteousness.

We affirm that all men are equal in the right to think, to speak, to labor and to live; and that it behooves us, as members of the common brotherhood, to do our utmost for the promotion of the general welfare.

We know that selfishness and hate are wrong and degrading; and that we are both happier and nobler when we live for the higher ideals of justice and good will.

We believe that it is our duty, as rational beings, to do what we can to secure the peaceable overthrow of superstition, and the establishment in its stead of the reason which is the surest guide to and guarantee of the blessings of true civilization.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER ONE.

Carlyle, My Dear Son:—Some twenty years ago, according to your earth's division of time, I passed out of my material body, and entered the celestial world.

We call our world here the celestial world because, being freed from the earthly form, we are at liberty to move among celestial bodies if we choose; and I have chosen so to do. Still, this world may also be properly called the ethereal or spiritual world—celestial, ethereal, spiritual. You are well aware that all space is ether or ethereal; that this ether is filled by spiritual, celestial and material bodies or forms; that these forms differ both in shape and density.

Not long after leaving my material body, finding that I was yet alive and not dead, I returned to you and succeeded in writing a small book. We agreed to call this book "The Discovered Country," for the very good reason that I had discovered a country about which I knew little or nothing—in fact, a country that I knew nothing about, for I had not taken the slightest trouble to inform myself on the subject of a life after so-called death. Like the dear brother who has lately joined me here—Robert G. Ingersoll—I believed that death ended all. If I occasionally had a hope, I knew nothing, believed nothing, and as Mr. Ingersoll, who now stands by my side, says, it was far better thus than to believe a mass of falsehoods—our spiritual minds being like the unwritten pages of a book, clean and ready to be put to the best use possible.

Dear Carlyle, I tell you no falsehood when I say that my dearly loved friend and coadjutor, Robert G. Ingersoll, now stands by my side, and together we shall dictate these letters. Let those jeer who care to. Scoffs and jeers never yet accomplished a great deal; they do very little, even, to break down error. Far better is it to place beautiful truth by the side of error, and let the observer and student discover the difference between the two.

In the book which I wrote, called "The Discovered Country," I gave you a detailed account of the first few months of my life and experiences here in the celestial world. Having now been a resident within this world for twenty years, I certainly can tell you much more than I was able to at that time; still, all that I then wrote you is true, and now I shall add to that the experience of twenty years.

But first I would like to tell you a little about our friend Robert. His experiences and mine were not at all alike, for no two souls can tell precisely the same story.

When I was born into the celestial world, my father and mother received my spirit, although they concealed from me the fact that they were my parents, and accompanying them was the other half of myself, the complement of my own soul—all three unknown to me at the time. All who have read "The Discovered Country" will remember the account; but our friend Robert was received by a multitude of disenthralled beings, with loud acclaim and waving banners. These people, together with their banners, were real and visible to his sight, and upon these banners were words, sentences and emblems, for everyone who bore aloft a banner, his or her soul had become disenthralled of an error—in other words the herculean arm of our friend Robert had struck a chain from off them, letting their souls go free, and thus the host met him with banners and huzzas.

At first he thought he had fallen asleep and was dreaming, not knowing he was free from the body, and really he was not at that time when the vision first struck his spiritual sight, but gradually things took permanent shape and clearness. The colder his earthly body became the brighter and bolder the celestial scene was to his sight; and presently he was able to read many of these banners. As I was present myself, I will tell you what was upon some of the most striking of them. "Welcome to the Land of Hope, dear Bob;" upon another, a large star glittered brightly, and beneath were the words: "A Star is a Real World, and Hope is as Real as the Stars;" upon another, "Hope On, Hope Ever," and beneath these words a circle: "Have you found the end of the Circle, dear brother" and yet another, the symbol of the cross, an exact representation of a cross with Jesus nailed to the tree, together with the words, "I die that you may live."

Robert's eyes took on a wide expression as they rested on this symbol, for he was intensely surprised. The standard-bearer came and stood directly by him.

"Wouldst know the meaning of this symbol, Robert?" he asked. "You have said in the past, 'When I die,' I is dead, dear friend, and You live. I die, that You may live. The body of a man is his crucified savior, for if his body never died his spirit could not go free." Upon another banner a blazing fire, representing Hades, and the words, "Burn up the Chaff and Preserve the Wheat," and a beautiful spirit escaping from the charred form of a man within the flames. Upon another, a serpent, a woman, and the tree of life.

"Oh, I never believed that garden of Eden story," murmured Robert, and neither did I, but now I do. It was an ancient symbol, and its meaning—a woman represents life, for through her or the female element, life comes into being. The serpent represents the beginning of wisdom. At first wisdom is low and crawls on its belly upon the earth; but, as the ascending ages roll on, wisdom becomes a beautiful woman, knowing good from evil, for she has eaten of the fruit of knowledge of both good and evil, or rather, life was at first ignorant, but at last wise. She not only gives life to man but shares equally with him in wisdom and knowledge. She also being first in spiritual wisdom is the first to pluck the fruit of knowledge and give to him to eat thereof; and the spiritual voice, or their own spiritual wisdom, which is called the Lord God called to them in the restful part of the day, saying:

"Now thou hast reached an altitude where thou hast sufficient wisdom. Go forth and till the soil that thou mayest live above the beast, for thou art now one of us, or one with the angels or spirits. Go forth and till the soil that thou mayest eat and be clothed."

And they went forth, the man and his wife, or, otherwise, men, together with their wives and families. The old Hebrew version is plural and not singular. All this came upon Robert like a flash of light. He looks at me now, saying:

"I wish I had studied the Bible more, until I had obtained a key to the hidden meaning of the old Scriptures, as well as the more modern New Testament. But, as I did not, I will do so now. It is wisdom and knowledge I want, and will have."

There were many other banners, but we will not stop to describe more of them just now.

It is not my intention, dear Carlyle, to write of Ingersoll's private reception by his more immediate relatives. This, as yet does not belong to the world in general. Whenever I speak of him, or he herein speaks for himself, it will be in connection with his public work, his universal thoughts, and such truths as he may wish to give to the lower or earthly world in general; and he now says:

"I, Robert G. Ingersoll, am now ready to give a portion of my experience in the spiritual or celestial world."

You remember, my dear son, at my last writing, I had visited the sun of your earth and the various planets composing that system. I had also met the so-called Christ. I had talked with Aristotle, and other eminent men, in their day on earth. I had also been joined to the other half of myself. Now, after all this, you would naturally suppose that I would soar away to countless other worlds; but, the fact is, they are so numerous and countless that I length I wearied of so doing, feeling somewhat as a child might who begins to count the grains of sand on the seashore and finds it an impossible task, so gives it up and turns its attention to that which it is able to do. I found that the work which lay nearest to my hand was to become acquainted with the laws governing, not only the celestial and spiritual world about me, but those which governed the earth from which I had come—the earth whereon I had been born and passed some sixty odd years of material life—and the inner voice, or the voice of the Lord, plainly said to me: Franz, your work must be for the benefit of the earth you have left; in fact, you must not leave it. There is a great natural law which compels the spirits to work, each for the earth it has left, and the spirits must live and work for these earths, until there is no further need of their care. This, after all, is really more pleasing to me than visiting countless other worlds that I have no especial interest in, for the countless millions of worlds are something like the grains of sand on the shore, and I do not care to fritter away my time sailing aimlessly about without chart, rudder or compass.

After I had sailed about among other worlds I wearied of them and returned and joined a company of progressed beings, who, as fast as they discovered great natural laws, set themselves to the task of impressing the brains of sensitive persons within the body, that the earthly world might grow in wisdom and consequently be better and happier. I wish it here to be distinctly understood that all progressed angels are joined to the other halves of themselves—the true male and female forming the angel—for all that I wrote you in my former works regarding this law is true. I shall not enter largely into this great natural law, for I do not wish these letters to be a reiteration of my former works, but give new truths, new laws not mentioned in those books; I say new laws, new truths, but I mean lately discovered by me and others like me. The laws are without beginning and without end for all things exist in circles, and circles have neither beginning nor end.

I shall not speculate about anything, but everything related in these epistles will be absolute facts known positively to myself and other angels who have reached my altitude. Thousands on the earth-plane may differ from me and think they know more than I do, but a fact is a fact and will remain regardless of all differences.

Now one of the first facts which I shall herein state is that a spiritual being forgets nothing that ever transpired in his life on earth—no, not the smallest detail, but quite the contrary. He even remembers every thought he ever evolved, everything which ever met his eye, every sound he ever heard, every sensation he ever felt, every being he ver came in contact with; all are stored in his memory, to be unrolled like a scroll whenever he so desires; not one little thought or event is in the least blurred or indistinct, but as clear and bright as the noonday sun on one of the sunniest and brightest of days.

Now, how do I know?

I know because it is a fact within my own individual consciousness. I know because I am a spiritual being, freed from the earthly or material body, and because I do remember all that ever transpired in my earthly life, even to the smallest, most minute detail. All this I may not be able to give through the dull brain of one who is yet within the form of flesh and blood, but that does not alter the fact of my own memory.

When one talks, as one supposes, most learnedly, and as one thinks, most philosophically about vibrations—higher vibrations—that one forgets there are other laws constantly stepping in, or counteracting the vibratory law. The great law that steps in to counteract the vibratory law is the law of photography. When a thought or thing is once photographed on the spirit of a man, woman or child, it is set there forevermore, throughout eternity. Spirit is composed of something more than vibrations and is governed by every law pertaining to the universal whole. Even stalks and stones retain the images, or impressions of all that has ever passed before them within the range of the shadow cast upon them; and the day is not far distant when many will know how to reveal these photographic pictures, and if the impression, or in other words, the memory of all which has ever transpired before the insensible rocks, woods and walls, are to be reproduced when man shall have attained the requisite knowledge, what can be said of the immortal, intelligent spirit of man? Moreover, the ethereal atmosphere is a vast reservoir or storehouse—one grand picture gallery of all that takes place on the earth, and when one throws aside the material body he can read all that ever has taken place in past ages, all pictured with greater distinctness and more vividly than when they actually transpired on the earth. These pictures are not stationary, but they are moving as if endowed with life, and you of earth are just beginning to grasp this law, but, as yet, very crudely to what will be attained in the future. If even the ether retains everything within its memory—as one may call it—think you the spirit of the immortal ego will forget? No! We do not forget—from the least to the greatest, all remain indelibly stamped upon the soul of man forever and aye. The angel takes cognizance of all that ever was, or is, or ever shall be. One might as well say that God forgets. Who can imagine God forgetting anything? and are not the eternal spirits but drops within the Eternal Spirit of the whole which is God? Now, my friend Robert, who stands by my side waiting his turn, laughs long and heartily as he says:

"Let me speak a word here, if you please. I have not forgotten that I was called by many, Bod; or old Bob Ingersoll, the Infidel."

(To be continued.)

CONSOLATION.

Funeral Address by Hudson Tuttle,

On the occasion of the funeral of Mrs. N. Wilber, of this place, which occurred Sunday, November 12, an address was made by Mr. Hudson Tuttle, of Berlin Heights, which will long be remembered by all who were fortunate enough to hear him. Standing close beside the pure white casket, a fitting receptacle for that dear form so recently the habitation of one of the purest souls that ever dwelt on earth, he told of the faith that had been hers and which had sustained and comforted her in the hour of pain and death in simple yet eloquent words, which reached in and touched the hearts of his hearers, leaving an impression there not soon to be effaced. He made no attempt to convince them of the truth of Spiritualism by alluding to its phenomenal phases. He did not test their credulity or excite their wonder by any reference to the marvelous possibilities of mediumistic power. He only appealed to the purest, tenderest emotions of the heart while he spoke in glowing language of a faith in which there was never a doubt or fear. He told them in tender, loving words that our dear ones gone were ever waiting for opportunities to commune with us; that the cord of love which bound them to us while here on earth, instead of being severed by death, was thereby made stronger, so that by it they were drawn to earth again to strengthen and upbear us through the storms and troubles of life, and that here, now, and around us everywhere their loving influence might be felt if we but turn to welcome it. O happy thought, O blessed words, how they comforted and soothed the aching hearts of many mourners there as nothing else could have done.

Many were present who never before had heard any kind of an address from a Spiritualist, and the majority were church members, but all listened with a rapt attention and afterward expressed themselves as deeply moved and affected by Mr. Tuttle's remarks. Many who were known to have ridiculed the tests which they had seen given at materialization seances spoke of Mr. Tuttle with the tear-wet eye and tremulous voice of deep and sincere emotion and wished they might in some way convey to him their heartfelt appreciation of his beautiful discourse.

Vermillion has been visited by many mediums in the past who were said to have given some wonderful tests of a phenomenal character, but none has ever before produced the profound impression nor left behind them so many grateful and kindly feelings in the hearts of everyone who heard him as Mr. Tuttle. May not this occurrence awaken the serious consideration of all sincere and thoughtful Spiritualists in relation to the best ways and means of doing successful missionary work in the cause of Spiritualism? The minds of a great many are averse to accepting, or perhaps are incapable of comprehending manifestations which are of a miraculous character and contrary to the known laws of nature, but in every human heart there are the germs of love through which much more may be accomplished than in any other way.

Mr. Tuttle opened his discourse with the following poem, written expressly for the occasion by Mrs. Emma Tuttle, which your readers will doubtless appreciate and admire:

"She has gone," the mourners say,
Weeping o'er the vacant clay.
All earth's hopes and struggles o'er
She has journeyed on before
Through the valley cold and lone,
Whither souls file in, one by one.
Clinging hands unclasped from ours
Strewing tear-dewed funeral flowers.
She has left our company
For the realms we cannot see.
Lady of the living heart,
It is hard from thee to part.

She has come! the angels sing,
Love's sweet tidings doth she bring,
News from those we left below—
They who love and miss us so.
She will tell us sweet home stories,
While we roam through heavenly glories,
And the days will happy be
In our loved one's company.
Heaven will now seem more like home
Since our own has really come.
Bye and bye the rest will be
Set from earthly bondage free.

When that happy day draws near
Loving escorts will appear;
Beckoning hands will lead the way
To the shining hills of day.
Never mind the weeping time,
Soon will come the sleeping time,
When the soul is called above
To the kingdom ruled by love.
Lady of the loving heart,
It is hard from thee to part;
Earth is better for your life,
Noblest mother, truest wife.

MRS. LIZZIE KANE.

Vermillion, Ohio.

WHEN I EMBARK.

When I embark for Spirit-land,
When I shake off this dust
Will loving friends come near it and
Look down with deep disgust,
To think so kind a soul e'er stayed
So long within that clay,
And from eternal bliss delayed
For e'en a single day?

Or will they sit and dream all o'er
The rhymes that came from me;
Then read again and smile once more
Because my soul is free?
On earth no man can live alway;
Within this narrow place
The spirit forms and lies away,
But deeds will leave a trace.

And if I cause a tear or smile
Of joy while I abide
Upon this plane, I thus will pile
Up treasures high and wide
That long will linger in my wake,
And with the tread of time
I know there will be souls to make
Arise with every rhyme.

The hand that writes must sometime die,
But age ofttimes renews
The bloom that in our spirits lie,
And freedom fresh renews
Our souls with inspiration's light;
Ah, then, when I am free
I know my friends will take delight
In reading lines from me.

My soul will reach and gather rhymes
Beyond this cloudy sphere;
Will grasp the golden thoughts of climes
Above and yet a-near;
Will touch the fount of soul and fill
Where muses drink and bask,
And bring to earth a rippling rill
Of rhyme: My loving task.

DR. T. WILKINS.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. **For sale at this office.**

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. **For sale at this office.**

CODE OF PRINCIPLES.

Not Perfect, but Better Than None.

Much is being said through the Spiritualist papers about the "Code of Principles" adopted at the Chicago Spiritualist Convention. Should this wrangling continue longer? Is it worth the effort of good, justice-loving, humanitarian Spiritualists to waste their energies in trying to destroy the conditions for so great a work as lies within the possibilities of the National Association, because its Code of Principles is not exactly what every individual Spiritualist would wish.

The "Code of Principles" adopted at Chicago I think needs revising; I feel certain that no one who voted for them expected them to be eternally fixed and never to be changed. We should not expect to complete a perfect code of principles, that would stand forever, at the first attempt. I heard no dissenting delegate's voice against adopting a code of principles. I believe every one in that convention felt that the time had come when we should declare to the world that Spiritualism stands for something.

The disagreement and discussion was upon the wording of the first and second clauses of the code, and some of the critics would prefer "Supreme Principle" to the words "Infinite Intelligence," and they have a right to their preference. So far as I am concerned I do not like the wording of the first two sentences of the code, but I am willing to bide the time, and opportunity to correct them, or if the majority of the delegates at the convention next year feel that it is better to let this statement of belief remain as it now is, I will gracefully submit to the will of the majority. We cannot afford to quarrel over these little differences of opinion. We need our whole strength centered in the National Association to combat error and the foes of freedom; to further the cause of religious liberty, medical liberty, equality of the sexes, and the many other great reforms that our beloved Spiritualism stands for.

Let us cease fighting each other over our individual beliefs and save our forces and combine them to help to educate and elevate the race.

My God! No, no, that won't do, we are not sure there is a God.

My Soul! No, that won't do, for we may differ as to the definition of soul.

Merciful Heavens! But to some the heavens are not merciful.

Well, now, I have it: Jee Whiz! Yes, that is the word; it has no meaning and I can put it in my declaration without fear of creating dissension. Then I will say with emphasis, Jee Whiz, fellow Spiritualists, let us get rid of this contention for our own individual notions of a declaration of principles and go to work like sensible people, which we are, and help to carry out some of the grand resolutions adopted at the Chicago convention. There is no time to waste so long as women are the slaves of the barbarous teachings of ancient times, so long as labor is robbed of its dues, and sweat shops and rum hells pervade the land; so long as poverty and crime are on the increase; so long as men and women are hanged and electrocuted for not being born right.

Let us combine for self-protection, for we shall never have protection unless we protect ourselves.

True Spiritualism when properly applied will cure all the ills of humanity. Then let us apply it by joining hands and hearts with one common purpose in view, ever trusting in the dear arisen friends who are with us and for us evermore.

I for one will work for the N. S. A. and the glorious cause of Spiritualism, under the present code or a revised one, "Infinite Intelligence" or "Supreme Principles," "Golden Rule" or no "Golden Rule." E. W. SPRAGUE.

Jesus an Ideal Personage.

Down through nearly nineteen centuries there has been an ideal personage held up to the world, in the form of one we call Jesus the Christ.

Not until recent years did any one dare call the truthfulness of the New Testament story in question. If one had attempted to show this beautiful story was simply the progress of the spiritual man through different degrees of development, he would have been assailed from every side. The thick clouds are fast fading away, and now glimpses of light can be seen where once only darkness was supreme. From Maine to Oregon, and in all parts of the world, we hear of many persons, representatives of creeds, and some who have no creed, who have seen this form we call Jesus of Nazareth, many of whom have seen him many times. Some see him nailed to a tree or on a cross, while at other times they see him standing out alone, but in every case they see him wearing the same style of Oriental clothing. When all who have described this form as seen by them it proves in every case to be the same person seen by all. We dare not doubt the truthfulness of these many people who come with only pure motives, and in honest sincerity say they have stood face to face with Jesus. When one has seen this form for the first time he is afraid to mention it to any one, and when he has seen the same form many times he begins to search for the cause of these visions.

The goodness, the virtue of this ideal, has been sung for the many centuries, that now both the church and nation have created a form as real as the perfect man. It is this form all see who are making searches in the world just beyond this material world. Mental students come in contact with this form many times in searching the mysteries of the unseen world. Many an honest, earnest, good minister, one who is filled with love, has seen, in vision, the form of Jesus and has supposed it was a special vision sent by God to him alone. It always has its effect, as that minister grows in piety ever after that, and pleads to wayward people to lay aside selfish actions and live the better life. All may not be able to see on the celestial plane, some would not if they could, while to others the church says you must not do so. Those who care to can also see this same form, if they will but watch in silence. You will not wait long. Again, if you have friends who are sick, and you hold them in good will in silent thought, you may be rewarded by seeing their thoughts take the form of Jesus and you will catch their thought into this form. Mental healers will testify to the truth of this in hundreds of cases in their practice. It is strange how, amid the cry of war, the cruel ravages in battle, the bursting of shells, the pain of the wounded and sick, now the ideal form of the sweet story of Jesus holds such a strong place in people's minds.

F. P. WAGNER.

Vancouver, Wash.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price $1. **For sale at this office.**

HE MATERIALIZED.

A Ghost in the Captain's Room.

OFFICER SLEPT AND DREAMED THAT HE KILLED AN INTRUDER.

Apropos to the tales told by sailors, probably the most weird was that of the mate of the Dutch bark Burgemeister Jonkheer Colnan, lately in Philadelphia from Java. Jacob Springbraken is the narrator of the singular story, which is told in the Philadelphia Times.

"I have nothing to say," said the mate in the quaint accent of his native country, "other than to confirm what the captain told you of the scare we gave a British ship around the Horn. I could, however, tell you an experience of my own which might interest you if you would care to wait awhile."

The reporter assured the officer that he would desire nothing better, so Springbraken began:

"You notice that my hair is gray, but I am only thirty years old. When I tell you all that happened one awful night on the Scheldt, just ten years ago, you will understand why it should be so.

"To begin, although I was so young a man I was a captain. My father was a prosperous ship broker and I was a twin. My brother cared nothing about the sea, but to follow it was my sole aim in life. My brother was gentle and of a delicate constitution. He was decided on to be the successor to the business, while I was placed at sea before the mast when in my twentieth year.

"After six years I secured command of the Franklin Voorhees. She was an old, unseaworthy brig, but she was all my own, and I made many happy voyages on her through the waters of northern Europe.

"On the night of which I am about to speak I had just made port from a prosperous run through the ports of the low countries.

"The Franklin made the roads of the Scheldt about 10 o'clock at night. I told the crew we would not land that night, and as they were very tired they agreed.

"As for myself I remained on deck for half an hour later looking toward the shore. The house in which I lived with my father, mother and brother, was in plain view from the ship. I looked at it and wondered why it was all lighted up so long after their usual hour of retiring. For a moment I was half tempted to take a boat and go on shore.

"But I went down the cabin stairs. Scarcely had I reached my room when my presentiment returned.

"I set a tray of brandy peaches on the table and lit a big stone pipe.

"While I smoked I thought of home. I hadn't seen my brother for a year and I wondered how he would greet me. It may have been because we were twins, but we were always closer together somehow than brothers.

"So thinking, I must have fallen asleep. Suddenly a cold, oppressive chill seemed to seize my very heart. The ship clock on the wall showed the time—11:50 p. m. The lamp had burned dim. Then I realized that someone else was in the room. A figure was seated in that chair, just as you are now. I couldn't see his face distinctly, but his eyes had an expression of mute sadness. Horror seized me—horror indescribable. With a violent effort I shook off the hallucination.

"Grasping the pipe which lay on the floor beside me, I struck the intruder a terrific blow on the head. A plaintive groan sounded through the apartment and the spell was over. The moonlight streamed through the stern window into the cabin, and I saw it was empty, but there was a big dent in the floor where the pipe had struck. The bowl was broken.

"I went up on deck and to my surprise saw that our house was still lit up brightly. There seemed much confusion there. Forms could be seen flitting past the windows and all was excitement.

"Thoroughly alarmed I called the watch and had the boat lowered. In a jiffy we pulled through the moonlit water and in ten minutes I was knocking at the door of home.

"My mother opened it. She fell upon my shoulder and exclaimed between her sobs: 'Oh, Jacob, Hans is dead. He longed for your coming, but he passed away a few minutes before 12. He knew you were in the bay. Why didn't you come ashore?'

"And then they told me a strange story. Hans was seized with a sudden illness on the morning of that very day. They told him the Fraulein Voorhees would soon be in, but he replied that he would never see me again. At 10:30, the time when I had imagined I was asleep in the cabin of the brig, he had fallen into a deep coma. And then, at 11:50 p. m., at the very moment when I had brought that curved pipe down with crushing force upon the head of the apparition of my dreams, he suddenly aroused, and crying aloud, 'Oh, my God, Jacob, my brother, he died.'"

SONG OF THE SOUL.

Aloft, amidst the heights of being,
I hear a voice, triumphant in its song,
Now sweet, now strong, in tones decreeing,
The victory grand—the rule of right o'er wrong.
O, sing, sweet voice,
Thy accents glad shall ring,
Whilst we rejoice,
At tidings thou dost bring!

Below, on barren wastes are lying,
The frets and cares—the little hurts that prick
The senses, sharp as needles trying
To wound the flesh—until the heart grows sick.
Above them all,
The tuneful note still rings—
List to the call!
The joyful truth it brings!

Within life's inner temples waiting,
Are soothing solvents—graces full of balm,
Exhaustless are they—unabating
For those who seek life's sweetness and its calm.
Still sings the soul,
Beyond the saddening sin,
Arise! Be whole,
And enter thou within.

O, come and climb life's heights believing,
That good is near thee—waiting for thy call—
Reach out thy hands—in them receiving
The gifts that feed thy needs, both great and small.
Sweet sings the soul
To those who hearken well,
God writes the scroll,
With truths he has to tell.

Austin, Ill ELLA DARE.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. **Price 15 cents.**

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WHATEVER IS IS RIGHT--WHATEVER IS IS MIND

The Twin Sons of Diabolism; as Painted by the Realistic Skill of J. M. Peebles, M. D.

This theory of "Whatever is, is right," so deploringly demoralizing in influence, has been demolished and literally skinned to the very skeleton a thousand times by erudite reasoners and advanced thinkers, and yet it starts up here and there as do pestilential weeds by the wayside. Never was there dogma or theory so wildly absurd that it could not claim a class, and even boast of devotees. Critical reasoners are few, dupes are many.

Recently, I heard a lady lecturer, inspired by a sort of semi-theosophy, declare several times in the most emphatic manner, while delivering a Spiritualistic discourse to an audience of Spiritualists, that "Whatever is, is right." Ignorance was right, foolishness was right, perjury was right, thieving was right, and so on, through the gamut of moral depravity. Oh, reformers, what dotards then you all are, toiling, self-sacrificing, and struggling to make the wrongs that cause poor human hearts to ache, right, or to in any way better this great billion-thronged world of ours; for, "Whatever is, is right."

Think for a moment! While life is darkly shadowed, while landscape, from mountain to meadow is one realm of vivid contrast, while there is the light of day and the darkness of night, while there is positive and negative electricity, while there is the heat of summer and the blizzard of winter, while there is wisdom and idiocy, while there is conscious truth and the slanderous lies of the lying tongue, while there is virtue and fiendish lust—all these, as well as the latter are right, for "Whatever is, is right." Think—ponder this proposition!

Stealing, arson, burglary, slander, highway robbery, negro-rape, malicious murder, are right—for "Whatever is, is right."

Mother, look at your lovely daughter, budding into womanhood; fair, chaste, a very queen of virtue—a prowling tramp ravishes her person. She dies. It is all right, for "Whatever is, is right." She needed the experience, Her experience was right. All these experiences are necessities, and necessarily right, say these "Inferno" logicians. If "Whatever is, is right," why strive to change any condition of life? Why struggle to make the right, the absolutely right, "righter?"

The real proof of a theory, or a dogma, is in its practice. If stealing and adultery and murder are right, it is certainly right to encourage them, right to publicly advocate them, and right to practice them; for certainly the right should be encouraged and practiced.

How would it work to have the temperance advocate tell saloon-keepers and staggering drunkards that drunkenness is all right—continue your beastly habits?

How would it work, how would it sound, to have temperance advocates preach that howling saloon orgies and drunkenness are all right? How would it have worked for the anti-slavery reformers, Garrison, Phillips, Pillsbury, Henry C. Wright, to have pronounced slavery right—right to thrash the slave, right to sell him into bondage, right to hang him, right to tie him to a tree and burn him?—It is all right.

How would it sound to the conscience, and what would be the practical effect, to have all the pulpits in the land ring out with this platform Spiritualistic stock-phrase, "Whatever is, is right?" Hypocrisy is right, orthodox hell-torment is right, profanity is right, adultery, murder, and all the most hellish crimes that blacken and crimson the catalogue of barbaric criminality are right, and so beloved, I beseech you to engage in and practice the right; yea, more, to daily live the right of hypocrisy, and lust, and drunkenness.

It is admitted that this doctrine has its conscienceless comforting side. It must be very comforting and consoling to thieves, seducers, and malicious criminals; blunting, or removing all the stings of conscience; for their oft-repeated crimes were all right. They needed all such purifying experiences—the experience of earth's foulest, blackest crimes and criminality, for "Whatever is, is right." "I did the right thing," says the thief; "I did the right thing," says the ravisher of vestal purity; "I did the right thing under the circumstances," says the perjured murderer. Both the murderer and the murdered needed the experience. Your idolized and beautiful daughter, mother, needed to be ravished by that lecherous incarnate fiend, she needed the experience, say these glib-tongued platform talkers.

Oh, drunkard, thief, libertine, perjurer, plunge into the depths of crime—gratify your lusts—burn your neighbor's house—kidnap and despoil his daughter. It's all right, for "Whatever is, is right." Language fails me to express the loathsome horribleness of this "progressive" doctrine, call by some, "The Higher Spiritualism." "Ye Gods," if this is the Higher Spiritualism, will someone tell me what is, and where to find the lower Spiritualism? It certainly cannot be found among the Veddahs of Ceylon, the lice-eating Bushmen of Australia, nor the savage, low-down Hottentot cannibals of Africa.

Does someone say, "You do not understand the doctrine of Pope, and of progressive Spiritualism, that 'Whatever is, is right?'" I do understand it, and understand it so thoroughly that I know just how to depict it in all its abomination, how to expose its shocking deformities and its dastardly demoralizing influence upon humanity.

"But," says one, "considered from the plane of infinity, or seen from the standpoint of God, it is right—everything is right." How do you know what is right from the standpoint of God? How did you get up there? How do you know how things look from the towering standpoint of God? To know how things look down along the mountain-side from the mountain-top, you must first get up onto the summit of the mountain. Have you reached the mountain-top of God's infinity, enabling you to tell how things exist and how they look from God's standpoint? Are you omniscient, omnipresent, infinite? Down with this wordy, platform grandiloquence! Down with this flighty spread-eagle sophistry! Down from your stilts! You are only a mortal, frail and finite. You cannot tell me in detail how you raise your hand; cannot tell me why the heart beats when wrapped in night's deep slumber; cannot tell the structural form of even one primordial atom, for neither mortal eye nor the most powerful microscope has seen it. And yet you pompously swell up and tell us that "Whatever is, is right," as seen from the standpoint of God."

Spare us, oh! spare us from any more of this sophomoric "flapdoodle," and read twice a day for a few weeks these words from a distinguished English poet:

"Go, wondrous creature! Mount where Science guides,
Go, measure earth, weigh, and state the tides;
Instruct the planets in what course to run,
Correct old time, and regulate the sun;
Go, soar with Plato to the empyreal sphere
To the first good, first perfect, and first fair;
Or tread the mazy rounds his followers trod
And quitting sense, call imitating, God.
Go, teach Eternal Wisdom how to rule—
Then drop into thyself, and be a fool."

Have no fear to "drop"—may I meekly say—for the drop would not be very far, and possibly not dangerous to some 180 or 200 pounds of "Mind!"

Not only metaphysicians, but the literati of the centuries have defined mind to be that portion of our being which thinks, hopes, wills, reasons, and aspires to immortality; but these advanced Spiritualists of Blavatsky-Eddy memory declare that "there's nothing but mind—that everything is mind," consequently, vaccine virus is mind, or the cow-pox is extract of mind, hence the virtue of "compulsory vaccination."

It is almost an infinitely more plausible theory—a more sensible position to take, to say that, "Whatever is, is wrong;" hence, the studied efforts of sages, seers, reformers, and all the moral toilers of the ages to build the better, to make the wrong, right, and the imperfect, the more perfect.

The real truth is, as admitted by the world's most scholarly thinkers, that there is but one right, one absolute right—one Infinite Perfection in the measureless universe, and that is Causation, God, the Brahm of the Hindoos, the Oversoul of Emerson, and all within and beneath is imperfection, and just in the measure that it is imperfect, it is wrong; therefore, the English poet reversed, should read "Whatever is, is wrong," and the great and good of all periods of time, conscious of the barbaric errors and wrongs of the races, have toiled and labored to right these wrongs, and so lift up and purify this great beating, throbbing world of humanity.

Now, does some Christo-Mental Scientist rise up and say, "God is everything, God is mind. There is no matter. Everything is mind." Very well, if everything is mind, the virus of the cobra is mind, the froth of the mad-dog is mind, the putrefying viscera of a dead hog is mind—and if so, mind is poison—mind stinks! Three thousand Hindoos died last year from poisonous snake bites—died from applied "mind"—died from mind-virus, having been struck and pierced by the deadly fangs of the cobra; but it was all right—for "Whatever is, is right," and "everything is mind."

Mrs. Eddy declares in her "Science and Health" that she has "demonstrated the proposition that mind is all, and matter is nought." Some Metaphysico-Spiritists are now echoing Mrs. Eddy and teaching that whatever is, is "mind," and is therefore right. If so, then away with the thought and theory of progression, for whatever is absolutely right, admits of no improvement.

There are millions of slimy, crawling serpentine creatures in India—cobras—stinging cobras, and the natural inquiry is: How many cobra stings, which are "mind," would it take to educate the Pariahs of India? and how much bottled mad-dog froth, which is "mind," would it take to plan and construct infirmaries, hospitals, orphan asylums, and homes for the aged? Would it be pathological and medically correct to say a man bitten by "mind" died of hydrophobia?

To test the truth and wisdom of any theory, put it in practice. Yes, having accepted the "Whatever-is,-is-right" theory, put it in practice, and so justify all the rascally iniquity and all of the most cursed black-hearted diabolism of the world. This would be right, for "Whatever is, is right!"

Do not say that the writer is a pessimist, for right the reverse is true. I am an optimist to the brim, devotedly believing that God, Infinite Intelligence, "Our Father and Our Mother, too," using the words of Theodore Parker, governs the universe by immutable law, and that upward, upward all things tend. But I am not the kind of an optimist that can see no difference between rotten apples and sound ones, nor am I the sort of an ogle-eyed optimist that cannot distinguish between rape and righteousness, or between malicious murder and that munificence which feeds the poor and the needy.

Consciousness, intuition, the higher self, reason and the consensus of the thoughtful ages, all affirm in thunder tones that most of the things around and about us, are imperfect, and being imperfect, are to a greater or less extent wrong, and so the benefactors of our race, so the reformers, and all regal-souled sages, and all earnest silver-tongued orators, speak write, toil, and toil even to walking the earth with bared feet, to educate, to promote science, to improve society, to make the wrongs of life more endurable, if not absolutely right.

Battle Creek, Mich.

Missionary Work In Wisconsin

To the Spiritual friends and workers in Wisconsin, I desire to say a word. I expect to be again with the Unity Society in Milwaukee and while I am in the state, it is my desire to do as much missionary work as possible. I am anxious to visit different parts of the state during the week, hold three or four meetings and organize a society where it can be done, and arouse an interest through the-state in a state society. Therefore I am more than anxious to hear from all parts of the state. I ask the friends where I go to entertain me, give me the free use of the hall, and either charge a ten-cent admission or take up a collection. Let me have all that is taken in at the door, which will be little enough, I assure you, and I will pay my own car fare and must return to Milwaukee Saturday to be with the society that evening, and for my Sunday's work. It is time that the friends awakened to the necessity of their duty, and I hope to hear from many parts of the state. I am sure, friends, if you do your part I will do mine. I will do all I can to help in this good work. Until I arrive in Milwaukee, please send all letters to my home address at Wheaton, Ill. My engagement closes in Pittsburg, the end of 1899. I then return home for a day or so, then on to Milwaukee. To friends, one and all, let us awaken to the duties of the hour, and let us show to the world there are many Spiritualists in Wisconsin yet. G. H. BROOKS.

IN SPIRIT LIFE.

Yet Surveying His Own Prearranged Funeral,

Fashions in dress, architecture, habits and even creeds, are constantly changing, but the modern influences of civilization have held aloof from attempting material alterations to the customs connected with the burial of the dead. Death has been traditionally depicted as a horror. Shrouds and dismal draperies, mournful hymns and more mournful faces, go to make up as dreary a scene as can be pictured, but this is the accepted way of showing the proper respect for a loved one who has passed away and of expressing sorrow for personal loss.

Men prate of the better land and then fight with might and main to keep from going there; they say "There will be no more pain there," and yet are willing to suffer agonies rather than migrate to that painless region. All of which is very unphilosophical and very human.

In accordance with the old ideas funerals have been long made as dreary as possible. Relatives shrouded themselves in black; mourners refused to eat, thus imperiling their own health, preachers talked of the life everlasting, but no one appeared to believe them. It is only of very late years that melancholy yards of black crape have been banished from front doors, to be superseded by big bouquets of bright-colored flowers tied with wide, crisp bows of satin ribbon, sometimes of white or lavender, more often of pink or green or any delicate and beautiful shade. Lately, too, the mourners have taken to sitting by themselves during the funeral ceremonies, sometimes in an upper room, usually screened from the curiosity of the vulgar or even from the kindly scrutiny of friends. It is also the fashion to have private interments.

But now comes a band of mourners who do not seek to screen themselves from the public gaze—a funeral which may, at first thought, seem strange and bordering upon the ultra esthetic, but which must in the long run impress the sensible as rational in the extreme.

It was on November 2 that G. H. Ripley died at his home, 1028 Pine street, San Francisco, Cal. He had lived a half century of usefulness, and when the final summons came the bedside was surrounded by his wife and three daughters. No grief was deeper than theirs.

The daughters, Edith, Anna and Florence, in the full bloom of young womanhood, talented in the arts and endowed with a rare gift of originality, determined that the funeral services should be in keeping with their home life and the tastes of their father, as well as of themselves, custom to the contrary notwithstanding. Often they had sung to him, had played upon their instruments for him, and they believed that in death it would be his wish that they should be the ones to assist at the last services, not in the accustomed method of mourning, but as they would were he present in the flesh to direct them.

More than this, they determined that it was not a concern of the general public as to the disposition of their dead or the ceremony preceding the lowering of the mortal remains to the last resting place. They wanted to be alone with their father and with his close relatives and as a consequence no announcement of the funeral was made, friends merely reading that the services were private.

When the appointed hour arrived there was but a handful of relatives in the parlors of the home. The bier, in the center of the main room, was covered with choice blossoms, artistically arranged, but with no grewsome and ugly floral pieces, bearing time-worn sentiments, trite as the legends on shaving cups.

The mourners entered the room not with bent heads or gowned in somber black. To the contrary, the daughters were attired in esthetic and flowing robes of white. They passed by the blossom-covered casket and stepped through an alcove into an adjoining room.

A brief invocation by the Rev. R. C. Foute, of Grace Episcopal Church, followed, and then, from out the alcove, came the strains of music from violin and piano, followed by the singing of a classical selection. The voices were those of the daughters, and theirs were the hands which played the instruments at the final parting with the father who had so loved their music in days gone by. Full strong the harmony came from the little inclosure, not in doleful tones of grief, but in allegro measure, reassuring the mourning, cheering rather than depressing. Then the Episcopal service was read, and as the clergyman solemnly closed the service with "O, Death, where is thy sting? Grave, where is thy victory?" once more the daughters sang as they played.

The curtains were drawn and the widow and her children were left alone with their dead, while the others withdrew to an adjoining room. Again the piano and the violin blended in tuneful melody as the young ladies sang another favorite selection, not for outsiders, nor for public show, but for their father.

The lid of the casket was lowered; blossoms were placed to cover the black space not already hidden, and the casket was slowly carried from the room. The widow and daughters did not follow, but kept their places and as the earthly remains of the husband and father were crossing the portals of the household the piano, violin and the voices united in a parting farewell. A few joined in the funeral cortege to the grave, but the widow and daughters had said their final "good-by" in the parlors of their own home.

If the old customs are to be changed and the gloom of the grave dissipated, this funeral may set the fashion, in part, at least. There are those probably who would not look upon such a funeral with favor, and there are others who stand aghast at the thought of wearing white upon such a solemn occasion. But this does not bother the ladies of this household. The public was not asked to attend the services; it is not invited to criticise.

The young ladies themselves are very interesting. All are artists and make a comfortable sum monthly from their own handiwork. In their large studio are many bits of work which attest their skill and originality.

On one occasion, not very long ago, one of the sisters married. Another sister was bridesmaid, and she rather surprised the assembled friends by walking down the aisle to the strains of the wedding march, crowned with a wreath of hops and playing her violin in unison with the organ. Hops are undoubtedly very beautiful, but there is a suggestion of the Bacchante about them nor altogether in keeping with the bridesmaid role.

The above, from the Chronicle of this city, presents an altogether new phase to funerals. No solemnity there such as characterizes the modern orthodox funeral, yet nothing to offend the taste of anyone who realizes the beauty, naturalness and grandeur of the change called death. EDEN STILES.

San Francisco, Cal.

MONTANA'S VOICE.

That Far-off Section Offers a Creed.

To the Editor:—Among the many who are rising to make remarks about the declaration of principles adopted by the recent convention of the N. S. A., it may be expected that some remarks on that subject may also be offered by persons who are entirely unknown on the real, literary "firing line." Therefore the few remarks now offered may very properly be looked upon as belonging to that class.

Without wishing to criticise the action already taken by the N. S. A., on that subject, it would be nothing strange or unusual for such bodies, should the next annual convention see its way to amend or modify its late action, as to the particular form of its declaration of principles, to more fully meet what seems to be the general consensus of opinion of American Spiritualists. While it may be absolutely impossible for all to approve of any set form of expression or declaration, it may doubtless be that by a general offering of views we may eventually all get together on some brief expression, for any other but the briefest expression (the entire subject embracing such a wide field), might easily fill a fair-sized book.

And really now, does there appear any good reason why that grand army made up of the Spiritualists of America, should continue to wage the great battle in which they are, and for half a century have been engaged in overcoming the errors of long cherished superstitions, and in spreading the light of true knowledge and thus liberating the human mind from mental darkness and slavery, without some visible, recognized banner? Such a banner need not, and should not, partake in the least of anything in the line of creed, but rather an expression of some of the chiefest facts and principles which that class of progressive minds have found upon investigation to be of the nature of demonstrated truths; and should be offered, not with a view of promoting any sectarian feature, but rather as an invitation to all thoughtful minds to also examine closely and consider well; for no sectarian lines to include less than the human family will be acceptable to a reasoning Spiritualist.

And now wishing in this article to maintain brevity, and though being a veteran in this great army, yet disclaiming the possession of all wisdom, in furtherance of the above line of thought and remarks, the following is offered as the writer's views upon the subject referred to:

SPIRITUALISTS HOLD THIS TO BE TRUE:

1. That all things in the wide universe are evolved, formed and governed by the Principles of Nature, which in their source and action are Deific and Supreme.

2. That the human family are the children of Nature, as individuals possessing a physical and spiritual being combined until the change called death, which change the spiritual entity survives, retaining a continuation of conscious individualized life, power of intellect, and affection for loved friends.

3. That this surviving spiritual entity, under suitable conditions, and if desirous of doing so, may and does hold intelligent communication with human beings in earth life.

4. That progression of the human race, and of individuals thereof, ever onward and upward to that which is higher and better in life, holds equally true in both the earthly and spiritual existences.

5. That to do good always, according to the highest moral principles; extending aid, sympathy, and courage to suffering human hearts, and the light of knowledge and truth and genuine fraternal love to humanity, and to suffering or hungering members thereof; to aspire after the highest attainable spiritual good, and to worship good wherever found, and to let reason have its perfect work; this, all, is religion in its truest sense.

6. That no bounds may rightly be set to the exercise of human reason or investigation, and the above, or any form of expression of principles, must be subject to such modification as more extended and ripened experiences and investigation may from time to time dictate. L. B. LYMAN.

Helena, Mont.

Etherealization and Materialization.

I have read with deep interest the article by "Reporter" on these phases of spirit manifestations, and wish to make a few remarks upon it. He, or she, must be right, according to all known laws of chemistry, and physical science, in stating "that it is impossible to create or make a full-sized human form in the space of a few minutes or an hour." Where this idea is wrong, comes mainly from leaving out the invisible potencies of spirit, or the Unknown Power that forms a dewdrop or a world as well as the higher forms of man and an undying soul. Those who deny this premise and its sequences, are yet blind guides to an ultimate state of existence.

Truly, the soul-life must be more slowly developed than any human form. What we have gleaned of the growth of the soul or spiritual part of the body from mundane and supermundane knowledge and experiences in two worlds or states of sentient life, reveals the slow growth or gestation of the soul form within the body, requiring seven, nine or ten decades to rightly bear perfectly mature spirit forms. Now, what are called materializations, are not, and can never really be, a living, breathing human being, then, and there made up of atoms or invisible substances, to speak a few words, not always of wisdom or goodness, and in a few minutes more, be dissolved into thin air. Granted that the spirit lives after death, it must need a complete knowledge of material and immaterial chemistry, to make spirits visible to our mortal sight. Their appearance in any costume or raiment should be left to them.

What the sad and bereaved hearts of the world need and are anxiously desiring and waiting for, is to know that their loved ones laid away in the tomb still live. For many long years I have looked and longed to see the dark veil that hangs over the door of death, rent in twain, and reveal to us, waiting to get a glimpse or hear a whisper, of the loved ones gone before.

I have, with others, gone to seances, and instead of gaining the knowledge I had hoped for, found out then or afterwards that what was said to be spirit music or voices (I never saw any materializations) were produced by instruments and telephone attachments. As I never attended these meetings but a few times, as I have lived for over forty years past in the mountains of California. I cannot say as to the testimony of others who have been better favored for judging the truth of these manifestations, but let us have the truth at any cost. L. HUTCHINSON.

Casey, Ill.

EXPRESSES THANKS.

To Many People Life Is a Serious Struggle.

To the Editor:—The President in his wisdom has designated Thursday, November 30, as a day of general thanksgiving for all the people of the United States, and it is fitting on this, my seventieth birthday, that I should join with my kindred and friends in expressions of gratitude for the blessings of life, health and a small share of the bounties that our Heavenly Father provides for all His children in magnificent profusion. I think we must all recognize and acknowledge that the Supreme Wisdom which provides the genial sunshine, the balmy air, the productive soil, the gentle showers and the ripened grain, all so necessary to our existence, should receive our highest tribute of admiration and love.

Therefore, in the spirit of a full appreciation of all of the blessings of life and individual liberty enjoyed by men, I desire to express sincere and cordial salutations to all my kindred and friends, and also the hope that one and all are in the full enjoyment of health, happiness and a generous degree of prosperity. The provisions of Nature for the happiness of mankind are supremely grand, and when all the people shall freely enjoy them in the perfected life of each individual, and when all men and women cease to do evil and do the right, mankind will rise to higher levels, and enjoy a more exalted existence here on earth.

Have we as a great people realized all that 1800 years of Christian civilization promised? Where will 1800 years more of present social, religious and political life land us? To many of our people life is a serious struggle for existence, and very many of our homes are shadowed by the blighting influence of poverty and hopeless despondency, induced by a social system inconsistent with the teachings of the Man of Nazareth, and our highest duty and noblest efforts should be devoted to bringing into universal practice a more just and equitable distribution of the results of toil, thus utilizing inventive genius, mechanical skill, intellectual development and human fellowship, to the end that every home shall be the centre of supreme beauty, harmony and love, our spiritual powers enlarged and all selfishness dispelled. Then will the brotherhood of man and the Fatherhood of God be clearly recognized as the crowning splendor and glory of our new social life.

To a few, riches, honor and distinction come without personal effort; to the many, the struggle is severe and continuous. Is it possible to secure a more just and equitable distribution of the natural bounties granted in such munificence by a Providence unbounded in the dispensation of all good things? We are here by virtue of a universal law of creation and existence, and we are wise if we live in conformity with the Divine Law, any violation of which brings a sure penalty. A pure heart and a correct life are a perpetual benediction.

It is my pleasure to advise you that both Mrs. Bowen and myself are in good health, and are entering upon the evening of our lives with the hope of many pleasant years before us, and the assurance that life is continuous, and that future conditions will afford improved opportunities for all mankind. Our children are both in good health. To all who may receive this letter, we desire to express our sincere regards, love and good will, and shall esteem it a favor to receive an acknowledgment of its receipt at your convenience.

Fraternally and cordially yours,

Elgin, Ill. G. S. BOWEN.

Reflections on Creeds and Fakes.

The Progressive Thinker is full to overflowing with the various views held by its patrons on the subject of organization. Most of us have left the old churches on account of confessions of faith, creeds, dogmas, and all are afraid that the grand doctrines, and philosophy of Spiritualism may drift into a priest-bound organization, hence this variety of opinion. Personally I do not want any declaration of principles. Some kind of an organization seems necessary. We can organize, stating what our purposes are, but no "beleves" should be any part of our Spiritualism.

Some one has said, "Organization is slavery; individuality is God!"

Let each secretary or church organize and look after its own affairs in its own way, and let national organization alone. Each has quite enough to attend to the cause at home. Let them give such support to the papers and periodicals as they choose, but be free, and under obligations to do only what they choose to do. Merit will always win. A good paper or periodical, or a good medium will not want for patronage. Charlatans, fakes and frauds have received all the notoriety they need. Notice has been served on them that they are not wanted. All true Spiritualists have resolved that this class has had its day. We are passing through what we need, and time will bring us out all right. Our experiences are necessary, and we needed this sea of fakism and fraud. Now with the future before us, there is nothing to fear. Creeds, dogmas and fakes have been well ventilated, and with a clear field we will make no mistake. X.

The Monks of La Trappe.

Many years ago, the pope, having heard that the monks of La Trappe were living upon the most simple fare, abstaining wholly from the use of flesh foods, thought to render them a favor by sending them an indulgence, granting them permission to deviate from their vow of abstinence from flesh food, in the interests of their health. To his surprise the messenger found the monastery filled with hale and hearty old men between seventy and eighty years of age, free from disease, and able to endure the rigors of austere life with without difficulty, and returned to the pope with the assurance that the indulgence was not desired, as the monks not only suffered no inconvenience from the disuse of flesh food, but found an immense gain in health and vigor by confining themselves to a simple dietary of fruits, grains and nuts.

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SATURDAY, DECEMBER 9, 1899.

$50,000,000.

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All but four of the Epistles of Paul were rejected long ago by zealous students as spurious, and not the productions of Paul. Romans was one of the four which was accepted as genuine. Will the reader be so kind as to open the sacred volume at Romans 16:22 and read:

"I, Tertius, who wrote this Epistle, salute you in the Lord."

If in the body of the so-called Shakespeare's plays were found the words standing out clear and distinct, "I, Francis Bacon, wrote this play," would any person attempt to controvert his claim? By what rule of rhetoric is the positive declaration of a divine scribe to be interpreted by contraries?

Tertius is believed to have been one of those Benedictine monks, skilled in letters, who flourished in the beginning of the 16th century, and wrote the Epistle for the papal hierarchy, to supply a long-felt want, particularly to defeat the Protestant revolt.

Some of the Bible commentators have tried to wriggle out of a very awkward dilemma, by suggesting—"Paul may have written this epistle in Syriac, and Tertius may have translated it into Greek;" but Dr. Adam Clarke says: "The words are, 'I, Tertius, wrote,' not translated or interpreted, 'the epistle.'"

It was a practice of ancient authors to credit their productions to distinguished persons of the past, to the end what they wrote should be the better received. Anything from the unknown Tertius would have no influence with Luther and his coadjutors; but from Paul it was hoped the rebellion would be arrested.

Bear in mind until Luther's time, save a few pretended extracts from the sacred volume, and the history of Hannah and Samuel, little or nothing was really known by the commonality of the Holy Bible. Though ordained a priest in 1507, it was not until about that time Luther first saw a copy of the Bible, Plautus and Virgil till then constituting his library. It was brought to his attention while he was warring against certain monastic customs. If the truth was known it is very probable portions if not all of Paul's Epistles began to make their appearance at that time, their object, to silence the Reformer, who began, even that early, to show he had a will of his own, which would not submit to ecclesiastical restraint.

Having found who wrote Romans, it may be well in this connection to turn to the concluding words of the other Epistles, commencing with I. Corinthians, and learn it was written, not by Paul, but by "Stephanas, and Fortunatus, and Archaeus, and Timotheus;" that II. Corinthians was written by Titus and Lucas; that Ephesians was written by Tychicus; that Philippians was written by Epaphrodius; that Colossians came from the pens of Tychicus and Onesimus; that Hebrews was written by Timothy, and that nearly all the Epistles were credited to other persons than Paul.

"There Is No Death."

A number of our subscribers have made inquiry about the book, "There Is No Death," by Florence Marryat. We are sorry to say it is out of print. We have on sale, "The Dead Man's Message," by the same author. Price, cloth, $1.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

It is to be regretted the discussion now going on in regard to a creed for the N. S. A. had not occurred before the late assemblage of that body, instead of subsequently, for it is easier to prevent unwise action than to correct it after it is consummated.

The Progressive Thinker, through both its editorial columns and many of its ablest correspondents, pointed out the great danger of complicating matters by joining too many issues in its declaration of principles. The wisdom of that counsel must now be apparent. Spiritualists come from all the churches and have a large following of those who repulse Christianity, because they believe it only a reconstructed paganism. They are a unit on the subject of a continued existence, and of the ability of those who have entered the new life to communicate with loved ones yet clothed with mortality. This is their bond of union. All additions are instruments of discord and disintegration.

No declaration of belief by any body of persons however numerous, can compel assent to an obnoxious faith without resort to violence. An individual may believe in an "Infinite Intelligence," but he has no right to foist that belief on another. They who recognize such an abstraction so soon as they begin to inquire into his attributes will find there is a conflict of opinion among themselves.

A society may add to its numbers for a time those who want to worship a God, but in doing so they must drive away those whose judgments repulse such an assumption. Majorities in such cases do not count with freemen who have sufficient independence of character to do their own thinking.

Priests manufactured gods so plentifully ages ago that there were thousands of them. Every leaf that fluttered in the breeze was moved by a god. There was not a single process of Nature, however grand or minute, over which a Deity did not preside. The woods were vocal with their shouts; the birds sang in their praise; and the fishes leaped from the waters in their superabundance of joy, and to testify of their love for the passing god, invisible to human eyes. The people, in token of their admiration for some favorite of the heavenly host, sacrificed the first born of their flocks and herds and of their sons to gratify his voracious appetite.

Ah, those were grand old times, when Moloch, with outstretched arms heated to redness, welcomed the eight day old baby boy to his loving embrace, whilst fond parents looked on with gratification, conscious they had contributed their share towards appeasing his wrath; for they had learned he roared in the thunder, howled in the storm, and sighed in the breeze, and they feared to increase his ire lest he would convulse the globe in an earthquake shock.

Though the gods, so abundant in the long ago, with the N. S. A. have dwindled to a single Intelligence, it will be just as well to let that one continue outside of creeds and national constitutions; for mortals can neither add to his power, diminish his fame, contribute to his pleasure, nor abort a single purpose his Infinite will has determined to execute; on the contrary, he will remain the unknown sphinx he has ever been, whether recognized or not by puny man, his works alone ever revealing his goodness, his grandeur and his glory.

What Jesus Would Say.

We apprehend the Atchison Globe, from which we frequently see extracts, is not orthodox. Remarking on "What would Jesus do?" late a subject by some pulpiteer in the Ladies' Home Journal, the editor says:

"No one knows what Jesus would do, but it is a settled fact, he would not write for the Ladies' Home Journal. It is also settled that his contribution would not be accepted if he wrote, for the reason his teachings say nothing about the necessity of pillow cushions, and the wife meeting the husband at the gate."

The editor might have said with force, instead of playfully, judging by what his romance biographers said of him. Jesus would not denounce slavery, nor pronounce a "woe" on the slaveholder; he would be silent as regards polygamy, even if the custom was universal; he would not object to easy divorce laws; he would not punish for adultery, but would tell the criminal "Go and sin no more;" he would not oppose wine drinking, nor prohibit the manufacture of the intoxicant; he would not address the people so as to be understood by them; but he would say:

"He that believeth [that I am the expected messiah] and is baptized shall be saved: but he that believeth not shall be damned."

Catholics Believe in the Raging Fires of Hell.

Rev. J. C. McCourt, C. S. P., preached to a large congregation in St. Mary's church, in California, recently. He chose for his text: "Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers, gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn."—Matthew xiii:30. In part he said:

To believe in hell, to believe that there is a place where men are punished in everlasting flames, is old-fashioned and obsolete. The world has rejected it. Protestants explain it away and make those flames, if they exist, a mere agreeable warmth. Well, Catholics know better than that; we know as an awful fact that God, in His justice, has a place where men suffer forever, where the worm dies not, where the fire has no kindly blaze, as we know it here, but black, formless monsters hold in horrid embrace the writhing, struggling souls which are burned forever but not consumed. Every sense, every part of the body, receives torment and its own pang, unceasing, unremitting, endless. The eyes behold visions of loathing; the ears hear terrible sounds; the feelings are racked and tortured. Those members which have especially sinned on earth receive punishment becoming their evil deeds; the false tongue is scarred and dried; the malignant heart is withered and torn, and the feet which have trodden the paths of sin are burned with stinging flames. Fire, horrible fire, is everywhere, burning on and on forever; yet, great and awful as are the torments of the senses, they are as nothing with those of the mind.

Think of the above horrible picture in this, the 19th century. It could only emanate from the Romish octopus.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

A writer in the Fortnightly Review, says Death, which held the world in thrall for ages, is now moribund—that is, death-struck. It is a pleasure to quote his own words:

"There can be little dougt that Death was king throughout medieval Europe, and that he did not reign but governed. The power of the church consisted in large measure of the appeal it could make to this motive. The institutions of the chantry-priest, indulgences, and dispensations were in the most intimate connection with the financial side of the church's organization. * * The greatest and most Christian poem of the Middle Ages deals entirely with the life after death, and we can see from Dante how vividly a man's fate after death is connected with any survey or reminiscence of his life in the sublunary world. Death and the Devil rule over them all; and even the most modern of the medievalists, Villon, expressed his sentiments in fullest detail in his last will and testament.

"With us of the modern world all this has changed, or is changing. The church in all its sections is devoting its attention more and more to this life than any other. Death is no longer regarded as a King of Terrors, but rather as a kindly nurse who puts us to bed when our day's work is done. The fear of death is being replaced by the joy of life. The flames of hell are sinking low, and even heaven has but poor attractions for the modern man. Full life here and now is the demand; what may come after is left to take care of itself. Death is disappearing from our thoughts."

Without following the writer verbatim, still he goes on to say in substance: The mass of men no longer attach any importance to the subject of death. The whole problem is ceasing to touch in any vital way the ideals and thoughts of men. There are signs of this everywhere. The increasing popularity of cremation is one of them. More significant is the disappearance of hell from popular theology. With the disappearance of hell the divergences of creeds lose much of their significance, so we have toleration which often wears the garb of indifference.

And so the world jogs on and the people move with it. Christianity, considered as a stepping-stone between barbarism and modern civilization, may be viewed with some complacency, and its attempt to govern and punish crime with after-death penalties, and reward for good deeds with front seats in Paradise, possibly served a purpose with the ignorant masses to whom such fabrications were preached; but with education diffused very generally among the people such teaching and threats of terror have become subjects of mirth.

As the Doctor Views It.

With a large amount of current medical literature constantly falling in our hands we cannot avoid noting the general trend of the medical profession as regards religious matters. An editorial in the December number of the "Medical Brief," under the head of "Intuitive Religion," has some ideas worth reproducing. We extract and unite detached sentences:

"Every man, however his nature may be warped, or crusted over by conventional customs, has an intuitive perception of right and wrong, an instinctive recognition and appreciation of truth, justice, honesty and charity.

"Cultivation of a man's spiritual nature affords him a source of enjoyment which a man spiritually undeveloped does not share, just as cultivating the love of beauty—the esthetic nature—opens the mind to a new world of artistic riches and delights.

"A man whose higher nature has been developed for seeing all that is beautiful and good in life, is a better and a happier man than the 'finite and finished clod.' Such a man revolts at the cast-iron precepts of theology. He cannot believe that Heaven and Hell are places. He feels they are conditions.

"Theology is the handiwork of man, ever at war with the teaching of true religion.

"It has often been remarked that the best men in a community—the industrious, honest, temperate, kindly, charitable, public-spirited—were often the least religious, in the sense of churchgoing. And why? Not because they have no religious nature, but because they are disgusted with theological cant and hypocrisy.

"Theology offers nothing to satisfy soul-hunger. Theology is not progressive. Men are returning to their intuitions for religious guidance. Experience has taught them that natural law dominates the universe. If they break any such law they will certainly catch the penalty. If the best man and the worst man each take a lethal dose of strychnine both will die. If a man breaks a financial law by spending double he makes, he is soon bankrupted in credit and capital. The same laws operate in every department of life. A broken law means an inevitable penalty.

"When the world escapes from the trammels of decaying theology enough to fully realize it can never escape that strenuous natural justice, which is inexorably meted out to all law-breakers, we shall have reached the highest point of civilization."

May all kindly influences hasten the consummation of that glorious period.

An Improbable Story.

"And the whole earth was of one language and of one speech."—Gen. 11:1.

Language is the variant sounds produced by the vocal organs, by which the possessor makes known his wants to his fellows. Capable of an infinity of sounds each people separated from its neighbor has devised a language peculiar to itself to make known its needs. Philologists distinguish many thousands of languages and dialects now in vogue. If we are to accept this Genesis account of an attempt to build a tower whose top may reach into heaven, then "The Lord came down to see the city and the tower the children of men were building." Finding but one language, after advising with his associate Gods, he confounded their language, so they could not understand each other, and he scattered them abroad in all the earth. His purpose was to prevent the completion of that tower so the sons of men could not scale heaven and become as one of them—the Gods.

This was a device of the priestly historian to account for the diversity of language; but would it not lower our estimate of the Divine mind to believe he resorted to such a subterfuge to defeat the genius of man and prevent his scaling heaven? We apprehend the "Infinite Intelligence" of the N. S. A. would formulate a more feasible method to prevent the usurpation of his throne than did the author of this Bible story, for we can't believe "the Lord" had anything to do with it.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being.

It Was Written By Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

A Compromise Proposed.

The "Truth Seeker" says the poem which appeared in these columns on the 18th ult., entitled "St. Peter's Mistake," was from the pen of Dr. W. A. Croffut, and originally appeared in its columns, and should have been credited to that paper, whereas it was credited to "The Messenger." The Progressive Thinker discovered the poem in The Messenger, of St. Albans, Vt., was pleased with it, copied it, and supposed it was doing the fair thing in crediting it to that journal, for it bore no ear mark of being original with the Truth Seeker, save it was a good thing, and was worthy of that journal.

Having made the amende honorable we trust in this case, we have a parallel one against the Truth Seeker. A short article, original with us, appeared several weeks ago in the Truth Seeker, credited to the Agnostic Journal, or some other paper, instead of The Progressive Thinker. It was, of course, an accident; and as Br. Macdonald is not "wont to push with his horn," we made no note of it. Suppose, brother, we call the matter balanced, and hope our exchanges will not hereafter copy each other's articles without credit, and mislead those of us who are always careful to do justice in copying from other papers.

Confirmed by Statistics.

A learned scientific investigator has just made the announcement that

"The older a church and the more orthodox its creed the more it stimulates the religious instincts at the expense of its morals."

The truth of this statement is obvious to all who study the statistics of crime. Roman Catholicism is the oldest of the Christian sects, the most orthodox, and it greatly leads in the number of its convicts in the penitentiaries. The various Protestant sects show a pro rata diminution in criminality as their age decreases. If Spiritualism can be classed with the religions it is the youngest, the most heterodox, and the freest of criminals of any of them. They expect to pay in person for every infraction of the ethical code; while the orthodox sects expect Jesus to satisfy offended justice, because they believe in the efficacy of his atoning blood.

The God Idea.

Some twenty years ago one of our now lady patrons, then a member of one of the orthodox churches, and a teacher of distinguished ability, became convinced that the God idea and hell theory had no foundation in nature. She had written a volume of poems full of beautiful thoughts, and had placed it in the hands of a printer for publication. As she reflected she saw a material defect in her work—she had given too great prominence to the dweller among the clouds, so she withdrew the sheets from the hands of the printer and proceeded to eliminate every reference to that imaginative personage found therein, including every suggestion of immortal pain for mortal wrongdoing. It has been our pleasure to read many of our friend's productions since their emendation, both in manuscript and print, several of which have appeared in these columns, and we have no hesitation in stating that the "godless production" would be a valuable acquisition to our liberal literature. The author is a Spiritualist, far advanced in years, with a brain as clear as a silver bell, and her pen is as sharp as if tipped with diamonds; wonder how she likes an "Infinite Intelligence" added to her creed?

Materialization.

We have published several articles lately in reference to materializations, for and against. Nothing can be gained at present by extending the discussion. We have about one bushel of articles on hand treating the subject from various standpoints. They must give way to matters of more general interest.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, $1a. For sale at this office.

MORE ABOUT OUR BIBLE

A Greek or Latin Original New Testament—Which?

The learned French Jesuit, Hardouin, who died in 1729, aged 83 years, maintained that the original version of the New Testament was Latin. In 1822, the Rev. John Black, of Scotland, published a work of extensive research entitled "Palaeoromaica, or Historical and Philosophical Disquisitions," etc., in which he maintained that the received text of the Greek Testament is a servile translation from an ancient Latin translation of an earlier Greek version, which is lost! What a pity! But perhaps our venerable friend, J. Rodes Buchanan, can account for the early loss of the Greek original, and tell us why no manuscript copy has survived.

Black's book was at once condemned by the ecclesiastics. The Rev. Dr. Horne, in his "Introduction," etc., censured it thus:

"Absurd reasonings and mischievous tendency of this paradoxical publication."

I found the book in the Congressional Library. Its numerous notes and quotations in Latin and Greek deter me from reading much of it, but I have transcribed a list of words which seem to support the postulate that our Greek Vulgate (as the author styles it), is an imperfect translation from a Latin version. The English translation of the Latin words is my own, being omitted by the author:

LATIN.	GREEK.	ENGLISH.
Assarium	assarion	farthing
Denarius	denarion	penny
Exeuus	exodos	decease
Euroaquilo	euroklydon	euroclydon
Centurio	kenturion	centurion
Census	kensos	tribute
Quadrontes	kodrantes	farthings
Colonia	kolonia	colony
Custodia	koustodia	watch
Grabatus	krabbatos	bed
Crypta	krupte	lamp
Legio	legion	legion
Linteum	lention	towel
Macilium	makellon	market
Membrana	membrana	parchment
Miliare	milion	mile
Modus	modios	bushel
Vah!	oua!	ah!
Vae!	ouai!	woe!
Pretorium	praitorion	judgment hall
Rheda	reda	chariot
Satum	saton	measure
Semicinctium	semikenthion	apron
Sicarius	sikarios	murderer
Sudarium	soudarion	napkin
Spiculator	spekoulator	guard
Taberna	taberne	tavern
Titulus	titlos	title
Forum	phoron	forum
Flagellum	phragellion	whip
Charta	chartes	paper

The author's comments on the foregoing is as follows:

"The greater number of the above words might have been expressed in Greek; and it seems inconceivable, or at least difficult to conceive, that in the time of the apostles the language of the ruling nation could have had so much influence in corrupting the Greek tongue. Even authors who wrote much later than the apostles, who resided at Rome, translated Roman documents and were occupied in writing the Roman history, employ not the tenth part of the Latin words and idioms which may be found in the New Testament. And what above all seems inexplicable, except on the hypothesis of the Latin originals, is that Latin words are sometimes found as a version of Greek ones; as if the Latin language were more familiar than the Greek, both to the writer and to the reader."

In further proof of a Latin original the author quotes Luke xiv:5: "Which of you shall have an ass or an ox fallen into a pit," etc. He remarks that many Greek manuscripts have uios "son" instead onos "ass," making the reading "a son or an ass," which is absurd. The cause of the error he supposes may be a mistake of the scribe; the early Latin may have been ovis "sheep," which had been read uios "son." Or more probably, perhaps, from the incongruity of the common reading, the propriety of joining the ox to the ass induced the change of uios to onos. Anyway, it happens that in Codex Bezae, instead of uios or onos, we have probaton "sheep;" and this reading is confirmed by a similar passage, Matt. xii:11. In regard to the Codex Bezae he says:

"This MS is affirmed by the most distinguished critics to be of the most remote and venerable antiquity; and whatever may be its defects, it is usually admitted to be incomparably more respectable than the modern MSS. which were made use of by the Complutensians or by Erasmus."

Elsewhere the author says it is conceded that the more ancient a Greek MS. of the New Testament is, the greater is its coincidence with the ancient Latin versions. And he thinks the Codex Bezae may be older than the Vatican Codex. The latter codex came to light in the year 1475, the Vatican library being then only twenty-five years old. But no practical use was made of the Vatican Codex until 1857, when a translation of the New Testament portion was published. The Codex Bezae is said to have been procured by Bezae from the Benedictine monastery at Lyons, in 1562, and presented in 1581 to the Cambridge Library. It has the Greek and Latin in parallel columns.

Prof. Edwin Johnson, in his "Pauline Epistles," says of this codex:

"It is a work of a French Benedictine, ignorant of Greek, and so poor a Latinist that, in one instance at least, he has coined a Latin word out of the French."

In answer to my inquiry about the French-Latin word, the Professor says it is soniis, "cares," from the French soins. I have consulted two copies of Beza's Latin Testament. The only passages where such a word would be used are in Luke and Mark. I turned first to Luke viii:14, and this is the reading:

London edition of 1778—Quod autem in spinas cecidit, ii sunt qui audierunt, sed profecti a solicitudinibus & divitiis ac voluptatibus vitae suffocantur, nec fructus proferunt.

New York edition of 1821—Quod autem in spinas cadens, hi sunt audientes, et a solicitudinibus et divitiis et voluptatibus vitae profecti suffocantur, et non referunt fructum.

Solicitudinibus, "with cares," is the Latin word in both these editions. But the many variations in the text betray falsifications in one or both copies. And like discrepancies exist in Luke xxi:34, where the London edition has solicitudinibus and the New York edition has curis. So also in Mark iv:19, the London edition has Sed solicitudines seculi, while the New York edition has Et curae seculi.

Such tampering with the original text goes to show how false and corrupt are the various copies of our so-called sacred and inspired scriptures. No reliance can be placed on any document transmitted by the Benedictine scribes. And even the reprints are corrupted.

Doubtless Prof. Johnson is right in regard to the French word in codex Bezae, but it does not appear in the printed editions. The Greek word merimna is rendered in Latin cura, solicitudo—plural, curae, solicitudines—ablative plural, curis, solicitudinibus, "with cares." The French word soin, clumsily transmuted into Latin, would be sonius, ablative plural soniis.

Of this codex the judgment of Dr. Marsh (1757-1839) is as follows:

"With respect to the comparative antiquity of Codex Bezae with that of other MSS, we may safely say that no one can be put in competition with it except the Codex Vaticanus * * * If it be asked, To which of these preference is due? I answer, To the Codex Bezae; for the Codex Vaticanus has accents and marks of aspiration, which were added by the person who wrote the MS. itself."

In conclusion I venture to express my belief that prior to the revival of learning no codex of the New Testament existed either in Greek or Latin.

WM. HENRY BURR, A. M.
Washington, D. C.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

SHALL HE BE REWARDED?

Fifty Years of Earnest Devotion to the Cause of Spiritualism.

When an individual has devoted fifty years of his active life to Spiritualism, he is certainly entitled to recognition in a substantial way, and Spiritualists should take an especial interest and pleasure in honoring such a person. In this connection we allude to Hudson Tuttle, of Berlin Heights, Ohio. For half a century he has taken an active part in promoting the philosophy and phenomena of Spiritualism with his voice and pen, and some of his works have been translated into the various languages of the old world, and now it can well be said of him, that no other one person has made a deeper impression on the world for good than he has. We have inaugurated this plan by which each year one of our leading workers can be especially selected to whom contributions in money will flow in one unceasing stream during December and up to and including January 1st of each year.

Mr. Tuttle is now about seventy years of age, and in a great measure incapacitated, on account of his declining years, from the performance of severe manual labor that has fallen to his lot during the last half century. Although his physical strength has greatly failed him, his mind is more brilliant than ever, and his best work remains yet to be done. If each one who reads this notice (aggregating some 40,000, perhaps) will send him even one dime each, the sum will amount to $4,000, making one exceedingly bright spot in the life of this illustrious man. We ask our subscribers to inundate Mr. Tuttle with letters during the time alluded to above, and let him know that Spiritualists are not ungrateful. Send him a small sum if not able to send more. Even a DIME each will amount to a magnificent sum. Send him something, however small the amount, in honor of his fifty years of service in behalf of our glorious cause. Send all remittances direct to him at Berlin Heights, Ohio. One gentleman to whom we submitted the plan offers to give $25.

PAPER HAS GONE UP.

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THE ECLECTIC MAGAZINE

OCCULT MYSTERIES.

Ghost Stories, New and Weird.

PHYSICIANS TELL OF CURIOUS HAPPENINGS—DR. JEKYLL AND MR. HYDE—EFFORTS TO DRAW THE MYSTERIES OF OCCULTISM WITHIN THE CATEGORY OF SCIENCE.

In their endeavor to draw the mysteries of occultism within the category of science, learned men in all parts of the world are collecting ghost stories and tales of weird adventure, just as they gather their specimens of terrestrial nature.

The great medium through which these inquiring minds receive most of their testimony is the London Society for Psychical Research, which keeps posted on unusual occurrences in all countries. The writer, an American associate of the society, who has access to the records, has selected several strange cases, recently reported, which will be food for thought during these long winter nights.

A young lady of excellent connections in England was staying with her sister, the wife of Lord ——. One afternoon she took a photograph of the lord's library. It being an interior view, requiring a long exposure, she went out of the room for a few minutes, leaving the cap off her camera. Although no one was in the room with her when the picture was taken, upon the development of the negative about a year afterward she was greatly surprised to find that the head and body of an elderly, bearded gentleman appeared in the picture, comfortably seated in an old high back chair which belonged in the room. One arm rested on the arm of the chair, but the other, as well as his legs, were invisible. The photograph was afterwards shown to a lady, who recognized it as resembling a near relative of hers, another lord, who, strange to say, once owned the house in which the view was taken. When asked when the room had been photographed the young lady had forgotten. On referring to her notebook, however, she found a new shade of mystery added to the affair, for the date proved to be the date of the latter lord's funeral.

Several well known psychic researchers have examined the case. The young lady is positive that the plate had not been exposed before. The only men in the house at the time were her younger brother, a butler and two footmen, all of whom are positive that they did not enter the library. All of them, moreover, are young men and beardless. The lady was not aware that the old lord was being buried on that day. On comparing the hour marked in her notebook with that of the funeral notice, it was found that the plate was exposed later. But, strangely again, it was found that the funeral was postponed to make connections with a special train, and that the hours exactly coincided. This case came to light only a few weeks ago.

The case of "Dr. Jekyll and Mr. Hyde" is suggested by a Wyoming man described by Prof. Slosson, of Wyoming University, to Prof. James, of Harvard, as having an "alternating personality."

The person in question is the illegitimate son of a young man of good family and an Irish servant girl. Like the creature of Stephenson he had two entirely different characters—the good and the bad. In his "Jekyll" state he is described as conscientious, sober, industrious and sedate. He is fond of reading and a prominent member of the church. In his "Hyde" state, which comes on every few months, lasting for a week or more, he is described as avaricious, impatient and subject to fits of anger. He sings low songs, refuses to go to church, is exceedingly moody and bewails his fate because he is poor. In each phase he remembers only what happened to him in the corresponding condition before. In other words, his life is in two parts, each composed of interrupted chapters, intermingled. One summer day while in the "Hyde" phase he began mowing grass. The next morning, although the mowing was unfinished, he awakened and found himself transferred again into "Jekyll." He could not be persuaded that he had begun the work. What he remembered as yesterday was the day some months before, when he had gone through his former transition. Although assured that he had used his scythe the day previous, he was unable to find it. It remained lost until one cold day in the late fall, when he turned again into "Hyde." He then remembered the mowing as having been left half finished the day before, and when he had found the scythe was surprised to discover that the ground was frozen and the grass dead. This was only one of the idiosyncrasies mentioned in his description.

An Episcopal clergyman writes that his father, when a schoolboy, had a strange dream which the former and his sister had often heard the old gentleman relate. In the dream he saw in the parish church a tablet, upon which was inscribed his full name, the date of his birth and the day of the month, but not the year, of his death. There was always some uncertainty in his mind about the month of his death, however, that in the dream being either June 9 or Jan. 9, he was never quite able to distinguish which. The old gentleman often related his belief that he would really die on one or the other of these two dates. Many years elapsed and nothing occurred to recall the dream until his eldest son, the minister's brother, was taken ill and died on June 9 of a certain year. On account of this fulfillment the father ever afterward believed that his son's death was the one forewarned, and his mind rested much easier. On Jan. 9, however, several years ago, according to the minister, the old gentleman himself passed away. Nothing was thought of the coincidence at the time, and it was not discovered until some time afterward. Thus the uncertainty between the two months appears to have forewarned both sad events. The clergyman's sister corroborates his testimony in every detail.

A celebrated psychic researcher, living in England, reports a weird case occurring to a friend of his. A few years ago she was staying in Paris with a relative of hers, a very distinguished lawyer, and a man of excellent physique and handsome face. He was slightly ill at the time, and there were no other persons but he and she staying in his apartments. He had retired early, and she was alone in a room deeply occupied in translating an article from a French paper into English. She was absorbed in her work, and had not previously worried over her relative's health. Without raising her eyes, she noticed the room door slowly open, and thinking that he had changed his mind and returned, she continued her translation and began to talk with him. Receiving no reply, she looked up and beheld an awful sight. Staggering into the room moved a figure, the likeness of her relative, apparently in the last stages of imbecility. He had shrunk to half his height, his legs seemed paralyzed and unable to support his emaciated form. His expressionless face was drawn, his jaw was dropped and his eye beamed in a hideous, vacant stare. The phantom continued to stagger across the room, groped for the handle of the door, looked around at her several times, and then opening the door, tumbled itself into the next room and disappeared. Frozen with horror, the woman hurried to her relative's room, where she found him calmly asleep, with no semblance of this fearful personality upon his features. Shortly afterward he began to grow worse, paralysis and softening of the brain set in, and when last heard from, only a month or two ago, he was confined in a private hospital, continuing to develop into a real being resembling the ghastly vision which appeared to forewarn his condition.

Another strange case is that of a man who appears to have inherited memories of places familiar to his ancestors, but never viewed by his own eyes. In childhood, he relates, he was much given to day dreaming. Two of these visions in particular continued to haunt him for many years. One was a large village, with rising plains and woodlands in the background. He distinctly saw a bridge, a church, a park, and many other details, all photographed indelibly upon his mind's eye. Another was a large town situated by the seashore. The houses were built along the shore, in terraces, one above the other, and as in the former case, there were numerous other points of landscape all clearly impressed upon his memory.

While in college he was sent by his mother to visit a town, out in the country, which he had never seen before. He had never heard much concerning it, nor had it ever been described to him. It had been the home of his ancestors for several generations, and was the scene of a part of his mother's childhood. On reaching it he was amazed to discover that it was the town which he had so often seen reflected before him in the first vision described. There was the same landscape, the same bridge, the same church and the same park. Although he had expected to see an entirely different village, everything at first sight was quite as familiar as though he had spent his childhood there.—Toledo Blade.

THE OCCULT.

Strange Happenings in a Room.

A REMARKABLE EXPERIENCE THAT REMAINS UNEXPLAINED—VACANT ROOM FITTED UP IN THE ABSENCE OF THE FAMILY, THEN SWIFTLY AND SILENTLY VACATED AGAIN.

A singular story is related by the New Orleans Times-Democrat. It was told by a well-known professional man at a stag dinner, and the unusual experience stated in his own words is well worth repeating:

"In the spring of 1892," he said, "I was living in a house on North Rampart street, which I had taken on a one-year lease, expecting to build. Our family consisted of myself and wife, our little boy, then only five years old, and my unmarried sister. The house was a two-story brick, which had been built before the war, and the interior arrangement was very simple. The front door opened on a hall, which contained the staircase and ran all the way through on the right-hand side, while on the left was, first, our parlor, then the dining room, and lastly a small unused apartment not much larger than a closet. Upstairs were bedrooms, and in the rear was a detached kitchen. We allowed the little room on the first floor to stand vacant for several reasons. To begin with, it was really too small for actual service, and was badly lighted by only one high, narrow window; besides, some of the plastering had fallen from the ceiling, and I was afraid the rest might come tumbling down on our heads. That was undoubtedly a source of danger, and prevented us from using it for storage, so we simply left it as we found it—entirely empty. I suppose the room was constructed originally for a pantry. I have been a little particular in describing these details because, as you will see, they have a direct bearing on my story.

VACANT ROOM FURNISHED.

"We had been living in the house almost a year," continued the speaker, "when one Sunday, in June, as nearly as I remember, I went with my wife and child to see some friends near Audubon Park. My sister was visiting at Biloxi at the time, and we let the servant off for a holiday. We got back at 5 o'clock, or thereabouts, for I recollect it was still quite light, and as we were walking toward the house I noticed that somebody had left a stepladder standing directly in front of the high window opening into the little disused room on the ground floor. 'That's rather a cordial invitation to prowlers,' I said, half joking. 'Let's see whether any have availed themselves of it.' So when we went inside we walked back together to the last door, and I pushed it open. 'Why! what does this mean?' I exclaimed in amazement. There was nobody there, but the room, which had always been entirely vacant, contained several pieces of furniture. A rough looking table stood in one corner, with an old-fashioned straight-backed chair in front of it, and opposite was a small cot bed. There were some papers and other things on the table and a religious print stuck on one of the walls. I started to enter, but my wife held me back. 'Don't go in,' she pleaded, 'the plaster may fall. Those things must belong to the cook.' It struck me as very strange that the cook should move in without asking permission, but I noticed my wife was very nervous, so I drew the door to, and we went into the parlor. A few moments later I walked outside to shift the ladder, and as I picked it up I glanced through the window. The room was perfectly empty.

THE FURNITURE DISAPPEARED.

"I am not superstitious, and the proof of it is that I thought immediately I was the victim of some practical joke. I re-entered the house quietly from the rear and again I opened the door. The room was as empty as a drum, and it was evident at a glance that no sort of trickery was remotely possible. I won't attempt to describe my feelings. I was mad, to tell you the truth, that for a moment or two I was simply rooted to the spot. Then I pulled myself together somehow and went back to the parlor. My wife saw at once that something was wrong.

"'It's that room!' I blurted out. 'There's nothing in it now—not a stick!'

"And immediately I had a case of hysterics on my hands. That's about all there is to the story. Next morning I examined the place carefully by broad sunlight, and it was plain from the dust on the floor that no furnishing of any kind had been there for years. We left the house before the end of the week, paying a month's forfeit on the lease, not because we believe in spooks, but because we didn't care to remain in a place where unaccountable things happen. It's bad for the nerves. My wife and I have talked the matter over a thousand times, carefully comparing notes, and as far as we know we both saw exactly the same things. My boy must have seen them, too, because when he went back to the parlor he asked his mother 'whether that wasn't Aunt Hattie's chair.' Aunt Hattie is an old relative of ours, who has a favorite straight-back chair, similar to the one we saw—or thought we saw, in the room. Of course we have never allowed ourselves to refer to the occurrence before the child, so I am unable to say positively what else he observed. What I saw myself was as plain and distinct as you are at this moment. I even noticed that one of the table legs had been mended with a piece of slat, and my wife remarked the same thing. The house is still standing, and has since been occupied by several successive tenants. As far as I am aware none of them have ever had any unusual experience."

IMMORTAL SPIRITS.

Strong Proof of Their Existence.

THE REV. MINOT J. SAVAGE GIVES HIS VIEWS.

I think there is no sort of question that there are such things as ghosts. What they are, or how they are produced—whether they are the real appearances of persons who have become inhabitants of what we are accustomed to call the spirit world, I do not always feel sure. A telepathic origin for some of them has been suggested, and in some cases perhaps with reason. But I have known cases where a friend, who was living at a distance, has appeared very soon after the fact of death, to some one in another town or another State. I have myself personally investigated and satisfied myself of the truth of happenings of this sort.

In this connection it may be worth while to speak of the visions of the dying. It is well known, of course, that persons suffering from fever and different kinds of illness have visions which are probably caused by the disease, and so are purely subjective. It is held by many that all visions of the dying are of this order. Dr. Clarke, a famous Boston physician, published some years ago a small volume entitled "Vision." It contained an introduction by Oliver Wendell Holmes. Both Dr. Clarke and Dr. Holmes were inclined to think that the ordinary visions of the dying are of the subjective sort; but both of them intimated that they had known certain cases where there was at least room for serious doubt as to whether the eyes of the dying were not looking upon some objective fact.

A good many cases have come under my personal observation. Most of them were not of a nature to prove that the dying person actually saw the friends whose names he called, or whose faces and forms seemed to him to be present. But I have known one or two cases that seemed to me to possess very remarkable features in the direction of proof. I will simply give one of them as a specimen.

There were two little girls, about 8 or 9 years of age, who lived in a city of Massachusetts. They were not relatives but were very close personal friends. Both were taken ill at the same time with diphtheria. One, whose name I will speak of as Jennie, died on Wednesday. The family, the nurses, and the physicians all took special pains to keep the fact from her playmate, fearing that the effect of it might stand in the way of her recovery. It proved that they were successful in their efforts; for on Saturday morning, not long before the death of the other child, she went through the form of making her little will. She spoke of certain things that she wished to give to different ones among her brothers and sisters and playmates. Among these she pointed out certain things of which she was very fond, that were to go to Jennie—thus settling all possible question as to whether or not she had found out that Jennie was not still living. A little later she seemed to be between the two worlds, seeing the friends that were about the bed, and also seeing those who are ordinarily invisible. She spoke of her grandfather and grandmother, and of others, expressing her delight to see them. And then she turned to her father, with face and voice both expressing the greatest surprise, and exclaimed: "Why, papa, why didn't you tell me that Jennie had gone? Jennie is here with the rest! Why didn't you tell me of it?" This seems to be a case a little out of the ordinary. If she had known that her friend was among the dead, we might say with some reason that she was merely imagining that she saw her face among others that she believed had long been inhabitants of the other world.

I know also of a case of a little boy but 2 or 3 years old who had been put to bed and was asleep. He had a friend, a judge of some prominence, living in the place, who, having no children of his own, was very fond of this particular little boy—used to come often to see him, bring him presents and make a pet of him. On this evening the father and mother were sitting in the next room when they heard the little boy crying violently, as though suddenly aroused from his sleep. They went in and found him sobbing as though his heart would break. They asked him what the matter was, and he called out, "Judge —— says he's dead! He has been here and told me that he is dead!" The next morning it was found that the judge had died at about that time the night before.

I have received through psychics, over and over and over again, communications which I know, beyond question, did not come from the minds of the psychics themselves. That is, they were things with which, in the nature of the case, they could not possibly have been familiar. I do not deny that some of these may reasonably be credited to mind reading or telepathy. In some way, although I know not how, they may have gotten hold of these facts hidden in the recesses of my own mind. It is a little curious to me, however, to note how glibly people will fly to mind-reading or telepathy to explain facts for which they are not willing to concede an explanation which assumes communication from the other side. And yet telepathy is as mysterious as the other theory, and as little known.—Evansville (Ind.) Courier.

LIFE BEYOND DEATH.

Dr. Minot J. Savage's Views.

IN HIS LATEST BOOK THE DISTINGUISHED PSYCHICAL STUDENT DENIES HE IS A SPIRITUALIST—HE WANTS ONLY THE TRUTH—BUT, WITH OTHERS, HE BELIEVES HE HAS BEEN IN COMMUNICATION WITH THE INVISIBLE.

"In Life Beyond Death" (G. P. Putnam's Sons), Dr. Minot J. Savage has once more found it necessary to emphasize the fact that he is not a Spiritualist in the common acceptation of the word. Nobody who knows him or understands him ever thought he was. But there are thousands who have persistently misunderstood him. Therefore he has deemed it necessary once more to emphasize his denial in a book which deals more explicitly than anything he has yet published with what he does believe.

Briefly, he accepts some of the facts and conclusions of the higher type of Spiritualists as what the philosophers call a "working hypothesis." The researchers of the Psychical Society, he claims, have proved that clairvoyance, clairaudience and telepathy are facts. Nobody who knows anything about them denies that they are true, whatever their explanation may be.

There are people who see without eyes and hear without ears," he says; "that is, who see and hear apart from the ordinary use of the physical organs supposed to be necessary for the exercise of those functions. What does this mean?

SUGGESTION NOT PROOF.

"It just suggests, does it not, that if the soul can begin right here to get along without the use of its ordinary senses it may be possible for it to get along without them altogether? It suggests it, I say; it does not prove it."

Some people have attempted to explain every kind of visions or trances by telepathy. Dr. Savage reminds us that certain eminent men in the society refuse to accept this explanation.

"For instance," he says, "Frederick W. H. Meyers, as the result of his investigations as a member of the Society for Psychical Research, has published his belief that there is no such thing as death. He thinks it is scientifically demonstrated that those we call dead are alive, and that occasionally, beyond any question, they communicate with us.

"Dr. Hodgson, a graduate of Cambridge, in England, who has travelled all over the world, and is one of the finest scientific investigators alive, after fighting against this conviction for years, has at last published to the world that he is compelled by his facts to believe; is compelled to believe that we do get communications from them now and then. He feels perfectly sure that he has had communication after communication with personal friends of his own, and that he has established beyond any scientific question the fact of personal identity.

HIS OWN BELIEF.

"So with me it has come to this, that, after years of investigation, a large number of the leading thinkers, students, authors, scientists, physical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining that which has been over and over again proved to be fact, without supposing that they have been in communication with some invisible intelligence. That at present is my own belief. I do not hold it dogmatically. If somebody can give me an explanation for my facts I will take it. I want only the truth.

"But I hold this at present as what a scientist would call a 'provisional hypothesis,' as an adequate explanation for my facts until I can get a simpler and better one. That they are facts, I know, and that these facts take us over the border and whisper in our ears the certainty of immortal life, I believe. And I believe not on faith, not on the basis of tradition, not because of anything the Bible says; though in saying this I am not criticising or deprecating the Bible. I believe because a fact has come to me and been handled by myself—a fact which I can explain in no other way."

This is the conclusion to which the present book arrives after an exhaustive survey of the entire field of human conjecture on the subject of immortality from the earliest beginnings of recorded thought. Dr. Savage holds that the early Hebrews had no distinct notions of an after-life. Even Moses, who is traditionally described as deeply read in the lore of the Egyptians (a notion profoundly imbued with a belief in immortality), nowhere in the books ascribed to him gives any clear teaching as to the future life.

By a slow process of evolution man has arrived at the present intellectual condition in which he holds his judgment in suspense and waits for fuller knowledge before determining the question of personal immortality. It is in this state of suspended judgment that Dr. Savage resides.

Manifestation of Spirit Power.

The last Sunday in May, 1899, I put my false teeth in a cup of water to cleanse them. I had taken the upper ones to the door to pour water over them after cleansing, and turned around, after placing them in my mouth, to take the under set and clean them, when lo! the cup with water and teeth were gone. I searched all over, but in vain. I could not find any teeth. My son cleaned the cistern, took up the kitchen floor and looked in every conceivable corner, but no teeth. During the camp at Grand Ledge, at one of Mrs. Ruddick's seances, the control told me my teeth would be returned when the conditions were right so they could bring them. The spirit who took them did not like me, and took them for mischief, and the conditions had not been so she could return them.

During the afternoon of Sunday, October 29, I felt impressed to go out to the back door, and to my surprise there lay my teeth on the ground about ten inches from the doorstep, perfectly clean and whole. The ground was perfectly bare—not a blade of grass or leaf to hide them, and where we had passed back and forth many times every day during the summer.

I was alone when the teeth went away and alone when they came back, after five months' absence.

Now the question is, who had them, and where were they? I know they were not in the house, and no one in the family knew anything about them.

I have had my shears and thread taken when I have been sewing, and returned in two or three days. My pocketbook has been taken. Once it was gone four days; another time it was gone two months. Many such things have happened to me during my life. MRS. CORDELIA ROBY.

Hillsdale, Mich.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

REV. DR. F. AUSTIN.

His Review of an Orthodox Sermon.

ITS MISTAKES POINTED OUT, AND SPIRITUALISM VINDICATED.

To the Editor:—I have read with interest the reports of the Rev. R. Thynne's five sermons, at Souris, Manitoba, on Spiritualism. I think he is to be commended for discussing in this candid way the great problems of the spiritual philosophy, and having the courage to express frankly his honest convictions. With millions of honest believers in this cult in America, and with over fifty organs devoted to its propagation, with large book concerns disseminating its literature—one in Boston having 700 works on sale—and with rapidly multiplying converts from the educated classes—scientists, authors, professional men, ministers—the Presbyterian minister of Souris pays his people a compliment when he discusses with them the great problem of Spiritualism.

The sermons show that the preacher has read more than the orthodox side of the question, while they also illustrate the necessity of the poet's statement: "Drink deep or taste not the Pierian spring." The average orthodox clergyman dismisses the belief of some of the profoundest minds of our age—Sir William Crookes, F. R. S., Alfred Russell Wallace, F. R. S., C. F. Zollner, of Leipsic—and others, with the cheap remark, "All fraud and trickery." The man who has passed the initial stage of investigation, like Mr. Thynne, admits the reality and genuineness of the phenomena. The student who has taken this first step in investigation, will then generally find some theory of explanation—magnetism, electricity, unconscious cerebration, or some other—and stick fast in the bog for some years or a life time. The Rev. Thynne has cleared this morass with a bound. According to his clearly expressed views the phenomena are real. The explanation is impossible, except on the basis of spiritual agency. Spirits (angels or men) good or bad, perform the work, and the only problem is, who are the spirits that communicate with men? I am glad to see that Mr. Thynne also rejects the orthodox devil with cloven foot—but sorry to find him a believer in even a heterodox devil with omnipresent powers, thus perpetuating the fear and superstition inseparable from such teaching.

Let us look, then, at Mr. Thynne's position. He believes, like Joseph Cook, of Boston, in the reality of some of the phenomena—i. e., letters and messages are received in some occult way, voices are actually heard not the production of any of the sitters, solid bodies are moved by some unseen and unknown agency, forms appear apparently those of deceased friends and converse with relatives and then disappear—and all this is done by "the devil and his angels"—in a universe governed by Infinite Wisdom and Love! In other words, under the government of the God Mr. Thynne believes in, it is impossible for a mother to come back and get into touch and communication with her loved child, but it is possible for the Devil and his "imps" to get into communication with that child, to assume the mother's form, simulate the mother's voice, and know enough of the mother's past life to successfully deceive the child in communication!

I will not say that the man who believes such a thing possible does not believe in God. It is quite certain, however, he believes in a supernatural God who is no longer governing the world, but has handed it over to the Devil. Alas, what horrible anguish, what unspeakable dread, what impenetrable gloom and despair, has humanity endured through the teaching of theologians regarding the Devil. But even ministers are moderating their views of his power and agency, and are coming to believe a little more in God (the God) and a little less in the Devil. From the time when theologians debated how many devils could dance on the point of a cambric needle, from the time of Luther, who believed the Devil often came in the form of flies, from the Dark Ages in which every invention and improvement was attributed to the devil—fanning mills and water wheels being ascribed to his agency—down to our scientific age, men have been steadily limiting the devil's power and influence and gaining a little more faith in God. To-day the average theologian does not take much stock in the devil except to attribute to his agency the heresy of college professors and the ten thousand loving messages from the spirit world to friends in the earth life. One thing puzzles me in Mr. Thynne's contention. If the devil comes in the garb of an angel of light, or assumes the form, voice, manner, knowledge, character, etc., of our friends to converse with us and deceives us, how can Mr. Thynne know it is the devil? He tells us positively that it is impossible to identify returning spirits. How then can he identify the devil? It is simply marvelous to know how accurate, clear and certain is the knowledge which the average theologian has of the devil. I can only admire at a distance but cannot hope to imitate.

Mr. Thynne declares it impossible to identify a returning spirit. If this be true then Christianity is overthrown, for it rests historically upon the positive identification of the Jesus who appeared with the Jesus who was crucified! If Mr. Thynne had lived in those days would he have said to the apostles: "You are mistaken—though doubtless sincere. Don't you know it is impossible to identify a returning spirit." The apostles would have answered: "We have seen him, we talked with him, ate with him, felt the wounds in his hands, recognized his voice, manner, speech. We know it is he." Tens of thousands have thus recognized their risen friends in our own day and have identified them:—

(a) By their written communications in which the thought, language, peculiar expressions, and even the handwriting has been identified by those receiving the messages.

(b) By some of the same qualities of expression in speech, language, mannerisms, thought, and even the voice in many cases so perfectly reproduced that no doubt longer remains as to identity.

(c) By materialized bodies, tangible to the touch, visible to the sight, and bearing positive proofs in face, feature, form, and peculiarities of the identity of the spirit so appearing.

Mr. Thynne speaks as though the inarticulate raps and table movements were the only kind of communication. Not so. There are over forty distinct classes of the phenomena, including inspiration (or trance speaking), psychography, clairvoyance, psycometry, prophecy, levitation, soul flight, materialization, spirit voices, etc., etc. I close with two incidents; one an experience of my own, and one a recent experience of a gentleman in Portage la Prairie.

In August, in company with my wife and some friends, on the Cassadaga Camp, New York State, I attended a materializing seance given by a Mrs. —— [illegible] had given us no intimation of our visit. The first form, a young lady, announced herself as Mary D——. No one responded, or seemed to know a Mary D—— in spirit life. She was asked with whom she wished to communicate and the answer was "Dr. Austin." I immediately went up, and her communication in brief was this: "You do not know me, but you know my brother, Dr. D——, in Brandon. I want to send a message to my brother James (in Winnipeg). Will you send it for me?" I, of course, answered affirmatively. She then gave me a message in the form of advice and admonition in regard to a project her brother James had in view, but which, she added, "we do not think will prove successful." I wrote out and sent the message, and on coming to Manitoba again, early in September, learned, for the first time, there was a sister in spirit life and that the message was in every way appropriate to James and his life.

Mr. Thynne says the devil appeared and sent the message. I beg respectfully to dissent from that view.

A friend in Portage la Prairie, Mr. M——, gives me the following experience: In company with a young man, a few years since, he left Winnipeg for a trip south and bade good-bye in that city to a Mr. H——, a well known man of Southern Manitoba and a member of the Provincial Legislature, I believe. Mr. H—— had a peculiar grip in hand-shaking, and this was well known to all his personal friends. Four weeks later, being in Chicago and seeking diversion, they went to a materializing seance given by the same Mrs. Gillette referred to above. Many mysterious things seem to be occurring around them, but nothing of personal interest until the curtains parted and Mr. H—— appeared, and coming directly to them announced himself as their mutual friend. "But Mr. H——, our friend, is not dead. We shook hands with him four weeks ago, alive and well. It cannot be," they said. But responded Mr. H——: "I am Mr. H——. I passed out of the body two weeks ago," etc., etc. He shook hands with them in the same manner as Mr. H—— had. He said to Mr. M——: "Do you remember the last time we were in Boissevain together? We started to drive out to see a farmer. The horse kicked the buggy to pieces and we had to go back and get another," etc., etc.—giving all the details, even to the horse's name. They came back and verified the statement of Mr. H——'s death from the papers, even to the day, etc.

Mr. M—— believes that Mr. H—— appeared and talked truth with him. Mr. Thynne believes the devil appeared to Mr. M—— in the form, face, voice, knowledge, and even handshake of Mr. H——, and lied to him.

No, sir, if there be any devil, he is far too respectable for that. I stand by Mr. M——'s opinion. If Mr. Thynne will only read "Miracles and Modern Spiritualism," by A. R. Wallace, F. R. S., and "Researches in Spiritualism," by Sir William Crookes, F. R. S., and "Trancendentalism," by C. F. Zollner, carefully, and then make a personal investigation under the best conditions, he will throw away his theory of diabolic origin of these manifestations and come out into the clear light of spirit communion.

B. F. AUSTIN.

Souris, Manitoba.

EDUCATIONAL WORK

To Be Carried on at Mantua Station, Ohio.

The outlook for the educational work of the National Spiritual and Religious Association, located at Mantua, Ohio, was never so encouraging as at present.

We are receiving many letters of inquiry regarding our school for the season of 1900, and would say to all who may be interested in this branch of the work, that we are adding to our facilities greater scope, and we intend to make the school work in the line of educating speakers, mediums and healers an important and special feature.

Competent teachers have already been engaged, and an illustrated prospectus for 1900 will be issued soon, and will be mailed to any address upon receipt of six cents in stamps.

All former students will be pleased to learn that the hotel will as formerly, be under the management of the trustees, and they have secured the services of Mr. and Mrs. Cole, who know so well how to contribute, in their genial way, to the needs of their boarders. The auditorium, which is sixty by one hundred and twenty feet, is said to be the most perfect of any in the sister camps. Its acoustic construction cannot be surpassed. The numerous cottages are nicely painted, and some of them are furnished for light house-keeping.

A new building is in course of construction, under the direction of Dr. Kerstetter, Ph. D., of Berea, Ohio. This building will be used as a laboratory for the Doctor, whose services have been secured for the entire season of 1900. He will place in this Laboratory, permanently, several thousand dollars worth of implements and fixtures for the purpose of illustrating all lessons in the department of applied science. The projecting microscope which will be used in the illustrations of applied microscopy, biology, chemistry and anthropology, at Maple Dell, was invented by Dr. Kerstetter during his experiments in the laboratories of five different colleges. Our new building will contain, beside this well-equipped laboratory, a fine photographic art gallery, with all modern appliences, a commodious and pleasant class room, large library and reading-room, and several private rooms.

We shall be glad to receive calls from any parties interested in our work, also donations of curiosities, Indian and other relics or books. Address Office of the National Spiritual and Religious Association. Box 45, Mantua Station, Ohio.

LUCY KING,
Corresponding Secretary.

WE MUST GROW OLD.

We must grow old! The years go by,
Sometimes on wings they seem to fly;
But why such haste? We know not why!
We only know that we grow old!

Sometimes, alas, the years they go
As if with leaden feet, so slow
We faint from pain. We cannot know
Wherefore or why, but we grow old!

Each vanished year its own sad tale
Of disappointment, woe and wail,
Adds to the score, until we fail,
Since we grow old! We must grow old.

The broken links of life's short chain
Can never find their place again;
The heart will bleed when pierced with pain,
When loved ones die, and we grow old.

Into the dark unknown we take
The hopes misfortune could not shake,
Pure as the mountain's snowy flake,
Where all is well—when we are old.

—Timothy Thomas Fortune.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

The Grand Rapids Spiritual Association wants a speaker for two or three Sundays in December. Address John Dixon, secretary, 114 S. Division street, Grand Rapids, Mich.

G. H. Clark writes from Lansing, Mich.: "Allen Franklin Brown, of Texas, has been with us since the 5th of November, and to-night closes his engagement of sixteen lectures for one society. He has done a good work here. He is a first-class all-around speaker."

The Spiritualists of Elmira, N. Y., were given a rare feast of intellectual good things at I. O. O. F. hall, by Mrs. R. W. Barton, who held her audience spell-bound with her inspirational lecture and wonderful tests, which were recognized by all. The local Spiritualists are very anxious to secure her services for this city, but she lectures the next two weeks in the city of Rochester, and they are fearful the latter will capture the prize. Mrs. Barton came here from Williamsport, where she has been for a short time. Her home was for years in Minneapolis, Minn.—Elmira Telegram.

The Band of Harmony, auxiliary to the Church of the Soul, will hold a bazaar next Thursday afternoon and evening (Dec. 7), in the Le Moyne building, 40 Randolph street, room 618. The bazaar will open at 3 o'clock p. m. A short musical programme has been arranged for the evening. Lunches will be served throughout the entire time. Last year's bazaar was a great success, and it is expected that the success of the coming one will be even greater. All are invited to attend.

Prof. W. M. Lockwood has an engagement at Cleveland, Ohio, during December. The Spiritualists there will relish his scientific lectures.

Wm. E. Smith and wife write from Clinton, Iowa: "Books and paper received, for which accept our thanks."

Lyman C. Howe writes from 813 East Washington street, Syracuse, N. Y.: "I engaged here for one month, but the tide is our way just now, and they have extended the engagement to the end of December. Our audiences have quadrupled in two weeks, and still growing. I expect to serve the Grand Rapids Society the Sundays of January, 1900. Maggie Waite will be here, I understand, to the end of January. A lively interest is apparent, and if no breakers get in the way, Syracuse may have a resurrection."

I. W. Hatch writes: "The Hull-Covert Debate will give me much of the best of reading, thanks to your liberality. I shall prize it very highly, and it will be a grand companion for those excellent books that you have already given me, and that make quite a nice little library of themselves. I hope to add others to them in the coming years, if you continue to carry out the Divine Plan as successfully as you are now doing. I hope always to remain a subscriber to your valuable paper."

Carrie F. Weatherford has found it necessary, she writes, to change her plans for December, and has accepted a re-engagement with the West Side Society of Cleveland, O. Her work there is especially appreciated, the improvised songs and photographic readings proving especially satisfactory.

G. W. Kates writes that the missionary meetings in Minnesota held by his wife and self in Lamberton, Marshall and Wheaton, were very largely attended. At Marshall, they lectured in the Salvation Army hall; at Wheaton, a hall large enough to hold the people who came, could not be secured, about two hundred persons being turned away each night; so the Wheaton society will soon build a temple, for which a lot is furnished free and $500 subscribed soon as the call was made. The Temple is assured, and so is our cause in Wheaton."

Dr. C. W. Hidden, of Newburyport, Mass., has closed a successful three months' engagement with the society at Providence, R. I., and at last accounts was in the midst of the political excitement attending his campaign for the mayoralty of Newburyport. He is running on a straight no-license ticket. Dr. Hidden is deeply interested in temperance work. He was recently elected Chief Templar of Mountain Rill Lodge of Good Templars, and on installation night was presented with an elegant regalia. The Doctor will return to the Providence society in February.

Irene M. Dobson writes: "I desire to give my thanks to Mrs. Emma Nickerson Warne, M. D., Mrs. L. Sanders, Mrs. Connors, Mrs. Bell and Mrs. Schnizer, for their disinterested help in holding my meetings during my illness. My meetings at 3243 Wabash avenue, have been a success from the start. I give thanks to God to be able to again attend to my work which is the ambition of my life."

Mrs. Marian Carpenter writes: "I have been obliged to cancel Grand Rapids and other engagements, on account of ill health. My address will be for the winter at Lewiston, Mich. Permanent address 58 West Columbia street, Detroit, Mich."

Married—At the residence of Rev. Nellie S. Baade, of Detroit, Nov. 25, Miss Flora Bust, of Minocqua, Wis., and Wm. N. Walker, of North Ridgeway, N. Y. The bride wore a very beautiful costume. At the conclusion of the ceremony the guests repaired to the dining-room where a bountiful collation was served to the friends amid the congratulations of all concerned. The happy couple left for the East Nov. 27, where they expect to make their future home, accompanied by the good wishes of a host of friends.

F. D. Smith writes: "Saturday afternoon, Nov. 25, about twenty-five people assembled at H. F. Coates' rooms, No. 2541 Indiana avenue, to witness the spirit painting of his spirit guides. The canvas upon which the painting was done was thoroughly examined by all, and pronounced free from paint. It was then placed upon an easel in view of the entire audience. After some music the work began, and face after face appeared upon the canvas, until six perfect faces were seen. Now this was done in the light, the canvas not leaving the eyes of the sitters at any one time. When completed and examined it was found to be truly a work of art. The time consumed in the painting of it was one hour and twenty minutes."

Geo. W. Kircher writes from Louisville, Ky.: "The People's Spiritual Church have just closed a very successful month. Our fair was well patronized by all of our societies here and we made a good sum of money which is a great help to us in helping to pay for our temple. Mrs. Virginia Barrett, of Indianapolis, Ind., who has been with our society the past month has done a good work and deserves much praise. Mrs. Barrett is an excellent lecturer, and a good, honest little woman. We will have with us for two weeks in December, Mr. and Mrs. Hatfield Pettibone, of Detroit, Mich., two of the best mediums and so far we will guarantee our little temple will not accommodate the friends of our cause. Mr. and Mrs. Pettibone visited our city last fall and gave some excellent seances, such as materialization and slate-writing in the light.

The Herald, of Iola, Kansas, says: "Mr. Fletch Willoughby who lives in Moran, does business in La Harpe (he is an undertaker) and frequently drives home after dark. The road he usually follows leads past the Moran cemetery. One night recently as he was passing the cemetery he suddenly became conscious of another person in the seat beside him. On closer examination he found the other presence to be a Mr. M——, a former neighbor of his, whose body Mr. Willoughby had interred in the cemetery he was just passing. Too much astonished to speak, Mr. Willoughby stared at his sudden visitor who seemed to be trying to say something, but apparently lacked the power to do so. The apparition, Mr. Willoughby says, remained in the seat for some ten minutes, and then disappeared as suddenly as it had appeared."

Mrs. Maud Lord Drake writes: "Will you kindly announce in your paper that I am located at No. 2841 Olive street, St. Louis, Mo., for the month of December, where all mail can be addressed me and from which place I will answer all calls for lectures and seances. I left Cripple Creek two months ago and left a new society in a prosperous condition and under the management of sincere and able Spiritualists, out of which I believe will come strong additions to our ranks and much good to the cause."

Henderson Lindley writes from Washington, Pa.: "I live at Washington, Pa. I heard some talk about Spiritualism, and made up my mind to honestly investigate. I got a medium to hold a meeting at my home, and I was so much pleased with his forcible argument, pleasant demeanor, and truthful tests, that I concluded to have Mr. L. M. Oles hold another meeting. While I am only an investigator, and not what you could call a Spiritualist, I must say that he is a wonder as a medium."

Mrs. Georgia Gladys Cooley, pastor of the society at 77 Thirty-first street, writes: "Mr. Hartley has the wrong date for our fair. It is to be held December 14, instead of January 14, 1900. We're pretty swift out here at No 77, but not quite that far ahead."

After January 1, 1900, Mrs. Georgia Gladys Cooley will be able to fill week-night engagements within a reasonable distance from Chicago, giving lectures and spirit messages. Also open for camp-meeting engagements for the coming summer. Address 98 Thirtieth street, Chicago, Ill.

H. H. Scoville writes: "Miss Thomas' meetings in Hygeia Hall, 404 Ogden avenue, continue to attract large audiences, and new faces are seen every Sunday. Great interest is manifested. Both meetings and circles are marvelous for the number of converts that she has made in the last five weeks. More than two hundred have joined her class for development, and half at least of the number have testified to having received proof in their own homes of spirit return in that time. Her subject of the evening was Free Spiritual Meetings, and was very entertaining. She said in part that Spiritual meetings throughout the country had deteriorated from year to year until they scarcely exist. She quoted a few verses from the 17th chapter of St. Matthew where Jesus said unto Peter, 'Of whom do the kings of the earth take customs or tribute: of their own children, or strangers?' Peter said unto him, 'Of strangers.' Jesus said, 'Go unto the sea, and cast a hook, and take up the fish that first cometh up; open its mouth, and thou shalt find a piece of money: Take it and give unto them, for me and you.' She also used the parable of the prodigal son to illustrate, saying numbers of societies who have heretofore charged at the door have consolidated, and are now free, and I rejoice that they have grown tired of eating husks; have arisen and are on their way to the Father. And I hope every Christian Spiritualist will receive them, as the father did his son, and clothe them with a robe of righteousness; put rings on their fingers, and make merry, for they were dead and are alive again. He was lost and is found. After the lecture she gave something like fifteen tests, all to entire strangers, and every one remarkable and true."

The New York World of November 15 says: "Mrs. Logan, regaining her composure after a time, talked with the President for several minutes, and when she left the White House, appeared to be suffering much less keenly than when she arrived. Mrs. Logan called at the War Department yesterday to learn where her son was station. She told Secretary Root she had a premonition that something had happened to him. 'It may appear childish,' said she, 'but I am confident that some injury has befallen him. I have endeavored to shake off the feeling of depression, but it is impossible.' Secretary Root assured Mrs. Logan that her son was well and in good health, and showed her on the map of the department where his command was stationed. Mrs. Logan left the department relieved, but far from satisfied. Even while Secretary Root was assuring her that her son was in good health he was dead. Mrs. Logan intended starting a Christmas box to her son to-day."

Sallie B. Higgins writes from Philadelphia, Pa.: "The Progressive Thinker has for years been a friend to the oppressed and a tonic to the weary. It has blended within its pages some of the most noble and highly attuned works of our grand and noble workers. The possibilities of its progress is too well understood to add my opinion of its merits, throwing in prominence as it has, and reaching so many homes throughout the length and breadth of this fair earth. Its appeals are vigorously adopted by the close contact made in providing sufficient reading matter to establish its claim in every home. To me it has been a brain stimulant, that has thrown into the background the ancient passages written by good and wise men, and led in advance all other reading matter that I have been able so far to find; clear, pure, crisp, and always connected with the needs of the people; a journal that will live in the minds of its readers forever."

Mrs. E. P. Fralick writes about the Waverly Progressive Spiritual Society, of Waverly, N. Y. Mrs. Helen T. Brigham, of New York, was on a trip west of here, and stopped over for a day and night, Nov. 16. She gave us a fine lecture, Subject: "Is Man Depraved by Nature, or by His Daily Life?" All were well pleased with her discourse. The subject for a poem was "True Worth and Higher Aspirations," which was exceptionally fine, and I wish it could have been preserved as it fell from her inspired lips. Mrs. Brigham or any other good speaker who is coming through here will kindly let us know. We will give them a welcome and entertain them, and if given time, advertise a lecture and give them the collection. We are too poor to hire a steady speaker. Mrs. E. P. Fralick, secretary, 526 Clark street, Waverly, N. Y.

Secretary writes: "'Nothing succeeds like success.' The 'Sunflowers,' of 77 Thirty-first street, demonstrated that maxim to their own satisfaction at their masquerade last Friday night. Over 200 people were present and about 80 in costume. Mrs. Cooley was generalissimo of the forces, seen and unseen. Everybody was in good spirits, whether masked or not. Coffee and sandwiches were served during the evening. Those who got next to the coffee and outside of much of it, were enabled to dance all the fancy dances without sitting down. Several noticed it. Mrs. Cooley, on being taxed with having been in mask as Red Riding Hood, denied the charge, but some can make affidavit they saw her change from pink to red, as well in force as in costume. All had such a good time, that another masquerade was at once demanded. Perhaps 1900 as Leap year, may give the gentler sex the opportunity which the New Woman never fails to grasp, at least in dancing, and to call out the new and old man. The Christmas present buying fair will start promptly on time at No. 77, 2 p. m., Thursday, Dec. 14, 1899 (not Jan. 14, 1900, as was published in the last issue of The Progressive Thinker). It will continue in session all that afternoon and evening. Supper served from 5:30 to 7. All friends and well wishers are commanded and expected to come and eat and buy, till they are full and their purses empty. No excuses accepted. A programme of song and story is on tapis for the evening. Costs nothing to get in—much to get out."

I. O. Brown writes from Wheaton, Minn.: "Mr. and Mrs. G. W. Kates just finished a course of lectures for our society, on November 28. If our people were ever awakened from their materialistic slumbers, they are at the present time. Their lectures were simply grand. Talk about an old-time Methodist revival stirring up the people would be no comparison. Mrs. Kates' psychometric readings from the platform were all correct, although some did not recognize them on the moment, but in a few hours after they found them all true, after having time to remember. Spiritualism is now discussed on every street corner, as well as in every home. There were at least one hundred and fifty people turned away every evening for the want of standing room. Our orthodox brethren cannot freeze us out. 'Truth crushed to earth shall rise again.' We started a subscription list to raise funds to build a spiritual temple, and in a few hours had over $500 subscribed, and before another November rolls around we will have a church of our own."

Phil H. England writes from Montreal: "I have just received the two books, Occult Life of Jesus, and The Next World Interviewed. I thank you very much for your generous present."

"Portia" makes the following timely suggestion: "At this time of the year our thoughts naturally turn to Christmas and the gifts we propose to bestow upon our friends and acquaintances. It occurs to me that a subscription to The Progressive Thinker would be a fiting gift to our friends of liberal thought. If one cannot afford to give a year's subscription, why not send six or even three months? Those Spiritualists who desire to help the cause of truth and progress but are barred out from platform work by home or other duties, would thus aid the work in a substantial way. Many do not know of our belief except in a vague way, or have a distorted idea of it. Seen through the influence and medium of The Progressive Thinker, its practical and spiritual advantages are made manifest."

Maggie Waite has been re-engaged for the society at Syracuse, N. Y., until February 1, and will not be in Indianapolis in December as announced. She is open for engagements during the months of February and March, and can be addressed until Feb 1, at No. 304 S. Crouse avenue, Syracuse, N. Y.

Frank T. Ripley has closed a successful engagement at Louisville, Ky. He goes from there to New Orleans, La., for December and January, where he can be addressed.

C. W. Stewart writes from Marshalltown, Iowa: "I am here filling an indefinite engagement. I may make this my head quarters for the winter. I desire engagements for week evenings during the winter in Iowa."

N. M. Thomas writes from Swissvale, Pa.: "Enclosed find $1 for The Progressive Thinker for one year. I am very much in sympathy with the fundamental teachings of Spiritualism, and believe that communications can come from the spirit side of life, but I have been associated with physical mediums so much during the past ten years that I have no faith whatever in slate-writing, materialization, or any physical phenomena whatever, and I am astonished to see it upheld and advertised through the papers. I know to a certainty that even the messages given on the platform by the 'test mediums' so-called, are in nine cases out of ten compiled and made up to suit the occasion. Nevertheless, I am interested in Spiritualism, for I believe it to be the only religion which teaches the natural and reasonable outcome or future of this life. I am a firm believer also of inspirational lectures which appear in your interesting paper from time to time, but I am so thoroughly disgusted with the fraud which is everywhere countenanced by the societies that I have entirely withdrawn from associating with or attending them." While Brother T. voices the sentiments of many who have been the victims of fakirs, yet genuine slate-writing and materialization, and other physical phenomena are very common among Spiritualists generally, and are produced under such conditions that no one can doubt them. Spirit pictures are now produced in broad daylight in this city with the canvas constantly before the sitter, and the medium not touching it. Slate writing is produced under equally as favorable circumstances.

M. L. Schaeffer writes of an incident at a funeral in Chicago: "When Mrs. Schaeffer was preaching the sermon, while in a trance, the spirit of Mrs. Dowding stood on the right of the casket in which her body laid, with her left hand resting on it. Peaceful and happy did she look. There were Jews, Catholics and Protestant neighbors present. They were very much pleased to have the privilege of witnessing a Spiritualist funeral service."

Silas Boardman writes from 2222 Prospect street, La Crosse, Wis.: "I will be glad to answer calls to lecture on Phrenology and Spiritualism. Discourses based on absolute knowledge rather than opinion—three to six lectures in a place. By the kindness of Dr. Sanderson I am still a reader of The Progressive Thinker, which seems more than any other paper, to be the national exponent of Spiritualism."

EASILY GULLED.

A Clairvoyant Under Arrest.

JESSE TOURVILLE ADMITS TELLING FORTUNES BECAUSE IT PAYS—THINKS A CHARM MADE OF BAKING POWDER BROUGHT HIS PRESENT TROUBLE.

Jesse H. Tourville, the fortune-teller who was arrested on complaint of Mrs. Mattie Emerlich, 678 Milwaukee avenue, who said she had paid him $500 for a charm which proved worthless, made a confession in the jail regarding his bogus profession. His brother Chester A. Tourville, was arrested Wednesday night, and when Jesse called at the police station to see him Thursday night, he, too, was arrested.

Yesterday morning Chester was discharged because Mrs. Emerlich said she had given him no money, but Jesse was claimed by the sheriff, who had an indictment returned by the grand jury charging the prisoner with swindling by making pretenses to fortune-telling.

GIVES SECRETS OF THE TRADE.

Jesse Tourville discussed his "profession" as follows:

"There's a fool born every minute, and none die. A judge at Caseyville, Ill., says that there is no law to protect fools and idiots, and those are the people who pay for charms. I do not know as I ever saw Mrs. Emerlich. I had so many patrons who bought charms that I cannot remember them all. But they cannot punish me for selling charms. You can buy them in department stores, and in any jewelry store you can buy a mounted rabbit's foot. The only difference is that I am a little higher priced.

"I started out as a palmist, but most of the customers wanted to be 'gulled' more, and so we accommodated them. If they wanted spirits we could make them, and all of our customers were well satisfied with the spirits of the dead relatives we furnished. Most of the women wanted charms. They think if they have charms they will be all right. I could make any kind of a charm they wanted. Some of them—and they weren't so young, either—wanted charms to make certain men fall in love with them. That was the favorite charm. Then the men wanted charms for business, horse racing and other things.

MAKES CHARMS OF ANYTHING.

"I would make a charm out of anything—dirt would make as good a one as any. Just fill up a little sachet bag with anything and tell them to wear it next to their hearts or about their necks and it would work. I made some out of baking powder because I had nothing else handy, and I guess Mrs. Emerlich got one of those.

"I never liked to deal with ignorant people. I wanted the smart kind, the ones who thought they knew more than I did, and I could do business with them. Besides, they have more money. One trick is played when the client wants to see the spirit of some dead relative. When the spirit comes out of the cabinet have the client place a diamond ring on its finger. That works well, and the client, or, as I say, the 'sucker,' seems perfectly satisfied that the dead relative has the ring. That is a good trick and is easy.

CANNOT NEGLECT BUSINESS.

"When my brother Chester was released this morning he said he was going back to the rooms at 595 West Madison street and take care of our patrons. We have such a large business it cannot be neglected."

Tourville is about 23 years old, small and dark. He is a member of a well-known St. Louis family. His brother George in that city is a special agent for the Wabash railroad. The case will be heard December 5.—Chicago Record.

To the Editor:—The above is only one of many specimens of charlatans and frauds in this city. This young man, had he not confessed, would have received the cordial endorsement of hundreds of gullible old men and women, and they would have pronounced his materializations genuine, and would have bitterly denounced those who thought otherwise. There are several places in this city where such "spirits" are manufactured to order to please the insatiate gullibles.

SPIRITUALIST.

Calm Words From a Delegate.

To the Editor:—My first visit to the N. S. A. in Chicago, was a great pleasure and blessing to me. I had known Spiritualism for twenty years only as possessing but little to commend itself to a life devotion. But I saw such bright and devout purpose and harmony among the delegates that inspired me to new views.

I have read so many criticisms of the acts of that convention by persons who were not there that I want to say to them I am sorry you were absent and thus lost the true spirit of the work in hand. I heard no advocates of "creeds" nor anything to establish authority over any one's perfect liberty, but a deep desire and effort to do something to bring our cause to a standing worthy its great truths. For this end it seemed needful to adopt a "Declaration of Principles."

It could hardly be expected that a perfect declaration would be made, especially as this was our first effort to make a code.

I want to ask all to give these "principles" a fair trial to prove their value. There can be no possible objection at a proper time to make all needful improvements. This has been the way all "creeds" and laws and constitutions have reached perfection. There can be no harm in kindly expressing our views on these matters if we can be considerate of our brother's motives. Let us all agree to drop all talk about these matters and apply ourselves to the work of placing our cause in a sweeter and more advanced condition before the world during the ensuing year.

S. D. BOWKER.

Kansas City, Mo.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND, LONDON. ENG

THE STATE OF SUICIDES AFTER DEATH.

The teaching of the Roman Catholic church on many subjects is curiously confirmed by the investigations that have been made in the invisible world, which the authorities of the church, for the most part, discountenance. This is especially the case in relation to the teachings of the church as to suicide. The modern agnostics regard suicide much as did the ancient heathen, by whom suicide was regarded as an honorable method of cutting the Gordian knot of existence. Suicide, in fact, like divorce, is one of the subjects upon which the teachings of the church and the theories of philosophers come into sharp collision. It is worth while knowing that so far as the testimony from the Borderland is worth anything, it at least decisively is in favor of the view of the Catholic church.

A member of the Psychical Research Society has sent me the result of his investigations, in the course of which he received communications purporting to come from three persons who have laid violent hands upon themselves. He writes:

"I have, in the course of my researches extending over a number of years, received three such distinct after-death communications. They were received in the ordinary course of investigation, carried on with no predisposition of mind or judgment, and in each case several years after the death of the persons from whom they were asserted to emanate. With the first of these three persons I had had little or no intercourse in life; the second I had known well and personally; the third had been an entire stranger to me; I had never before heard his name in my life.

"Two imparted to me information respecting their past earth life, which subsequent inquiry has shown to be correct, but of which I could not possibly have had any knowledge at the time. All the three, although communicating at intervals of several years, agreed in their statements respecting their condition and surroundings in the new life after physical death.

"The following brief summary represents the substance of the information conveyed by these super-normal means.

"All the three suicides expressed the most sincere and bitter regret at the rash act by which they had prematurely terminated their earth-life. They declared that by their prematurely separating their untrained and undisciplined souls from their bodily tenements, they had introduced them into conditions of life to which they lacked the power of adapting themselves.

"They emphatically asserted that physical death had wrought no kind of change or transformation in their respective characters and individualities, and that it had in no wise impaired or diminished any one of their powers or faculties of mind or of soul.

"All the three declared that they were in darkness and isolation, able only to hold converse with those laboring under similar difficulties and moving in the same sphere. They were painfully earnest in their requests that the substance of their statements might be made more widely known, more especially brought to the knowledge of persons laboring under the fatal delusion that physical death constituted the end of being, and all the three begged that earnest and frequent prayers might be offered on their behalf, and that their friends might at once be put in possession of the disclosures thus made respecting these and other private matters.

"Comment is offered upon the very remarkable statements, but it is felt that they are worthy of the thoughtful attention of all unprejudiced minds, and more especially of those who are already convinced, on other grounds, that the veil which hides from us the unseen world is occasionally lifted."

LIGHT OF THE EAST, CALCUTTA, INDIA.

THE TENET OF EVOLUTION.

In fact the boundless space is just like a school-board on which millions and millions of mathematical sums of various degrees and orders have been worked out and washed away, but the board still exists The countless universes and systems have evolved and passed away like so many passing bubbles on a stream of shifting scenes in a phantasmagoria, but the eternal space ever exists. This grandest truth is affirmed with absolute certainty in a short Upanishad called the Maitrayani. We need not occupy the limited space at our command by quoting the lengthy sanskrit stanzas, when we can conveniently avail ourselves of an English translation. We therefore crave leave to quote the following from that world-renowned Oriental scholar, Sir Monier Williams:

"The universe is tending to decay;
Grass, trees and animals spring up and die.
But what are they? Earth's mighty men are gone.
Leaving their joys and glories; they have passed
Out of this world into the realms of spirits.
But what are they? Beings greater still than these
Gods, demigods and demons all have gone,
But are they? for others greater still
Have passed away, vast oceans have been dried.
Mountains thrown down, the polar star displaced,
The cords that bind the planets rent asunder.
The whole earth deluged with a flood of water.
Even highest angels driven from their stations.
In such a world what relish can there be
For true enjoyment?"

And of Time, what do the Shastras say? Shastras deified it as we see in one of the Mantras of Atharva Veda which runs thus:

"He draws forth and encompasses the worlds;
He is all future worlds; he is their father;
He is their son; there is no power like him,
The past and future issue out of Time.
All sacred knowledge and austerity
From Time, the earth and waters were produced.
From Time, the wind; through time the earth is vast;
Through Time, the eye perceives, mind, breath and name
In him are comprehended."

Our western brethren will no doubt scoff at this highest and most sublime idea in the Brahmanical scriptures, but we are sanguine that they cannot so easily laugh at the scientific exposition of the matter, we therefore take the liberty to quote an eminent scientist of our age who writes thus, moved by his high and divine imagination and scientific Rishi-like ecstasy.

"The immense gaseous Nebula which absorbed all former worlds, thus transformed into vapor, began to turn up itself. And in the zones of condensation of this primordial star mists, new worlds were born, as heretofore the earth was.

"So another universe began, whose genesis some future Moses and Laplace would tell, a new creation, extra-terrestrial, superhuman, inexhaustible, resembling neither the earth nor Mars, nor Saturn nor the Sun.

"And new humanities arose, new civilization, new vanities, another Babylon, another Athens, another Rome, another Paris, new palaces, temples, glories and loves. And all these things possessed nothing of the earth, whose very memory had passed away like a shadow.

"And these universes passed away in their turn, but the infinite space remained, peopled with worlds and stars and souls and suns and time went on forever.

"For there can be neither end nor beginning."

And after all what does the exact science of Mathematics teach us? Does she not teach us that?

"Energy will not then be susceptible of transformation. This does not mean annihilation—a word without meaning, nor does it mean the absence of motion properly speaking. Since the same sum of energy will always exist in the form of atomic motion, but the absence of all sensible motion of all differentiation, the absolute uniformity of conditions, that is to say, absolute death."

Now we are glad to find that our hallowed Rishis had science on their side, when they so definitely asserted that there is not a single sensible substance in the universe, that has been created out of nothing.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A BIT OF NAPOLEONIC HISTORY.

La Lumiere quotes from La Scena Illustra an extract from the "Memoirs of Mme. de Sartronville," who was reader to Madame Letizia Bonaparte, the mother of Napoleon, to the following effect: On the 5th of May, 1821, Madame Letizia was residing in Rome, when a stranger presented himself at the door of her palace, entreating the favor of an interview upon a matter of the greatest importance. She ordered him to be admitted, and there were present with her, at the time, her Chamberlain and Mme. Mellini, her lady in waiting. The stranger begged that he might be permitted to speak to her alone, and permission was granted. Then he said, with much solemnity of manner, "At the moment I am speaking to you, Napoleon is delivered from his sorrows. He is happy." And he went on to predict that after some years she would be united to her son, and to foretell many changes in the Government of France. Then the stranger, whom she described as having the voice, the physiognomy, the stature and the imposing air of the emperor, withdrew, leaving her a prey to violent emotions. She did not imagine for a moment that her son was dead; but believed that he had escaped from St. Helena, and would soon be in Paris again; but, three months afterwards, arrived the news of his death, which must have occurred about the same time as the mysterious apparition. Mme. Letizia Bonaporte survived her son fifteen years.

A CASE OF TELEPATHY.

In the Zeitschrift fur Spiritismus, in a recent number of which is given an excellent portrait of Sir William Crookes, we find the following: "Herr Leo Cohn relates that, one evening, when he was studying Homer, with his comrade, Fritz M., during the winter of 1894, he saw Fritz suddenly turn pale, and look around him in great affright. "Listen. Dost thou hear her?" he exclaimed and fell into a swoon. On regaining consciousness, he stated that he heard the voice of his sister, who was then seven leagues distant from him, crying for help. Next day the news arrived that she had been skating, that the ice had broken under her, but that she had quitted the place through fear. The accident happened at the very time her brother heard her cry of distress."

CHRISTIAN SPIRITUALISM.

As we have already mentioned, the Baroness von Way, who, in conjunction with the Baron, has founded the Spiritual Society of Buda Pesth, on a Christian basis, is contributing to the Revue Spiritite, of Paris, some beautiful communications received from the spirit world, under the title of "The Seven Spiritual Spheres Between the Sun and Earth." They take the form of dialogues between a neophyte and an adept named Augustus.

"Remark, my dear friend, that the life of Jesus teemed with spiritual facts. It was nothing less than a chain of supernatural (rather supernormal) manifestations. He spoke to Moses and Elijah on Mount Thabor. This was a communication with the spirits of two of the dead. The apostles saw luminous apparitions conversing with him. Jesus chased away evil spirits, He cured the obsessed and the sick. And what of the appearance of the dove, when John baptized him; and of the voice which sopke to him from the clouds? Jesus read the thoughts of others, and after his death he returned in human form, conversing and even eating with his disciples. He communicated his power to his apostles, and they transmitted it to their disciples by the laying on of hands; which is nothing more nor less than magnetizing. Therefore Spiritualists who follow these examples are the true disciples of Jesus."

UNIVERSAL TELEPATHY.

In a communication received from Swedenborg, and published in La Survie by Mme. Ruffina Noeggerell, the Swedish philosopher makes the following striking statement: "The universal fluid or astral light, establishes a constant communication between beings. This fluid is the vehicle for the transmission of thought as, upon your earth, the air is the vehicle of sound. It is a sort of universal telephony which brings the worlds together, and permits the inhabitants of space to correspond with these worlds. The fluid of each of you is a modification of the universal fluid."

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

J. T. M., Vancouver, B. C.: Q. In automatic writing when W. T. Stead's hand was controlled by those "in the form," as we say, is it known what was the psychological condition of the controls at the moment, or did they have a desire to communicate such ideas to Mr. Stead, or anyone else. Or if his "spirit control" acted as proxy for those persons, did she or he explain that fact?

A. Mr. Stead unequivocally believes that he receives communications automatically through his own hand from friends in mortal life, and more remarkable, they give these communications to him without any knowledge of so doing! He gives in his "Borderland" many instances, and appears to think it does not require comment or explanation.

Mr. Stead came to Spiritualism without any training therefor. He accepted it intuitively, and with the sanguine ardor he has manifested for every cause he has espoused, and perhaps came to a hasty conclusion. It is in harmony with the well known laws of telepathy, or mind-reading, that a person may impress his thoughts on another in sympathy, and as a spirit, differing only in having a physical garb, there is no obstacle to carrying this process farther and communicate exactly as would a disembodied spirit. This, however, would require a knowledge of the fact on the part of the person giving the communication, and an exceeding activity and intensity of thought. No passive, unconscious mental process strikes the spirit ether with sufficient intensity to be received by another distant mind, however sensitive. To simply receive thought impressions is quite another thing from receiving them by movements of the hand, which still further complicates the explanation.

Such messages given to Mr. Stead were without doubt written by a controlling spirit, who for some reason did not choose to allow him to know the facts.

The term "automatic writing," was, we think, introduced by Mr. Stead, and is unfortunate, as misleading. He uses it to avoid saying "spirit writing," the very idea he believes and wishes to convey. Automatic, means self-moved, or in animals, movements of reflex action beyond control of the will. Mr. Stead does not claim that his hand writes characteristic messages, or those containing subtle knowledge of itself. He can not be so illogical as to believe in the "sub-conscious self," which is so much wiser than the conscious self, that it can become its teacher. He does not believe in this "sub-conscious" assumption for he believes his hand is controlled by spiritual beings.

A hand controlled to write by spiritual intelligences is no more automatic than the pen which it holds. The pen would not write if not guided by the hand; and the hand would not write if not guided by a spirit. The term has been introduced into the vocabulary of Spiritualism, and has an euphonious sound to those who do not desire to say spirit, or would leave their opinions in the fog of conjecture.

A. C., Sioux City, Iowa: Q. I have had several experiences, wherein I have seen myself, as it were, independent from my body. This self is differently clad at different times. I can see through it as a thin vapor. What am I to infer?

A. That you have had a clairvoyant experience, which may or may not be repeated. Should you cultivate this faculty by giving an hour, set apart for that purpose, you will soon find it is a permanent possession, and by use it will constantly improve.

B. J. Oustine: Q. It has been reported in the papers that the statistics of crime showed that 38 years ago there was only one criminal out of every 5,000 during that year, and that the year 1898 showed one criminal for every 700 people for that year. Is this correct?

A. Such assertions are constantly repeated with the assurance of demonstration, and are accepted unquestioningly. Yet they are assertions in support of which there are no reliable statistics. The term "criminal" is so vague in meaning that of itself it vitiates any inference from the crudely recorded statistics of crimes.

It may be stated without reservation or qualification that the sum of all crimes committed grows less with the advance of intelligence and civilization. The criminal is more sure of detection, the records are more fully kept, and hence it appears that crime is increasing.

Harry Collyer: Q. About a year ago my wife and I began sitting with planchette and obtained writing in a short time. It gave messages to anybody and everybody. We had a band of three Indians and many of my friends. After a time all my relatives ceased coming, only the Indians remained, and they would answer in no other way than "yes" or "no." Now they have quit coming and we can get nothing, and I feel lost without them. How shall we recover our lost gift

A. By commencing anew, forming a circle, with two or more new members, and entertain Indian influences. The medium should be able to dictate who shall and who shall not influence him. If he cannot he stands on dangerous ground.

In this case it required the union of the relatives and Indians to communicate, after a time the former finding that the Indians pushed them away and allowed them only brief messages, departed, and the latter then found that they were unable to influence their subject.

Mrs. C. Parish, San Francisco: Q. Can material substances as ribbons, handkerchiefs, rings, etc., be carried by spirits into the spirit world?

A. This correspondent is too wise to believe it possible for spirits to carry physical matter to their world, and she asks the question to furnish a reply to those who do. The claim has been made, but it is in conflict with the basic laws of spirit existence. Physical matter cannot be carried or remain in the spirit spheres.

Student, Idaho: Q. It has been published widely that near Nampa, Idaho, in boring an artesian well, an image carved from volcanic rock was brought up by the sand pump from a depth of 320 feet. It is said eminent scientists have computed its age to have been nearly 150,000 years. Is this computation reliable?

A. It would be a pleasure if I could prove by unimpeachable data that man existed at such remote times on the American continent. A careful study of all the evidences has confirmed the theory that he became a resident of this hemisphere in comparatively recent times. The circumstances of the finding of this image are not well stated. It may or may not have come from the depth claimed, and the growth in thickness of strata in the western valleys cannot be measured by growths elsewhere under entirely different conditions.

Granting, however, that this image was found, and at the depth claimed, the estimate of its age is only a guess made with most insufficient aid. Thus the account which was published says that the drill first penetrated 60 feet of soil, then 15 of lava, 100 of quicksand, 6 inches of clay, 130 of quicksand, 15 of clay, then clay balls mixed with sand, then coarse sand in which the image was found. It has been observed that lakes of Scotland shoal six inches in 100 years, and from this it is calculated that the aqueous deposits below the lava bed of clay and quicksand at that rate would require 49,000 years. The 15 feet of lava might be from a single eruption. The 60 feet of soil represents at the average growth of an inch in 100 years, 72,000 years, or altogether 141,000 years since the deposit of the image. The deposit of soil at the rate of an inch in a century is from the rate of increase observed in the valley of the Nile, and as inapplicable as would be Noah's flood. This 60 feet of soil cannot mean vegetable mould, but a surface deposit.

The depth indicates great antiquity, but a "calculation" from such imperfect data can be no more than a wild guess.

LET US HAVE PEACE.

Don't Vilify and Abuse Opponents.

I have been an interested reader of articles in The Progressive Thinker, pro and con concerning the action of the N. S. A. in late convention assembled, in trying to express through a declaration of principles the ends, aims and purposes sought by Spiritualism.

It is a well-known fact that for several years past there has been a growing conviction on the part of many that it would be for the best interests of the new philosophy to adopt better methods than have prevailed in the past, and this without any idea or purpose to christianize the new movement or interfere in any manner with the right of private opinion.

That any human being could formulate a declaration of principles that would satisfy all, no one expects. I notice that much that has been said hinges principally upon a definition of words and terms, whether we shall or should acknowledge an infinite spirit, a universal intelligence, a supreme overruling power, or as Prof. Lockwood would state it, an inner ruling principal based upon the eternal principles of nature, the latter in my judgment being the far better statement. But because others cannot see it in this light, it does not follow that they wish to foist a creed upon the great body of Spiritualists to which they must subscribe or forever remain anathema maranatha, and I am ready to admit that I am so obtuse that I cannot see the connection between the action of the N. S. A. and the introduction of God into the Constitution. Allow me to say that in my judgment it is not an evidence of superior intellectual attainment or spiritual unfoldment to ascribe unworthy motives on the part of such as honestly differ with us in opinion and who have the good of the cause at heart as much as their calumniators. One would suppose from reading the communications of some of your correspondents that the action of the convention was final, whereas it is only a trial trip and can be amended at the next session, or expunged altogether.

The world continues to revolve upon its axis and around the sun, and all the operations of nature seem to be carried on as before, notwithstanding the declaration or creed, as some insist upon calling it.

That all have the right to an honest expression of opinion, however much they may differ, is conceded by all, but they have no right to villify and abuse others for an equally honest opinion. The great bugbear of "Rev." seems to create in some the same feeling that the flaunting of a red rag would create in the bovine and they seem to think that Spiritualism will go to the demnition bow-wows unless the prefix is eliminated.

Personally I have no use for it, though possessing a certificate of ordination, and have never used the title nor permitted others to use it in connection with myself.

It has however been very helpful to many of our speakers and media, as in many instances they could not respond to calls were they obliged to pay full railroad fare.

If in honestly striving to arrive at better methods for the propagation of the principles of Spiritualism, we have made mistakes, would it not be better to seek to rectify them in a fraternal spirit than to impugn unworthy motives upon the part of others. Let us have peace. WILL C. HODGE.

Important Notice.

It may be of interest to the musical public to know that the Mississippi Valley Spiritualists' Association desires, and is now ready to contract for the services of a quartette of thoroughly competent singers during the camp-meeting to be held in August, 1900. The singers must be capable of reading music at sight, and have a repertoire of music suitable for all occasions. Spiritualists will be given the preference. Address MRS. E. J. KNOWLES,
Ch'm. Com. on Music.
Mt. Pleasant Park, Clinton, Iowa.

MRS. MARY LIVERMORE,

The Eminent Universalist, Is Converted to Spiritualism.

In the Des Moines Leader, a few days ago, was a reported interview from the Boston Post, of the conversion of this Christian lady, noted temperance worker, famous advocate of Women's Rights, whose husband was the celebrated D. P. Livermore, a Universalist clergyman and editor.

I would send you the whole account as published, but thinking some of you alert progressive thinkers will have, ere this gathered it in, I content myself with calling attention to one feature which greatly mars Mary's remarkable confessions. Among her proofs "was an actual talk I had with my husband some months after his death." This was "just after Mr. Livermore died in July last." "The most convincing proof of all," she says, was that "actual talk."

"This convinced me, and now I am a Spiritualist."

Her strange and most inconsistent statement after this frank avowal is, "I do not call myself one."

"Why not, oh! Mary, why not?"

"I do not call myself one, as I do not wish to be associated with the charlatanry and odious characters, many of whom profess the doctrine. I abominate this class of people, who purport to be priestesses of the higher life and yet whose characters are vile and conduct worse."

A greater blunder the Christian world never committed in its fight against Spiritualism than its assault on character. It is a boomerang, wounding the Christian more than the "sinner." How about those who purport to be priests, clerical guides, shepherds "of the higher life and yet whose characters are vile and conduct worse," thousands of whom have committed crimes that would make a devil blush?

Yet Mrs. Livermore has nearly all her life associated with them, and passed the ordeal unscathed, of course.

I never did like a Pharisee, and am always suspicious of a saint.

I do not think history proves that Christians are immaculate. Still, Mrs. Livermore "associated" with them, and survives without a blemish. I can hardly credit the report that this cultured lady made such sweepingly uncharitable remarks against the moral standing of a people whose main doctrine she joyously accepts. Is she not aware that there are thousands of high-minded Spiritualists, noble men, pure women, magnificent people who are not "associated with the charlatanry and odious characters?" Although I am in the valley of Materialism, I nevertheless bear witness that as a truth-loving and pure-loving men and women as I ever knew are Spiritualists, who denounce the charlatanry and fraud which masquerade in the name of Spiritualism, and expose them as mercilessly as the charlatanry, fraud, hypocrisy and pious lying which pass current in Christianity.

Indeed, as Mrs. Livermore is now a Spiritualist, she must see that Christianity failed to prove what Spiritualism demonstrated to her—that the dead live and communicate; rather, that there are no dead.

Does she forget that Jesus Christ, his disciples and the early Christians were, by the religious people of that age, considered odious, low, vile?

She has been associated with the Universalists ever since she was 22.

She remembers when they, too, were chiefly celebrated for no hell and no character—everybody going to glory pell mell, all to become finally happy and holy; no questions asked.

Universalists (we remember it as if it were but yesterday) everywhere, from Kelley to John Murray; from Ballou to the present hour, denounced, vilified as the scum, of off-scourings of all creation.

Why will people forget such things? A century ago the orthodox pulpit was ablaze with denunciations of the Universalists as the vilest characters. The Methodists were looked upon as little better. Let me ask who was Luther? Who was Calvin? Who was Henry VIII.? "Odious characters," every one. They were the "fathers" of Protestantism. If Spiritualists were as vile it is doubtful if even Universalism, the religion of love, could save them in a thousand years.

Why should Mrs. Livermore say about Spiritualists, "I abominate this class of people," referring particularly to women mediums, "priestesses." As an advocate of Universalism for more than a generation she ought to have love enough in her heart to reach down to the worst characters and lift them to her own lofty plane of purity; or, has Universalism become less practical than the Salvation Army?

For more than thirty years she has taught "God is love," that he loves all, which includes the vilest. Taking her own story of her conversion to Spiritualism she is indebted to "priestesses," of as bad character as those with whom Jesus associated, for the inestimable privilege of conversing with those gone before.

Could I receive the sweet assurance she seems to have, hard-headed skeptic as I am, my gratitude would scarcely know bounds. I would bless the bridge that carried me safely over. What need I care for the character of the vehicle? If an old rusty wire is the medium of the message, no matter. It is the message I am after, and it is of more importance than all the sermons of the clergy.

Mrs. Livermore relates that "just after Mr. Livermore died, in July last, a woman came to the house. She was very illiterate and awfully vulgar."

Through the mediumship of that "awfully vulgar" woman she received more light on the future than the church, with its very refined and respectable members, can get or give.

Of what earthly use is the church anyway? If Spiritualism is a fact, for which Mrs. Livermore vouches, the church is needless, and the millions contributed to its support worse than wasted. Doubtless she compensated that "very illiterate" woman munificently as she deserved.

Mrs. Livermore should not have so easily forgotten her Sunday-school lesson. "For ye see your calling, brethren [and vulgar, illiterate sisters], how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Then why should Mary "abominate this class of people?"

Standing on her pinnacle of purity, would it not be easy to reach down to her coarser sisters and elevate them? If her Universalist God loves all, and saves all, why should not Mary love all, save all she can and abominate nobody?

Here is what Mrs. Livermore says: "It seems as though when one professes this belief, he or she immediately seems inspired with the desire for somebody's wife or husband. This class is the bane of Spiritualism."

Who would have been so uncharitable as to accuse Mrs. Livermore of a desire for somebody's husband? Suppose she did lead the way for many other ladies and kissed General Grant! It was a sisterly kiss and never injured Grant, although the example reverberated down the years and hurt Hobson!

Sister Livermore says "in spite of these drawbacks "there" is a great movement coming. The spiritist influence of St. Paul is working and thousands of refined, educated people are spiritists at heart, but have not the courage to come out openly and say so."

The church which encourages them to practice this hypocrisy will reap a harvest of deceit. It stands on the rotting pillars of pseudo respectability, mammon worship, hypocrisy and superstition. May it continue to crumble is my wish.

When Mrs. Livermore gets over her fright of the new associates she will discover that "odious characters" need not sully her pure and noble womanhood. She will be able to say courageously, as thousands of Spiritualists have said before her, "It's not catching in our family!"

I offer this defense from the heartfelt conviction that Spiritualists will compare favorably in morality with their Christian traducers. Church circles are brimming full of slanderous gossip against all who have an intellectual conviction opposed to the Christian religion. Does Mrs. Livermore fear its impotent rage?

Courage, Mary; defy them!

W. F. JAMIESON.

Correctionville, Iowa.

"LET US HAVE PEACE."

An Earnest Plea for That Commodity.

I am truly glad that at least a small portion of the Spiritualists are willing to accept the principles that the N. S. A. thought best to adopt, believing it for the good and for the upbuilding of our grand and glorious cause.

Why is it that there must be a constant quibbling among those who should stand at the helm ready to guide our little, frail barques, that are out on the sea of investigation, almost ready to be engulfed by the storm of opposition and petty differences?

If a code of principles will help those who are weak, the dear, strong minds should be willing to lay down the cudgel and say amen!

But I have found out in my short experience that those who pay the least, are the ones who stay at home most when there is a work to do, are the ones who do the most kicking and fault-finding with those who are willing to carry the burden to the best of their ability.

I cannot understand how we can grow mentally, morally or spiritually when this bickering is constantly going on. It does seem that there is something grander, something more beautiful to give to the world. We are ever ready to criticise the Christian world for wrong-doing, but fail to see that as Spiritualists we are treading in the same old judgment track. Oh! let us get out in the sunlight of an all-wise Power, whether it be God, or Infinite Intelligence. What is there in a name? The roses lying at our feet are roses just the same. We all expect to reach the heights we are best fitted for.

If so, then let us be willing to help our brother man and sister woman, at least as far as we have climbed.

There are so many hungry souls we should feed, with whom we cannot speak face to face, and what a sad thing that we ofttimes dare not send our literature to the wee, weak ones, for the bitter criticism found therein, yet those wee ones are the babes that must be nursed on the milk of human kindness till strong enough to walk alone.

We meet in our hall and have our conventions, and we sing loud and strong, "Oh, what must it be to be there?"

Would it not be better and wiser for each of us to put forth an effort to make it sweeter over here? Let us cease clashing, and be more lovable. Let us try for one year, or till we meet at our next N. S. A. convention, to grow more spiritual.

We should not let the little differences of opinion make a division in our ranks, for we should be strongly united.

We should let our love principles dominate until soul can come in touch with soul.

If we were in harmony with Divine law, a creed, as some call it, would not sour on our stomachs, and there would be no need of so much belching and throwing off surplus gas.

Let us take the N. S. A. by the hand and give it a good warm grasp, and say, "God bless you! And the efforts put forth to the best of your ability. We will stand by you and aid you with our best wishes and true hearts."

Let us have our creed one year, and if it makes us a worse people, then lay it aside, or amend it, or our vision may be clearer.

At any rate, "Let us have peace."

MARIA BITTERS.

Rochester, Ind.

THAT DECLARATION

Establishes the Fact of Our Extreme Piety.

At last, Spiritualists have a declaration of principles, (or rather a declaration without principles).

We are now a respectable and religious class of people. If anybody dares insinuate to the contrary, let us bring a suit for slander; those principles will surely win in the courts. We can also make wills, and if we are Reverends, can "dead beat" our way on the railroads.

We rejected the Declaration of American Independence, which, in fact, is in harmony with our extreme piety. The Christian religion teaches monarchy, absolute and despotic, in church, state and home. Therefore, as the National Convention desired above all that we should be thought goody-good and stand well in church circles, it did the proper thing to repudiate a document so clearly inimical to the form of government prescribed in that good book dictated by "Infinite Intelligence."

The storm of protestations from all over the country attests the disappointment felt by the thinking, scientific class of Spiritualists, who are the bone and sinew of the cause.

What is to be done? This bastard is not ours, and we can not afford to adopt it. If we could act on the suggestion of Sister Watson (by the way, sister, I enjoy reading your articles; they have the clear ring of the emancipated woman), and appoint a special session to strangle the brat, it would save further humiliation. It is to be hoped for the credit of Spiritualism, that the Next National Convention will do away with the present declaration, and substitute in its stead a more comprehensive one, a declaration that shall not only affirm that there is a future life, but how we stand on those vital questions that are everywhere agitating the minds of reformers; especially the question of woman's rights, for on the freedom of women depends the uplifting of humanity to a plane of existence where the spiritual and moral faculties will predominate, and the animal shall be the servant, not the master of man.

Experience teaches the value of concessions; and policy is not to be ignored; but the National Convention was not justified to the extent of sacrificing a principle, by substituting belief for knowledge. We have always maintained that our philosophy—or religion as some are pleased to call it—is founded upon demonstrated truth, has a scientific basis; and in this respect differs from all other religions which are founded on supernaturalism and miracle. Therefore, to say that we believe, is an orthodox assertion that savors of ignorance. Let us affirm what we know and leave it to the orthodox to preach what we do not know.

JOSEPHINE NORRIS.

Lamar, Mo.

A CREED OR NOT?

What Is the Basis of a Creed?

The National Spiritualist Convention which some weeks ago held its annual session in this city, considered it advisable and practicable for Spiritualists to adopt a creed. While such a step might have been wise from a legal or financial point of view as an expediency, there still remains the question unanswered whether it is favorable or not to the growth and evolution of Spiritualism. We must remember that a creed is a system of dogmas or doctrines founded on revelation. We never heard of astronomers, botanists or electricians subscribing to a creed, because they deal with facts of experience, studied through experiments, and do not derive their theories from any alleged or pretended divine revelation. Science discovers laws and theories by the study of facts. Religion adopts the statements and tenets that constitute its creed, because they are supposed to be revealed through prophets or great leaders. Which one of these two ways should Spiritualists follow? The answer to this question depends on whether Spiritualism is a school of philosophy or a religious sect. If Spiritualism is philosophy. Spiritualists can have no creed, as science is creedless, but if it is a church they must have a a creed.

Suppose Spiritualism is a sect deriving its tenets from revelation through mediums. Well, what is the nature of this revelation and what does it teach This question might be answered by reference to a statement recently attributed to the well-known French astronomer Camille Flammarion. This celebrated authority informs us that he has communicated, or rather believed he did so, with the spirit of Galileo for a number of years and received from him information regarding planets and stars, which at last he found to be erroneous and misleading. Does not this untruthfulness of the alleged spirit of Galileo prove that spirits are not always truthful, neither do they always know more than we know; they can and do err just as we do? And furthermore, why should they not? Why should not for instance, a spirit who has passed his earth life in ignorance and deceit continue to do so in the next life at least for some time? Death does not change his nature, being nothing else but a new birth, that opens to him another sphere of existence and activity, where his life is most likely to be continued in the same direction it followed here. It can therefore be neither safe nor advisable to erect the structure of a creed of Spiritualism on the frail foundation of spirit communications, which not always are truthful and very often contradict each other.

And furthermore, the alleged facts of Spiritualism can neither be proved nor disproved by the verdict of any authority, because there is no "a priori" evidence for them, they being entirely and exclusively founded on individual and personal experience, frequently of such a nature as to make them absolutely inexplicable and unintelligible and therefore worthless to outsiders. On such facts, no creed acceptable to all could reasonably be constructed. Spiritualism therefore cannot have any creed and is not a religion, at least not in the same sense as for instance as Methodism or Congregationalism are religions.

But if Spiritualism is a school of philosophy, it does not need a creed and in fact could not accept any. For philosophy, like mathematics, astronomy, chemistry, etc., is a science progressing by means of a method of investigation and experimentation, which gradually unveils the mysteries of nature and existence, with no claims whatever to have arrived at ultimate truths, as human mind itself is progressing, developing, growing or evolving, and consequently at no stage of its progress can be in possession of perfect truth.

Spiritualists then should patiently follow the path of careful investigation and research, remembering that the tenets of Spiritualism do not derive their validity from any creed, but that their roots spring from the bottomless depth of personal experience, and that consequently their foundation will be stronger or weaker in the same measure as that experience is richer or poorer. HOMO SAPIENS.

THE ANGEL VISITANT.

I felt one friendly hand clasp mine in greeting,
From out a careless, haughty world of pride;
I looked and lo! your eyes, mine own were meeting
And through them opened Heaven's portals wide.

You drew me with your own sweet charm of vision
To seek beyond earth's ken, and looking there
To catch brigh glimpses of the life Elysian,
Unshadowed by the earth's dark clouds of care.

You spoke, and from my arms the gyves were riven
That bound me fast to earthly lust and greed,
And all that 'gainst my baser self had striven
Was there to help me in that hour of need.

And then, your mission done, to realms of beauty,
My wakened soul beheld your upward flight
To speak to other souls of love and duty,
To span the darkness of earth's deepest night.

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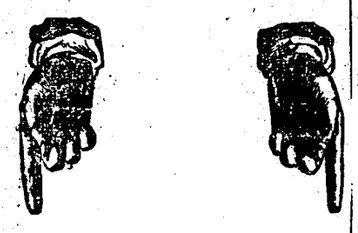

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Mrs. E. E. Hammon, Topeka, Kan.

To the Editor:—As the columns of your valuable paper are often selected as the avenue through which mediums are introduced to the spiritual world, I would also kindly ask a like privilege in behalf of our much esteemed friend and co-worker, Mrs. E. E. Hammon. Not that she is unknown to many Spiritualists and the public—far from it—as she has been at a number of spiritual camp-meetings in this and other states where she has done much valuable work for the cause of Spiritualism. She has been one of Topeka's best inspirational and test mediums for a number of years and in this city alone there are hundreds who can testify to her inspirational and test powers, together with her improvisations in poetic verse from subjects chosen by the audience. He mediumship is not of the mushroom variety, but has been undergoing steady and lasting development extending over many years.

Ours is a city of Spiritualists, so to speak, and as is often the case they do not co-operate and form one harmonious whole, but are split into little factions, each struggling to keep their organization alive, for the most part. Surrounded by such conditions it is, as you are aware, a difficult matter for a medium to progress, but notwithstanding these adverse conditions this good lady has gone steadily forward.

Early in this year the Church of the Good Spirit, under the auspices of the Kansas State Spiritual Society, engaged Mrs. Hammon's services as inspirational speaker and test medium, for the Sunday evenings. In this capacity she has done excellent work. Many of the most refined and highly educated people in the city are to be found among her listeners, a large number of whom express themselves well pleased with her mediumship. As an inspirational speaker she displays considerable ability and is constantly improving.

I know Mrs. E. E. Hammon is worthy of the heartfelt sympathy and kindly recognition of all true Spiritualists and it is this knowledge which prompts me to write you of her at this time.

EMMA CHALLAND.

Topeka, Kans.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

LAKE HELEN CAMP, FLA.

3d and 4th Excursions.

On the 24th of November quite a party left New York for Lake Helen camp, among them H. H. Dhorn and his brother and Mrs. Woodman, who will take charge of the Hotel, which will be ready for guests December 1.

H. M. Clark, of New Hampshire, was also in the party.

Mrs. Emma J. Huff is now on the grounds, and writes that the weather is charming.

G. W. Webster and Dr. O. B. Webster, his son, are perfecting the Hotel Webster and Healthful Rest Sanitarium. They intend to have it ready for guests in December.

Mr. J. D. Palmer and wife will be in their cottage early in December.

A number of people from the Middle West are expected in December.

Programmes of the meeting can be obtained of Mrs. Emma J. Huff, at Lake Helen, or of myself. Enclose stamp when writing them.

My third and fourth excursions by the Clyde line will leave New York City, December 15 and December 26, by the first-class new steamer Comanche.

People can join it for any place in Florida. I can quote special low rates. Write for circulars and special information (enclosing four cents in stamps).

H. A. BUDINGTON.
91 Sherman street, Springfield, Mass.

A Card from the Secretary of the Nat'l Spiritualist Lyceum Association.

To the Editor:—I am desirous of obtaining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secretary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part of the N. S. L. A., and it is to the interest of the local lyceums that their representative write me.

MATTIE E. HULL.
72 York street, Buffalo, N. Y.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Hannah H. Moore, aged 80, passed to spirit life, November 4, from the home of her son Enoch W. Moore, of Shelby, Mich. She was born in Pennsylvania, of Quaker parentage, and with her husband, Benjamin Moore, came to Michigan in 1845. They lived several years among friends near Ypsilanti, where they were converted to Spiritualism, and withdrew from the church. She has many dear friends and relatives in the southern part of the state, whom she visited only one year ago, and assured them it was her last visit, and they would meet her no more on earth. She leaves two sons and one daughter, one son having preceded her.

M. E. STRINGHAM.

At Canton, Ohio, Nov. 16, 1899, after three years of suffering, Mrs. Hattie Miller was born to higher life, aged 42 years. She was an earnest Spiritualist. Her bright spirit is still with us, and her gentle voice is still heard in our home to comfort and console us. Services by E. W. Sprague, of Jamestown, N. Y. Singing by Mrs. Russell, of Alliance, Ohio. A. B. MILLER.

Mrs. Minlindy Dowding was born on the 13th day of March, 1822. She passed to spirit life at the home of her daughter, Mrs. Buker, 1476 Van Buren street, on November 20, 1899, at the ripe old age of 77 years and 9 months. She lived the life of a Spiritualist for the past 37 years, most of the time as a public worker. The funeral service was conducted at the home of Mrs. Buker, by Mr. and Mrs. M. L. Schaeffer, of the Second Church of the Soul. M. L. SCHAEFFER.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

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"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

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PSYCHIC TREATMENT The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

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Putnam, Conn., Nov. 3, 1899.—Dear Doctor:—I continue to gain in strength and am feeling so much better than I did in July,—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, MRS. L. N. DRESSER.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA RESSEGUIE.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor:—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours.

MRS. G. I. NASH.

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While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

The Four Interesting Books.

To the Editor:—I received a few weeks ago the four premium books, the Occult Life of Jesus, Ghost Land, Art Magic and the Next World Interviewed. I am well pleased with them; they are both interesting and instructive. One book is worth the price of the four. Just think of it, The Progressive Thinker one year and the four books all for only $2.25. The paper alone is worth the money. Those interested in the grand truths of Spiritualism should send in their subscription at once; one dollar for the paper, and $1.25 for the four books when accompanied with a year's subscription to The Progressive Thinker, $2.25 for the whole outfit.

Villa Ridge, Ill. H. G. HOGENDOBLER.

LETTER FROM A NOTED AUTHOR.

I read The Progressive Thinker with interest every week, and I am greatly pleased with the variety of intellectual and spiritual food you set before your readers, so that widely divergent tastes and desires must find gratification.

Quincy, Ill. SARA A. UNDERWOOD.

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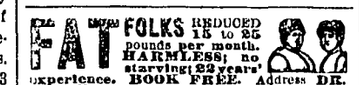

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VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, DEC. 16, 1899. | NO. 525

A SCIENTIFIC REFUTATION OF AGNOSTICISM AND ATHEISM

The Closing Address Delivered at the Zoo Park Camp-Meeting, Springfield, Mo., by Charles W. Stewart.

He who has listened to the surges of Time beating upon the shores of Eternity, and has scaled the heights and sounded the depths of human thought as he has watched the tragic play of human life; he who, listening to the "roll of the ages," has partially measured the value of the eternities, places little value upon the narrow views of average minds concerning the world's great problems.

No true critic allows prejudice to abide in his judgment of men or the acts of men. The critic should always enter into co-partnership with a noble charity, knowing that "with what measure ye mete it will be measured unto you again."

It is this spirit that I would invoke in attempting to deal with the ideas held by some of the loftiest minds of this wonderful nineteenth century, as well as of preceding centuries. Men who, like the great Robert G. Ingersoll, were the embodiment of love, kindness and good-will for humanity; men whose souls were incapable of harboring hatred in any form save of that which they deemed a falsehood or a sham—something detrimental to the welfare and progress of the human race.

For thirty years Mr. Ingersoll was a target for the malicious denunciation of bigotry, yet during all that time he never lost his temper, but preserved a serenity of character which rendered harmless the missiles of his foes, and added thousands to the number of those who, widely differing from him in opinion, still admired the nobility of the man; enabling him to number among his personal friends the leading thinkers of the world, bound together by that freemasonry of manhood which rules supreme in the realm of true gentility, and whose password is love of truth.

The arguments of such men can never be answered from what Dean Farrar calls the mud ramparts of medieval theology. Hundreds have attempted it, but their efforts were so completely saturated with vituperation as to effectually put them out of court. Abuse is not argument, and few are so obtuse as not to be able to distinguish between them. Yet atheism and even agnosticism can be refuted, not by theology but by science. And when theologians abandon the Don Quixote methods of the past and accept the improved weapons which science places within their reach, they may be able to refute the negations of modern skepticism.

Dean Farrar when in America used the following language in the North American Review:

"It is the especial work of the church in these days to teach a true and an intelligent, as opposed to a delusive and obsolete view of religion. True religion like true liberty, demands an eternal vigilance on the part of its defenders. We cannot withstand the skilled arms of modern antagonism with the bows and arrows of medieval warfare, nor will the mud ramparts, which alone were possible in darker ages, hold out against the tremendous artillery of scientific skepticism. I hold that no defense of religion is possible which does not co-ordinate its doctrines with truths taught us by God's other revelations in science and history. No one can be a champion of belief who does not keep abreast of the times. If the church chooses to stand or fall by the doctrines and commandments of men which she has sometimes held to be infallible; if she clings with inflexible obstinacy to sacerdotal and sacramentarian theories which are only permissible or possible as individual opinions; if she attaches as much importance to apostolic succession as to spiritual consecration; if she determines to abide by exploded systems of exegesis, whether borrowed from the rabbis, the Alexandrians, or the 'Fathers,' her days are numbered and her institutions will be trampled down by the hurrying feet of advancing generations."

These words, from one of the noblest, purest of Christian ministers, together with the cases of Prof. Swing, Dr. Thomas, Dr Briggs, and many others, indicates that theology of an antiquated type is powerless before scientific skepticism.

Robert G. Ingersoll and all such men are products of a transitional age. They are effects, not causes. Martin Luther did not cause the Reformation, but was caused by it. German common sense revolted at the subtleties of theology, and the rascality of indulgences, and this revolt found a mouthpiece in Luther.

The onward march of Progress is the fiat of the Eternal God, and all history is but the record of man's futile attempts to check or stop that progress. No man makes destiny, but destiny creates the man and every great epoch develops a leader.

"Careless seems the great avenger,
History's pages but record
One death grapple in the darkness
'Twixt old systems and the Word.
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

These great leaders are men of genius. They crystallize the nebulous thought of the masses and make it effective. Modest and unassuming yet brave and heroic. Jesus was the embodiment of gentleness, yet in the name of justice he drove from the Temple the desecrating money-changers, and standing face to face with the time-serving hypocrites of his day he dared to tell them the merciless truth.

"Dare, and again dare, and forever dare!" said Danton, when the French Revolution was rending asunder the injustice of ages. It is this power to dare that stamps the hero in all ages, and humanity it forever places a fadeless when that daring spirit is exerted for crown upon the brow of him who dares and he is loved and revered through all time to come. Jesus, Voltaire, Paine and Ingersoll dared, and the world loves them for it, or admires where it cannot love.

Nature has decreed by inexorable law that action and reaction shall forever be equal. Ever since Constantine paganized Christianity, making it a kingdom of this world, dogmatic theology has been constantly in evidence. Creeds have torn asunder and divided mankind into factions, and instead of the angelic song, "Peace and goodwill to men," the earth has been deluged with the blood of millions on account of theological differences.

The creed of Jesus was a simple one, and as beautiful as simple. "By this shall all men know that ye are my disciples, if ye love one another." How all the creeds of all the sects dwarf and shrink in the presence of these words. But the blinded world forgot the formula of Jesus, to wrangle over the ignorant theories of monks and priests formulated into dogmas in the darkest ages of the world.

But the natural reaction from the past—Constantine theology and its attendant darkness came. Philosophy, buried with the mangled form of Hypatia in the fifth century, had slept a thousand years and it awoke in the fifteenth century, invigorated by its long repose. The ancients were cognizant of the form of the earth, for we yet have the arguments of the early Christian fathers, by which they sought to refute the theory of the earth's rotundity.

With the revival of ancient learning came the desire to know more of man's environment and his relation to the world he inhabited. All are familiar with the struggle between Columbus and the priests, which ended in his triumph and their overthrow. Magellan saw the earth's shadow on the moon, and placing faith in that shadow he sent his ship around the world.

In 1543, Copernicus' "Revolutions of the Heavenly Bodies" appeared. In 1600, Bruno was burned for teaching that there were other worlds beside this. Lipershay discovered the lens in 1608, and two years after Galileo was imprisoned for proving that Bruno was right. And when forced to forswear his knowledge he shouted "Still it moves!" That shout still echoes amid the starry spaces, and will continue until the moral motion of the world shall equal its physical motion and the last relic of barbaric superstition shall vanish from the earth.

That moral reaction began with Luther, the rebellious German monk, and it gave the world Protestantism. From Luther and Erasmus to Voltaire, and from Voltaire to Ingersoll, the spaces have been filled with the Hookers, Owens, Gibbons, the Humes, Darwins and Huxleys of England; the Rabelais, Charrons and Montagues of France; the Goethes, Haeckels, Helmholdts of Germany; the Danas, Grays, Fiskes and Copes in America, until the very skies re-echo with the reactionary protest against intellectual tyranny! And yet, strange as it may seem, we find Protestants intolerant. Is there danger in the light which Luther kindled? Did not he make mistakes? Was Wesley infallible? Did Campbell reach the highest round in truth's ladder? Who shall limit the right of private judgment? Jesus said: "Ye shall know the truth, and the truth shall make you free." Not slaves.

Ingersoll's protest was not, like Luther's, against one particular creed or error, but against all creeds and in favor of universal mental liberty; and this was but an extension of Luther's idea. Had Jesus been on earth in Ingersoll's day he would have found a champion and defender in the eloquent agnostic. He said: "To that grand man who had the courage to die for what he believed true, I bring my homage and my tears." Why then the hostile feeling toward him during his life? Because his arguments were as deadly as gattling guns against the semi-pagan theology which still holds human souls in bondage. His great soul went out in pity to those who live in fear of the hideous gorgons of superstition. He offended priests by saying that he did not know that there is a God. If this made him a bad man, then the old Greeks who had thirty thousand gods must have been exceedingly good men. But Paul told them that they were too superstitious. It is highly important that we have the proper number!

It was Prof. Huxley who invented the word "Agnostic," to designate the class who neither affirm nor deny the existence of Deity, but suspend judgment on that subject, holding that science is limited to secondary causes, and that final causes are beyond man's powers of investigation. This is true. The finite cannot comprehend the Infinite, but there are certain inferences of reason and logic which compels us to feel that there is an Infinite Being, and it seems to be the mistake of both atheists and agnostics to ignore those unavoidable conclusions.

Science is classified knowledge of Nature and her laws, and it is here and here alone, that the battle between belief and unbelief must finally be fought. Religion must become natural before it can become scientific, and it must become scientific before it can reach the logical, practical, scientific mind. And it must reach this class ere it can hope to refute any cardinal form of skepticism. That this is being done, a host of splendid minds in the ranks of investigators bears witness.

Science has already established the fact that there are no isolated phenomena in nature. That each phenomenon is related to every other phenomenon, not only in the infinite past, but is related to every fact of the infinite future as well. It is this eternal continuity of Being which makes science possible, and it is this essential and eternal Being that will forever stand as a negation to atheism. "From everlasting to everlasting thou art God."

The mistake of the atheist is a pardonable one, and is really a protest against the assumptions of the ignorant past concerning the personality of Deity. All skeptics are evidently correct and logical in denying anthropomorphic personality to the Infinite; as all such deities are creations of the human mind.

Persia had her Ormuzd and Ahriman, Egypt her Isis and Osiris, Judea her Yahveh, India her Brahm, Vishnu and Siva, Greece her Zeus, Rome her Jupiter, but they were all the result of man's eternal struggle in search of Cause.

Paul told the Athenians that "In Him we live, move and have our being." Newton said that God ought not to be worshiped in the form of anything. Sir William Hamilton said that a God understood would be no God at all, and the highest consecration to religion would be an altar inscribed "Agnosto Deo." Dean Mansell said: "To speak of an absolute infinite person is simply to use language to which no mode of human thought can attach itself." Canon Westcott says: "For us, personality is only a name for special limitation exerting itself through will, and will implies the idea of resistance. But as applied to God the notions of limitation and resistance are excluded by the antithetic term Infinite." These lofty Christian minds only differed from the modern agnostic in this, that they accepted the inference of the unknown Infinite, while the agnostic does not accept it.

Zophar, in the book of Job, asks the question: "Canst thou by searching find out God; canst thou find out the Almighty to perfection?"

Science has answered the first part of this question in the affirmative, but the last will forever remain unanswered. Astronomy and chemistry have reached that stage of perfection that they have demonstrated the oneness of the universe. Fraunhaufer discovered spectrum analysis. The spectroscope has been so perfected that a ray of light from the sun or the remotest star in space reveals the presence of the same chemical elements which form our bodies and the earth we inhabit. This proves the chemical unity of all things. The latest thought of some of the highest scientific minds is, that the so-called chemical primates are but different expressions of one eternal, elemental Being, Eternal Oneness.

Balfour Stewart, in his "Conservation of Energy," shows that the universal energy is eternally persistent and changeless. That while it may be correlated into motion, heat, light, electricity, etc., yet it is the "same yesterday, to-day and forever." And now, the most advanced scientific minds are taking the position, based on the mutability of matter, that matter itself is but the visible and unstable expression of an invisible and eternal energy as cause. Or in other words, the invisible is the positive side and the visible is the negative side, so to speak, of the same thing. Which is only asserting that the spiritual is the real through all nature. A thought perceived by Bishop Berkely in the last century, only to be ridiculed then by pseudo-scientists but verified by Prof. Huxley in these words: "For after all, what do we know of this terrible matter except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that "spirit" over whose threatened extinction by matter a great lamentation is arising like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause or condition of states of consciousness? In other words, matter and spirit are but names for the imaginary substrata of groups of natural phenomena."

And with this agree Fiske, Leconte, and Caley, who has been called the Darwin of English mathematicians, who says: "I would myself say that the purely imaginary objects are the only realities, in regard to which the corresponding physical objects are as shadows in a cave. And it is only by means of them that we are able to deny the existence of a corresponding physical object; and if there is no conception of straightness, then it is meaningless to deny the conception of a perfectly straight line."

President Butler, of Columbia College, says: "The physicist also, is coming to see that his principle of the conservation of energy in its various manifestations is a new and startling proof of the fundamental philosophical principle of self activity. Energy manifests itself as motion, heat, light, electricity, chemical action, sound. Each form of its manifestation is transmutable into others. The self-active cycle is complete." And what is this self-active, Eternal Energy, but the Eternal God spirit of Jesus and Paul, of all religion, of Spiritualism, "in whom we live, move and have our being; even as your own poet (Cleanthes) hath said, even we are his offspring."

More than that. Ask the scientist the question, What is energy? His answer is, "I do not know," and the same answer will be given when asked what are motion, heat, light, etc. For could man answer these questions he would answer in the affirmative Zophar's second question, "Canst thou find out the Almighty to perfection?" Science has found God, but so long as man is finite and God is infinite, the uncaused cause of all that is will be hidden from mortal vision.

Another mistake of the skeptic and materialist is what is called the all-sufficiency of the laws of nature.

Prof. Tyndall said that "we find in that matter which we in our ignorance have been taught to look upon with opprobrium, the promise and potency of every form and quality of life." This innocent and perfectly true statement of the great Tyndall, has been worked over to mean that if we are given matter, energy and law, all phenomena of nature are the bare result of this materialistic trinity, and they are all-sufficient without an immanent and interpenetrating Intelligence. But Balfour Stewart shows us that you cannot get more out of a machine than is put into it. Natural law is only the necessary mode of existence, and does not exist in the abstract. A stream cannot rise above its source. The argument is good as far as it goes, but it does not go far enough.

"From nothing, nothing comes," says the materialist. True. Therefore matter and energy, so-called, must be in some way eternal. And it is absurd to declare that natural law ever had a beginning, else sometime twice five were more or less than ten, and the square of the hypothenuse of a right-angled triangle was more or less than the sum of the squares of the other two sides. All this is true as stated by the materialist, yet, says Herbert Spencer, "We stand in the presence of an Infinite and Eternal Energy from which all things proceed." Given matter, energy and law, together with the whole process of evolution, and the problem is not solved. Evolution is only an inquiry into the how of nature's work, and never approaches the greater mystery of the why.

Why should the universe exist at all? Why should there be, through countless ages, a gradual change of energy, from a white-hot cosmic vapor in the immensity of space to the joyous intensity of a mother's love, the thrill of passion in a maiden's heart, or the matchless eloquence of an Ingersoll? Science cannot, the materialist dare not ignore the teleological "end in view." To do so, is to break the chain of logical sequence.

In all human affairs, the thought or idea precedes the action. Man's will is but the law of his mentality, and is therefore but the instrument of his mind as an administrative power.

Natural law is either a blind necessity or it, too, is the instrument of administrative power. Here is the dividing line, the point of divergence between the theist and atheist. If so-called law is but a blind necessity, then the ever upward struggle by the survival of the fittest, is a greater mystery than all theories of special creation. For, after all, special creation is like the rule of cancellation, only a short cut to evolution. Both theories are nil unless they recognize mind as cause.

By what concurrence of matter, energy and law, acting from blind, unintelligent necessity could cosmic evolution produce a planetary system, and then, just at the proper place, introduce chemical evolution? And when chemical evolution had produced monadic life, and carried it through ages of geological changes up to the gray matter in a human brain, how did blind necessity again shift the pulleys introducing the third great department of mental and moral evolution? I know and accept your theory of the method, but machines do not operate themselves, nor is their output ever greater than the quantity or quality of the raw material.

It will not do to assert that there is as much downward as there is of upward tendency in evolution. When the scales are equally balanced they stand at a level, and the fact that man is here negatives that theory. And the upward progress which produced man is not only now here, but it was in the cosmic nebulae also, as the cause of his present being.

Much of the perplexity surrounding this question arises from confounding the idea of intelligence with that of consciousness. Consciousness is always localized, while intelligence is diffusive. Man is totally unconscious of the action of his organism, so long as it is normal, and it is only when there is an abnormal action of his heart, lungs, or digestive apparatus, that he becomes conscious of their existence. Yet their functions are certainly presided over by the cerebellum, and therefore an intelligent but totally unconscious action; and dire would be the consequences if man's breathing, heart action and digestion were under the sway of the forgetful and imperfect conscious brain. His only safety is from the action of sub-conscious intelligence.

Man's will power guided by his reason, has done many wonderful things, but what great thing has man invented or discovered that has not been copied from nature? Whence came the mechanical powers which served as the basis for all mechanism? Did man create them, or did he not find them ready to his hand in nature? Invention and discovery are but the application of eternal principles to new uses.

I have heard theologians assert that those principles were "great ideas of reason realized in nature," but this is absurd, for where there is reason there is always uncertainty. Man reasons, hence his mistakes—also his progress, for upon his perception of his mistakes his progress depends. That which is the same yesterday, to-day and forever, does not progress, but is eternally perfect, and is the only perfection. God did not, then, reason out the plan of creation as an architect plans a house, because to reason is to compare the known, to ascertain the unknown, and there is nothing unknown to the Omniscient.

If, as the materialist claims, will in man is but the expression of correlated mutual energy, and that will produces intelligent adaptations of means to ends, then it follows that this correlated energy called will in man is greater in man than outside of man, in which case an effect is greater than its cause, or, will in man is but the expression in one form of an energy or will which outside of man expresses itself in an infinitude of forms. There is, therefore, in a tree, a flower, or a world the evidence of a more perfect will in nature than is evidenced by anything man has made. Or in other words, if the works of man are evidence of his possessing a limited will, there is, in the multiplicity of nature's works, the evidence of an infinite will in nature.

"Oh, yes," says the agnostic, "but how do you reconcile the presence of disease, of crime, of accidents, and all of the infelicities of nature with the government of an Infinite Intelligence?" I might be permitted to borrow a little of the agnostic's modesty and answer that I do not know. But I will reply by asking why the troglodyte did not change places with Charles Darwin and thus save all of the guesswork of the past concerning creation? The agnostic would probably reply that nature's processes cannot be reversed, and that Darwin was the result of all of the stumbling from the troglodyte to the naturalist. True, and that was Deity's method of producing conscious mind. If, as Prof. Bain says, consciousness is the product of varied environment, then intellectual growth is the product of consciousness, and whatever Deity may be, conscious intelligence or unconscious will, whatever may be his plans and purposes, we do know that were there no disease there would be no medical knowledge; no accidents, no surgery; no hunger, no farming; no cold, no clothing or building; so that we can easily show that the best intellect of to-day could become a troglodyte by simply removing the past environments which developed his brain. To create a man by any other method would be to miraculously create him, and that no agnostic would tolerate!

Nothing can be plainer than the fact that all science goes to show that man—mind—conscience, individualized intelligence was to be the final outcome of creative energy from the nebulae to the philosopher, and that this progressive tendency is the work of neither chance nor blind necessity operating without aim, but that administrative intelligence is back of all law and all activity.

Herbert Spencer says: "Those who think that science is dissipating religious beliefs and sentiments, seem unaware that whatever of mystery is taken from the old interpretation is added to the new. Under one of its aspects scientific progress is a gradual transfiguration of nature. Where ordinary perception saw perfect simplicity, it reveals great complexity; where there seemed absolute inertness, it discloses intense activity; and when we remember that the activities constituting consciousness, being rigorously bounded, cannot bring in among themselves the activities beyond the bounds, which therefore seem unconscious, though production of either by the other seems to imply that they are of the same essential nature—this necessity that we are under to think of the external energy in terms of the internal energy, gives rather a spiritualistic than a materialistic aspect to the universe; further thought, however, obliging us to recognize the truth that a conception given in phenomenal manifestations of this ultimate energy can in no wise show us what it is. * * * But one truth must ever grow clearer—the truth that there is an inscrutable Existence everywhere manifested to which man can neither find nor conceive either beginning or end."

We therefore see that the scientific method of creation is God's method, and that the theory of the all-sufficiency of matter and law results from a superficial investigation of the phenomena of nature. A deeper investigation leads to the conclusion that an immanent Intelligence is everywhere manifest.

This error of atheism had its origin largely in the theology of the past. Atheism is another reactionary protest against ignorant assumption and the tyranny of bigotry, and is as natural as was Luther's protest against indulgences. Dean Farrar says: "In the church there must be progress. Churches have been very slow to learn this lesson. They have fought to the last for exploded doctrines and antiquated traditions. They have often resisted to the last the advancing knowledge of mankind. They have become revolutionary and convulsive in the effort to keep things fixed when the world is moving forward, and they have tried to preserve when it was their duty to improve. They have kept their earthen vessels closed so that the swelling tide of human progress did but shatter them upon the shore, or, at best, roll them hither and thither with their stagnant doctrines rotting in a dead theology."

Jesus of Nazareth was not to blame for this. He painted the character of his heavenly Father as beautiful as all the pencilled rays of light can paint the loveliest flower. Dear as the remembered kiss imprinted on the lips of the departed. Holy as the consecrated chalice when tasted by the dying. Pure as the snowflake as it trembles in mid-air ere its descent to earth, and just as the principle of eternal Equity. But men in the very insanity of a bigoted egotism have changed and marred that picture until it has become so hideous a travesty of Divinity that thinking men were shocked into atheism at the enormities of ignorance. When Jesus said "God is spirit, and they that worship must worship in spirit and in truth," he enunciated one of the eternal verities.

Henry Ward Beecher once said that if he believed in the God of Patristic theology, he would say "our fiend," rather than "our father!" Rev. David Swing, one of the sweetest souled men who ever tried to make this sad old world happier and better, refused altogether to accept such a caricature of his God. And to-day there are thousands of hungering souls thirsting for the waters of a spiritual life, who stand aloof from all institutional religion because it refuses to abandon the false interpretations of obscure passages of scripture made by men who, however honest they may have been, had never a glimpse of Infinite Love and true Spirituality.

Jesus said, "I and my father are one." How? One in purpose, one in gentleness, one in the greatness of a matchless love. But the post-Constantine theologians made the same mistake that was made by the Pharisees when Jesus uttered it, and fastened upon him the very blasphemy which he repudiated and explained away in the tenth chapter of John's Gospel.

Jesus said, "If I be lifted up, I will draw all men unto me." How? Draw them as the sun draws the waters of the sea upward, until refined and purified they float in fleecy clouds where the rainbow is born. Draw them as the flower is drawn when it turns its irisate face toward the morning. Draw them as the Prodigal was drawn home to his father's house because there was love and forgiveness there. Draw them as the earth and all its sister planets are drawn and held in their orbits by the attraction of the parent sun. Could this idea have been steadily held before the world for nineteen centuries, two things would now be absent from the earth. Atheism, and the host of warring sects which for ages have divided Christendom into contending and contentious factions, that never unite but for the purpose of anathematizing those who refuse to accept their crude ideas of duty and of destiny.

"God is love." That great Power of attraction which binds together the suns and worlds of space, when wrought out by the law of progress into mental and moral force becomes love, the highest and grandest factor of humanity. Its presence is harmony, its absence discord. "And now abideth Faith, Hope, Love; these three; but the greatest of these is love." It was the great transformer, Brahm of the Hindoo devotee. It was the veiled Isis of old Egypt when the Pyramids were built. It "wrought the form and features of the Sphinx." It gave old Memnon his morning song, as Aurora gilded the Theban hills with golden glory, and it accompanied the embalmed dead into the catacombs to await the home-coming of the wandering soul. It welcomes the new-born infant to the realm of earthly life, drops the tear upon the coffin of decrepit age, and welcomes the arisen spirit at the portals of eternal day. And rising like the fabled Phoenix, from the ashes of death, it raises its voice above the De Profundis, and shouts, "Oh, grave, where is thy victory." It thrills the heart of youth when all of life is roseate morning, and is the silken cord that binds together all the sacred endearments of home. It kindles a sacred flame upon the altar of a mother's soul when first she clasps her baby to her breast, and it follows the footsteps of a wayward child through all the devious labyrinths of error and of sin. It bids defiance to death itself and plants upon the grave of buried love the immortelles of everlasting life!

Jesus said, "Blessed are the pure in heart, for they shall see God." And the great pagan writer, Celsus, nearly two centuries later said, "If, instead of exercising the senses alone, you look upward with the soul—if, turning away the eye of the body you open the eye of the mind, then and then only will you be able to see God."

This shows how great souls may reach truths from opposite directions; for Celsus was writing against Christianity when he penned the above. It also illustrates the great truth brought out at the World's Congress of Religions, that all religions start from a point in common.

Many atheists and agnostics claim that the word "God" is destitute of meaning. Like all other words, it is a symbol with which to convey an idea, and their objection is based upon the fact that the former meaning attached to the word is lost, and it has not yet attached itself to any other idea in their minds.

In his "Universal Prayer," Pope classes all Deific symbols together:

"Father of all, by every age,
In every clime adored,
By saint or savage or by sage,
Jehovah, Jove, or Lord."

Pope's description of Deity is so nearly perfect that it would be difficult to improve upon it:

"He warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent."

God is therefore the immanent spirit of all nature, animating the entire universe as a self-active intelligent energy, even as the soul of man animates his corporeal body. In view of this, no man can deny the existence of Deity without denying his own. The atheist, bewildered by the vast complexity of the universe, denying the moving cause of all that is, is like one who, standing in some vast factory and becoming bewildered by the whirr of the machinery, should deny the existence of the engine or the water-wheel.

The agnostic may claim that he suspends judgment; that he does not know, but he forgets that in so doing, he cannot analyze his own mind. All that he does know is upon the plane of ideas, and they are unconditioned, and refuse to be subjected to dimensional laws. Man's own mind is an inference so far as the physical world is concerned. Yet it is all in all—without it, man is nothing. Paul said none have seen God, and it is equally true that no man has seen mind or soul; and if it be true that the human mind is known only through mental phenomena copied through the senses from nature's phenomena, what shall be said of the copy when it denies the original!

The practical side of this great question is of still more importance than its philosophical side. It is absolutely necessary to the welfare of humanity. Prof. Tyndall said that Mr. Buckle gravely erred in seeking to detach intellectual achievement from moral force. "For without moral force to whip it into action the achievements of the intellect would be poor indeed."

The great Emanuel Kant, author of the "Critique of Pure Reason," said:

"Two things I contemplate with ceaseless awe,
The starry heavens, and man's sense of law."

In discarding the false in religion it is not necessary to discard the true, and the "Cosmic emotion" that awakens in the cultivated mind grows nobler and grander in proportion to the extent and thoroughness of the mental and spiritual discipline.

Col. Ingersoll, despite his merciless criticism of creeds and shams, was in many respects a deeply religious man. His splendid tributes to love and home, wife and children, education and philanthropy; his terrible denunciation of falsehood and meanness; his demand for higher conditions for the race, all belong to the category of religious ideas. He said: "I have made up my mind that if there is a God, he will be merciful to the merciful." Only once was this sentiment more tersely expressed when in the Sermon on the Mount, Jesus said: "Blessed are the merciful for they shall obtain mercy."

The central idea of original Christianity is the Fatherhood of God, and necessarily the Brotherhood of Man—the solidarity of the human race. Like a golden chain, that idea of the supreme worth and dignity of man has run through all the centuries, and in spite of all the darkness of the past, its creeds and its cruelties, that Star of Bethlehem has never been eclipsed. Its light illumined Magna Charta, and was the inspiration of the Declaration of Independence. To-day, the hope of the world depends upon establishing the brotherhood of man. The wonderful discoveries that science has given, instead of blessing the race, have become instruments of torture in the hands of avarice, greed and selfishness, so that an universal wail of anguish arises from the oppressed because of man's inhumanity to man.

Pliny, in summing up the causes of Rome's decadence said that "all of the ceremonies of religion were abandoned; vice reigns supreme without control; the rocks are stained with clandestine murders, and he who lived without an enemy died by the treachery of a friend." The same historian said, "Latifundia perdidere Italia." Land monopoly destroyed Italy. This was the result of the worship of wealth and power.

To abandon the spiritual side of life is to adopt the maxim, "Let us eat, drink and be merry, for to-morrow we die." To abandon the hope of immortality is to tear down the scaffolding by which civilization is built; to cast aside the glory and dignity of intellectual and moral worth.

Mammon worship always has, and always will take the place of the abandoned worship of Deity. It is this very mammon worship that is wrecking the peace of the world to-day. "It has no head and cannot think; no heart, and cannot feel; when it moves it is with destroying, blasting force, and if it pauses in its dread flight, it perches upon a pile of children's bones to plume its wings for a flight of more sanguinary desolation."

Speaking of the virtues of our forefathers, Dean Farrar says:

"If the church keeps the people in their allegiance to those virtues, America will still be the enlightener of nations, the beautiful pioneer in the vanguard of the progress of the world. But if she spread a table for Fortune, or enshrine Mammon above her altars—if her commerce becomes dishonest, and her press debased, and her society frivolous, and her religion a mere twilight of willful and self-induced delusion—she in her turn shall fall like Lucifer, son of the morning, and the double oceans which sweep her illimitable shores shall only plash to future empires a more sad, a more desolate, and a more unending dirge."

It was such warnings as this that fell from Isaiah's flaming tongue, and the dead nations which serve as the milestones of history, are the solemn reminders of abandoned moral law.

Rome in her glory said: "While stands the Coliseum Rome shall stand; when falls the Coliseum Rome shall fall, and when Rome falls, the world." It was not the Goth and Vandal so much as her own corrupt Mammon worship, that caused Rome's overthrow, and Byron, standing amid the wide waste of the ruined Coliseum, wrote:

"This is the moral of all human tales,
'Tis but the same rehearsal of the past,
First freedom and then glory; when that fails,
Wealth, vice, corruption, barbarism at last,
And history, with all her volumes vast,
Hath but this tale."

The idea that I would convey is that there is danger from a materialistic cult. That when the pessimistic ideas of a Schopenhauer gain the ascendency, it means that selfishness is dominating daily life.

Man has a threefold nature: the physical, intellectual and moral, or spiritual, and it requires the full development of all these to make the complete individual, and each department must be equally developed. The body must have proper food and exercise, without which it will perish. The intellect must also have proper aliment and training, but physical development alone, while it may make a splendid animal, will not make a normal human being. Cultivate the physical and mental only, and you may have a splendid specimen of manhood in appearance, and at the same time an all-around criminal, either actual or potential.

The moral nature must also be nourished and trained to produce the highest individuality.

Now, what is true moral aliment? Heretofore I have attempted to prove that science is teaching the supremacy of spirit. That the spiritual is the real, and that matter is but its fleeting shadow. If this be true, it follows that if man is a child of nature he also is a child of God. The spiritual man is the real man, and an immortal being. Then the sole object of existence is to develope the individuality of the spirit. As President Butler, of Columbia College, says "that knowledge is of most worth which tends to develope the soul, which stands in the closest relation to the highest forms of the activity of that spirit which is created in the image of him who holds nature and man alike in the hollow of his hand."

Here I ask all agnostics a question so momentous in its grasp, so vast in its scope, that a correct answer will solve the whole problem. Are nature's laws fallible or infallible? Is man the highest result of those laws? "There is reason that the lower forms of life should evolve into the higher, because

(Continued on page 2.)

A CRITICAL REVIEW OF THE SITUATION.

A RELIGION.

Not Merely a Philosophy.

I was much disappointed in the findings of the National Association of Spiritualists, on the subject of a declaration of principles, but as so many were expressing much that I wanted to say on the subject, I had pretty nearly made up my mind to remain silent; and I should have done so but for the articles of Brothers Loveland and Tuttle in The Progressive Thinker of December 2. Talking as they did about "Reverend," let me say that I revere the names of those two hardy pioneers in reform work, and not only them, but others as well, who have done and are doing stalwart work in the uplifting of humanity. But I have no quarrel with them or any other persons on that subject. Brother Loveland and myself are both reformed clergymen, and I have noticed that now and then this fact is referred to insinuatingly concerning himself and other ex-clergymen, and that, too, by some who probably have not always done the best they knew, a charge that cannot be made against Brother Loveland.

I don't believe in creeds, and have never advocated them, neither do I believe that Brother Loveland who led off in this effort to adopt some declaration of principles believes in creeds. I was disappointed with the creed presented to the world by our last National Convention, and I shall never have the courage to present it to the world or to novices as embodying the teachings of Modern Spiritualism—I would be ashamed of it, unless I was talking to an ignoramus. Whenever that word "creed" was used by the opposition to a declaration of principles, I had no idea that any Spiritualist was so superficial as to really believe that we who wished for a declaration of principles really wanted a creed. I supposed it was merely ad captandum, and took it as an evidence of the weakness of the argument against us, that the real object was to blind the eyes of the cautious by prejudice. But I now learn that we had professed Spiritualists who really wanted a creed, and somehow they got the upper hand in the National Convention and really started their production with a "We believe!" My idea was that we should have a declaration of principles, giving to the world an epitome—not of what we believe, but of what we know; of self-evident and established truths (the convention called a self-evident truth politics and voted it down; and no doubt many of them think they have by their votes killed an eternal principle of righteousness). Prof. Loveland presented what seemed to me rather the most preferable declaration of principles, but I have pigeon-holed them so carefully I fear I shall never be able to find them. Next to them I like the following presented by Sister Cora L. V. Richmond and others a year ago:

1. Nature is an Infinite Whole. Her phenomena is the expression of life, energy and intelligence in the constitution of things.

2. Man is a spirit, and the change called death is one of the evolutionary steps in progressive development. Death is a process of life.

3. Intercourse with the so-called dead is a natural process.

4. Death does not change the natural condition of man, but reveals to him new aspects.

5. The spirit-world envelops this, and is as tangible as this.

6. The full and most important consequences of life cannot be experienced on earth.

7. Rewards and punishments are the natural result of our lives.

The greatest fault of this is, it does not go far enough. It leaves out many things that should be said. Spiritualism must have a purpose in the upbuild of humanity, and we should some way give expression to that issue. Men and women are what they are by environment, prenatal influences, etc., and are therefore to be pitied rather than blamed for any delinquency as to moral character, or any predilection for wrong doing, and it is the duty of the more fortunate to assist them in their efforts to rise.

As our competitive system greatly interferes with the carrying out of the principles of equity, shuts off from opportunity all who are unfortunately incapacitated mentally, physically and otherwise, from sustaining themselves in industrial or other means of support and as competition thus gives some more than is necessary for their comfort and deprives others of the necessities of life, there should be some national co-operative system of industry that would give all an equal chance, supply all with comforts of life, and deprive those who would from monopolizing the necessities of life. If we talk the brotherhood of man and do not carry it out in our principles and lives, we are no better than the hypocrites in the churches, who talk the Golden Rule in the churches, while doing up their neighbors the entire week.

The world doesn't know of these principles; people will not all come out to hear a lecture even if we can manage to coax some lecturer to go a hundred miles from a Spiritualist community, pay his own expenses and lecture to them, and much of our literature is too prolix to put before them, therefore we favor having something to present them for the purpose of correcting any misinformation they may receive from our enemies.

The creed given us by the National Convention has nothing in it whatever that would give the inquirer any idea as to what we teach.

This creed is ambiguous.

I cannot understand it and there are many persons who are fully as dull as I am. Probably it was not made purposely so; the writers of it were talking to the galleries—that class whose bigotry will accept nothing unless some belief is expressed in what no person knows anything about. I remember a minister came to a camp-meeting a couple of years ago, and heard arguments that he could not gainsay and received tests demonstrating communion between the two worlds and when he left he said he had heard "nothing about Jesus and him crucified." When people labor so hard to furnish an excuse for their professed disbelief, it doesn't seem to me necessary to concede what we know nothing about or what we know to be false, for their sakes. They affirm they "believe in Infinite Intelligence." Intelligence is a perception of the relation of things. A dog or a horse has some intelligence; a man has more; but here is Infinite Intelligence—that is an intelligence beyond the comprehension of all other creatures in the universe. I cannot comprehend it, and I cannot conceive how anyone has found out there are indications of higher intelligence. Our people hold intercourse with each other, and convey impressions to each other, because each one is individualized. But Infinite Intelligence cannot be individualized, for when it is it becomes separated from every other intelligence; and when it becomes separated from every other intelligence it is then just that much short of being Infinite. But if it is not individualized, we cannot believe in its existence; for we must believe in it separate and apart from ourselves—we must believe it has power of expression in such way as to show us its superiority over us. For if it has no expression, it is shorn of its infinity. But if it cannot express itself and give us some idea of its existence, upon what can we base our belief upon it? The term as I said is ambiguous—it is more; it is antinomulous, and self-refutive. I am asked to believe in something of which I can form no conception. I cannot conceive of infinite space or infinite duration only in terms of finite boundaries. The mind runs to certain bounds where its conceptions can go no forther and realizes there is a beyond, and it knows that even after fixing limits to that beyondness that beyond those walls there is yet space or time. Thus we grasp infinite space or time by sections, but we can't conceive of infinite intelligence in any such way. I don't know that there is not infinite intelligence, neither have I a perception by which I can suspicion there is. Therefore I can have no belief in the matter. Until I can somehow conceive of it, so that my mentality may touch but its border, in some manner, it would not be honest for me to subscribe to such a creed.

If then this proposition is stated as a belief or creed, I am shut out, and I shall be obliged to wait till I can grow to it, before I can honestly hand it to my neighbor to instruct him as to my belief.

Now I am coming again on common ground with Brothers Loveland, Tuttle and numerous others with reference to God. I am like many others. I, too, have a god (notice, I say "a god") if you will allow me the privilege of defining him or holding within my mind a mental idea concerning him of which my auditor or auditors can have no idea; that is, I believe in infinite or more properly persistent energy mentioned by Brother Weaver, always manifesting in higher conditions. You might call it infinite life, for I believe there is no spot in infinite space where life is not, simply because I cannot comprehend a void anywhere in space or infinity. But if I speak of God meaning this, nine-tenths of my audience if picked up from the streets, will suspect that I am referring to the personal creature the clergy talk to and about. I therefore use that word sparingly.

As this infinite energy or life permeates me I cannot pray to it consistently. For all prayer proceeds upon the principle of one person talking to another and giving some information he otherwise would not have, or drawing from him ideas that otherwise you could not obtain, as a man talks to his neighbor. There is much that I might say concerning soul agony, soul struggling and crying aloud which is only the breaking loose from former conditions, and is almost unavoidable and indispensable as a liberation of force, but that is not relevant here; neither are we accustomed to hear prayers of that kind as such occur more often within one's closet or secret chamber than elsewhere. All thought force has a chemical effect in the dissolution of certain conditions about us, as thought is directed energy, but the prayers at our public meetings are mere formalities, and have no effect either on Nature, God, or anything else.

Now I come to where Brothers Tuttle and Loveland agree, and I differ from both of them.

I believe Spiritualism is a religion.

In denying that it is such, Brothers Tuttle and Loveland are not alone. Many writers, some of them very astute, stand with them, and some of them seem to feel hurt if one refers to its religious aspect. I am not unaware that appeal will be made to Webster's Dictionary, showing that religion is a revering of the gods; but let us remember that Webster's definition was written by some ecclesiastic, whose conceptions were formed by the narrow sphere in which he operated. The Greek word alegein signifies to have a care. James says: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The word expresses our duties and our adherence to duty; our veneration for the sublime in nature; for truth and for all that is ennobling to our natures; in short it means worship.

And what is worship? The old Saxon word means wordh, worth, that quality in nature which renders a thing valuable, and ship, that state in which a thing belongs. A true man will worship his wife, a mother her babe. We worship the beautiful or the sublime and all that ennobles and uplifts humanity. Worship is different from homage, in that homage represents the superiority, social and otherwise of the individual to whom homage is paid.

There are and have been peoples who were religious yet had no rewards and punishments after death. The Confucian religion is merely a philosophy and pertains almost entirely to this world. The Hebrew religion had no future life and therefore no post-mortem rewards and punishments, and the God whom they recognized was a human spirit, an apotheosized man and one of a school of recognized gods, several of whom were worshipped contemporaneously with him and by the same people also. The religion of the Sadducees was also another this world religion.

But there is another religion with which we are all acquainted, or profess to be, that was confined in its operations to this life. I refer to the Christian religion.

Jesus, himself, was a socialist, and sought to better the condition of men and women here and now. He seldom referred to the subject of future rewards and punshments, the whole modern church and all their opponents in infidelity and agnosticism, including many Spiritualists who condemn his teachings and claim that he threatened unbelievers with an eternal hell, to the contrary notwithstanding. Never once did he tell his followers that they should go to heaven after death. Jesus was a socialist and a Spiritualist. If Spiritualism is not a religion, neither was Christianity; or conversely, if Christianity was a religion, Spiritualism is also. Nor was the philosophy he taught so very much different from that now taught by Spiritualists. We may be somewhat in advance, but there are many of us I find everywhere who are not as far on the upward road as he was. I expect some one will snap this up. It is all right, and if they have not yet found it out, so much the worse for them.

Paulinity differs some from Christianity—those people first called Christians at Antioch probably never heard of Paul. Paul hints some of rewards and punishments, but not much, and probably in the same way we do as a natural consequence of right or wrong doing. Paul is made to talk of atonement, long before the church accepted that doctrine. Probably he never thought of a vicarious atonement. His strong argument is Hebrews, and I think I showed in "Christianity as it was before the Apostasy," that Paul could not have written that book, that the language, the collocation of words and ideas were unlike him, and that he never was guilty of such faulty logic. The passages in Romans bearing on the same subject, were probably interpolations. But Paul was a believer in Socialism and Spiritualism the same as was Jesus, and the only reason for giving prominence to the name of Jesus, was because he was the first martyr to the idea and also, because he was the guiding spirit to warn people of the coming destruction of Jerusalem—that they might escape. In that sense he was their savior.

Of course no advanced thinker believes that Spiritualism is any better because Jesus or Paul advocated it, but I am sorry there are those who place themselves in the vanguard, who seem very much hurt when such testimony is brought out, showing they were Spiritualists as if the advocacy of it by Jesus or Paul would deteriorate its real value. It will not do to descant upon the prejudices of other people till we obtain a little more love for freedom in our own make-up. If Spiritualists would accept the good wherever found, and use it in lectures and talks with the people they would do more good.

There is a religious element in the ranks of Spiritualism or have been there, who have been driven out from our failure to recognize the religion of their natures. They want spiritual food, and if they can't get it in Spiritualist meetings, they are going where it may be obtained. It is a poor quality they get in the churches, but poor food is better than no food at all, or the dry husks of fault-finding concerning people who do not agree with us, and of straining points to create prejudice against the Bible.

This emotional, this aspiring, this ennobling, this love element in the human nature is a part of our make-up, without it we should have little of soul left in us. All our attempts to starve it to death by expelling it from Spiritualism will only result in self-destruction. There are people color-blind who see nothing in the landscape painting to call forth those emotions and sentiments which add so much to the happiness and even the life of those who admire it. There are others who cannot appreciate a beautiful piece of music, and others who see more to call out their admiration in a dirty hog than they do in a beautiful bed of flowers.

Shall these exclude all who have these finer tastes from the enjoyment of their several emotions, because they can see nothing in them? Again, there are others who cannot understand a fine sentiment, but they see everything in a prize-fight, a horse-race, or some other low, vulgar sport where they meet only the coarse and unrefined element in human nature. But Spiritualism is, or should be, the reverse of all this. It is a science, and more than a science, a philosophy and more, it is a religion; it is a higher religion, a more refining religion than has ever yet blessed the earth. It is a religion that callls out the best there is in us, teaches us our relations to each other, the union of heaven and earth, unites us with the good, true and pure of all who have gone before. It brings a reunion to every family, by bringing together those who have risen out of the family, with those who yet wait on earth; is that not a religion?

It teaches the doctrine of interblending of peoples, thus increasing many fold their happiness. No one is completely happy in himself or herself. There are elements which they need which must be found in others. Man was not made to live alone. His happiness is increased manifold when he comes within the atmosphere of one of another sex. The effluvia which goes out from the bodies of a lady and gentleman will meet though many feet apart, and so much is the nervous system connected with it, that each feels it is readily as they would a physical touch. This is nirvana to a limited extent, but as they come closer to each other into the marital relations this nirvana is intensified, because one is the complement of the other, and each needs the elements of the other in the perfection of their happiness. But this feeling does not stop here. Isolated from the world this pair would feel a starvation that only society could supply. Brought into society of congenial persons on a high spiritual plane, these persons interblend with the friends there met and their happiness is intensified. They are lost in the society and for the time being the whole society becomes one person. This is still more complete nirvana. This individuality is not lost, but the same nerve fluid passes through all present. Swedenborg calls this heaven, and he says heaven is the image of a man.

Our nerves flow out of our bodies in our emotions, and return to us freighted with all that renders happiness more complete. In Spiritualism we may have this condition of things once or oftener each week, and in this appears the beauty of our religion. The religious nature is fed through the emotional nature conjoined with reason. I believe in Spiritualism as a religion; it is little worth to me if it is not. And I pity him who can not look at it as a religion. I regard him as color-blind in this respect, and while he knows nothing of the value of what he loses, we who have this gift realize his awful poverty.

D. W. HULL.

Norton, Kansas.

A Splendid Christmas Gift.

Last year we made an appeal through the Spiritualist press to the liberal people asking them to send to Mrs. E. V. Wilson and get her deceased husband's book, "The Truths of Spiritualism," for Christmas presents, as she was sick and needy. The friends responded nobly and enough books were ordered to help her through the long hard winter, and we are all thankful indeed therefor, and now another winter is upon us, and Sister Wilson is again in needy circumstances. She has more books left and would be pleased to sell them. These books are nicely bound in cloth and contain 400 pages of the records of experiences of E. V. Wilson, one of the most remarkable speakers and platform test mediums in Modern Spiritualism, together with spirit messages and tests, discussions, etc; also a fine portrait of the author, a chapter on mediumship, etc., and is worth many times its cost. It should be in every Spiritualist library. Send $1 to Mrs. E. V. Wilson, No. 1 Union street, Valparaiso, Ind., and she will forward the book postpaid, to anyone ordering it.

In making this Christmas present three persons will be blessed: Mrs. Wilson, of whom you purchase the book, the one to whom you present it, and yourself, the purchaser and donor.

E. W. SPRAGUE.

Jamestown, N. Y.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive, Paper, 50 cents. Cloth, $1.25. For sale at this office.

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

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

A PERTINENT QUERY.

What About That Robinson Challenge?

Since my return to New York from California, I have been besieged by letters of inquiry, as to the outcome of the $1,000 challenge issued against me by Mr. Robinson, and published in the Banner of Light in its issue of July 22, and I beg space in your valuable journal for a public answer.

I left New York July 17, for San Francisco to spend my summer vacation and to meet relatives and renew the acquaintance of old friends. On August 1, whilst in Los Gatos, I received a copy of the Banner of Light, dated July 22, challenging me to produce slate-writing phenomena in his (Robinson's) presence, under test conditions, for $1,000. On August 2, I wrote to the Banner of Light, accepting Mr. Robinson's challenge and requested that gentleman to produce a properly certified check with legally binding articles of agreement, also asking him to communicate with me direct in care of J. B. Lawrence, druggist, 103 West 42d street, New York (which I understood at that time was the city in which Mr. Robinson made his home). My acceptance of Mr. Robinson's challenge was published in the Banner of Light in its issue of August 19.

On September 2, a brief editorial appeared in that journal, stating that Mr. Robinson had written a private letter to the editor suggesting that I should put up a deposit of from $50 to $100, as an evidence of my good faith, also stating that he had sacrificed a European engagement for the purpose of meeting me.

All my friends—and enemies, too, laughed at this ridiculous proposition of a challenger demanding that the challenged party should put up even one cent before the actual challenger had shown the color of his money, after being asked to do so. Mr. Robinson's request was so unprecedented that it certainly gave a humorous look to his original challenge, when in fact, all that Mr. Robinson had to do was to communicate to me personally his willingness to produce a certified check for the original amount of his challenge, to have it covered, for I had already arranged with New York friends to attend to my end of the proposition. Whilst this was going on I had the pleasure of receiving another challenge in The Progressive Thinker, dated August 12, under the caption of "An Expectant Hour," etc., and signed by "Psychic Researcher." This challenge was somewhat insultingly personal and the writer was evidently a Robinson man, for he was permitted to say that "I suppose Evans will only run away and live to bluster some other day."

In this challenge Robinson challenged every living phenomenal medium in the whole world. I answered "Psychic Researcher" or Robinson's article in The Progressive Thinker, stating that I had already written my acceptance to Robinson's challenge in two spiritual journals, and again demanding that Robinson produce his certified check for the thousand dollars. My answer was published in The Progressive Thinker in its issue of September 2. Also an article of my acceptance of Robinson's challenge appeared in another journal on the same date, with the addition that I would even be glad to double the amount of Mr. Robinson's challenge.

I hurried back from San Francisco, leaving that city for New York Sept. 12, and forfeiting five proffered engagements, as follows: One to visit Spokane Falls, by S. M. Denniston; one to visit Fresno, through the editor of the Religio-Philosophical Journal; one to visit Cleveland, by Thomas Lees, et al.; one to visit Portland, Oregon, and one to visit Los Angeles. All these offers are before me and can be seen by interested parties. On my arrival in New York, on September17, I notified the several spiritual papers and also placed a personal notice in the New York Sunday Herald, notifying the public of my arrival. I wrote a brief notice complaining that Mr. Robinson or his $1,000 challenge had not yet been heard form. Several gentlemen offered me backing in sums of from $1,000 up. Geo. White, the Mendocino cattle king, kindly offered to put up a thousand dollars if the guides desired it. I take this opportunity of thanking the friends who so kindly offered to stake their money on their belief of my honesty in mediumship. But as is is over ninety days since my acceptance of Mr. Robinson's challenge appeared in the Banner of Light, and he has not deigned to communicate with me, to show his certified check, or in any way to approach me on the matter that he challenged me for, I will now wash my hands of the whole business and retire from the scheme that I have been unwittingly dragged into. I consider that I have done my part to sustain the dignity of spiritual phenomena, and hereafter all challenges will be ignored, no matter by whom presented. Those who are honestly desirous of witnessing phenomena can always do so without resorting to the blustering and bluffing methods of challenges. I have accepted so many challenges that have failed to bring the challenger's money to the surface that I am thoroughly disgusted and will enter into no more schemes to advertise bluffers. All that I have gained for my trouble is a lot of worry, loss of time, and a condition of mind that unfits me for the presentation of the higher phases of spiritual phenomena. Besides, the spirit world is not in sympathy with gambling on spiritual results. But I am only human and have erred in this respect, (as I thought) for the sake of the cause. But neither press nor public will again find me in this role.

FRED P. EVANS.

New York.

A BATTLE SONG.

We are they who will not falter—
Many swords, or few—
Till we make this earth the altar
Of a worship new;
We are those who will not take
From prelate, priest or code,
A nearer law than brotherhood—
A higher law than good.

We are those whose unpaid legions,
In free ranks arrayed,
Massacred in many regions,
Never once were stayed;
We are those whose torn battalions,
Trained to bleed, not fly,
Make your agonies a triumph—
Conquer, while we die.

Therefore down to Armageddon,
Brothers bold and strong,
Cheer the glorious way we tread on,
With a soldier's song!
Let the armies of the old flags
March in silent dread.
Death and life are one to us,
Who fight for quick and dead.

—Edwin Arnold.

"The World Beautiful." By Ida Ann Walling. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

AGNOSTICISM AND ATHEISM.

(Continued from page 1.)

in each instance it was higher—it was more of life." But when all essences, elements and forces have at last converged into rational mind, the highest, most complex mode of energy, your agnostic materialism would there break the chain of eternal law, cause it to fall at the most important point, and tumble man, the chief work of all the ages of evolution, back into the elemental cauldron again, to keep up an eternal play of endless, useless failure!

No wonder that Huxley warned the scientific world against this. He said: "But the man of science, who, forgetting the limits of philosophical inquiry, slides from these formula and symbols into what is commonly understood as materialism, seems to me to place himself on a level with the mathematician who should mistake the xs and ys with which he works his problems for real entities—with this further disadvantage as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life."

This very error of atheism and materialism is the parent of caste, of class distinction, and leads to the most detestable forms of slavery. As much so as the opposite extreme, whose votaries believe themselves to be the elect aristocracy of heaven, and the especial favorites of Jehovah. It hardens the human sensibilities so that at last the widow's wail and the famishing orphan's cry for bread make no impression upon them. It ruined the lofty Hebrew ideal, and filled their temple with money-changers. It made Babylon a scene of desolation, and crushed the national life of Greece and Rome. Today it is seeking to erect an altar to Mammon in this, the fairest portion of the modern world. It is this that debases the secular press, corrupts society, makes religion a sham and show, putting Christ to open shame.

In political life it places party above principle, putting the voter on a level with mere merchandise. It is the parent of the well-night universal question, "Will it pay," which paralyzes endeavor and quenches a lofty heroism. It beclouds the Sun of Righteousness and shuts out the light of heaven. It brands every brow with the mark of Cain, re-echoing the cry of the first murderer, "Am I my brother's keeper?" And unless the reaction comes that shall awaken a new enthusiasm for truth, justice, and spirituality, the world will sink again into the obscurity of the Dark Ages.

In the presence of the Eternal God, as we gaze upon the silent stars, listen to the ocean as it is lashed by the tempest, or mark the melting of the mountain chains; as we read the history of men and nations in human records, or the history of the earth in its rocky records, how small appear all of the petty affairs that fill the routine of daily life, how puerile the mock-heroics of little souls. How small a thing it is to boast of accidents of birth or fortune. As the iconoclast Brann once said: "Know ye not that the poorest beggar is an earth-passenger also, and thy brother traveling his millions of miles per day? Where think you? Among the stars. For him as for thee does Aurora gild the morning, and Apollo hang the evening sky with banners of burnished gold; for him as for thee doth Selene draw the limpid waters behind her silver car around the rolling world, and Bootes lead his hunting dogs afield in their leash of celestial fire. Ten centuries hence the dust of the millionaire will have mingled with that of the mendicant, both long forgotten of men. A thousand years are as but one tick of the mighty horologue of Time—and the allotted life of man but three score and ten. And this brief period we spend, not in living but in providing the means of life; not as creation's lords, but as slaves to our own avarice, the most pitiful passion that ever cursed mankind. If there be a God, be thou his messenger unto men; if there be no God, then have thy unfortunate fellows the more need of thee."

O, Holy Truth! Thou art the life of God, majestic and eternal. While error keeps the soul in chains, binding mankind in dark and noisome prison cells, thou art his savior and his hope. Thou art the light that beams in every star and 'tis thy power that tunes to melody the summer winds. Thou hast thy dwelling place on cragged peaks among eternal snows, and in each flower-scented vale.

Thy glory thrills in every music note, and to the rainbow lends its hue and form. Down in the depths of ocean caves and mid the shifting sands of desert plains, thou keepest watch above thine own.

Thou art the power that binds the planets to the sun, that moves the constellations in the realms of space. Thou art the life, the form, the soul of all that live, and even death is but thy transient shadow. Within thy sheltering arms the soul may safely rest while life's frail barque is wafted to the realm of immortality.

A STRANGE INCIDENT.

Spirit Visits Celestial Abodes

A death lately occurred in Indianapolis, Ind., of a man who firmly believed that he had died before and had seen heaven. Dr. William H. Kendrick, a personal friend of Abraham Lincoln, was buried Wednesday in Crown Hill cemetery, after his family had made a careful examination to prove that he was in truth dead. Once before his body was prepared for burial, when the man's spirit suddenly seemed to return to his corpse.

Dr. Kendrick was one of the most famous eclectic physicians in America, and formerly a professor in the Eclectic Medical College at Chicago. He was called to Washington during the civil war, at the personal request of President Lincoln, and took a place on the medical staff of the army. He was stricken in Washington with pneumonia and after a brief illness was pronounced dead. The body was about to be shipped to Indianapolis, when Kendrick suddenly returned to life.

Kendrick said that he had died. He felt his spirit leave his body and pass out of the room through the solid wall. It was met on the outside by an angel, and conducted swiftly through space for an immeasurable distance. It was then taken to heaven by two other angels. There Kendrick saw beauties inconceivable to mortal eyes. He met and talked with old friends from Indiana. He was enjoying celestial glories when the angels again sped away with his spirit, this time returning it to the room in which the shrouded corpse lay. The sensation, he said, when the spirit entered the dead body was not pleasant. The story of this apparent death and resurrection is vouched for by those who knew of the circumstances.—Chicago Inter Ocean.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 25 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWO.

Our vibrating philosophers may say, "Ah, but the photographer must depend on the vibrations of light." Very true. I admit that fact, at the same time the image is pinned there on the plate and it takes many years of earthly time to dim or wipe it out. If this is true of earthly photography, what shall be said of the photographic pictures of eternity?

My friends, they are as enduring as eternity itself. If the spirit of man is eternal and immortal, the pictures impressed by time within his soul are also eternal and immortal.

Think of a mother passing into the celestial world and forgetting the babes she has left behind. I am not a mother, but I am a father, and I could no more forget my child, left on earth, than I could forget my own existence. And, now, my friend Robert smiles benignly as he says, while raising his hand upward, "When I forget my wife and children, then let me become oblivious to all things—let me forget heaven itself and all I have learned of immortality since I left them. Left them, did I say? Not I. Not I. Dears, I am only behind the curtain, that is all. I am standing here by this good friend, just now, learning how to control this medium to write—watching him to see just how he does it, for I want to write a book myself as soon as these letters are finished. So don't mind if I put my fingers in his pie occasionally. We are good friends and he is perfectly willing I should do so. Suppose I do put in a plum now and then? All the better."

A few more words on this subject and I will leave it.

If the soul of man forgets everything connected with his life on earth, where is the wisdom of his having lived on earth at all? Why need he have toiled up through the material if all the lessons he has learned, by thus toiling, are forgotten as soon as he leaves it—moreover, what would he be worth as a spirit? Certainly his spirit would be idiotic—a perfect blank—no memory of anything that ever transpired and, consequently, no knowledge of anything—empty shell—a mere shadow—not knowing as much as a new-born babe. But, thanks to higher laws, such is not the case. Man's spirit is a receptacle, a vast store-house, and not the slightest thing goes to waste. His soul makes use of everything which is stored within himself. The economy of nature is wonderful indeed, for not even an atom can be lost within the great whole—not a thought or an incident fades, disappears, or is lost.

The ethereal atmosphere is the essence of refinement and endureth forever. It is the essence of beauty and fadeth not. One incident more and I am done with the subject for the present.

Carlyle, my dear son, you remember a time, in the past, when you came very near drowning. As you lost consciousness of your watery surroundings, or was fast becoming oblivious to them, the panorama of your whole life passed like a flash before your mentality, even to the minutest detail—things you supposed long forgotten, became clear and distinct.

This was owing to the spirit becoming partly disengaged from the body. You were seeing and remembering as spirits see and remember, and if you had been wholly disengaged from the body, and your soul had really entered the celestial world, these visions, and this memory would have been as vivid and bright as the beautiful celestial world is brighter and more vivid than the earthly world. So, dear friends, one and all, do not alarm yourselves by the thought that you will forget anything of your earthly life on entering the celestial sphere. No doubt many who have led evil and wicked lives would like to forget, but this is not vouchsafed to them, for here the worm of remorse dieth not and the fires of memory are not quenched. "Yes," says Robert, "you will find a hell here, sure as fate. I was mistaken about that hell. The fires of some of these hells are pretty hot I can tell you. I have my hand on the head of a poor wretch this moment, who has crawled to me for relief from his burning, for a drop of water cannot quench his thirst or his parched tongue. This spirit, here crouched beneath my hand, was a libertine and a drunkard, and he is burning—burning within the flames of his desires that water cannot cool, and to indulge them is but to feed the flames into raging fury.

"Poor wretch! His hell is so hot he has crawled to me for relief.

"'Bob,' he says, 'you told us there was no hell and so I said to myself, 'There is no hell. I can do as I like. Death ends it all, and I shall soon be dead. Life has nothing for me, and I don't want to live. So I poured the liquor down and debauched myself as much as possible, and here I am Robert, and I swear you are somewhat to blame for my condition.'

"My friends, if weeping tears of blood could do me any good, I would try to shed them. Not only do I remember all, but this man remembers as well and now reproaches me. Am I guilty or not guilty? Answer me, my soul, and my soul replies:

"'Robert, thou art guilty. Behold the consequences of error—in other words—ignorance. You said, 'I don't know, when it was your business to find out. What would you think of a lawyer pleading a case, and continually saying to the judge and jury, 'I don't know anything about this. I don't know—I don't know?' The judge would be justified in reprimanding you sharply and saying to you 'Go and find out—make yourself acquainted with the details of the case before you stand here talking to me and this jury, trying to clear the defendant, constantly telling us you don't know—you don't know! You ought to be sentenced for not knowing.'

"Well, friends, here am I and here is some of my work. What shall I do for this man? It won't do now, to say, I don't know, for he has told me and I do know. Great God! and I was so well satisfied with my life! Man—man! Tell me what I can do for you. Shall I say to you, as one of old said to the woman of Samaria, 'Go and sin no more?' I know of little else to say to you—and the man clings to my garments and weeps. Perhaps your tears will cool your spirit.

"Ah! who is this lovely angel coming toward us? Your mother, do you say? Oh, my friend, she may be able to help us out of our difficulty.

"O! I am ashamed to look my mother in the face," and he covers his face with his hands, to shut out the lovely vision, still crouching at my feet; but the mother presses forward; she lifts her son to his feet. 'Look at me, dear boy,' she says in silvery accents. 'I have not forgotten thee. I have thus far, been powerless to save thee, but now I will snatch thee like a brand from the burning,' and she gently leads away his shivering, cowering form.

"My friends, there is a heaven and a hell after the death of the body, for the soul of man is immortal. Yonder wretch is in one degree of hell and I am in another. This hell may be the hottest, but the worm that dieth not is gnawing briskly at my vitals and all this is memory,—memory of that which transpired on earth. Why, my friends, without memory, a man could not be a thinking, immortal being; he would be nothing but a shade. I know that we have grass, flowers and trees here, but, of course, they are but thoughtless shades; very beautiful in themselves, but devoid of memory and intelligence."

My dear Carlyle, Robert G. Ingersoll when in the body, wanted proof of a future life. So did I. His thoughts and mine were very much alike, as you are well aware, and now that he is here in the celestial life with me, we are very much attracted to each other. There is a great correspondence between his life line and my own, although I preceded him to this life some twenty years or more. As I have already said, my surprise was very great on finding that I still lived after the death of the body. I had not heard as much of Spiritualism at the time of my departure as had Robert. I think if I had I should have given it much thought; but it is positive evidence that the earthly world now needs more than anything else. The great universal cry is "Proof! Give us proof;" and the proof will soon be forthcoming. Every member of every church in your land wants proof.

"O, that we could know positively," is the one, great, wailing cry. That is why the fakirs and frauds are reaping a rich harvest. They pretend to give this proof. There are those through whom proof can be given.

Now, I should like to give this positive evidence to you, my son. All the fathers and mothers this side of life want to do the same. Friends here desire to tell their friends there all about themselves. Children here want to tell their parents on earth of their life here. All who have lived and toiled for the good of mankind in general, want to tell those in the earthly world that they still live and still work for the good of all.

The great cry of earth is, "Tell us of the other life;" and the great cry here is, "O, we want to tell you about ourselves."

Now when things have come to a pass like this, one can no more stop the results than one can stop the waves of the ocean, or the wind from blowing, or the sun from shining, or the rain from falling; but, if Spiritual beings had memory of earth and the former lives there, the earthly world might cry forever and the cry remain unanswered. Natural law does not work in this way. If there is a want, or a cry representing a want, there is, and always must be a corresponding supply or answer to the want or cry.

A child cries for nourishment. It is a natural want of its being; and the mother's breast is there, filled with the requisite supply to the want; and all nature works on this plan. There is no exception to the rule.

Man could not desire immortality—the want of a future life would not be felt within him—if there existed nothing to supply this natural want of his being. Man desires food, and the earth gives him a supply—he desires raiment, and by a natural law he fashions and obtains it—and there is no want of his being that cannot find a corresponding supply—and after all bodily wants are supplied, his soul cries out for immortality, and the everlasting heavens await him. He loses his dearest friends by so-called death, and his tearful soul cries out: "Come back to me, my beloved; tell me if you are happy and content—do you still love me—do you remember?" and the answer to his cry is ready and awaiting him, but soul must be answered by soul and through soul and in no other way. There is no way by which soul can answer soul except by the exercise of memory. The friend on earth remembers the friend he has lost—the lost friend also remembers the friend he has left. The memory of one coalesces with the other and the two souls are joined to each other once more through memory and memory alone. But for memory a mortal nor a spirit could not even have the power to think at all. A child remembers a former mishap and has become wiser in consequence. Memory says, "Now you stumbled here once; don't do so again." A child remembers its letters—also by putting a and b together he forms a syllable. All knowledge whatever is obtained by the use of memory, and the greater the memory the more knowledge. Take away a spirit's memory and it would remain a hollow drivelling idiot.

(To be continued.)

Ohio Spiritual Association.

I have just returned from Toledo, where the Ohio Spiritual Association has held a two-day's mass convention. Dr. J. M. Peebles was our speaker, and he delivered three lectures, each of them a masterpiece. E. W. Bond, president of the State Association, made many pertinent remarks. D. A. Herrick, vice-president, did good and efficient work. Mrs. Julia F. Curran, second vice-president, gave a talk full of good things, as did also Mrs. Dr. Wyant. Both of these ladies, in their own way and in their own halls, are doing a grand work in Toledo. To say the convention was a success is putting in mildly. Crowded houses greeted Dr. Peebles every time he addressed the meeting.

On Sunday afternoon the lyceum children, with banners and flags flying, marched into the hall, led by Mrs. Chouse and Mrs. Dr. Wyant. The coming of the children was in the nature of a surprise, and it did make us feel good to have them come.

This is the second mass convention held by the so-called dead Ohio Spiritual Association, and each of them a brilliant success! The collections at both were sufficient to meet all expenses.

Toledo Spiritualists are generous to Spiritualist workers. C. H. Figuers, test medium, gave tests and messages on Saturday evening, Sunday afternoon and Sunday evening, every one of which was fully recognized. Much good will be accomplished by these mass conventions which are to be held in various parts of the State.

When the National Convention meets in Cleveland next year we intend showing the liveliest corpse that body ever saw. This week I go to the hospital for an operation which must take place, and I ask the earnest wishes of my friends all over America that this may be a success and that never again may I feel the need of the surgeon's knife.

You will hear more of our work soon, as there are plans for another convention in the near future. We do not intend to sit idle any longer while hungry hearts can be found who need the bread of life. C. H. FIGUERS.

Cleveland, Ohio.

THE ROMISH OCTOPUS

The Papal Blessing a Hoodoo

The Primitive Catholic (anti-papal) gives a list of the utter failure of the Pope's blessings and good wishes as expressed in gifts, and the evils that followed:

"The Pope sent the Golden Rose to Bomba, king of Naples, and in less than three months he lost his crown and kingdom. He sent his blessing to Francis Joseph, emperor of Austria, and in less than twelve months he was defeated at Sadowa and lost his Venetian dominions.

"He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

"Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the church, and it was too much for her, as she died soon after. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent. The pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Brazil, when near her accouchement, requested the interposition of the pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the pope as emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America, in 1870, and it never reached its destination. Every soul on board perished. The empress of Brazil was blessed but once. She broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing. It then raised its anchor, sailed out of sea, and went down in two days.

"'The Order of Christ' was conferred by the pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.

"August, 1895, the archbishop of Damascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the pope like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and the king have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable, and sick.

"The Grand Bazar de Charite in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames and nearly 150 of the society ladies of Paris lost their lives.

"The late empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin. W. T."

THE INQUISITION.

As Practised In the Philippines.

THE BRUTISH ROMISH CHURCH STILL HAS THE CRUEL INSTINCTS OF FORMER DAYS.

Of course everybody knows that moral courage is infinitely superior to physical or mere brute courage. This latter quality is possessed by nine-tenths of all the plug-uglies, pugilists, assassins, and thugs who curse the earth, and it is possessed to a much greater degree by many of the most ferocious wild beasts. And yet it is almost deified to-day, by not only the daily press, but by pulpit and church press as well. A man will make a dashing charge in the face of the enemy, or he will expose his body (often unnecessarily) to bullet or sword, and the world proclaims him a "hero." But the same fellow will slink out of sight into his boots when confronted by some moral question, or question of principle. He sacrifices every atom of manliness for the cheap glory of being called "a good fellow," or "liberal in his views," or "not bigoted," or "broad-minded." The world is teeming with such men and women, and the discouraging thing is that the breed appears to be increasing. "Hero-worship" has gone daft, adoring the brute in man and ignoring the higher part of his nature.

We think our patriotic people—all of us—have been taught a sharp lesson in the infallibility of heroes in the past few weeks. Admiral Nelson and Lady Hamilton taught some of our British ancestors the same lesson—that "a man is a hero to every one but his valet."

A few weeks ago, in an address before Stanford University, Gen Funston, the Kansas "hero" used these words:

"It is a fact that, upto within two years ago, the practices of the old inquisition obtained in the Philippine Islands. I have seen men whose bodies bear the scars from having been seared with hot irons by the friars. Hanging by the thumbs, hanging head down with steel hooks and other similar methods, were used to compel victims to confess their connection with the Katipunan, a secret organization among the Filipinos, whose object was to free the people from the rule of the friars and the Spanish government. In 1896-'97 a wholesale execution of natives took place, the information against the victims having been furnished by the friars, who extorted it by torture. These facts I have gathered from foreigners who have long resided on the islands, and from natives. If one wants to understand the fullness of the awful character of these friars, he should read a book called 'The Philippine Islands,' written about seven years years ago by an Englishman, John Foreman, who had been an old resident. Mind you, he was a loyal Catholic, too. There are four orders of friars on the islands. The best of these is the Jesuits, who have accomplished much good in educational work. The others are narrow, cruel and licentious. They keep mistresses, and the number of illegitimate children of the priests scattered about the island is well-known. It is a common joke among the natives."

Now no intelligent Protestant who has "read up" on the Philippines or any other Roman Catholic country would for one instant doubt the truthfulness of the above; but in an instant Rome raised a howl that could be heard from one end of the land to the other—Ireland and Chappelle leading the pack. And then—what next? Did Rome attempt to investigate to see if the truth had been told, or did she attempt to explain or apologize? Not a bit. She simply hid behind a convenient fence and attempted the assassin act—tried to drive a dagger into Gen Funston—her old method, so successfu on William the Silent and on scores of other heretics."—The Citizen, Boston.

TWENTY YEARS AGO.

An Incident Connected With Spiritualism.

SPIRITUALISM IS A RELIGION.

Twenty years ago, in the preface to an adverse criticism of Professor Henry Kiddle's book on Spiritualism, the editor of Scribner's Magazine wrote as follows:

"For every man interested in the question of immortality, we have the profoundest sympathy. It is a question which has an intense, abiding interest for every thoughtful mind. At this time, particularly, when the immortality of the soul is questioned more sharply than it has ever been before in the history of Christianity, the precious faith of the churches has to be fought for with all the weapons that can be laid hold of. From the fact that there is really no evidence of immortality except the resurrection of Christ himself, and his declarations, many minds have reached about them on every side for everything that offers help. In the desire to know something positively about the matter, modern Spiritualism had its birth and has held its life. It promised to do just the thing that millions of minds desired to have done; so that when it assumed to demonstrate the existence of life after death, it had a tremendous audience in readiness for it. The marvel is that there was a man or woman living who was unwilling to hear what it and its promulgators had to say. That it has millions of believers and followers to-day, is, probably, due less to its real, inherent strength, than to the greedy want which it assumes to satisfy—a want so greedy that it accepts as fact that which only has its lying semblance.

"We are not among those who regard what are claimed to be the facts of Spiritualism as improbable a priori. No man can read the Bible carefully without being educated in a belief in Spiritualism. In both the Old and the New Testament we have multiplied records of the communications of spiritual existences, with men and women in the flesh. The doctrine of demoniacal possession is taught with great distinctness. The ministry of angels, the return to the earth of those long dead, familiar intercourse with Christ after his resurrection, all are in the line of phenomena claimed as genuine by modern Spiritualists; so that it is not strange that Christian men and women should find themselves educated by the Bible itself into a sort of readiness to receive Spiritualism. It is, or it would seem to be, easy for a Christian to believe that visitants from the unseen world are about him influencing his mind, and endeavoring to make themselves known. That is precisely what they used to do in the olden time. Why should they not do it now as well as they did it then?

"So we are not among those who think it strange that Mr. Kiddle, a thoughtful, Christian man, should give heed to what claimed to be a revelation from the unseen world. We know something of this man, whose book has attracted so much attention not so much on its own account as on his. If we had been called upon to select out of the intelligent men of New York the hardest-headed, keenest-minded possessor of common sense, we very likely should have put our hand upon the shoulder of Henry Kiddle. He has occupied, we believe, for fifteen years the position of Superintendent of Public Schools of the City of New York. He has done this with great acceptance through all administrations, showing enormous tact, decision and skill, and maintaining a most honorable name and fame. None but a first-class man could possibly do for the city and himself what he has done. When, therefore, it was announced that this man had not only become a devoted convert to Spiritualism, but had written and would publish a book upon the subject, it excited great astonishment, and awakened no little curiosity."

In the foregoing the editor of Scribner's Magazine has fairly well stated the premises of Spiritualism so far as they relate to the Bible and old orthodox Christianity, and which are more fixed and immovable than the pyramids of Egypt or the rock of Gibraltar.

Were this not so, they would long ago have been utterly demolished by the combined efforts of Catholic and Protestant Christendom.

Acknowledging as this editor does the invulnerable character of those premises, I am at a loss to understand why as a Christian, he should be so "astonished" at Mr. Kiddle's conversion to Spiritualism and his publication of a book upon the subject. If those premises are false, what becomes of Christianity and the Bible? Are they not likewise false? Can a Christian minister or layman attack modern Spiritualism without attacking also modern and primitive Christianity and the Bible upon which it is supposed to be founded? This is a question which can be answered by yes or no, but for some unaccountable reason the orthodox church will not answer it either way—affirmatively or negatively.

The editor of Scribner's Magazine proceeds to condemn and ridicule Mr. Kiddle's book because it contains messages purporting to come from such persons in spirit life as Prince Albert, Jim Fisk, St. Paul, Queen Elizabeth, Henry J. Raymond, Wm. M. Tweed, William Cullen Bryant, Edgar A. Poe, Shelley, Pio Nino, Archbishop Hughes, Theodore Parker, Moses, Pontius Pilate, Byron and others, and which he considers by no means characteristic of those spirits while here embodied. He gives it as his opinion that every one of these communications originated in the minds of Mr. Kiddle's children, who acted as his mediums. He further remarks: "We do not mean to say that they have been conscious of originating these communications; for many of the developments of trance and semi-trance show that this kind of work can be done without conscious effort. Certainly, if the work was done by a spirit, the spirit is an unconscionable liar, and is not to be believed for a moment. A spirit that would put into the mouth of Shakespeare such stuff as he is made to utter, is not only a prodigious liar, but a practical joker of the most cruel character."

Whether or not the communications were really what they were represented to be, this editor makes no allowance whatever for the mediumship through which they were given. He expects a Mozart, a Bach, a Wagner or a Beethoven to play as well upon a poor piano as upon a good one.

Unless Mr. Kiddle has been personally and intimately acquainted with the spirits from whom the communications were supposed to come and had received evidences of their identity by references to facts, incidents, etc., known only to them and him, he could not possibly be absolutely certain that they were what they were represented to be. Spirits are by no means perfect, truthful, moral and upright simply because they are disembodied. There is no reason why the investigator should not be imposed upon by a disembodied spirit as well as by an embodied one. It is well known to the experienced investigator that his spirit friends have occasionally been impersonated by other spirits whose only knowledge of them and him was gained by being present at numerous seances when they were in communication.

I have very good reasons for believing that I have been in communication with Demosthenes, and yet I am not absolutely certain of it. I do not know that I was, for I was never personally acquainted with that renowned individual. Some other spirit may have impersonated him to me. I can only be absolutely positive of such spirit communications as relate to knowledge in the possession of the communicating spirit and myself alone—not in the possession of the medium or any other intelligence embodied or disembodied. These are the kind of communications that have convinced the noted recent converts, Profs. Hodgson, Hyslop and James, and the no less eminent Miss Lilian Whiting, of the truth of Spiritualism.

The incomprehensible, enigmatical, seemingly paradoxical, unsatisfactory, unknowable, obscure, mysterious, so-called supernatural character of Spiritualism constitutes no valid reason why we should reject it or cease to study and investigate it. If it was as plain and simple as a problem in mathematics, it would lose much of that peculiar interest which now attaches to it. It is a question whether we will ever know all about it here or hereafter. It is enough now to know that it furnishes us the only positive, unanswerable proof of a future existence.

SPIRITUALISM IS A RELIGION.

I cannot understand why any Spiritualist should object to considering Spiritualism a religion unless it is because of a failure to differentiate between theology and religion.

To regard Spiritualism as a religion is not in any sense to endorse the popular theology with which it has been so long associated and confounded. Every Masonic, Odd Fellows and Knights of Pythias lodge is a religious body because their object is to do good to all mankind but more especially to their own members. All churches, not even excepting the Catholic and Lutheran, are represented in these lodges because theology (sometimes erroneously called religion) has nothing to do with them.

The religion of Spiritualism is like the religion of every Catholic and Protestant church if the religion of every Catholic and Protestant church is to do good. But the theology of Spiritualism is not the theology of any Catholic or Protestant church.

Everybody can be free to think and yet be religious. The heretic in theological doctrine can still be religious, can still be good. Ignorance is not the mother of goodness or devotion. Science demolishes the ancient dogmas of the church but does not touch the goodness or religion in the heart of man. Hope, purity, charity, helpfulness, benevolence, kindness, love, do unto others as we would have others do unto us, in a word, Humanitarianism is religion but not theology. Why, of course Spiritualism is a religion.

H. V. SWERINGEN.

Fort Wayne, Ind.

LET US HAVE PEACE.

Oh, let us be thankful and live in sweet peace;
Oh, let all this warfare of wisdom now cease.
This pulling and hauling is running to seed,
And making "us Christians" quite sick of our creed.

It's "Infinite Nonsense" and "Infinite Trash"
Boiled down and ground into a Christian-like hash,
And now let it sizzle and fry in the grease
Till done, and then eat it, and let us have peace.

Peace and contentment; peace and good will;
Peace for the "Christians" who labored until
They got what they wanted, and just what they need,
And ask us to sanction, this sickly young creed.

All others in silence have watched the old mill
Grind out and proportion this nauseous pill,
Let preachers whose Bibles are still next their hearts
Prescribe the old potion with mythical parts.

No gag-law was ever successfully made;
No platform was ever so carefully laid,
But sometime 'twould crumble and fall in the dust,
By wisdom dissected; by wisdom discussed.

Yes, let us have wisdom, and let us have peace,
And let us have mercy for those whom we fleece;
Yes, let us have kindness and true courtesy
On points of dissension when we disagree.

Let's disagree sweetly, like flowers in bloom,
When each has its fragrance and color; there's room
In the universe still for us all, and indeed
There's room for improvement in our little creed.

So let us be mindful that all have a right
To freedom in thinking and freedom to fight
For their own sweet freedom of thought and of speech,
And peace, if it please them, and freedom to teach.

DR. T. WILKINS.

KIDNEY TROUBLE PREYS UPON THE MIND.

Women as Well as Men Suffer and Are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness gradually disappear, when the kidneys are out of order.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys.

Pains, aches and rheumatism come from excess of uric acid in the blood due to neglected kidney trouble.

Kidney trouble often causes quick or unsteady heart-beats and makes one feel as though they had heart trouble, because the heart is overworked, in pumping thick, kidney-poisoned blood through the veins and arteries.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder trouble, followed by suffering so painful to many that life is made miserable.

The bladder is situated in front of and very close to the womb and for that reason any pain, distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort. The error is easily made and may be easily avoided by paying a little attention to the condition of the urine.

Fill a bottle or common glass with your urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back, dull heavy headache, nervousness, irritability, plenty of ambition but no strength, weak circulation, sallow complexion; these are all convincing proofs that the kidneys and bladder need prompt attention.

The symptoms you have noticed are the danger signals nature sets to show that the track of health is not clear.

Take the advice of one who has made a life study of just such conditions and look well to yourself, because you have kidney trouble.

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The Progressive Thinker is furnished in the United States at $1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription $1.50. Please bear that in mind.

SATURDAY, DECEMBER 16, 1899.

COL. R. G. INGERSOLL

Will Deliver a Lecture Through MRS. CORA L. V. RICHMOND.

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On Sunday, December 17, Col. R. G. Ingersoll will deliver a lecture through Mrs. Cora L. V. Richmond, at Kimball Hall, 243 Wabash avenue, at 11 a. m. His subject will be, "How it Seems to Be Thought Dead." The Colonel says: The attitude of those in earth life to one who has gone is, to him the most interesting and distressing feature of his experiences at the present time." The hall should be crowded to hear the Colonel. The lecture will be reported especially for The Progressive Thinker, so that our country subscribers can have the pleasure of reading it.

Let Us All Weep.

Rev. Acken, Methodist, in a Pittsburg pulpit, his subject "Our National Thanksgiving," told how observant our Puritan fathers were of Thanksgiving day, and how they assembled in their several churches on that day devoted to prayer, and poured out their best libations to God in thankfulness for his protecting care through the year. Then he told of the wondrous change; alleged the present generation had forgotten God; that instead of properly responding to the proclamation of the President places of amusement offer extra inducements to draw the people their way; that in the country boys and men shoulder guns and make for the woods; that football is played, winding up with yells and groans; that even tin horns are tooted to the great disgust of God. "Why," said he, "it would require six congregations to unite to only half fill one church to engage in a Thanksgiving service! Are we less thankful than our forefathers? Have we not a thousand times more to be thankful for than they had?"

We beg leave to suggest to Rev. Acken that it is possible the people have formed a juster conception of God than did the Puritans; that they cannot believe it will add to his greatness or glory by telling him how good and how worthy he is. Prayers, praises and adulation they have learned are the demands of inferior earthly potentates; but are not coveted by an all-wise God. They have learned that the sacrifice of animals, babies, girls and men, or even humiliation in sack-cloth and ashes, do not arouse infinite sympathy, or turn aside the swift cyclone, the crashing thunderbolt, nor the destructive flood. They have no evidence that he is grateful for the thanks of the people; on the contrary they have observed the more attention they pay to suffering humanity, and the more they assist in relieving humaan needs the happier the people; so they have concluded to let God attend to his own affairs, avoid teasing him for special favors, and lavish all their surplus resources and virtues in relieving the distressed and fallen, and as a consequence the churches, the temples of priests, not of God, are neglected.

Prayers Were Omitted.

H. C. Bridges, in the Positivist Review, says it was noticed with surprise by English journals, that in the opening ceremonial of the late Peace Conference in session at The Hague, prayer to the Supreme Being was omitted. The reason given for this omission was, "Because there is no Supreme Being on whom all the members of the Conference could unite."

Each nation and people forms its own concept of a God. The Mohammedans would be outraged in the worship of a three-headed God, as taught by orthodox Christians. And the various Christian sects differ so widely as to the attributes of his Sovereign Majesty, it is impossible for them to harmonize in their worship of him. Now the Spiritualists come to the front with their Infinite Intelligence. This is clearly a new fabrication, which it is hardly probable any body of Theists will recognize.

Planets and People.

It is now out—Prof. Ormsby's Annual Prognosticator and Year Book of the Heavens for 1900. It is full of interest. Price $1. Address him at No. 358 Dearborn street, Chicago, Ill.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

Tied Back to the Barbarous Past.

Now the word Religion comes to the front with Spiritualists, since the N. S. A. has enshrined a God, while Reverend and Priest will properly bear it company.

Like hundreds of other words which Christianity has toyed with, and wrested from their proper meanings in the interest of tyrannic rule, is this word Religion. Originally it was the name of a monkish Order, expressing no moral idea, neither was it in any way connected with faith or devotion; yet by a false perversion it has come to express "the recognition of God as an object of worship, love and obedience; right feeling towards God as rightly apprehended."

Rev. Richard Chenevix Trench, D. D., archbishop of Dublin, a graduate in 1829 of Trinity College, Cambridge, an author of great renown, in 1851 published an interesting volume, now before us, entitled "The Study of Words." His scholarship, his position in the church, and in the world of letters, make his conclusions very valuable and worth remembering. In Sec. 8, Part I., p. 276, he tells of "the perversion of the moral sense" as illustrated in the record of that perversion presented in words. Then he gives a signal example in the misuse of the word "religion" during all the ages of Papal domination in Europe. Quoting his exact language:

"A 'religious' person did not mean any one who felt and allowed the bonds that bound him to God and to his fellow men, but one who had taken peculiar vows upon him, a member of one of the monkish Orders. A 'religious' house did not mean, nor does it now mean in the Church of Rome, a Christian household, ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man. A 'religion' meant not a service of God, but a monastic Order; and taking monastic vows was termed going into a 'religion.' What a light does this one word so used throw on the entire state of mind and habits of thought in those ages.' That then was 'religion,' and nothing else was deserving the name. And 'religion' was a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily in the world the several duties of the stations, but only to those who had devised such a self-chosen service for themselves."

It seems in the evolution of this word "religion," its real origin as the name of a monkish Order was overlooked, and its derivation, perhaps improperly, has been traced to the Latin re ligo, to bind back. It has been interpreted as a tying back or binding of converts to old doctrines, ancient creeds, modes of thought and customs. Practically this is the modern meaning of the word with churchmen.

The person who adopts and practices good morals as recognized to-day is not a religious man. He must subscribe to the old-time faith; he must worship a triune God; he must believe the Son and the Holy Ghost are not only parts of, but the absolute Almighty God himself. And he must be "born again," surrender his reason, common sense and mature conceptions of the Divine nature and government, and commit himself to a creed which was formulated when the race had not really emerged from barbarism.

They who have made the first step backward in adopting a creed do not contemplate falling into the vortex where human reason is surrendered, but there is danger history will be repeated.

A Dishonest Missionary.

All sorts of stories, many we fear not truthful, are told on the missionaries, exposing the guile they practice on the unsuspecting savage tribes to whom they are sent to convert them to Christianity and belief in a virgin-born God. Here is an account of a shameful deception practiced on a hungry cannibal chief, by one who was captured for a roast. The missionary was old and thin, says the narrative, and looked anything but toothsome. As he saw the preparations going on to get things ready for the barbecue he pulled up his trousers, cut a slice from the calf of his leg, and passed it to the chief. That wise old functionary examined it, tasted it, then passed it to his sub-chief, thence to the cook, butler, etc. All pronounced him unfit for food; that he had been too long away from his white sisters and their yellow-legged chickens; that he was tough and rawboned. With this announcement the captive was set free.

When safe among his friends the fraud told of his own vileness. He had a false leg, and the choice piece of missionary steak he had sliced as a specimen, was only rubber.

Is it possible Missionary Societies approve such an artifice to cheat a starving savage tribe out of a good square meal? We trust not. What will they think of our civilization if things are to go on that way?

Coming Conflict at Manila.

A conflict is coming, it is said, over the ownership of real estate in the city of Manila. About three-fourths of all of it within the old and walled city is in the hands of the Roman Catholic friars of the various orders. That these orders, started with vows of poverty, have honest claims to all this property is denied strenuously by Protestant leaders, who only await some overt action to assert the rights of those whom they believe to be the real owners. Presbyterians are leading in the matter, and have a committee which is gathering evidence to be used at the proper time. There is not, it should be said, any intention to contest the claims of these orders on religious grounds, or with any thought of acquiring the property for Presbyterian or other Protestant uses. The national government is being watched, but with the conviction that at the right moment it will investigate these claims and make such division as the civil courts deem right. But if no action is taken in this direction a well-informed body of men will be found ready to contest these claims.

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

MARKS OF SUCCESS

Coming in a Tangible Way to THE PROGRESSIVE THINKER.

—:o:—

Mrs. J. F. Raymond, of Minneapolis, Minn., sends us a large club of subscribers, and thus the good work goes on in behalf of The Progressive Thinker.

Stemming Opposition.

Perhaps there is no easier task than to float out on a receding tide, or glide down stream on a swift but steady current. The bird on the wing can make a speedy passage to his destination, provided he can keep aloft in the gale, and it blows in the direction he would journey.

It is headwinds and adverse currents that retard the mariner, perhaps overwhelms his craft. The voyager in the journey of life who holds no opinion of his own, who agrees with everybody, and is content to think and act as the masses do, may drift with them, perchance pass on to an unknown and obscure grave without a single conflict with his fellows.

It is he who has ideas, and is fearless in proclaiming them, who is likened to the bird trying to make his way in the face of the storm, or the ship which would stem opposing tides or adverse currents.

There are persons who seem fitted to watch the weather vane, learn the direction of the popular breeze, then move in the same direction with it. And there are others, opposites, who do their own thinking, who have opinions they will not surrender though all the world opposes. Such is the material of which martyrs are made. It is they who have led in every reform; have directed the car of progress, and have sacrificed wealth and personal ease for the good of their kind. Great social and political revolutions are inaugurated and made successful through their influence. The reforms of all the ages are traceable to the labors and sacrifices of such persons. But for them the world would still be groping in ignorance and barbarism.

The tyrant names and describes the gods he desires worshiped, and the slave yields ready obedience; he proclaims his ideas of heaven, and how to attain it, while few have the courage to oppose him; he directs the building of churches, and taxes the people for their cost and support; schools are superintended by his subordinates, and teachers are directed what to inculcate in the minds of youth, and woe to him who resists the demand. Modern civilization in an indirect way copies the tyrant's example.

It was Columbus who opened a highway through the sea to a new world; a Luther who stemmed the papal power; a Copernicus who gave us the scientific facts about the solar system; a Bruno who affirmed the universe was infinite and immeasurable; a Servetus who dared deny that a son was eternally with the Father, was that Father himself; and a Darwin who demonstrated all life is an evolution from the microscopic protoplasm, varying in ascending gradations; that it was a Paine with his pen, and a Washington with his sword, who gave us national freedom; a Lincoln whose emancipation proclamation reverberated round the globe and released the slave everywhere; it was Ingersoll whose learning, eloquence and wit made ancient religious thought appear ridiculous.

These men were all faithful to their convictions. They met opposition with manly hearts; contended against adverse currents; and faced the political tornados and social cyclones in their fiercest wrath. They triumphed and the world is bettered for their living.

Old issues are rapidly disappearing. New ones are coming to the front, and brave thinkers are needed to lead on to victory. Hell with its eternal torture chamber no longer frightens men of thought. Elysium, with its ease, indolence and Houris, is giving place to an intellectual heaven, and an eternity of progression; the sciences have taken their place in the schools where fables were formerly taught. The myths about an eternity of idleness for a Creator, then aroused to activity and creating a world, and peopling it with beasts, and birds, and men, and devils, are the tales of childhood, companions of Mother Goose, Red Riding Hood and Jack the Giant Killer.

Late all there was of life was to so live as to escape hell and gain heaven. Now we live to enjoy the pleasures of being, to partake of the bounties of Nature, to revel in intellectual wealth, to enjoy what we earn by honest labor, and we go down to the grave confident it is not the end of life, but a gateway, an awakening into an extension of being which has no decay, freed from mortal suffering, with possibilities for the disenthralled spirit humanity is not capable of conceiving.

Would Dog Him Out of Town.

The Truth Seeker reports Col. Hayne, of Brooklyn, as saying:

"A Catholic of twenty years' standing told me the other day he never went to church, and gave as a reason, 'I don't go because I know if Jesus Christ went to the cathedral on Fifth avenue to-day the Catholic church would set their dogs on him.'"

If Jesus was an Essene, as many believe, and Josephus told the truth regarding the members of that Jewish sect, when he stated they wore their clothes until they fell from their bodies, what church is there in Christendom that would not repulse him? The dear Lord would repeat with greater emphasis than when first spoken, "I came to mine own, and mine own received me not."

Small Business.

The Progressive Thinker costs less than two cents a week to subscribers, less than half the cost of a cheap cigar, and yet there are persons who have made it a habit for years to borrow it before it is half read by the real patron. Do they know they wrong the publisher, are unjust to the honest subscriber, and are really censurable in thus filching their reading? It is a fact, notorious to newspaper publishers, that they who read other people's papers, and pay nothing for the privilege of doing so, are the loudest grumblers and kickers of any class of its readers? But for this trait of character it might be desirable to secure a fund to provide worthy persons with their reading matter, but practical observation whispers "caution" when such an idea is suggested.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A Better Ancestry than They Know

An Arabian traveler, Dr. Eduard Glaser, in detailing in a public journal of Munich, discoveries he has made in Egypt and contiguous countries, has ventured to attempt the correction of Bible chronology, to make it agree with certain papyrus rolls that came into his possession, which are apparently genuine. The attention of Biblical scholars must be arrested by his statement, translated and published by the Literary Digest, wherein the Doctor says:

"The Phenecian power [at the time of the Hyksos invasion of Egypt] was extending its borders wonderfully, aiming practically at the acquisition of a world-supremacy, the traces of this being found in Babylon, in Egypt, in Northern Africa, and even in Southern Europe."

And then—

"Within the limits of this great political upheaval, the Hebrews, who in reality were little more than a Phenecian tribe in their primitive history, take a natural and easy place."

Now here is really an almost accidental narration of a historical fact, invaluable to the student of history, if sufficiently freed from interested religious instruction to accept it. "The Hebrews in reality were little more than a Phenecian tribe in their primitive history," should be amended by saying "They were never anything else but a Phenician tribe in any period of their history." Every racial characteristic, including a hooked nose, black hair, black or brown eyes, was common to both, as was their language, their literature, their folk lore, their characters in writing, their customs, the gods they worshiped, and the heroes they adored. And so with their history when divested of fraudulent additions and sectarian misrepresentations.

Says Chambers' Encyclopedia of the Jews and the country they inhabited:

"The whole land was over-run with robbers and assassins, some of whom professed to be animated by religious motives, while others were mere ruffianly free-booters and cut-throats; the antipathy between Jews and Samaritans waxed fiercer and fiercer, and the latter waylaid and murdered the orthodox Galileans as they went up to worship at Jerusalem."

It seems probable Jerusalem was colonized by malcontents from the Phenician cities along the coast of the Mediterranean. They fled to the almost inaccessible mountains, subsisted by pillage, and built a walled city with underground passages in which to hide or retreat. These subterranean passage ways have been recently explored and described, while large artificial caverns were found directly under the supposed site of the temple, in which it was possible to secrete thousands. The city was formerly known as Hierosyla, "a name implying robbers of the temple," says Josephus. This name was subsequently changed to Hierosolyma, from which in more modern times comes Jerusalem.

Josephus tells us that 1,356,460 of the Jews were killed A. D. 70, by the Romans; and that hundreds of thousands were scattered and sold into slavery, and disappeared from history. The Phenecians, a great commercial people, scattered all over the then known world, are wholly lost, but wherever a Semite is found he is labeled a "Jew." Is it not true that a learned English author was correct when he wrote: "The Jews are ignorant of their own history." We own to the fact that we believe it, and that the living representatives of that people have a better ancestry than their own ablest writers have affirmed.

Church Advancement.

The churches in England are moving ahead even faster than in this country. The recent speech of Rev. Guinness Rodgers, before the Twentieth Century Fund, in Manchester, would be considered heretical by the pious here. The following passage is too good to be lost:

"He did not mean to deal so much with emancipation on its political side as in regard to theology, for there had been an emancipation during the last century greater and nobler than mere political emancipation. When he was at college the students were expected to sing such a verse as this:

" 'My thoughts on awful subjects roll
Damnation and the dead;
What horrors seize the guilty soul
Upon its dying bed!'

"The most significant thing was that in his student days they sang verses of that character without being horrified at them—verses which would make the modern Christian's blood curdle. The marvel was how people could think such things; still, a greater marvel was how they could believe them; and the greatest marvel of all was how they could sing about them, when they were really things to cry about. That indicated the state of a theology which had sat as a heavy nightmare upon the hearts of the churches, and upon their work in the world. Let them thank God for a freer theology, freer in this sense—that they got an end, he hoped for ever, to the thought that man was to be judged, or ever would be judged, in the sight of God, for mere errors or mistakes in belief, regardless of his spiritual purpose or the general character and temper of his life." (Applause.)

"Thank God" for this progress, which has taken the churches out of the nightmare of theology. Thank Science. Thank the men who have fought the desperate battle with theology, and conquered. Thank the men who have brought knowledge into the world and dispelled the darkness, and overthrown the hideous creations of superstition. Their labor has made it possible for even preachers to speak as Rev. Rodgers has done. Fifty years ago he would have been expelled as a heretic; a century ago he would have been flogged through the town at the end of a cart's tail and possibly burned. "God" has not wrought the change. The preachers and theologians have declared they were infallible, and fought to the death the suggestion of change. They have been the brakemen and have thrown God's book under the wheels of progress.

It comes with poor grace now, for them to claim the honors, and return thanks to God. No. The mighty progress has been outside of the churches and in defiance to them.

We are glad, however, that they, after the battle is won, have the manliness to acknowledge the results, even they with characteristic selfishness claim it is just what they have always desired and combated for.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

THE CREED-MAKERS.

What an Old-time Spiritualist Thinks.

No doubt the creed-makers of the National Association think enough has been said about the declaration and the status of the officers and delegates; I presume I should feel as they do if I had assisted in foisting such an unjust declaration and claiming it to be the voice and will of the millions of Spiritualists of America.

Is it honest, or just to put such a creed into print as authorized by the great body of Spiritualists, without an honest qualification? Compare the effort of the N. S. A. with the new Temple Society just organized in Chicago, with Thomas B. Gregory as preacher, and leader, a recent graduate from the finest, most commodious Universalist church in this great city. See The Progressive Thinker of December 2, second page, under the heading "Question." I hope every delegate of the N. S. A. may read and compare the two declarations; the Temple declaration is sensible and stands for something; the N. S. A. effort is a deception and a shame. Brother Kates excused the action of the delegates on the ground that they were amateurs. What warrant have Spiritualists that weaklings will not rule next year, as they have for the last six years? The only square, honest, just thing for the N. S. A. to do is to put into the coming report of said proceedings, that they only represent about one-twentieth of the Spiritualists of America. Will they dare to trust to honesty, the cornerstone of Spiritualism, or will the officers ignore this point, and invite the designation as leaders and supporters, of a deception that will class them as unmitigated frauds? Dr. Gregory's Temple society's declaration is not objectionable even to independent Spiritualists, and if a similar declaration had been made by the N. S. A. and the immortal Declaration of Independence had not been voted out of the convention, "for God's sake," but re-endorsed as an up-to-date voice of the convention for humanity's sake, a foundation would have been laid for a general respect for the proceedings, and the association.

There isn't a shadow of doubt in my mind, if the Lincoln emancipation proclamation had been presented to said convention for re-endorsement it would have been labeled political, and served as the independence resolution was, as the Kansas City doctor was opposed to everything that even squinted towards politics "for God's sake;" no doubt he meant partisan politics, as I think he voted for a number of reforms that are, and ever must be political, so we will excuse the hardshell-Baptist-preacher-doctor, for our own sake.

The N. S.A. in the past failing to enlist a majority of delegates who were qualified by intelligence and experience to do business, and act wisely for the association has blundered, and blundered, until it seems to me an ordinary honest Spiritualist must blush and hesitate to endorse such churchly, and thoroughly unreasonable materialistic proceedings. The recent Chicago convention was represented by a sufficient number of strong, able men and women to have saved it from stupidity, if the majority had been teachable and ordinarially receptive.

The protests of Loveland, Tuttle, Sargis, Weaver and others are timely; the agitation should be continued, and every independent, level-headed Spiritualist should see, and remember that The Progressive Thinker is doing a work that no other journal ever did, or could do, and should be royally sustained. The Progressive Thinker has made itself independent by a course that has been aggressive and receptive, the result is it can be depended upon to stand for the right—for truth and justice.

I have no personal antagonism towards any movement called spiritual, not the least, and do not propose to meddle with any of the varied schemes or efforts so long as they do not encroach and involve those who choose to remain on the outside circle; there is room for all to work, reflect, grow broader, climb higher and become strictly honest, in a material and spiritual sense, but there isn't room for hypocrisy and deception in high or low places, expressed or unexpressed. Let us commence at the top—the head center of fraud and deception, let us hold our ambitious leaders to a rigid, just criticism; this is our duty, and in no other way can Spiritualism command attention and respect.

In my paper of Nov. 4, I erred in adding the little word of two letters ("an"), which made the belief in Infinite Intelligence a strong, plain orthodox declaration; I did not knowingly misquote the first article; I noticed Brother Peck's criticism, and make the above correction, but I still think the object of the authors would be more perfectly expressed by placing that little word "an" between the in and the infinite; they then have a clear-cut God to believe in, and swear by, which would secure the approval of the state, the courts, and the railroad companies and the N. S. A. would then pass muster, and that was the object and design of the leading spirit of the convention, beyond a doubt.

There is only one course left for self-respecting Spiritualists to pursue, and that is to repudiate every effort of the schemers for positions, parade, and notoriety, and live plain Spiritualism.

The National Association no more represents Spiritualism than the hardshell Baptist church represents Christianity. DR. M. E. CONGER.

Chicago, Ill.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

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

SHALL HE BE REWARDED

Fifty Years of Earnest Devotion to the Cause of Spiritualism.

For fifty years Hudson Tuttle has given the best hours of his life to the cause of the Spiritual philosophy. When we say given, we speak advisedly, for he has always held that spiritual gifts were above price, and from the time when he gave seances for physical manifestations, through all the years of his inspirational writing and speaking he had adhered to his convictions. Constantly called on by eager people when he first became a medium, and to stand for the cause brought sneers and scorn, he received not the least pecuniary recompense. While a boy on the farm, he wrote under the guidance of his controlling spirit intelligences, Life in Two Spheres, Arcana of Nature and Philosophy of Spirit. These were published in Boston, and the Arcana translated into German and republished in England.

These were followed by near a score of other volumes, and during this time he constantly contributed to the Spiritual journals signed and unsigned articles, in volume far exceeding that contained in his books. Then he carried on what may be called a free information bureau, singly, without the least pecuniary reward, solely by the help of his angel helpers. This has been greatly extended by his management of the Question and Answer department in The Progressive Thinker. To every letter answered in this department, a score receive private reply. For five years he has held this position, and our readers are left to judge of the results. Let them consider the task of answering questions on every conceivable subject, often requiring profoundest knowledge of science or the arts, a research into the obscure by-ways of history; reading of character; advice in the conduct of life or business, and they will comprehend at least partially its magnitude. Out of it all is sifted the column published weekly in The Progressive Thinker.

To this must be added his efforts as a lecturer, and constant calls to officiate at funerals.

This would seem to be enough to fill the measure of life to the full, but Mr. Tuttle has held that all this part of his life was recreation; spiritual truth was not given to be made a business of; it was free as the sunlight. Hence as he must live and those dependent on him must be cared for, he has always engaged in active business in that earliest of all pursuits, that of agriculture. Thus he has been independent and enabled to unflinchingly stand by what he regarded as true, without heeding the power or favor of any one. His course has from first to last been consistent. He has—or his inspirers, for he always puts them first—advocated a scientific Spiritualism, based on a careful observation of the phenomena. His work, "Psychic Science," outlined the path of its study; "The Arcana of Spiritualism" completes the survey.

It is readily understood that this great labor of half a century has not been, nor could be, profitable in a pecuniary sense. So many demands have been made on him for books by those who claimed to be unable to purchase, although anxious to read, that the small profits have been absorbed, for he declares that he under such circumstances cannot refuse.

It is from these considerations; because we most sincerely believe that the "Divine Plan" is reciprocal in its action, and that the Spiritualists who have been pleased and instructed by the inspired pen of Mr. Tuttle, will be glad to express their appreciation, that we announce the project of a testimonial, which he so well deserves.

He has never shrank from his duty. He has been a Spiritualist, and nothing else. In theosophy, occultism and Christian Science he saw only fragmentary efforts. We appeal to the spiritual brotherhood if it were not better to place within his reach the means to extend the work he has carried on unaided, than to wait until he has passed to another sphere of activity and then regret the lack of support and expression of sympathy we might have given.

In view of the above facts we appeal to every Spiritualist who reads The Progressive Thinker to express their appreciation of the fifty years of constant labor in behalf of Spiritualism on the part of Mr. Tuttle, to send him something substantial, however small the amount may be. One person who appreciates his services has given $25; if each of our 40,000 readers would send him only a small sum the aggregate would amount to considerable. Inundate him, as it were, with letters containing a token of your regard. Send all contributions to him at Berlin Heights, Ohio, and not to this office.

HUDSON TUTTLE! AMEN!

Ringing Words from the Veteran Worker, Lyman C Howe, Who Knows That of Which He Speaks.

To the Editor:—I am delighted to see a move started in recognition of the work and worth of that remarkable man and medium, Hudson Tuttle. To express our interest in him, in a substantial way, is to honor ourselves and the cause he represents.

Every Spiritualist in the world is indebted to Hudson Tuttle for services rendered. Every progressive man and woman is the richer and happier for his labors. Every noble cause has realized benefits from his pen. The sum of human knowledge and spiritual revelations to the race is permanently advanced by his life-long labors and consistent devotion to truth.

Your call is timely and significant. The hundreds of thousands who have profited, directly, from his writings, will surely be glad to avail themselves of this opportunity to render a personal equivalent, in part, for blessings received, and express their recognition of merit, in the way suggested in the last Progressive Thinker.

Let us make this a glad day for this spiritual servant and faithful friend to the cause and to humanity. A dime, two dimes or a dollar, or ten dollars, as circumstances permit, sent in from each of the thousands who love Hudson Tuttle, and enjoy and profit by his writings, will make this Christmas time a luminous epoch in the life of Hudson and Emma Rood Tuttle, and will bless every one who participates in this practical and deserved benediction.

LYMAN C. HOWE.

Syracuse, N. Y.

This Has the Right Ring.

To the Editor:—Having one minute ago read your appeal in behalf of one whom I have for years regarded as one of our brightest lights (if not the brightest) in Spiritual literature. I say yes, of course I will send a small remittance, although I am as poor as a church mouse, and an octogenarian at that. Hudson Tuttle has lived and worked for humanity, and as every Spiritualist and liberal thinker knows it, they should feel a pride in promptly responding to your suggestion. How I wish I could make it $10.00. V. FELL.

Washington, D. C.

PAPER HAS GONE UP.

But The Progressive Thinker Has Not.--Still $1.00 a Year and Books at Less than Cost.

No alarm need come to our patrons over the rise in the price of the paper upon which The Progressive Thinker is printed. We anticipated such fluctuations, and with the continuation of its present patronage and the additional inflow that always comes at this time of the year we will pull through with the Occult Library at its present rate and The Progressive Thinker as it was established. Don't be alarmed, but give us a day's work in soliciting occasionally.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

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

OUR ECLECTIC MAGAZINE

IN THE OCCULT.

Is an Interesting Field for Study.

BOY CURED BY HYPNOTISM—MADNESS DISSIPATED BY PROFESSOR OF COLUMBIA COLLEGE—MUSIC MANIA HAD DERANGED BRAIN AND CHARACTER OF GEORGE RUBIN—AFTER FOUR TREATMENTS A VERY RADICAL CHANGE WAS EFFECTED.

Dr. John D. Quackenbos, an eminent professor of Columbia college, has effected, through hypnotism, the cure of George Rubin, the music-mad boy of Brooklyn.

George Rubin is an undersized Hebrew boy of 13. He has a sullen face and restless eye. He loved but one thing in the world. That was his violin. He played until far into the night, and the neighbors complained of him as a nuisance. The strains were sweet. By day the neighbors were wont to gather about the house and look admiringly at the windows while he played. But the sound of angel voices is disturbing at midnight, and the neighbors complained. The Rubins had to move. Their new home is at 29 Thatford avenue in Brooklyn.

But there was no resemblance between George Rubin and angels except in the sweetness of his playing. Rubin was sullen. He had a violent temper. He was unsocial and never played with other children. He had hallucination that he was being pursued by rats. He had wild dreams from which he would awake in terror. He was disobedient at home and at school. The children feared him and called him "Rubin's silly boy." He was expelled from school because he was "incorrigible." His parents had him examined in court as to his sanity. The examiners said he was not insane, quite. Meanwhile he was feared and shuned by all. Even his mother found her love for him changing to fear. He would have remained "Rubin's silly boy," and in time a hospital for the insane would undoubtedly have sheltered him had it not been for Dr. Quackenbos.

BOY'S STRANGE MANIA.

Dr. Quackenbos' attention was called to the strange case of George Rubin. The doctor was at once interested in the boy and treated him at his home, 331 West Twenty-eighth street, each time in the presence of witnesses.

Each time he carried his violin with him and played for the doctor. The tones were strong and pure, round and full. While the boy played his face took on the exalted look of one inspired.

Dr. Quackenbos told the boy he was his friend. "I want to help you," he said. "You will play better if your nerves are strengthened. That is what I want to do for you."

The boy lay upon the lounge. The doctor held a carnelian before his eyes and told him to look only at that. The restless black eyes would not obey the boy's will. They roved to the books on the library shelves, to the windows, to the case of surgical instruments, back to his beloved violin. But his gaze grew steadier. It sought the carnelian oftener. He trembled. He laughed foolishly. Once his eyelids trembled as though he was about to cry. The doctor passed his hands slowly from the boy's shoulders, along his arms, to his finger tips. At the time he talked in a low tone, soothingly.

"I am your friend. I want to help you. Trust me," he said. The words repeated again and again in an even, unvarying tone, had the soothing monotony of a brook.

The boy's eyelids fell. He breathed softly. The harassed, puzzled look passed. He was asleep.

"You nervous? You afraid of rats? You disobedient? No! No!" said the doctor, and the boy slept on. "There will be no more bad dreams. You will play. Oh, how well you will play—when there are no more dark thoughts to trouble you any more."

The boy awoke with a start. He shivered, and the old, sullen look returned.

The doctor looked at him critically. "Better, but still"—he said. "The hardest case I ever saw. But I shall win. The next time it will be better."

It was. A large diamond hung from the ceiling, and after looking at it in one hour the boy was asleep. And while he slept the doctor talked soothingly to him and when he awoke he smiled his first smile in many months.

The third time there was no need of looking at the diamond so long. Sleep came quickly and the boy smiled while he slept.

"You will obey your teachers now and your mother. You will never strike your brothers or sisters. You will play with the other children, because that will make sunshine in your mind, and the more sunshine there is in the mind the more music in the violin. Don't sit in the room alone, for that brings the dark thoughts."

The boy awoke transformed. The light in his face was reflected in his mother's. She had never seen that happy light on the small dark face except when he was playing his fiddle. Dr. Quackenbos saw the boy for the fourth time last Thursday. "I have not finished with him yet, but I am pleased with the results," he said.

MADNESS OF GENIUS.

The mother, in the poor but clean little flat in Thatford avenue was overjoyed. George Rubin's father earns small wages in a coffee-house. His 16-year-old brother is an errand boy. Their joint wages poorly suffice for the needs of the family of eight.

There is no margin for violin lessons for George. And the boy is as music-mad as ever. Abram Pozuiak, his teacher, who says he can take him no further, says the boy will never be cured of his music madness, for it is the madness of genius. He practices faithfully, but he is tired of the mere memories of lessons, the worn music sheets, the exercises that have become as habitual as breathing. Every night the child prays that somehow the "lessons" will come again—the "lessons" that are his life.

The embargo against George Rubin at the school has not been lifted. Dr. Quackenbos intends to intercede with Superintendent Maxwell for the return of the strangely "made-over" boy.

The statement of Dr. Quackenbos is as follows: "I have examined the Rubin boy. He is on the borderland that divides the sane from the insane. He seems to be a cross between a degenerate or idiot and a lunatic, with one drop in favor of normal blood. The boy is the most difficult subject I have ever put under hypnotic control. He had that inevitable characteristic of the lunatic—lack of the power of concentration. I have treated him four times. I secured his attention by suspending a large diamond above his head. He looked at this for an hour before he was hypnotized. I then gave him the suggestion that he was no longer nervous; that he would sleep without bad dreams; that he really had no fear of the dark; that rats would not hurt him; that if he obeyed his parents and mingled peacefully with other children his mind would be tranquil and he would draw more music from his violin. He accepted all these suggestions and his home life was improved. The boy's genius for music is no part of his incipient insanity. It is distinct from it and is his one talent. His mental balance has been restored and he has had the tranquilizing preparation necessary for his study. I believe that George Rubin's case demonstrates that mild, or incipient insanity can be cured by hypnotism."—Chicago Chronicle.

SPIRITUALISM AND OIL.

Occult Science Comes to Aid of Well Owners.

PREVENTS THEM FROM ABANDONING VERY VALUABLE PROPERTY—SEANCE REVEALS AN IMPORTANT FACT TO WIFE OF ONE—FROM BEING APPARENTLY WORTHLESS LAND'S PRICE IS NOW $100,000.

This is a story of two men, a woman, a woman's faith in occultism and $100,000. Moreover, it is absolutely true. One of the men is a large merchant in Chicago, who, by dint of energy and brains, has attained a position of wealth and influence in the important trade in which he is engaged. The other, who is a resident of Ohio, is equally prominent there, and, besides, is widely known here. Both are about as hard-headed business men as can be found in a day's walk.

Two years ago, together with a third man, a resident of Chicago, they became interested in West Virginia lands supposed to be oil-bearing. Nothing was done to develop the ground and a few months since a West Virginia oil company claimed title to it under a plea of some sort and announced its purpose to sink a well. The third man before mentioned was absent in the west at the time, but on news of the seizure reaching him he telegraphed his wife, who is an exceptionally bright woman, to represent him at a conference with the other two men.

DECIDE TO FIGHT THE CASE.

It took the three only a few moments to decide to transfer the dispute to the courts. They jointly paid a large fee to West Virginia lawyers and began suit for the recovery of their property and for damages. Their lawyers informed them there was no question that their rights would be restored and at the preliminary hearing the rulings of the court indicated their view was correct. The other parties in the litigation appeared to think likewise, for inside of thirty days after action was begun they made proposals for a settlement, which were declined.

Meantime the oil company which had "jumped" the ground had begun drilling a well. The well "came in" dry as a bone. A second well, started a little later than the first, reached the sand thirty days later and also proved dry. The location of the wells was such that by every rule of experience and geological reasoning the whole property in dispute was condemned as worthless, excepting one small chance. The two men at once concluded to abandon the suit, since it appeared there was nothing worth fighting over. The woman, however, objected and the ground of her objection was that she had had a message from "a source that never failed her to the effect that the property was of great value."

REVEALED IN A SEANCE.

When asked who it was that could discern what was invisible to old-experienced oil operators she replied, "Spiritualism." The two business men smiled politely and at once offered to transfer their respective interests to her as a gift if she desired to continue the litigation for the possession of a few hundred acres of barren mountain land. She refused the gift, and by dint of much persuasion induced them to defer abandoning the property until after she had visited it, saying another well on an adjoining farm was being started which would prove the value of their property.

FINDS A THIRD WELL.

She made a hurried trip to West Virginia and discovered that a bold "wildcatter" had actually begun the well and that it amounted to a complete test of the very doubtful possibility that a slender extension of the known pool ran into the property in dispute. The wild-catter was laughed at by all operators, including the company which had jumped the property. That company, indeed, had informed the Chicago men they could have the property if they would abandon the suit. The woman didn't laugh. She returned to Chicago, consulted the medium again and reiterated to her associates the well would prove successful. Each one of the two men called the other a fool for standing by a deal which meant throwing good money away after bad, but they had agree to hold on a month longer, and then dismissed the subject from their minds.

Last week the wild-catter's well reached the sand and it responded with a flow of oil at the rate of 100 barrels a day. The value of the property in litigation was instantly converted from nothing into $100,000 at a conservative estimate.

The two business men are not yet believers in Spiritualism, but they are to be in West Virginia this week to push the suit harder than ever. Their contestants have already made offers to settle.—Chicago Chronicle.

HE MADE THE WORLD BETTER

He has made the world a better world!
He took the widow's mite;
He robbed the orphan, in his greed,
And ruined men for spite;
To store up millions of his own
He made the poor his slaves;
Because of him his brothers went
Heart-broken to their graves.

He crushed the weak without remorse,
The dollar was his god,
And bleeding hearts and broken hopes
Bestrew the paths he trod!
He robbed the orphan and he took
The widow's mite away,
But he made the world a better world—
By dying, yesterday.

—S. E. Kiser.

He Reciprocates Promptly.

To the Editor:—"We do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten the burden we have to bear."

Hurrah for Brother Francis and The Progressive Thinker! Enclosed please find my new subscriber's money, $1.25 for the "Thinker" and "Occult Life of Jesus and Hull-Covert Debate." Yours in love and truth. B. F. SLITER.

Grand Rapids, Mich.

WORDS FROM AUSTRALIA

To the Editor:—Your invaluable paper at hand, and also the four splendid books which I esteem as a priceless treasure. I am delighted to see that in over 15,000 homes these remarkable books may be found. I would be glad to know that they were in the home of every Spiritualist in the world. I cannot adequately express the thankfulness and pleasure I feel at being the proud possessor of these beautiful books.

H. R. USHER.

Geelong West, Victoria, Australia.

POT POURRI

Prepared for Our Readers by Moses Hull.

Some of us may have too many irons in the fire—may be too busy; but the old proverb says "better wear out than rust out." I think it was Watts who said,

"For Satan finds some mischief still
For idle hands to do."

A leading Methodist pastor in this city said to me one day. "I have always defended Brother Hull on one ground; when I have heard him denounced, I have said, Mr. Hull is too busy a man to be a very bad man; he will never do any other mischief in this world than what he does with his tongue and pen. His sins if he has any great ones, will be in preaching and writing his honest sentiments."

Well, the fact is, I never could stand so much labor as I do now. I never worked so many hours in a day, nor quite so many days in a week—never took quite so much delight in my work as I do now. The fact is, beside writing Bible Lessons, preparing discourses, and conducing never less than three meetings a week, doing pastoral duties, I am writing two books; a little of the manuscript of both of which is now in the hands of the printer. Should I stop for one day the hopper of the printer would run empty; and then!—well, Brother Francis, you've been there!

My new book on the Bible is destined to have a large sale. I now think I shall have to issue an edition of five thousand to supply the subscribers I will have by the middle of February, and have a few to take with me to camps next summer. Besides the subscriptions taken by the various Spiritual papers, I am now at work on the second thousand names on my list.

The other book, "The First Principles of Logic," I am preparing as a textbook for our school; it will probably never pay half of the expense of printing.

Speaking of our Training School, I presume that by this time all your readers know that it has been removed from Mantua, Ohio, to Lily Dale, N. Y., and is this year to run eight weeks instead of six weeks as in former years. Experience has taught us that it takes about two weeks for the students to get down to earnest work, that has allowed them only four weeks in which to do six week's work. We thought two weeks more added at the same rate of tuition would be of incalculable value to those who had not time to wait another year before they resumed their work. The traveling expense and books will cost as much for a six weeks' school as for a school of eight weeks duration.

Our school will open on May 14, and close on July 13; we would have run it a week longer were it not that the camp opens at Lily Dale, July 15, and the two will not work together.

I perceive that the spirit of the school has thoroughly taken hold of the National Religious Spiritual Association, and they have determined to try to, on some plan to conduct a training school at Maple Dell. I am glad of it. It has my best wishes, and I will do all I can for its support. It promises much more than we can do at Lily Dale. As we, the teachers at Lily Dale, lack a great deal ourselves of being fitted for any station in life, we do not propose to fit those who study with us for much more than we can do ourselves. We do promise those who come to us and are studious, and stay with us long enough, that we will try to put them on the road educationally and psychically to fill some humble position as mediums and speakers; then if they have a natural aptitude, and patience, industry, devotion and perseverance, they may in time become shining lights to some of their fellow creatures.

The First Spiritual Church of Buffalo seems to be doing much better during the second year of my pastorate than it did during the first. It took much of the first year to get thoroughly in harmony and acquainted with the methods of work. We are now getting things thoroughly systematized; and we are learning what straight-forward, co-operative and constructive work means. Every month finds both our church and congregation larger than the previous month. We are not merely adding names which amount to nothing, but genuine workers are being added to our numbers. Spiritualism stands higher in the outside world than it ever did in this city before. Even one of the Congregationalist ministers came to hear me not long since, and took a seat on the stand with me, and opened the meeting with an invocation. His prayer was rather orthodox, but it was good. At the close of the discourse he said he had much food for thought.

Our people settled their speaker the first year with many fears that the experiment would not prove a success. Now they are convinced that the only way to build up a permanent society is to have an intelligent and honest worker settled with them as a leader.

Last year we fed three hundred and fifteen on Thanksgiving Day. This was a positive help to that many of our city's poor; it gave them one day off of their task and their sufferings; it was a greater benefit to the church. We learned with the poet that—

"Mine was an angel's portion then."

This year we fed as many more. This year it was apparently no trouble to raise the means to do the work. No public collection was taken; I simply announced what we wanted to do, and asked every one who felt like it to help us. The money was brought forward and put into my hands to do the work. Mrs. Matteson, who still does as large a business as ever, put up a "mite box" in her office and told her customers what she wanted, and something over twenty dollars were dropped into it. Our provisions were nearly all sent in as voluntary contributions. Committees of faithful men and women were appointed to take charge of different departments of the work; each one did his or her part faithfully and it seemed almost no work to make hundreds of hearts glad. We also gave the poor the benefit of a free entertainment at night, which was faithfully enjoyed.

Never were there more faithful women than those belonging to our church. They worked for the entertainment until Thanksgiving Day, and on the morning of that day they were on hand loaded down with good things for the poor. They put their aprons on and went into the temple kitchen and worked like slaves all day; it was indeed a labor of love—they enjoyed it even when they were so tired they could hardly move. I am desperately in love with every one of them! Two or three of our men, too, put on aprons, rolled up their sleeves and worked in the kitchen like beavers. Thanksgiving is over and we are all more thankful than we were when it commenced. I forgot to say, that the city police, both last year and this, gave us as much help as if it had been their work instead of ours. On each occasion they each one saw that the absolutely poor on his beat had tickets; and then one or two of them were on the spot all of the time to see that no one imposed upon another. There was really no misconduct on either occasion.

December is a gala month with the First Spiritual Church. We have Mrs. Maggie Vestel with us. She holds a trumpet seance for the whole audience at the close of each lecture this month. The seance is in the broad light of day and in gaslight at night. It is too early yet to say very much about the matter. Many, in fact I think I may say all, are convinced that she does not do the talking. Whether her lips are closed or open talking goes on through the trumpet. Before she gets away from here she proposes to submit to such a test as will put it beyond the possibility of any one to deceive. She proposes to submit to allow certain surgeons to plaster her mouth up as they may think best, and then give the trumpet manifestation. After this is done your readers will hear from me again.

On the first Sunday of every month we publicly take new members into our church. The growth so far is healthy. If it keeps on as it has been thus far this year, by the end of the year we will be compelled to find larger quarters to accommodate even our own members. By the way, there are to be great improvements made in our temple, of which you will hear more later.

The lyceum is developing into one of the best, if not the very best in the United States. The year 1900 will show a wonderful growth in both church and lyceum. Mrs. Hull is the general conductor of the lyceum; she has been able to find good and willing assistants. I conduct the adult class, which does its main work in the dining-room of the temple while the other classes are in the main temple.

Mr. Bach, of Lily Dale, has the job of getting out three books, that is, the Bible book; a work on primary logic, and a new and enlarged edition of Mrs. Hull's songs. He bought new material with which to do the work, but has been troubled to get the material after purchasing it. I think it was something like fifty days in reaching him; the material has at last landed and now I am flooded with proofs. The books, Mr. Bach says, will be out on time notwithstanding the delay.

Mrs. Matteson, the medical medium, is still overrun with business. No one can go to her house in the daytime without finding from five to twenty persons waiting for their turn.

Mrs. Atcheson is still having large and interesting circles at her residence; and is doing much good.

Mrs. Bergman has a very peculiar phase of mediumship which attracts many.

A young lady is being developed in our house; we hope the world will hear from her in the near future.

The Progressive Thinker is read and appreciated by almost every Spiritualist in this city. MOSES HULL.

"Success, the Key that Unlocks it." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

THE SPIRIT BODY.

The Old Indian Chief's Experience.

CRITICISM ON A REMARK MADE BY COL. INGERSOLL—IN AN INSTANT I HAD BEEN TRANSFERRED TO ANOTHER BODY.

To the Editor:—In your issue of August 5, you have a very interesting article from Robt. G. Ingersoll, through Mrs. Richmond. The special point of interest that I wish to refer to, was where he spoke of passing out of the old body. He seemed to realize that he had been given a new body. Had he understood natural law better, he would have known that he had not been given a new body. The body that he saw himself in was his real ego; that was the real self. The body that he had just separated from was only a flesh covering for the body that he saw when he realized that he was in spirit life. It is quite difficult for mankind to understand that law. St. Paul tried to explain it to the people of his day. Jesus of Nazareth exemplified it by his work after the crucifixion. The body that he appeared in several times was his Ego—his real self. The same body that had been talking to the people and doing good works. The same body that was nailed to the cross. The same body that healed the sick. But not the same body that was laid in the tomb. The one that Joseph laid in the tomb was only the flesh covering. He (Jesus) did not go into the tomb. He said to the two thieves, "This day you will be with me in paradise." Had Col. Ingersoll understood that law better he would not have made that error.

Sometimes we go to what we often term ignorance to confirm our sayings. I never had this question so fully answered in my life as I did by a Sioux Indian chief out on the plains many years ago. This Indian had never been among white people to learn of Spiritualism, and I am well satisfied that no mediums had ever ventured into their villages to hold any seances. What he knew, he had learned from his own observation among his people. I wish to speak of this incident to show that even the so-called savage Sioux understand the laws of nature better than many of us do.

About thirty years ago his tribe was ordered to move from the Black Hill country east to the Missouri River, where they could be supplied with government rations at less expense to the government.

The story that he told me was like this. He said: "While on our way to the river we camped on Ke-ope-ha Creek for the night. I had unsaddled the ponies, put up a small tepee and laid down on some buffalo robes to rest. My wife was busy preparing our supper. My two children were busy at play. I was quite tired and think I must have fallen asleep. When I woke up, I sat up and looked around. Everything was the same as when I lay down a few minutes before, only I had a strange feeling—partly numbed. I though. I had taken a little cold. As I looked around I saw two strangers standing near me, clothed in white blankets. One of them spoke to me in the Dakota (Sioux) language. Asked me to come with him; that the Great Spirit had sent them to bring me to him. I did not realize that I was in any changed condition at all. Everything around me seemed so natural. I spoke to my wife about going. It seemed so strange that they should come to me in that way. I tried to think how, in what way could they take me to the Great Spirit. Perhaps they were crazy men. They asked me again to get up and go with them. I rose up to go to my wife, who did not seem to hear me. When I got up it was without any effort. I could not understand it. I said to myself, I will get up, and I was up. Then I went to my wife, who was a short distance away. I seemed to glide to her without any muscular effort. I never moved so easy before in my life. I put my hand on her and spoke again. I said: 'I am going with these men.' She did not pretend to hear me. I spoke again very loud, and took hold of her, but she paid no attention whatever to me. I thought it so strange. She had never acted so before. I would not go away without telling her about it. I looked around at those strange Indians. They were waiting for me. I looked where I had just been lying. There was an Indian lying there covered with a blanket. I wondered who that was lying there on my buffalo robes. I went to him and uncovered his face. To my great surprise it was myself. I looked at my hands and body, then I looked at the body on the robes. They were both the same. What did it mean? Were there two Wah-ke-es-kahs? (White Thunder.) Then I realized that I must be in spirit life. Our medicine men often told us about the change to spirit life. Then for the first time I fully realized what the change consisted of."

Wah-ke-es-kah told me about his trip to the spirit land and his return, what he saw, etc., which I will not relate now, as I am giving this account to show wherein Col. Ingersoll was mistaken when he supposed he had had a new body given to him.

To have your readers better understand it, I will tell you what he said about his return to his body. He said: "These guides told me that I must again return to my body. That I must take it up and go on with the work the Great Spirit had given me to do. When we came to where my people were encamped I found I had been gone three sleeps. My body was tied up in a buffalo robe as though prepared for burial. My wife and children were crying. As I looked upon that flesh body, I abhorred it. I did not want to again go into it. I wanted to make my wife and children glad. To do so I must enter into that body again, as they could not see me, as I was without this flesh covering. I reluctantly allowed these two guides to put me back in. I seemed to go into a half-sleep for a moment, and wake up and realize that I was looking through my natural eyes again and speaking with my natural tongue again. My wife was overjoyed to think I was not dead. It was hard for her to understand that I was only out of my body and come back again."

Perhaps some of your readers may better understand what the change is that is called death, by reading the story of the old Indian. I want to say of this man, that as long as I knew him (some four years), he was one of the most truthful and honest men that ever lived. I will not except any white men that I ever knew. He always had a smile on his face, and seemed ready for the change whenever it might come.

Perhaps Lazarus was in that same condition when Jesus restored him to life. C. NEWELL.

Burton, Wash.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windson, Can.," etc. Price 25 cents. For sale at this office.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

A grand mass meeting was held in Century Hall, corner 4th street and 1st avenue S, Minneapolis, Sunday, December 10, 1899.

Dr. A. M. G. Wheeler writes from Louisville, Ky.: "I desire to state that Frank T. Ripley, of Boston, Mass., has filled the month of November very acceptably for the Church of Spirit Communion, and has now gone to New Orleans, La. All members of this church extend to him their best wishes."

E. J. Bowtell speaks for Providence Spiritualist Association, December 17. At liberty for Sundays in January and later dates. Address 29 Home avenue, Providence, R. I.

Carrie F. Weatherford gave services for the Elyria, Ohio, society which were especially well received, Nov. 27. She will be at Oberlin, Dec. 7. Those wishing her services for lectures, tests and improvised songs or to attend funerals, should write her at once, 710 Pearl street, Cleveland, Ohio. Her Sunday audiences are steadily growing larger.

Mrs. J. Rackham writes: "The Second Spiritual Church of Allegheny, Pa., is again to the front, and meeting with good attendance and doing a good work, and would like to hear from an honest speaker and medium. Address Mrs. J. Rackham, 17 Lombard street, Allegheny, Pa."

E. W. Sprague and wife may be addressed at 517 North Seventh street, Philadelphia, Pa., during December. They will return to Alliance, Ohio, January 1, to fill another three months' engagement there.

J. M. White writes from Kansas City, Mo.: "On Sunday night, December 3, Dr. Grabendyke delivered an interesting lecture in Tacoma Hall, 1318 Grand avenue, and was ably assisted by Mrs. Grabendyke, whose tests, especially of names, were wonderful and all acknowledged. Monday night, December 4, there was a materialization seance given by the Doctor at his rooms, 1227 Grand avenue. Several forms appeared, varying in size from a child up to an Oriental nearly seven feet in height and extremely large otherwise. A German lady gave a communication in German to her husband, who was in the circle. All mediums are welcome at the Sunday night meeting held by Dr. and Mrs. Grabendyke. I expect to begin Sunday afternoon services in Rosedale, Kansas, next Sunday. My address is 721 Highland avenue, Kansas City, Mo."

Raymond Weir Bryant writes from Louisville, Ky.: "I desire to say that we are having a revival of Spiritualism at the Church of Spirit Communion in Louisville. Dr. Wheeler has just returned from a three weeks' visit to Chicago and Iowa. While he was gone Frank T. Ripley took his place. Our pastor lectures and delivers spirit messages every Sunday evening at the church. We also have a Ladies' Aid, which meets every Thursday afternoon in the basement room of the church. The members are all good workers and they are progressing finely in their worthy cause. I have two brothers in spirit; they often manifest to me through Dr. Wheeler."

Will C. Hodge will respond to all calls for funerals and is open for Sunday engagements in any part of the city, and for the camping season of 1900. Address 40 Loomis street.

Emaline Perkins writes from 3829 Vincennes avenue: "We thank the many friends who so kindly remembered me in my recent injury, a broken wrist. A few of our fellow Spiritualists and friends showed great sympathy and kindness toward me as a medium, teacher and assistant pastor of the Beacon Light Church, 40 Randolph street. I will be pleased to return these compliments to others when my turn comes. I look forward to the time now when I will have the full use of my wrist again and will be at my post through my angel guides' help, as in the past, giving comfort and consolation to all. I appreciate every kind act done me—they are bright paths by the roadside."

Married, Sunday afternoon, November 26, at Shaver's Hall, Indianapolis, Ind., Miss Bertha M. Sheneman, daughter of Mrs. Alice Gehring, of Indianapolis, and Rev. Harry J. Moore, pastor of the First Spiritual Temple of Muncie, Ind., by Prof. W. M. Lockwood, of Chicago, Ill., assisted by Mrs. Anna Robinson Gillespie, of Pittsburg, Pa. A very large audience witnessed the ceremony, and the press of the city extended complimentary notices of the occasion. Mr. Moore returned with his bride to Muncie in time to officiate at the evening meeting at the Temple. Congratulations on the occasion were many.

Wm. E. Bonney writes from Bloomington, Ill.: "Mrs. Bonney and myself have recently paid a visit to Rochester, Ind., where we were engaged for two Sundays by the First Spiritual Church. We were royally entertained while in that city by those indefatigable workers, Major Bitters and wife. We are now in this city, and will speak here next Sunday and possibly after that time. We are open for engagements elsewhere and would like to hear from other points where workers are needed. Address us at general delivery, Bloomington, Ill."

D. Edson Smith writes from Santa Ana, Cal.: "I recently wrote you regarding the Brown-Whitehead home circle. A few days since I was invited to attend another of their seances, when I received a slateful of writing under test conditions, written in red, white and blue, and signed by my wife and three sons in spirit life. No one in the city knew the names of two of these sons besides myself. We had remarkable physical manifestations for an hour and a half. Two more independent portraits have been painted since the one I reported, the last one being painted before the eyes of all the sitters. A light was held by one of the sitters so its rays fell on the bristol board, and the portrait simply grew before their eyes."

G. F. Perkins writes from 3829 Vincennes avenue, Chicago: "Kindly allow me to thank the many friends for their sympathy and assistance during the five weeks that Mrs. Perkins has been obliged to dispense with the use of her hand, as the result of the fracture, which is not restored but much better. The surgeon claims that some time must elapse before it will resume its normal condition. I am now able to entertain propositions for lectures and tests during the week in adjoining towns. Address as above."

Clara L. Stewart writes: "Thinking perhaps the Spiritualists in Wisconsin will be interested in the affairs at the Waupaca Veterans' Home, and as it it the 'home' of many of our 'Boys in Blue,' and their wives or widows, I have decided to give a brief account of 'Thanksgiving' as I spent it among them. There is a small society organized there, and I speak for them once a month. Rev. Brown, the camp chaplain, occupied the pulpit in the chapel in the morning, and as it is a Union Church, open to all denominations, the Spiritualists held their meeting there in the afternoon, at which there was a good attendance. What I want to say is, Wisconsin may well be proud of her 'Home.' Every comfort will be found there. It would have done your souls good, as well as your bodies, to have sat down to that Thanksgiving dinner and supper; for dinner, turkey with all it calls for, and for supper, oysters in various styles. In conclusion, I ask any of the workers who may be in the State to bear in mind the 'Veterans.' If you can do so, speak for them, or give them a message from the loved ones 'mustered out.' They are living on thoughts of the past, hoping for the future. I bespeak for you the kindest consideration from headquarters and officers, as well as inmates."

W. R. Hauston writes from Rockford, Ill.: "Our cause is spreading. Whole families are turning from old theology and joining our ranks; indeed, our progress is marvelous. The mossbacks who claim to fear an angry and revengeful God, admit that the doctrine of the devil and the burning pit is only figurative, or to present good and evil spirits. The idea that an angry and revengeful God can be a good God, and that we can overcome evil by being bad, we as Spiritualists think not; but good can overcome evil. Good is God with us."

Emma L. Worth, trance medium, has returned to the city, and is now located at 1904 Wabash avenue, second floor.

Mrs. Emilie P. Beebe, said to be a good lecturer, has open dates for the winter. Address her 512 Detroit street, Jackson, Mich.

Pearl G. Leigh writes from Hecla, S. D.: "Our society wishes to engage a good lecturer and test medium for the month of January. We will pay a good medium well to come here. Any wishing to come can correspond with me."

Dr. A. M. G. Wheeler writes: "I would like the names of all Spiritualists and investigators in Indiana and Kentucky sent to the following address: 816 Jackson street, Louisville, Ky., as I hope to have something of importance to write them of a proposed convention that will likely convene in Louisville early in February, 1900. I also desire the names of all true, reliable mediums that would desire to attend a Spiritualist convention in this city for the purpose of furthering our beautiful cause and its truths."

Lauretta Ison writes from Central Lake, Mich.: "By request of the board of trustees of the Intermediate Valley Spiritual Camp Association, Dr. W. O. Knowles, of Grand Rapids came to Central Lake to help us to locate a suitable grounds to hold camp in 1900. One was found across the river from Central Lake. It is close to town, so that all can have convenience of stores, etc. It is a beautiful place with a fine mineral spring and grove. We will hold camp in part of July and part of August, the exact date yet to be fixed. We ask all to come and help us learn the truth of spiritual philosophy. The test talent will be employed at all times, and the best of order maintained. We all speak in the highest terms of Dr. Knowles as an honest and true medium. We have always found him to please the public, as he brings forth the truth. We gladly recommend him to all camps."

Lumly Lewis writes: "Denison Tex., is a city of about 20,000 people, with good school buildings, well patronized churches in variety, one materialistic club house, and one Theosophical organization; also a few outspoken Spiritualists. In years past Denison has been afflicted with the fraud element to such extent that few are courageous enough to openly acknowledge Spiritualism as a science or a religion. I have been here a little over a year, have loaned The Progressive Thinker and books, have labored incessantly to organize a private circle with the hope of arousing interest in the good cause, but so far without result. If we could have the services of a live lecturer and organizer and an honest test medium, it is probable a good society could be built up out of the scattered element. But bordering on 82 years of age, and dependent on my hands for bread, I am unable to offer financial aid. Texas has been slow in coming to the light, but Dallas and Fort Worth are well started in the cause of Spiritualism, and I hope ere long the leaven will permeate the whole state."

Mrs. Lizzie M. Brewer, of Westerly, R. I., wishes to say that for a while she tried to get along without The Progressive Thinker, but found she was losing spiritual strength. There is so much good instruction in its pages that to be without it is a great loss. The sentiments of the great and noble minds that it contains is worth more than gold to our hungry souls, longing to gain more knowledge of a higher life.

D. S. Maynard, of the National Home, Wis., speaks in high terms of the "Sun Angel Order of Light." He says it is not a secret order, and that it is elevating in every way to its members. He has been a member of the order for 12 years and speaks from actual knowledge on his part.

The first annual entertainment and dance of the Englewood Spiritual Union will be held at the Home club, 6735 Wentworth avenue, Tuesday evening, December 19, 1899. A fine literary and musical programme will be arranged, and some of the best speakers and mediums of the city have volunteered their services. No effort will be spared to make this entertainment the finest of the season, and thoroughly enjoyable by old and young. Come and bring your friends. Tickets 25 cents.

Ella Custer writes from San Diego, Cal.: "We wish to congratulate ourselves on our good fortune in securing for the winter the services of Mrs. Abbie Sheets, of Grand Ledge, Mich. She is a highly gifted inspirational speaker, and the grand scientific truths so ably presented by her and her learned guides are attracting many intelligent interested people to whom the truths of Spiritualism have not been demonstrated."

Corresponding secretary writes from New York: "The Church of Spiritual Communion meets every Sunday, 3 p. m., at 744 Lexington avenue, corner of 59th street, New York City. Harlow Davis is installed as permanent pastor and his platform tests and lectures are well-attended and creating great interest."

Charles D. Lyall writes from Cleveland, Ohio: "We, the First Association of Spiritualists of Cleveland have had for the month of November one of the greatest feasts of the day in having with us one of the best known mediums in the country, Mrs. Loe F. Prior, of Atlanta, Ga."

O. D. Brown writes from Providence, R. I.: "A great interest in Spiritualism has been shown by the people of this city since Profs. Thomas and Venill have been holding meetings her. A large audience was in attendance Sunday, December 3, and listened with great interest to the various readings and tests. Prof. Venill gave a short talk on Spiritualism and gave readings while blindfolded without seeing or touching the articles, also telling what the article was, being correct in every instance. Ballot reading by Professor Thomas was a hit of the evening, reading them and giving the answer, and tests without seeing or touching the ballots. Almost every one in the hall received a test, after which a banjo was placed on a table in full view of the audience in the light, and it was played by spirit power, no one touching the instrument. These mediums are open for engagements from societies in the west, and all societies wishing for good mediums, will do well to write at once, and secure an early engagement. Permanent address of Profs. Thomas and Venill is No. 794 Cranston street, Providence, R. I."

Mrs. Dr. Andrews writes: "I feel ashamed that so many Spiritualists will send their children to Sunday-schools, and to be popular go to church themselves. I have not given 10 cents for church purposes since 1856. I like your work and your paper."

N. A. Stevens writes from California: "While I am a severe criticiser of the Bible, I have good reasons for so doing. For over a score of years I believed the Bible to be inspired by God. I also believed all the mythical writings of the world, together with all of the errors of the translators of the many books of the Old and New Testaments; yes, I believed the Bible to be infallible, but of late years, since the spirit powers brought me into the light of truth concerning the spiritual phenomena and philosophy of the Bible, judgment and reason have guided me in putting my construction on the Scripture. I am no longer a moral coward to believe in the atonement of Jesus' blood, or being saved through the church. My sins, though many, I have to pay the penalty."

Brother Fleming writes from Neodesha, Kans.: "At one of our home circles during the summer, our medium, Mrs. C. Belle Flemming, was entranced and passed under control of a (to us) strange spirit. He gave the name of John J. Pitcher; said his home had been at Greenville, Ind., and that he had passed over in the latter 80's. He gave the following description: I am a man of medium height, about 5 feet, 8 inches; blue eyes; rather light hair; sometimes wore a moustache; at this time was smooth shaven. I was a corpulent man, with a large, full chest and a large stomach. I usually wore light colored clothes and a white vest in the evening. I was a real estate man and quite a horse trader. I was a man of some means, in fact, fairly well-to-do. I have a daughter living there, who is married. He requested that this description be forwarded to a spiritual paper published near his old home, in hope that some of his old friends, and especially his daughter might recognize him. As to our circle and the medium, we will say that none of us have ever been in Indiana, and after the circle adjourned we questioned whether there was a town called Greenville in that state. None of us had ever heard of it and of course the name and personality of John J. Pitcher were unknown to all. We afterwards found the town of Greenville on a map."

H. writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Association and the Fraternal Endeavor Society have united under the name of the former, and are trying hopefully to build up more strongly our great cause in this city. Of the speakers thus far engaged are Lyman C. Howe for January, and Oscar A. Edgerly for May. Quite as important as the organization of societies is the development of mediumship, and we note the rapid unfoldment of the phase called independent voices, in Mrs. John Lindsay of this city. Beginning singularly, at the dinner table, two years ago, they have increased in strength and numbers ever since, until now her circles are being recognized as one of the most interesting means of teaching the grand truth of spirit return. We need well-equipped workers to advocate our cause outside of societies. This was seen in the visit of a large party of Spiritualists to the Masonic Home in this city recently. They gave there a programme of short speeches, recitations and music. The very orthodox audience heard our liberal sentiments, expressed in a fraternal spirit, without signs of dissent, and even listened with curious and grateful attention to clairvoyant descriptions by Mrs. Coffman of this city. Grand Rapids is one of the centres of Spiritualism in the West, and has long been the home of two of its most able and prominent lecturers, the Hon. L. V. Moulton and Dr. J. C. Batdorf, and also the well-known veteran Spiritualist, H. W. Boozer, author of 'The Voice,' a hymnal for spiritual societies."

Mrs. Emma R. Abbott writes from Alliance, Ohio: "After a series of interesting and successful meetings at the Independent church, Mr. and Mrs. E. W. Sprague left November 27 for Philadelphia, Pa., where they are engaged for the month of December. At a meeting of the members it was voted to engage Mr. and Mrs. Sprague for three months commencing January 1, 1900. The love and best wishes of this society go with them. We expect to begin the new year with these good people, with the aid of the sweet voice of Mrs. Flora Russell as our singer, rendering her songs in such a manner that our cause is greatly honored."

W. F. Peck writes from St. Louis, Mo.: "I send you Post-Dispatch with obituary of Captain Joseph Brown. I think you knew him personally. He was the best mayor St. Louis ever had and one of the few honest politicians this municipality can boast of. Though he was a pronounced and outspoken Spiritualist and for years the head and front of the movement in St. Louis, his relatives have tried in every way to hide that fact, and during his illness have refused to permit any of his many warm Spiritualist friends to see him and will have his funeral services conducted by a Presbyterian minister. If there was one sect more than another for which Capt. Brown had no use it was the Presbyterian. The following is a short editorial from the Republic: 'For a man who devoted the major part of his life to politics, and to municipal politics, Captain Joseph Brown succeeded in leaving behind him a record remarkable for its freedom from disfiguring blemishes. Captain Brown was mayor of St. Louis during the disastrous panic of 1873. Whether or not it exceeded in severity the one of 1893, it certainly affected St. Louis more sharply. In that troubled time Mayor Brown rose to the occasion in the issue of the 'brownbacks' and in the establishment of municipal souphouses which did much to diminish suffering. Captain Brown, both in his business and in his political career, has left behind him a record which politicians of the present day can follow with benefit to themselves and to the people they serve.' "

Mrs. C. H. Mullins writes: "The regular afternoon meeting of the Freedom Society will be held at my home, 746 Adams street, Wednesday, December 13, at 2 p. m. The society will also hold a bazaar Friday, December 15, afternoon and evening; will serve supper from 6 to 8."

H. H. Scoville writes: "Miss Thomas' subject last Sunday evening was Jonathan and David's Covenant, and the Boers' Oath of Allegiance. She delivered an elegant discourse. She was taken possession of by a Boer officer who has passed over in the present war with England, and evidently a master mind. He held her for over half an hour, speaking very rapidly. He said in part that the only course left to the South African Republic was either to submit to English dictation and rule, or to take up arms and fight to the death, which they promised each other in a solemn oath that was published to the world, and they solemnly believe that the Lord of Hosts is with them in their battles, as He was with David and the Israelites, and though two puny republics were pitted against one of the most powerful nations of the world, the Boers believed that with the aid of the Lord they would conquer an honorable peace. He announced that he had found an instrument to talk through, and would come again next Sunday. Miss Thomas' control Adeline, then took up the subject, and drew comparisons between them, for fully another half-hour, and closed with a dozen or more tests, all good."

Ella B. Brown, secretary, writes from Detroit, Mich.: "The annual stockholders' meeting and election of officers for the Island Lake Camp Association, called for Tuesday, December 5, at Hotel Downey, Lansing, was adjourned to Island Lake camp grounds, Saturday, August 11, 1900, the present staff of officers doing duty until that date."

Mrs. M. Summers has been lecturing and giving tests at Greenup, Ill.

Don't forget the bazaar and literary entertainment to be given by the First South Side Society, at 77 Thirty-first street, on the afternoon and evening of Thursday, December 14. A fine literary programme has been provided; there will be excellent music, and a fine turkey dinner, and dancing in the large auditorium hall. Come and bring your friends. Admission free.

Lilly Le Sieur writes: "The Band of Harmony bazaar given December 7, proved to be a great success in every way. The booths were draped in red, white and blue, and loaded with all kinds of articles, both useful and ornamental. The fish-pond was a very attractive feature of the evening, as it afforded so much pleasure and delight for the little folks, as well as for grown up people. The post-office kept our post-mistress busy delivering letters, and collecting postage due. The large amount of jewelry donated by our friend and brother, A. H. Bliss, was a great surprise, and deeply appreciated. The crowd kept our workers busy, and chances sold readily on all the raffled articles. Dr. Lewis Bushnell won the album quilt. We wish to extend our thanks to all the friends that participated, and also for their liberal patronage."

Lyman C. Howe writes from 813 E. Washington street, Syracuse, N. Y.: "I expect to speak in Cortland, N. Y., Wednesday evening, December 13, and possibly Thursday evening also. We hold meeting Friday evening in Syracuse, as well as Sunday evening, at Empire Hall. Weather and holidays have caused a slight hitch in the attendance, but not serious. Many are enthused with phenomena through Maggie Waite, while others care little for tests, but glow with the inspiration of scientific research and the far reaching illuminations of Spiritual philosophy and ethics. My host, E. G. Reilley, is president of the First Spiritual Society of Syracuse, and a successful healer of the sick.

Miss L. Brooks writes from Battle Creek, Mich.: "The First Spiritualist Church has been privileged to listen to some of the best talent on the Spiritualistic platform of to-day. In August, a new worker in our ranks, Rev. B. F. Austin, of London, Ontario, ex-president of Alma Ladies College, gave two eloquent and scholarly discourses. Following him came Oscar A. Edgerly, who is too well and favorably known to spiritual and liberal people for any word of mine. The second and third Sundays of September we listened with great pleasure to a truly gifted woman, Mrs. M. C. Lincoln. She taught a class in Occult science while here. She returns to us in January to advance us farther in the occult work. Mrs. Anna L. Gillespie (nee Robinson) gave two fine lectures and good tests. She was followed by the talented speakers, Mrs. Marion Carpenter and Nellie S. Baade, of Detroit, of whose work in our city your columns have previously made mention. The veteran worker and highly gifted medium, lecturer and teacher, Dr. D. M. King, of Mantua Station, O., gave two night lectures in October, followed by phrenological readings which were both entertaining and instructive. During the month of November, Dr. Danniells, of New York City, has been lecturing for the society. He uses four phases of mediumship in his platform work: Astrological readings from date of birth; voice readings from sound of voice without seeing the person; psychometric readings, and spirit descriptions and messages; giving in many cases full names, nearly all of which were recognized. He has been re-engaged for December excepting the evening of the 24th, when we expect a rare treat from Dr. Peebles."

Dr. Geo. Dutton, author of Dutton's Illustrated Anatomy, Etiopathy—a new system of medicine—and other medical works, is now holding free public meetings every Sunday at 1:30 p. m., at his office, 52 Dearborn street, Chicago. Etiopathy as defined in Dr. Dutton's late work is the law of cause and effect applied to health and healing. He points out that the primal cause is the real cause, and that all physical causation is itself an effect of some psychic or mental cause, and that all disease may be removed by removing the psychic or mental cause. Go and hear him.

Sunday, Dec. 3, Dr. J. M. Peebles attended the State Association at Toledo, Ohio. There was an enthusiastic time.

Geo. W. Walrond, of Denver, Colo., writes as follows: "Spiritualism is moving along very satisfactorily in this old Rocky Mountain District. I have been holding meetings for some three months past every Sunday evening. Large audiences have always been present, an evidence of the interest taken by the public in the philosophy, science and religion of communion with the spirit world. There is a continual augmentation of converts to the truth underlying our teachings and spiritual demonstrations. There is not very much ostentation displayed, but the grand work goes on nobly and quietly all the time. In my meetings I have come across persons of every denomination and social standing, even to the presence of Protestant clergymen who have congratulated me on the good work that Spiritualism is doing for humanity. There has been in Denver during the past few months a considerable shaking up among the ministers. The Methodists, Baptists and other sects, owing to so-called heretical teachings in their respective churches. It is singular, but true that the moment a minister becomes honest in his convictions, speaking the truth of the gospel outright, he is denounced by his confreres as a heretic, and a theological earthquake invariably follows. It is simply amusing, laughable and farcical to read in the Monday morning's papers the reports of the various Sunday sermons given by the different denominational ministers. The ministers have the happy knack of theologically slugging each other; in fact, they give it to each other in the neck all the time. They are veritable theological, pugilistic experts, and like the pot and the kettle, they black each others' faces. They tackle everybody and everything, and they dope everybody with decoctions and infusions of the Jesus Christ doctrines, so much so that their congregations are positively nauseated; not only sick at the stomach, but actually troubled in mind."

Thanksgiving evening, at the Sunlight Center Band's regular meeting, the president, Mrs. Sarah E. Bromwell, was very agreeably surprised by receiving a gold watch from appreciative friends. The card party at Handel Hall, Dec. 5, was enjoyed by all. The second one will occur on Dec. 20, at 8 p. m. All are welcome.

G. N. Hilligoss, M. D., of Anderson, Ind., writes: "Mrs. Charles Miller, a trumpet medium of Lima, O., accompanied by her husband, recently made a visit to this city, and during her stay in our midst held quite a number of seances in prominent homes, and also in the temple, all of which gave good satisfaction. It was the writer's privilege to attend several of her seances, and I want to say that although I have had a long and extensive experience in the investigation of the phenomena, I have never witnessed better results than through Mrs. Miller's mediumship. During her stay with us she convinced quite a number of good people and many more became interested. I bear this testimony feeling that I can cheerfully recommend Mrs. Miller as a medium worthy the confidence and courtesy of all Spiritualists."

Brother Weakly writes from Galesburg, Ill.: "You will please pardon my delay in acknowledging the receipt of the books and paper by the three new subscribers I sent you. They were delighted with them. Enclosed you will find order for two more. Last October Mrs. Georgia Cooley visited us and held two meetings and her tests stirred up a deep interest, and the good seed sown is taking root and we are going to have a harvest. We are looking forward to having Mrs. Cooley come again this winter."

Brother Reasoner, of Mechanicsburg, Ind., writes: "I feel it my duty to write of the wonderful spirit demonstrations this neighborhood has been receiving through the mediumship of W. E. Hart, of Richmond, Ind. Mr. Hart's seances are of the convincing kind, as he always sits under strict test conditions, and unlike some mediums does not attempt to help the spirit communication along. If there is no communication, he allows the seance to go on as a failure. Some of the tests he receives while under test conditions are the floating and playing of musical instruments, and the writing of spirit friends on a writing tablet, every i being dotted and every t crossed, and in most cases the hand-writing is identically the same as when in earth life. Mr. Hart has succeeded while in this neighborhood of converting many skeptics to our beautiful truth.

Charles L. Ainsworth, Inspirational speaker and test medium of Indianapolis, serves the Anderson and Muncie societies the first part of this month. He has some open time for January and can be addressed at his home in Indianapolis.

Anna E. Thomas, lecturer and platform message medium is open to engagements. Address 512 Lexington, avenue, Newport, Ky.

Frank T. Ripley would like to serve societies on his return from New Orleans. He can be engaged for lectures and platform tests, for February and March. Address all letters to Frank T. Ripley, 1738 Clio street, New Orleans, La.

Rolla Stubbs writes that Mr. and Mrs. G. W. Kates will lecture and give tests at Bederwood, Minn., from December 17 to December 23.

Virginia Barrett has returned from Louisville, Ky., to Indianapolis, Ind., where she can be addressed at 819 E. 16th street.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

ORGANIZATION,

Legality of Bequests, Etc.

Much stress has been laid upon the power of the National Spiritualists Association to empower societies to legally receive gifts, bequests, etc., and the use of such donations for the spreading and promulgation of the cause of spiritual truth. While the N. S. A. may be legally equipped to transact such business and has already received such donations, it might be well to remember there are other legally chartered spiritual associations which have the same power, one of these being the Cassadaga Lake Free Association, of New York, receiving its charter from the state and for many years doing business as a legally equipped corporation. This association is one of the oldest in the history of Modern Spiritualism, and has done more to spread this gospel of truth, and advance the cause than any other association or organization yet established; indeed, were it not for the work accomplished at the sessions of this noted camp and others, the N. S. A. would still be an unknown quantity. Would it not be well then, in view of this fact, and many more years of valuable work and larger possibilities await the growth of the C. L. F. A., to consider the advisability of bestowing bequests where there would be a guarantee of such bequests being used as the donor would stipulate. And we would suggest, whether it be to the National Association, the Cassadaga Lake Free Association, or to any other Spiritualist organization to which bequests are given, that all such donations be given in trust, and only the interest thereof be used by the trustees of said association as the donor may stipulate; thus the principal would remain intact, to which other bequests could be added, and in time become a solid source of revenue which would make the institution self-supporting, and give assurance to the donors that their bequests would be used in no other way than in accord with their wishes, thus avoiding the experience in the Seybert and Babe Will cases. The management of the C. L. F. A. has long contemplated establishing a school or college on their beautiful grounds, thereby adding much to the great good already accomplished by that organization, and we would suggest to those so wishing to perpetuate the cause of Spiritualism, that they bequeath in the above manner to the Cassadaga Lake Free Association such bequests as they wish to leave as monuments to their fidelity to the cause.

There is an old saying—a good one—not to "put off till to-morrow that which can be done to-day."

The wisdom of this has often been seen in the delay which some have shown in disposing of wealth to the cause they had at heart, too often waiting until too late to make sure their wishes would be complied with. It seems a very easy matter to set aside wills where Spiritualism is concerned, and we would suggest to all persons wishing to build up the cause in this way, they do so while they are able to make sure their wishes do not miscarry.

"A word to the wise is sufficient."

A SPIRITUALIST.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Student. Q. If the moon shines by reflected light from the sun, why is it that when the moon is "new" we see the outline of the whole?

A. At the time when the moon is new to the earth, the earth is a full moon to that orb, and its surface being more than thirteen times larger, it throws its reflected light on the surface of the moon, with sufficient volume to make it perceptible. Hence the phenomena described by the poets as the "old moon dying in the new moon's arms."

Querist: Q. What was the Cardiff Giant? I saw mention of it, but no explanation.

A. A crazy French Canadian hewed out of a block of lime-stone an image designed for St. Paul. He died and his image was stolen by designing men, who at the proper time exhumed it, calling it a fossil giant. Many scientific men visited it, among whom was Prof. Hall, state geologist of New York, who pronounced it the greatest curiosity ever brought to light on the American continent. The showmen reaped a harvest, until unfortunately the history of the image was published. The scientific men were as readily caught by the fraud as the ignorant, and their explanations are only paralleled by those of the immortal Pickwick.

Ed Lewis: Q. Did Jesus Christ have any brothers or sisters? If so, give their names and the part of the Testament where they are referred to.

A. How could he have had a brother or sister if according to Matthew 1:18, his father was the Holy Ghost, and he the "only" one?

On the other hand what relevancy has the elaborate genealogy from Abraham to Joseph: "Of whom was born Jesus who is called Christ," (Matt. 1-16), or the more extended and different one of Luke 3:23 to 38, which traces his line from the original Adam, to Joseph, his father "as was supposed." On the other hand it is taken for granted that the family of Joseph were his "brethren." (St. John 7:3, Matt. 12:46, Mark 3:31, Acts 1:14).

These statements are diametrically opposed to each other. If Jesus was the son of Joseph he was not of the Holy Ghost. If the latter was the father of Jesus, he proved the most neglectful, for from that time forth he made no efforts to assist the one who was given the task of world-conqueror, and allowed him to be torn on the cross and die in agony, without an encouraging word.

J. L., Boston, Mass.: Q. Having a friend whom I greatly care for, insane, I have read with deep interest the Roberts cure by using lymph. May I hope it will prove successful?

A. I fear this eager correspondent is doomed to disappointment. Anti-toxin, in its various forms, and injections with fluids drawn from living animals, has become a fad, and the discovery of some new form or method a speedy way to notoriety. The more demonic the vivisector is in his cruelty, the higher he ranks among his professional brethren, and a doctor at a western cross-roads, reaches fame with a single bound through injection of virus or lymph for some form of disease. Now comes this Doctor Roberts, utterly unknown before, claiming that he has found a sure cure for insanity in goat's lymph. This is drawn from the lymphatic glands, spleen, etc., of the goat, and injected into the blood of the patient, several times a day.

The theory is that as lymph is the disease fighter in the living body, it may be strengthened by having this addition. The remedy is not confined to insanity, but is recommended as a cure for "senility," and all cases where there is a "waste of tissue," and this includes about every form of ailment.

To cure old age! That is what Brown-Sequard and the notorious Dr. Hammond sought in vain in the more vital secretions of the goat and dog. It is goat's lymph, say the doctors now, which will rejuvenate age, and cure insanity! Not a cent profit is to be made out of this great discovery! Oh, no! yet the doctors who met to talk about the matter "organized into a medical society to be known as the Roberts Medical Society," and are to issue a journal devoted to the extension of the Roberts treatment!

A fortune is made out of the gullible by the discoveries of each new anti-toxin, and lymph injection.

Insanity is the result of many causes, and the treatment beneficial to one may be destructive to another.

Beyond this, however, that all injections of foreign matter into the blood, which has not been prepared for assimilation by the digestive processes of the individual receiving it, are absolutely injurious. The injection of blood from a human being is attended by great disturbances, and that of an animal would not be admissible. That the goat's lymph will strengthen the blood, is a baseless assertion, and is in direct conflict with facts. The doctors have found a "bacillus," or "germ" or "virus" for nearly every form of disease. Perhaps they may discover a "germ" that will cure their dangerous craze for inoculating their patients with deadly virus, and injecting their veins with loathsome animal secretions.

The wonderful cure claimed to have been wrought, by Dr. Hawley at the Kankakee asylum, has some interesting features, as reported. A Mr. Bush was brought there, said to be incurably insane. Without his consent, for that he was unable to give, he was subjected to lymph injection, fifteen drops, four times a day into his hips and arms. He "lost flesh rapidly" and made no improvement, yet they continued the treatment, which so far as they knew might kill instead of cure. They were not quacks but diplomaed physicians, into whose keeping the state confided the most unfortunate class of citizens. They experimented for the good of science and if the patient died, none would know the cause of his death. Fortunately, this patient was strong enough to resist the action of the lymph, and the cause of his insanity disappearing, he became sane, and the cure was claimed for the remedy.

Now such eminent physicians as Dr. Joseph Collins, of New York City, contend that Mr. Bush was not suffering from incurable insanity, but "hysterical insanity, the most easily cured form of mental disease," and the lymph treatment was an injury. If this correspondent's friend has this form of insanity, which comes from exhaustion of nervous force, and inharmonious activity of the brain structure, rest, diversion and hygiene treatment will bring about a cure. But when insanity is the result of disorganization of the cellular structure of the brain, it is as impossible to restore the structure as it would be to make a new arm by circulating pure blood through one in which the tissues had ceased to be living.

N. S. S., Port Angeles, Wash.: Q. Was there a sect called "Followers of the true Christ," and what became of it?

A. In McMaster's History of the People of the United States, vol. iv, is the following mention of this sect, which first came to notice in 1805:

"Mingled with these bands of emigrants as they hurried along were little bands of a religious sect which arose no one knows when or where, and after flitting across the country and attracting attention for a time disappeared somewhere on the prairies of Missouri. They called themselves "Followers of the true Christ," whose prophet had come from some place in Canada, and was described by them as a man of austere habits, who rejected surnames, forbid marriage, and had not changed his clothes in seven years. The men ate standing, made a virtue of uncleanliness, declared that their sick were never healed or their dead buried and frequently did penance for their sins. The women when they prayed fell prostrate on the ground, face downward.* * * * All seem to have started in Vermont, and to have grown in numbers as they went."

This sect had the Bible to defend its creed. Dirt and vermin were in the times when the Christian church ruled the civilized world, badges of saintlhood. As to promiscuity in the marriage relation, this sect could triumphantly point to Mary, mother of Christ, and to his relations to the women who followed him.

What an endless number of sects all starting from the Bible and proving their doctrine right by its pages!

REPORT OF PROGRESS.

Missionary Work In Minnesota.

It affords me much gratification to be able to make this report of progress from the State of Minnesota. At our convention held here September last, we decided to place first-class organizers and missionaries on the road throughout the State of Minnesota. We engaged the services of G. W. Kates and Mrs. Zalda Brown Kates, who are so well known throughout the United States as having gained for themselves the reputation of being second to none as platform speakers, mediums and zealous workers for the cause of Spiritualism.

Mr. and Mrs. Kates have been in the field here working hard for two months, September and November. October had to be omitted on account of their having previous engagements to fill for that month. They have worked in St. Paul, Minneapolis, North Hamlin, and have visited the following towns: Stillwater, Princeton, Long Lake, Minnetonka, Custar, Winona, Rochester, Owatonna, Faribault, Winnebago City, Lamberton, Marshall, Eagle Bend and Wheaton. They have spoken to large audiences, and in some places people had to be turned away, hall accommodations being so small; especially in Wheaton, hundreds had to go home, but this had a good effect. They saw the necessity of having a hall or church of their own, and before Brother and Sister Kates left, a lot was donated and $500 of a building fund subscribed, and $1,000 easy to get.

The two months work just accomplished by Brother and Sister Kates has far exceeded our most sanguine expectations; and up to the present time all expenses have been met. I take this opportunity to say that we shall be glad of any voluntary contributions from our brothers, sisters and friends interested in Spiritualism throughout the state of Minnesota, to help us in promulgating the cause of Spiritualism, and we shall appreciate very highly any financial help that may be sent to us from other states. We will be glad to receive names and addresses of speakers and mediums who reside in the state of Minnesota, who desire to do platform work for spiritual societies in the state. All communications and donations to be sent to the secretary.

C. E. M. RIDGE, Sec'y.
Office, 513 Northwestern Building, Minneapolis, Minn.

MUD PIES.

Down in a little back garden,
Under a sunny sky,
We made mud pies together—
My little sweetheart and I.
Stained was the little pink apron,
Muddy the jacket blue,
As we stirred and mixed and tasted,
Out in the sun and dew.

Why do I dream of that garden,
I, who am old and wise?
Why am I longing, longing,
For one of those old mud pies?
O, for the little pink apron,
O, for the jacket blue,
For the blessed faith of childhood,
When make-believes are true.

—Florence A. Jones.

"RENDING THE VAIL"

A Very Remarkable Spiritualistic Production, Reviewed by Hudson Tuttle.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

This book is altogether of such unique lenced. To analyze its contents so as lenced. To analyze its contents so as to give a fair presentation would be impossible. It is unlike any other book in its claim that the greater part was written or spoken by materialized spirits while in the presence and plainly visible to the circle.

It may be premised that the conditions under which this volume was written, and the phenomena received were such as make the best results possible. In 1888 a circle was formed at the residence of Mr. J. H. Pratt, Spring Hill, Kansas, composed of Mr. Pratt and wife, Mrs. Phoebe Smith and Mr. J. H. Nixon, with Mr. Aber for the medium. Others joined from time to time. They continued these seances, until June 1890. With this constancy of elementary conditions, the quiet and passivity which is manifested, a high order of manifestations would be expected.

The phenomena first presented were of shadowy bust forms. The public was invited, and many attended. The "forms" at times wrote and talked. After this preparation it was announced by the spirits that greater things were in store, and May 28, 1890, the seances began of which this volume is a record.

When a book makes such unusual claims, its publishers should assure its readers with every evidence of its authenticity possible. We base our judgment first on the character and testimony of the circle, second of the medium, and third, the intrinsic merits of the communications. Of the honesty and integrity of members of the circle there can be no doubt. At first every precaution seems to have been taken to prevent deception, until they were so thoroughly convinced of the genuineness of the manifestations that they regarded further testing unessential.

Mr. Nixon, as secretary, has performed his arduous task with wonderful modesty and success. He does not weary the reader with his opinions or comments, but simply records in plain words the occurrences of each seance. He is the simple scribe, always a witness, yet in the background.

Of the medium, when we examine the communications received through him, we ask is he capable of writing them of himself?

If he is not, then the possibility of his doing so is not a strong point in the investigation. If he is, then it is pertinent to inquire if he morally is above the practice of deception? From the statement in this book we learn that Mr. Aber is without education and incapable of writing the messages claiming various spirits as authors who occupied conspicuous places while in this life. Mr. Aber was born in 1861, at Yates Centre, N. Y. From boyhood he had to work hard for a livelihood, on a fruit farm in Texas, at cigar-making in St. Louis, and again in Texas as an engineer in a saw-mill. The secretary says:

"It will be observed that this biography shows no educational advantages whatever, and we know that Mr. Aber had little habit of studying or reading any kind of literature except that he did study photography and telepathy to some extent in 1891 and 1892."

The book is divided into two parts. The first gives a plain record of each seance. The second, the communications that were received. As an example we take at random, seance No. 25:

January 11, 1891.—The spirit forms were more than usually brilliant in appearance, conversation wit, humor and deep thought.

Among the materializations, one with a priest's cap on, looked to be very intelligent; he said, "I am Martin Luther," and retired.

Another quickly emerged from the cabinet, looking quite comical, taking the chair ahead of him to a point beyond the center of the room from the cabinet door. Leisurely he looked about the room a moment and then said: "I am Artemus Ward."

Capt. Haughey: "Artemus Ward?"

Spirit: "Yes, sir, Artemus Ward."

Haughey: "And you are Artemus Ward?"

Spirit (leaning over the chair back till his face was near to Haughey's face): "Yes, sir; the veritable Artemus Ward." Then straightening up, he said to Haughey: "Your name is Haughey, I believe?"

Haughey: "Yes, sir."

Spirit: "Say, Mr. Haughey, did you ever hear about that fellow that got upon a lard barrel to show off, and just as the show began, the head of the barrel gave way and let the fellow into the lard up to his arm-pits?"

Haughey: "I don't think that I did."

Spirit: "And you say you never heard about that?"

Haughey: "I don't think that I did."

Spirit (retiring backward, smiling): "It seems to me that you heard about it very lately."

The spirit retired, amid great merriment of the circle at Brother Haughey's expense.

Father King then stood in the cabinet door and took the horn, making the "voice of the trumpet long and loud," saying "Good evening, friends. I am glad to meet you all this evening. And still the good work goes on and on, and will continue to go on."

There having been some questions in conversation among the circle as to whether the spirit had ever actually visited Jupiter, he continued very loudly: "I have visited all the planets—Earth, Jupiter, Saturn, Mars; all of these and their inhabitants, I know about them all." As he was returning into the cabinet the voice of "Sam" cried out, "And Moses met the bull-rushes."

Then Sam himself came out and assisted in placing the writing desk in position and after making much merriment for us, retired.

Then spirit Reed stepped out to the writing desk and while unlocking it and arranging the tablets, soliloquized thus: "I can't understand why it is that some who have not been here as long as I have can talk so much stronger than I can. This passes my comprehension." This he said in tones just a little above a whisper, but louder than we had before heard him speak. Several of us remarked: "You are improving in vocalization, Doctor."

Reed then took papers and tablets from the desk into the cabinet, soon returning with them and wrote on one of the tablets (given in second part in full).

(Spirit) Denton wrote:

"Do not be discouraged, friends; physical death, it is true, is sure to overtake every form of life; but it should not darken your lives or cast a shadow across the threshold of any home; for it is the opening door for a brighter, beautiful and eternal spiritual existence, far away, and yet so near, when you can realize that beautiful beyond, where life shall be real and earnest; when you can meet face to face on this beautiful shore; when the tongue of slander shall be no more; when the tablets of memory can be read like an open book, and where your impressions shall guide you and you can walk with the pure and the good. There is not a world whose magnitude transcends your exalted conceptions as this world. Its sublime beauty excels all language to portray and its immeasurableness all known to mortals."

While Denton was writing this he was also making merriment by dry uns, jokes, and anecdotes. Among the many episodes when he had about half finished the writing, he stopped, raised his right hand a little and rather smiling, looked at the secretary, saying: "Say, Mr. Nixon, do you remember that you and I were at one time at a festival, and that opposite you at table sat a gentleman, who on the horse-radish being passed, took an overdose, mistaking it for saur kraut?"

Nixon: "I remember the incident, and that we feasted together several times."

Denton: "Yes. Well, when that horse-radish took effect, which it did very suddenly, requiring vigorous use of handkerchief about eyes and nose—"

Nixon: "Yes."

Denton: "And you asked the poor fellow what caused such intense weeping?"

Nixon: "Yes."

Denton: "And he said he had sudden remembrance that his grandmother, good soul, had been dead just two and a half years?"

Nixon: "Oh, yes, I remember that incident."

Denton (as he resumed writing): "You have an excellent memory."

Faraday wrote on the change of seasons and climatic conditions.

Then Father King wrote, mostly in answer to questions, etc.

The writings by Denton, of which there are many pages, are characteristic, and the same may be said of all the other communications by various spirits. Allowance must, of course, be made for the influence of the minds of the circle and medium on the transmission.

As illustration, take this passage from Tomas Paine:

"The God of Theology, of modern Christendom, is so unable to take care of himself, that the vast machinery of your government is continually invoked in his behalf. If some little child, like this boy here, tries to hear and learn the realities of eternal life for himself, government must be evoked to shut off the avenues by which he may learn it. But time nor eternity will rob this young lad of the great facts he learns here. While his comrades will sometime have to unlearn all the notions of a false God promulgated beneath tall steeples at the expense of millions and millions of dollars and of millions of worse than wasted lives, as the great book of Nature will some day reveal to men the theological ignorance of the world, and while to one by one the fact be revealed, in the life beyond this boy will have a soul rich in eternal truth and in pity will lend a helping hand to the spiritual paupers of theological schools, as such paupers land on this side of life."

We do not wish to be understood as endorsing all that is communicated, although there is very little not in line with the general enunciations of the spiritual philosophy. It is not to be expected that I write as infallible, and their writings shall receive the same careful criticism that is given writers in earthly life. If spirits wrote infallibly they would write so nearly alike that characteristics would be lost. It may be observed that the individuality in the messages is no more than might be imitated but this could only be done by one well-informed in the method of thought and expression of the writers imitated, and in this case if the brief autographic sketch by the medium be taken as a sample for comparison, he is incapable of such literary work. This, however, has nothing to do with the aim and purpose of the volume.

It is stated that at times when the spirit was writing, in plain sight, 600 words were written in a minute, and even 1,200 were written.

The book is illustrated with portraits drawn by spirit artists from materializations. There are pencil sketches, which the process of reproduction has not very successfully duplicated, yet the likeness is marked and the touches vigorous.

The book is one of the most complete records of a long series of most remarkable seances.

HUDSON TUTTLE.

Spiritualism On Trial.

To the Editor:—It was intimated to me by an intelligent attorney of the Tuscarawas county, Ohio, bar that Spiritualism would be on trial at our recent Common Pleas Court.

Mr. Christopher Helmreich, an intimate Spiritualist friend of mine, who had taken to himself a second wife, passed over about two years ago. Being in good circumstances, he had made in his last will and testament, ample provision for his wife, who was not a Spiritualist. Some of his wife's relatives, who were good, pious church people, took it into their heads that a "crazy" Spiritualist could not make a will that would be binding in a court of law. They retained four of our leading attorneys to set aside the will on the ground that his mind was affected, because he rejected the orthodox hell, and knew that spirits do return to earth and communicate to their friends.

The case elicited considerable interest. Both sides were represented by our ablest attorneys-at-law; and Spiritualists, particularly, looked forward to an interesting denouement. But the poet Burns says, "The best laid plans o' mice and men aft gang aglee." Both parties seemed disinclined to "go to the country" and try the case on its merits. A couple of doctors were procured to testify to his partial insanity and that brought about a settlement of the case. One was afraid and the other did not dare to go into trial. It never would do to allow the bold truths of spirit communion to be aired to a court and jury. I call it arrant cowardice. Two or three of the lawyers are well aware of the truths of Spiritualism and were fully advised in the premises.

C. H. MATHEWS.
New Philadelphia, Ohio.

THE HATED PRIESTS.

The Natives of the Philippine Islands.

THE WORK OF THE ROMISH OCTOPUS IN THESE FAIR ISLANDS —IT IS A CURSE TO THE WHOLE EARTH.

I take occasion to state this fact, that the natives of the Philippine Islands, and more especially of Luzon, desire that the Catholic friars be driven from their country. Now, the Catholic church has had control in those islands for over 300 years, and according to Archbishop Chapell's statement after spending three centuries in unselfish devotion to their interests, instructing them in the arts of agriculture and the blessed truths (?) of Christianity, the people demand that their instructors and benefactors (?) be expelled from the country, and their property be confiscated to the people. How strange indeed! There must certainly be a cause for this. Let us analyze it.

1. The leaders of the Catholic church do not care a tinker's d—n for the Christian religion only to make money out of it, and any other religion that would serve them as well would be just as acceptable.

2. They never taught the natives the blessed truths of the Christian religion, or any other religion because there are none in it. All religions are founded upon beliefs. Belief is the absence of facts, therefore, Ignorance; hence the friars taught the natives the blessed (?) ignorance of their religion.

3. The friars taught the natives in the arts of agriculture. Why? To make money out of them. That is why. Take for instance, 1,000 natives who produce nothing; there is no profit in them, but teach them the arts of agriculture so that each one produces on an average, $100 per year, and we have the nice little sum of $100,000 per year. One tenth of it, $10,000, must go to the church, and doubtless each converted native is advised that he must make sacrifices to the "Lord," and to "God," and to the "Blessed Virgin," "Mother of God," and to numerous saints and when the native has got this god, sub-gods and demi-gods satisfied under the strict supervision of the priests and friars, the poor fellow is busted; and perhaps has to borrow money of the kind and generous priest who robbed him to buy seed for his next crop at the rate of 200 or 300 per cent.

That is why the arts of agriculture were taught.

4. How did the friars and priests obtain such vast estates? The Christian church in all its forms is a non-producing institution; never produces a dollar of wealth. It is a natural born beggar and robber. The natives have produced all the wealth of those vast estates and the church has either begged it of them or robbed them of it. There is positively no other way.

5. After living 300 years under the benign influence of Christianity the people of Luzon Island wish to rid themselves of the curse, tyranny and oppression of the said Christianity.

Here we see an example of what Christianity has done and will do where it has unbounded control. I do not say that the Catholic church is any worse than the average Protestant church. I think, in fact, it is more liberal and better than the majority of Protestant churches, but history shows that none of them can be trusted with power, money, women, or manuscripts relating to their profession.

6. Is it not a fact according to history that Catholicism has been a curse to every country in which it gained a foothold?

7. Is it not a fact that Christianity has within itself the seeds of dissension, strife, hatred, bloodshed and mental slavery.? Do you know of a Christian church of any sect that advocates free thought? The very sentiment itself is contrary to "Believe or be damned." And what is it to believe? It is to guess, to have an opinion. And what is faith? It is guess work intensified.

8. Is not the statement of Col. Funston, before the students of Stanford University (Cali.) worth more to the average American than the say-so of all the bishops, priests and preachers of Christendom when they are all either sworn, educated or bound by fraternal ties, by habit, or by their positions, profession, prejudice, or grip on their jobs to lie for God's sake when occasion requires and think according to Paul, that "no sin is done?"

Lawton, O. T. A. D. MARBLE.

"Let Us Have Peace."

The writer has not participated in the discussion of the platform of principles adopted by the N. S. A., for the reason that he sees no necessity for such a discussion, and little, if any, benefit in it.

No such body has or ever will have any authority or capacity to express the principles sanctioned by American Spiritualists. Whatever such a body may affirm will express only the opinions at that time of those who vote for the resolutions.

Whether they correspond to the opinions most prevalent among Spiritualists is an uncertain matter upon which many will not agree, and their value or validity is no greater than that of any such concise expression by an author or lecturer who extensively commands the esteem and confidence of the followers of Spiritualism. There cannot possibly be any authoritative or creedal character in any such declarations to justify the excitement they have raised.

The only profitable discussion would be an effort to arrive at a general understanding of the matters in which Spiritualists are unanimously agreed, for which a few sentences would be sufficient. In making such an effort, denunciation would be entirely out of place.

The most passionate discussion today is as it always has been concerning the most difficult of all questions, the God question. The writer proposes to offer some suggestions on this subject, not to increase the existing darkness, confusion and prejudice, but to present whatever knowledge may now exist in the sphere of science, to show what is certain, what is probable, what is conjectural and what is impossible in reference to all that has been represented by the word God among the intelligent, without any reference to the fierce superstitions of the past, or the Homo-ousian and Homoi-ousian grounds of theologians.

For these friendly suggestions the writer bespeaks in advance the kind and candid attention of his readers, hoping that they may promote a spirit of harmony and mutual toleration.

JOS. RODES BUCHANAN.
San Jose, Cal.

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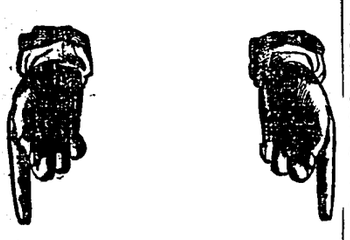

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406 Mass. Ave., Boston, Mass.

PLACERS OF THE SOUTH

Dr. Watkins and Party Are at Work on Them,

Dr. C. E. Watkins, his son, Claude, and Mr. Henry L. Sanderson, all of Boston, Mass., went east last evening over the Rio Grande Western. They came up yesterday from the south.

Dr. Watkins is president and Mr. Sanderson secretary of of the Boston Placer Mining Company. The company owns five bars, embracing 420 acres of fine placer mining ground in Glen canon, on the Colorado river, 175 miles southeast of Richfield.

The difficulty with working this gravel hitherto has been its inaccessibility to water, it being necessary to raise the water from the Colorado river a perpendicular height ranging from sixty to 120 feet. To overcome this the company a short time ago shipped and had put in place an 8-horse power gasoline engine. There was another difficulty yet to be met. The water is very full of sand, so as to render the ordinary leather valve practically useless. This has been overcome by sinking a settling box in the river and by substituting the most modern steel valves. The doctor reports that every difficulty is now fully met and the problem solved. This little engine and pump now furnishes 300 gallons of water per minute, a sufficiency to handle from 200 to 300 cubic yards of gravel per day. So elated are the gentlemen over the outlook that they are to stop at Denver on their way home and purchase a 22-horse power engine, which will be shipped and set up at once. With this they expect to wash out 1,000 yards per day. They had some very fine specimens of placer gold with them which they had washed out, it running $2.50 per yard. The gold is very pure in quality, being worth $20 per ounce. It was Dr. Watkins who first discovered the coarse gold in that region.

Dr. Watkins is a very prominent man in Boston financial circles, and is well known throughout the Nation as the founder and originator of the Arena Magazine, of which B. O. Flower was editor, and for many years was the manager of the Arena Publishing Company of Boston. He is well abreast with the modern ideas, and is one of the trustees of the church of the celebrated B. Fay Mills, formerly of this city, now of Boston. His son, Claude, is a bright young man, who is following his father's footsteps in the medical profession.

Mr. Sanderson is and has been for the past twenty years the paying teller of the North National Bank of Boston, and in addition to his interests in the Boston Placer Mining company's property, is representing the interest of several Eastern capitalists. He and Dr. Watkins expect soon to return to look after their mines on the Colorado, over which they are so elated that the doctor recently refused to take$150,000 in cash for his interests alone.

The Boston Placer Company is not alone in its enthusiasm for the outcome of the Colorado River district. Mr. T. W. Stanton is just now getting ready to begin dredging the river for gold. He claims practically the entire Colorado River for a distance of 150 miles reaching from Dandy Crossing to Lee's Ferry. It is understood that this claim to the river is to be contested by Mr. F. W. Mitchell, who is reported to be backed by the Walker Brothers of this city, Mr. Stanton being backed by a very rich Eastern firm. It is claimed, however, that no litigation will be had, but that the matter will be adjusted amicably outside the courts.—Salt Lake (Utah) Tribune, November 6, 1899.

The Longest Day.

It is quite important, when speaking of the longest day of the year, to say what part of the world we are talking about, as will be seen by the following list, which tells the length of the longest day in several places.

In Stockholm it is 13½ hours in length.

In Spitzbergen the longest day is 3½ months.

In London and in Bremen the longest day has 16½ hours.

In Hamburg and in Dantzig the longest day has 17 hours.

In St. Petersburg and in Tobolsk, Siberia, the longest day is 19 hours and the shortest 5 hours.

In Tornea, Finland, June 21 brings a day nearly 22 hours long, and Christmas one less than 3 hours in length.

In New York the longest day is about 15 hours long and in Montreal it is 16.

In Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.—Answers.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, Brother M. P. Grenell, a Spiritualist for thirty years; aged 83. A good man, temperate in all things. A member of First Spiritual Society of San Diego, and a subscriber to The Progressive Thinker.

M. GRENELL.

Passed to spirit life, December 2, 1899, John P. Helrich, of Gallipolis, O. He was a noted Spiritualist of this city and an ardent champion of the cause. He was in his 74th year and leaves a wife and two sons. His remains were taken to Cincinnati, O., as was his request before death, to be cremated. No religious services were held. He was a conscientious, upright man, against whom no one could say a word of harm and his departure will be mourned by all who know the good old man.

CHAS. E. STANLEY.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

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Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

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PSYCHIC TREATMENT The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

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Locke, N. Y., Nov. 1, 1899.—Dear Doctor:—Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so too. Very truly, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor:—I continue to gain in strength and am feeling so much better than I did in July,—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, MRS. L. N. DRESSER.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA RESSEGUIE.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor:—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours. MRS. G. I. NASH.

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Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday-school at 2 p. m. Seats free.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 10:45 o'clock in the Grand Opera House and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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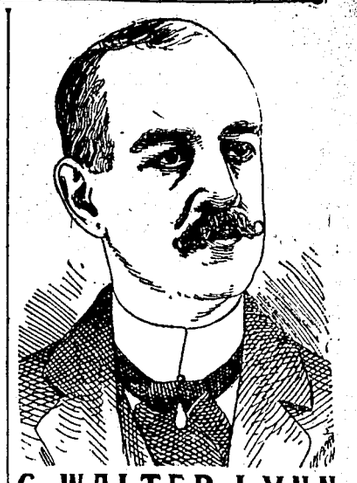

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Dr. J. S. Loucks, Stoneham, Mass.—Esteemed Friend:—When I was afflicted with those miserable unconscious spells, which occurred without any premonition, and from which no physician to which I applied gave me any relief, you were recommended by my Harvard brethren, and by their advice I called on you at your office; you gave me medicine which I took as directed, and I am happy to say I haven't had recurrence of the spells since I left your office. After this I had suffocating spells, or labored breathing spells which were terrible, but they too have passed away by your treatment, and I begin to feel quite elated and youthful, and can skip up and down stairs as I used to, even if I am 78 years old. Yours truly.

CALVIN G. REED, Mount Lebanon Shaker. Mount Lebanon, Columbia Co., N. Y., Feb. 7, 1899.

Dr. J. S. Loucks, Stoneham, Mass.—Kind Friend;—I feel that I must tell you of the wonderful cure you have performed. For thirteen years I had been an invalid, and for two years helpless and confined to my bed, suffering intensely from general prostration and nervous exhaustion, my spine being diseased from the top of my head down, the brain also, so that it was feared I would lose my reason entirely and my stomach was in the worst possible condition in fact I was a total wreck. During these thirteen years I employed eight different physicians, the best that could be had, eminent physicians of New York City; one doctor treated me two years, and my friends paid out hundreds of dollars, but all that was done did me no good, and all the doctors gave me up, as I was confined to my bed, and it was thought I would live but a few days at most. My friends heard of your skill; at once put me under your treatment with but very little hope, but very soon I began to improve, and after a few month's treatment I can truly say that I am fully restored to health, and your praise should be given to the world that others may find relief from you. My gratitude toward you is unbounded. Your friend, MISS INA A. ROBERTS, MISS LILY D. ROOT, her Aunt.

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

VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, DEC. 23, 1899. | NO. 526

HOW WE RECONCILE THE EXISTENCE OF FRIENDS IN SPIRIT LIFE WITH THE TEACHINGS OF SUCCESSIVE EMBODIMENTS

A Discourse Given Through the Organism of Mrs. Cora L. V. Richmond, Chicago, November 26, 1899.

"As the tree falleth so it shall lie."

Step by step the *manifestation* of life is of progress.

There seems to be in the theologies of the day some basis of truth, but so perverted that oftentimes the mind rejects everything that is stated under that name. The conditions that relate to the future life have, of course, been largely perverted. The sudden transportation to heaven or to hades; the sleeping until the resurrection day and then being summoned to one or the other of those finalities, must have been rejected, even by the founders of the system. Since there is nothing in the biblical teaching of Jesus to give warrant to it; on the contrary, he distinctly states that "there are many mansions in the Father's house," and that he goes to prepare the way for his disciples. Meaning that they being of one accord will be with him there.

Spiritualism came into this century to make people aware, *not only of the future* life, which many doubted, but the states and conditions of that life, and for so doing it has relieved the human mind, if it has accepted Spiritualism, of the dread of annihilation, of the fear of eternal torment and the greater dread of a heaven that is limited only to a very few. Yet most Spiritualists have as little absolute idea of what the future life will be as possibly have the Christians, the Mohammedans, the Buddhists, the Jews or the Parsees.

Many Spiritualists suppose that including every physical sense the spirit life is a continuation of the earth life; enlarged maybe, and all physical perceptions, perhaps, intensified and increased. Many Spiritualists suppose that the spirit world is organic, in the sense of stratification of rocks and soil, and organic growth of trees, mountains and rivers, and they even think there *are manufactories; and we do not know* but what they think that there are boards of trade, royal exchanges, railway shares and speculation in wheat and other commodities. Of course, we do not say they think so, but that would be the legitimate result of that kind of spirit life.

The most that spirits can do in the *condition of mind that the earth's* inhabitants are found to be, is to impress upon the minds of the people that there is a continuity of life and thought, that continuity is the continuity of the person, not the physical body, but the mind and spirit. Then according to the states or conditions of the spirits must be their representations of what the spirit states are. In order to give people an idea that the future life is not a condition of absolute happiness or utter misery, spirits talked in the first instances about the different spheres or different circles, and no spirit was qualified to give the highest message to earth's inhabitants unless that spirit came from the fifth, sixth or seventh sphere; all the rest were lower spirits and either could not communicate at all, or were very unreliable. As time advanced less was said about spheres or localities.

Early in this movement most Spiritualists thought that there was transition from one state in spirit life to another, not exactly like the change called death, but very similar to it. A few entertain that idea to-day. As time went on "state" was used instead of "sphere," then "conditions" took the place of states. States of spirit life were not *localities so much as conditions of the* individuals.

Still we very much doubt if the majority of Spiritualists have any idea of a change of condition that will not include locality. It is purely a metaphysical proposition—we do not use the word metaphysical in the modern sense. Purely metaphysical propositions are *not easily perceived* by the ordinary mind. If one changes one's condition by throwing off the physical body, people naturally think the spirit must go somewhere, but, manifestly, all messages from the spirit world prove that the spiritual condition is with the individual. As "Millions of spirits walk the earth unseen, both when you wake and when you sleep" was known by the ancient poet Hesiod which Milton interpreted, so the spirit realm need not, necessarily, be a change of place, but a change of conditions; as water becomes vapor and vapor becomes air without absolutely being removed from the earth's atmosphere. As those familiar with chemistry will understand that, even in physical substances there may be a change of condition without a change of place, so it would require but very little added perception to know that spirits *may change* as far as their relation to time, space and substance is concerned and still not change their locality. But these things come by slow degrees.

It is accepted, however, universally among Spiritualists, that the spiritual existence into which all human beings enter at the change called death is the next step; that it is not brought into the world of sin, judgment or the violation of any spiritual ordinance, but is the legitimate next step, and is entered upon in precisely the same spiritual and mental condition that the individual or person leaves the earthly form. In other words, that that which continues to exist is that which cannot die, and as you know the part that dies is the body, all that is not the body continues. Of course while there may be with that change an added perception of the spirit and the lessening of physical relations of life; and while there must be to one who is endowed and awakened to added perception a greater knowledge of the spirit and a lesser dependence upon physical things, still, for all practical purposes of that existence, the mind does not suddenly leap into intelligence, the spirit does not suddenly leap into added knowledge. There is simply the fruition of what the earthly life contained in its highest and most perfect presentation.

Every human being entering that next step of life is of course in a better condition—so to speak—than in earth life. Not better than all others, but better than they were individually. Many people who have physical and mental disabilities that are the results of physical causes "come to themselves" in spirit life. As, for instance, a person who is insane, whose insanity has been the result of physical conditions, of some pressure upon the brain, is set free from that by the change *called death. If, however, the perver*sion or obliquity is a lack of spiritual unfoldment, then the mind is not suddenly restored by that change. All people do not "come to themselves" by the change called death; a great many do.

It has been the source of unqualified comfort and consolation to such as have this knowledge of existence beyond death and of the intercommunion of the two worlds, that their friends are not lost; that they still have the father, the mother, brothers, sisters, children and friends; and of course, many Spiritualists rest there. That comfort has come into their hearts, taken possession of their lives; spirit messages are received daily or at such time as they can find mediums suitable for the manifestations.

Far be it from us to undervalue the manifestation that has set aside the *fear of death and the terror of what* should or might come after death. But the average human mind seeks, also, added knowledge. It is not enough to enter just the vestibule of spirit existence, but to know what is beyond; and if life is to continue, to know what is still beyond. Every human being is inquiring, and the spiritual hypothesis having been once established, opens up a vast realm of inquiry. But many Spiritualists have, in accepting this knowledge, substituted for their former heaven of theology, for the former thought concerning the future life, the idea that the states and conditions of spirit existence afford an opportunity for progress, advancement and knowledge, and, therefore, that all knowledge is open to spirits in spirit life and eternity is provided for in that way. To the average human being this is satisfactory, and to many *it seems reasonable. Of course it is* far more reasonable than the immediate judgment for eternity of heaven or hades—neither of which the person has earned or deserves.

Now steps in the thesis that is almost as objectionable to the average Spiritualist as spirit communion is to church people: Spiritualists have their religion, or their philosophy, or whatever they call it, and they do not want to be disturbed; they can go on and on in their thoughts of a future life, and everything is satisfactory. But here comes in a teaching, that if the purposes of spiritual expression and advancement is the victory to be obtained in time and sense, then it must be where time and sense prevail; that the spirit learns no new lessons in spirit life excepting those incident to the carrying out of the personal beginnings already made; that spirit existence is the flowering out, or *the fruition of that which the earth life* has wrought in the stalk and the bud, and that no new flower can be added. Since all advancement spiritually comes by expression in time and sense, and the conquest of the temptations here. That you cannot overcome a temptation in a realm where the temptation does not exist; that you cannot overcome physical difficulties in a realm where physical difficulties are not found; that while it is true that the spirit continues the expression in spirit life for the flowering out of the earthly embodiment, there is not enough of that one expression to take one on and on until the other conditions have been conquered. There is no human life so perfect, unless it be the Messianic life, that one can say, "I have overcome the world!"

Frequently spirits, especially the wisest ones, say at the time of passing away: "Oh! I wish I could begin my life life over again just where I left off." Now if the spirit life is to afford the opportunity that the earth life does, why should there be this wish? The innate thought would not come up, "Oh! I wish for that opportunity over again," with all the added opportunities over there. The new threads of life that have not been taken up here cannot be commenced there, because they are not existent there; they are in time and space and in connection with matter.

But, says the Spiritualist, "I am discouraged; I have got away from the orthodox church, away from its heaven and hell into the knowledge of spirit life, and I no sooner get that idea fixed in my mind than I am told that we have to come back here and live the earth life over again." Pray, what pupil objects, after having studied primary arithmetic, to algebra? Of course, seemingly, it wipes out everything you have learned but in reality it includes everything you have learned *and something more.* Who that has learned ordinary arithmetic supposes that geometry wipes out arithmetic? It is simply an added demonstration that your spirit life is correct; spirit existence is right, it is the next step, But when you can say, "I have overcome the world," you are ready to go on; there are more steps to take.

"But, oh! the thought of being a little baby again, and of having to go through all that." But you will not have to be this particular manifestation that has been a baby and that, probably is very much of a baby; you will not have to be the same baby again. And there is just as much difference in babies as there is in grown-up people. One baby is obtuse, another is bright; one baby at three years knows more than its grandfather, another does not know quite as much. The beginnings of expressions are not the same. You cannot jump from geometry into a knowledge of chemistry, without beginning at the beginning of chemistry; you cannot jump from a knowledge of chemistry into perfect knowledge of Latin or Greek, or any language. What you must do is to begin at the beginning of the language, and no one objects to this in ordinary pursuits. The alphabet is the babyhood *of all new beginnings.* But that does not wipe out what you have done before; that does not obliterate anything you have achieved before. As you fathers and mothers know, your babies can ask you questions which you cannot answer; as your fathers and mothers know, that boy or girl over there can give forth thoughts that its parents never thought of; showing that the different human expressions are mere incidents for the purpose of expression.

Then says one, "What becomes of that spirit when it has another embodiment?" That spirit is like the accomplishment in algebra or geometry, it is a portion of the soul's possessions. It does not wipe out or obliterate any of its previous expressions or experience; but the new beginnings are new manifestations from the soul.

"Then," says the mother, "do I lose *my boy or my girl who went into spirit* life when he or she has another expression?" Not while your boy or your girl is necessary to you. But there comes a time when you pass on and when they pass on. You do not lose them by their growth in earth-life from babyhood to manhood or womanhood. Which boy is it that you have to-day? The baby of six months old, the boy of ten or twelve years, the youth of sixteen or the mature man of thirty? If you insist upon having the baby, why not keep your babies six months old? Neither does that man or woman of thirty years remember that it was a baby six months old. All there is that belongs to you, you keep.

But, alas! earthly ties are not indissoluble, the ties of consanguinity are not absolute. You know many who go out from their homes from choice. But when the boys and girls reach maturity *and find other lives that interest them* you should not feel that they are lost, as many selfish mothers do, and make far more trouble when the sons and daughters marry than they do when they die. Of course no girl on earth is good enough for your son, and no young man is good enough for your daughter. Nevertheless, they go out and find their own, and if you do not adjust yourself to it, of course the suffering is to yourself. In some way that which is a blessing to you in spirit by other ties than the ties of mere consanguinity you cannot lose. You do not lose the son or daughter whom you love unselfishly, because they enter into added happiness. So whatever next step a child or a parent may take you lose nothing in the absolute which was related to you.

People talk about earthly ties and human associations as though they were *inviolable; but all the way from one* foot of land to a thousand acres has been known to divide homes, and families, brothers and sisters, whole households have been known to be up in arms against each other over a handful of baubles; and a man, a great millionaire, disinherits his son because he did not marry to suit him. Now if that tie *is so great that you are afraid another* embodiment will separate you from your friends, how is it that marriage and a few thousands or millions of dollars can separate you here?

Let us talk about things that are enduring; let us speak of that which is valuable in human life. The child adopted into the household through love is *sometimes more of a real daughter or* son than the alien who has wandered into the household, confessedly, not knowing why. How often you hear the discouraged mothers says: "Well, I do not know how that child came into my family; he seems so different from all the rest."

"The black sheep" in the family is usually the means of discipline, a perfect means, successful in every instance. Of course there are either some spiritual ties that one brings with that black sheep to the fold, or, fortunately, there is a means when the discipline is ended for all parties to separate. As said before, the tie that is enduring will endure, and no one in need of the manifestation of parent or child will ever feel that that spiritual expression has been merged into the soul or another expression as long as that one is needed. Of your third or fourth grandparent you know little. But some of those who were very distinguished in the time of the Revolution you are very anxious of knowing about now if you want to belong to the "Daughters of the Revolution," or if something is due from the government to your great, great grandfather and you think you can get it. But aside *from that they are of no personal value* to you, one of them might have found added expression in earth life without being lost to you. As far as the family is concerned, the spirit state remains as the fruition of the preceding earthly embodiment as long as there is any need to be fulfilled by it. But it is not perpetuated to give seed to future blossoms; that particular blossom goes to seed, and will not blossom until the seed is planted. There is no second crop of apples this year on the trees; new buds, the whole impetus of life must be renewed. This that has gone to seed yields its affluence, its harvest of thorns, briars and thistles, or beautiful blossoms and fruitage. So in one sense there is no fundamental change in the person by the change called death. There is the flowering out and the fruition of what little or much of spiritual accomplishment there was in the earthly state. There is the recognition of the spirit of the embodiment, whatever it was. That is why you cannot expect great wisdom from one who was very foolish in earth life; you cannot expect all knowledge should have been achieved by one who only had a very limited amount of knowledge here. There is better perception within their range of experience, but not beyond it.

So we have pointed out that all new beginnings must be in the state where expression and experience amount to something, and that the entire fruitage of those expressions and experiences must be the conquest by the soul. We do not, therefore, eliminate the spirit world, for all the spirit world can do is, it remains just the same with the added illumination, that beyond and penetrating through that spirit existence, as through mortal existence is the possibility of the added knowledge of the soul in other experiences. It does not wipe out the planet that you inhabit or the moon revolving around that planet because other worlds have been added to the solar system. It wipes out nothing that belongs to you to-day, if it be really true that other experiences are added. It fulfills the universal de*mand of human life to have an equal* chance in conditions and under circumstances where the equal chance is valuable. Furthermore it makes you look through the mere ties of physical relationships which at the present hour are a great delight, the bearing forward of which are among the highest aims of human existence, to that deeper relationship. Sometimes the mother says to her daughter, when she dares: "I wonder why it is, that I think so much of you, that you understand me so well." She does not mean by this that her maternal love is not as great for the other daughters; but there is a particular or especial bond between those two, and all through her life she wonders at it; and if it be what we declare, it only makes her more tender and careful of the other children. But that is the bond that cannot be destroyed either by death or by birth.

And another proposition ought to be understood by you, because you are beyond the average of the earth inhabitants in studying these propositions; that birth cannot wipe out a tie any more than can death; that the incident of birth and the incident of death cannot be related to eternity. But accompanying both there is the manifestation of that which is eternal. And all through life you will find, if you study closely, that there is greater evidence, as through human history, if you study that closely, of that which sets aside merely material ties than the reverse. Of course among the nations and people that live just in the senses, in the early stages of human expression, when the physical existence and the generation of physical life is the all-important proposition, these things do not appear, but in the higher manifestations and conditions, in those complex relations *that grow up after governments have* passed through the first barbaric ages there are indications of all these higher manifestations, and that is what the humanitarians are teaching, what those are teaching who agitate universal brotherhood, that which has been sought in the various fraternal relationships, what the Socialists, in the ideal sense are aiming at. The reason Socialism has been such a failure is, that they have tried to predicate the basis of Socialism on the physical basis of life, and that which is but incident to monetary conditions of capital and labor. True socialism comes when the soul manifests the true fraternity and not until then.

You might adjust every law, you might arrange all the differences of capital and labor to-day, and you are bound to try to work for it, but wherever selfishness exists and is not over*come the same conditions as the present* would soon prevail. Many people under the the ancient scheme of theology wished to attain the kingdom of heaven without going through any process to get there. That is why they were so willing to accept it on the merits of another. A great many Spiritualists want to get into the highest sphere without taking the steps of self-conquest necessary to arrive there. A great many think, "Oh, I have nothing to achieve, I have had trouble enough in this world, I do not want to come here again." You say this just because you have trouble now.

There comes a time, however, to every soul upon the earth when outward things will not oppress, when outward conditions will not make people sigh, and when the soul is like the master of the instrument having the key to adjust every string and note into perfect *harmony. That is the meaning of suc*cessive lives. You may not go through eternity with one string; you must be adjusted to all the other notes until human life itself is a symphony. There was the question asked one day or evening at the Band of Harmony, "What is harmony?" We should say, that harmony is the perfect adjustment of the life of the universe and to other lives. Most people want the universe adjusted to them and think if it is not, that something is wrong. The contrary proposition is to adjust yourself to the universe. There will be perfect harmony then. If you are singing with a number of people you do not each start off on a different key insisting that the others others sing in your key, by common concession you consent to sing together; and the thing is to start to a certain chord. Every one agrees to this, and somehow, sometime and somewhere each human life, however fragmentary it seems to-day, will find its place and will adjust itself and will say that after all the universe is in harmony with itself.

Ah! have you ever stood upon a cliff and seen a storm sweep in from the ocean, and heard the deep sound of the waves like the great booming of mighty *cannons as the* water sweeps into the chasms and gorges? If so, you have felt, possibly, the great sublimity of the storm. But over there in yonder fisherman's hut is the poor mother or wife, mourning for the child or husband, who was out in a little skiff in that storm. Not yet has she become adjusted; somehow the hand of sorrow is upon her. But sometime, in the great restoration of things, when the sea gives up its dead, not its dead bodies, but those that were thought to be lost, then the mother peers beyond the mist and storm from the cliff and sees the life that is beyond.

So in the midst of all this striving, this seeming doing and undoing, the *soul, steadfast and calm,* at last makes the body and the human conditions to blend, until even the storms are full of music, and that which takes away the perishable restores the eternal. "When the half gods go the gods arrive," said one of the ancients. When the allurements of time and the mere transient things of the dust go the eternal treasures are yours.

SEEKING LIGHT.

Spirits Removing and Returning Articles.

To the Editor:—Will you permit me a little space in your columns? I am earnestly seeking information in everything connected with the phenomena of spirit return. In your issue of December 9, I find among the Questions and Answers, a question from Mrs. C. Parish, of San Francisco, as to the carrying off of small articles, such as handkerchiefs, ribbons and the like, by our spirit friends—the answer to which seems to me not fully satisfactory, and perhaps others may feel the same; or *someone may have received some in*formation which they will be willing to contribute for my enlightenment. It often happens to me, when at my needlework, to find my spool, scissors, or thimble, which had been in constant use and plain sight, have vanished—completely disappeared; and after a search of from a few seconds to half an hour, they will reappear, in a spot where I have looked and over which I have passed my hand a dozen times during my search for them.

One day recently, I had in use a handkerchief, the only one of its kind I ever had, it having an embroidered edge of black and white, while all my others are plain white.

After using it part of the day I suddenly missed it—and as I value it, it being a gift—I began to search for it, and continued to search all that day, even pulling the clothing from the bed, *and shaking each cover, thinking* I might have dropped it among the covers when I made up the bed, but it was not to be found, and at last I concluded I had lost it out on the street when on an errand, although I felt sure I had it after returning to the house.

On the third morning after its loss, I awoke rather later than usual, after my sister and her husband (who are the only other ones in the family) had left the house for their respective places of employment. Of course I was the only one left in the house, and I hastened to dress and get about my own delayed occupations. But my mind was still occupied at times with wondering where I lost my handkerchief.

Before I finished dressing, my attention was attracted to the bed, and there, just where I had lain all night was my lost handkerchief—not flattened and crushed as if it had been lain on, but lying lightly, *as if just dropped* by a hand holding it by the center. I have had other similar experiences, and have known of many among my friends, some where the article was never returned. The spirit friends do not deny their complicity in such events, but if they do not take them to their own homes—which I suppose they *cannot—what do they do with them?*

Just before Mrs. Parish's question I find one from Harry Collyer, about messages from Planchette. I, too, have had similar experience, only with a Talking or "Ouija" board. But in my case the Indians were the first to come, and were superseded by my husband and other friends, and since my husband has progressed beyond the use of it, neither Indians nor anyone else give any messages, although the pointer moves readily enough, and sometimes answers by "yes" or "no," often correctly, as events prove, but no connected sentences are given. Have they all "departed?" I repeat, I am earnestly seeking information—not perversely contradicting anyone, but, on the contrary, would be very glad if anyone can throw light on these questions.

MRS. I. A. BENSON.

Grand Rapids, Mich.

DREAM OF PAST CHRISTMASES.

Last night I sat by the old fireplace,
And I saw in the embers' glow,
A toddling form and a laughing face
That I knew in the long ago.
I thought I heard at the side of my chair
A voice that I used to hear,
Repeating the words of an evening prayer
Timidly, low and clear.
And I thought I heard the good-night word
From the toddling form in white;
I knew that I dreamed, but, O, it seemed
So real in the flickering light.

I thought I saw in the corner dim
Last night, as I used to see,
A tiny sock that was hung by him
On Christmas eve with glee,
That the children's saint might see it there
And I know that a little boy
Had gone to bed with an earnest prayer
For the morrow's Christmas joy.
But I heard no beat of pattering feet,
As I did in bygone years;
I knew I had dreamed, and O, it seemed
That my heart would drown in tears.

—F. A. Secord.

Care is no cure, but rather a corrosive for things that are not to be remedied.—Shakspeare.

BEHIND THE VEIL.

New Spiritualistic Literature.

Henry Crabb Robinson, the friend and companion of Wordsworth, Coleridge, Lamb and many other notables, once wrote to a friend: "It is one thing to be conscious of evil as inherent; it is another to be apprehensive, in consequence of that consciousness of becoming the associate of devils to all eternity. In other words, I am equally unable to imagine among mortals a fitness for heaven and for hell. The classification is too coarse, and consequently imperfect. It provides only for the ideal extreme. It leaves the great mass of the imperfect without a settlement." He precedes this by saying, "I doubt whether any life can be so blameless, or any mind can be so pure, as to justify any one's fancying himself exempt from evil and inaccessible to temptation."

Many rational thinkers in all stages of the development of religious belief, like Mr. Robinson, have found themselves unable to believe that the change we name death, could effect any instan*taneous change* in the intellect or moral character, such as is supposed by many Christian believers to occur in the case of sudden conversions to faith in Christ's mediatorship just before death, by those whose intellect was but slightly awakened, whose moral tastes were perverted, who had lived mainly the mere life of the physical senses, without high ideals, or spiritual aspirations.

Growth in body, mind, and character, as observation teaches, is always in evolutionary order of development, no sudden jump from primary school to man's stature and college or world knowledge, therefore there has always been a strong protest in sane minds from the arbitrary ushering of all the variations of ignorance, stupidity, criminality and the widely various shades of aspiration toward the higher life to be found in human beings—into *one kind of hell and one heaven.*

Much has been written against this idea, and a number of guesses at the true state of man after death have been imagined by such writers as Elizabeth Stuart Phelps-Ward, Mrs. Oliphant, and others. And now comes a charmingly yet sensibly written story entitled "Beyond the Veil," which purports to give the experience of a man who had suffered much injustice in earth-life, but found on his awakening in a life one step upward, but still probationary, that what trials he had felt himself to be wrongly made to suffer, were but lessons necessary to his spiritual development.

This story by an anonymous writer is intensely interesting and in perfect agreement with the Spiritualistic theories gained from spiritual phenomena (so-called). It is also in entire harmony with reason and the law of evolution. *Every point touched upon is* strong in logic and must be convincing to many. It gives most reasonable incentives toward living, so far as possible while still on earth, the spiritual life, and the way is made clear and plain. There is the ring of true feeling in the personal appeal to those still living, from this emigrant to higher life, when he says, "Forget the gravestones, O people of the little planet, and think on your glory yet to be! * * Cease to fear that gracious transformation, this sweet climax meant to cancel sorrow and bring forth only joy. Fear sleep when the tired nerves desire it, or wholesome food when hunger cries out for it, but not the bridal kiss of death, be his courtship never so rough. Think of it and rejoice in it!"

He says, "In writing of the inhabitants here, I cannot bring myself to say spirits, for on earth that has become a vague and shadowy term, a synonym for ghosts of some strange substance, wandering through a meaningless heaven. To me the true ghosts are only on earth, swathed in flesh, like mummies, blind, unsteady, deceiving and deceived."

The book will make a helpful, handsome and inexpensive gift at Christmas *to those who need light on the spiritual* path. SARA A. UNDERWOOD.

WHEN DADDY LIGHTS THE TREE

We have our share of ups and downs,
Our cares like other folk;
The pocket book is sometimes full,
We're sometimes nigh dead-broke;
But once a year, at Christmas-time.
Our hearth is bright to see;
The baby's hand just touches heaven
When Daddy lights the tree.

For weeks and weeks the little ones
Have lotted on this hour;
And mother, she has planned for it
Since summer's sun and shower.
With here a nickel, there a dime,
Put by where none should see,
A loving hoard against the night
When Daddy lights the tree.

The weest kid in mother's arms
Laughs out and claps her hands,
The rest of us on tiptoe wait;
The grown-up brother stands
Where he can reach the topmost branch,
Our Santa Claus to be,
In that sweet hour of breathless joy
When Daddy lights the tree.

Our grandpa says 'twas just as fine
In days when he was young;
For every Christmas ages through
The happy bells have rung,
And Daddy's head is growing gray.
But yet a boy is he,
As merry as the rest of us
When Daddy lights the tree.

'Tis Love that makes the world go round,
'Tis Love that lightens toil,
'Tis Love that lays up treasure which
Nor moth nor rust can spoil.
And Love is in our humble home,
In largesse full and free,
We all are very close to heaven
When Daddy lights the tree.

—Margaret E. Sangster.

Our affections are our life. We live by them; they supply our warmth.—Channing.

MAN'S ONLY RESOURCE

It Is not "Infinite Intelligence" but Himself.

I was much amused at Dr. Peebles' holy wrath as expressed in his article in The Progressive Thinker, December 9. Not for a moment would I have anyone think that I was derisively excited, but simply diverted by the way he swung his broadsword of indignation about and clove down the cranks and fakirs that go about bringing Spiritualism into contempt with all sober-minded people. In this I am heartily in accord with the Doctor and give him sincere applause for his efforts. I wish to add that it is only through such as he—only through MAN, that there can be any amendment. We will never find any relief in that "Infinite Intelligence" or "Oversoul" that the Doctor mentions. If there be such an organism it has never shown any interest or sympathy for the affairs of men. I challenge the Doctor or anyone else to point to one single case in the history of the human race that furnishes the least evidence that there is an overruling power or providence that has at any time or on any occasion interposed and righted the affairs of men, or has shown the least feeling for their suffer*ings. Produce your testimony.* Furthermore, it is just such a false belief, that there is such a being or power, that has retarded, cursed, and enslaved mankind. The fiction has been a clog on all progress and an impediment to all advancement. When men fully realize that there is no aid outside of themselves and no hope for amelioration but in their own determination and effort, they will begin to adjust affairs on a more equitable and righteous basis. So long as they trust in an Oversoul or an Infinite Intelligence to do it they will get left. A belief in a patron located somewhere in the sky, or an expected Messiah or rescuer has been the bane of generations. The chimera has befogged and paralyzed the deluded sufferers, while they have been plucked and destroyed by their own kind.

The true relation of this conjectured overruling intelligence to man has been this: I care nothing for your suffering and take no interest in your affairs. You are here and must take care of yourselves without any appeal to me. You can enslave one another, imprison or torture one another, crucify or stake one another, create and apply to one another every agony that your ingenuity can devise—I shall not interfere nor care for your *calamities.* You may go forward and make your earth a hell and a slaughter-pen of innocents, and I shall not be moved nor interfere. I am destitute of compassion and care no more for the agony of men than for the distress of the meanest insect that crawls.

When men at last comprehend the foregoing, and that priests and tyrants have masqueraded as the appointed and ordained agents of an imaginary authority that never had existence, they will then assert their own manhood and come out in the light of a new birth and enjoy an emancipation from debasing superstitions that have so long oppressed and beggared them.

Yes, Brother Peebles, the world is full of wrong and ugliness. Let us aid in its regeneration and delivery, and not trust to the unfeeling or unconcerned "Oversoul." We must make our own fight, nor rely for a moment for reinforcements upon the fictions of creed makers. M.

MY CREED.

I count myself the faithful friend
Of every child of earth,
I dare not say of one who lives,
He has ignoble birth,

For on the brow of every one,
Though dark that brow may be,
I trace the light of life divine,
In low or high degree.

Christ said, "Abide ye all in love,"
That mandate I revere,
And trust that it may be my guide
Through all my wanderings here.

"All lovely things of good report"
I seek as flowers the sun,
But more I love the peace of mind
That comes with duty done.

And when earth's children seek my aid,
I hear love's high command,
And if within my power to bless,
I dare not stay my hand.

As wandering birds, storm-stayed at night,
Oft in my home find rest,
So would I greet each weary soul
As some dear angel-guest.

And though in deeds but ill expressed,
This purpose meets your view,
Know this, oh, friends, in humble trust
That duty I pursue.

By rules the unthinking crowds hold good,
I pray you, judge me not,
For, reading oft love's higher law,
Those rules I soon forgot.

But ne'er by following base desires
Do we that law fulfill;
Pure motives wedded to pure deeds
Bespeak th' obedient will.

I'd grant no armistice to wrong,
I'd parley not with sin;
I say to every youthful heart
Let not the tempters in.

But, oh! I judge not men by rank,
I seek the balanced scale
Of Justice in the hands of God,
And know Truth will prevail,

And looking back o'er aeons past,
As through a long dark night,
I read that what was once called wrong,
Stands now revealed as right.

The symboled birth of truth and love
Was given when Christ was born;
The whitest flowers spring from the mire,
Night brings the radiant morn.

BELLE BUSH.

Seminary, Belvidere, N. J.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THREE.

We will now return to the subject of Evidence.

That which is evidence to one is not to another, so that evidence must come to each distinct individual, and each one must have his or her evidence in a different way from another. One person tells another that he has actually beheld his father's or mother's spirit form; the other replies: "You probably imagined you did. You think so, no doubt, but I do not feel convinced that you really did. I have never seen my father or my mother. Don't believe anyone ever saw a spirit; but, I'll tell you what, my friend, I believe my father and mother have both written me messages through a slate-writing medium."

"A medium!" replies the other. "You were cheated. Don't believe a message was ever written without human hands, on a slate." And so it is with every phase of Spiritual communication. This very letter, which I and my friend Robert are writing now, will be doubted.

Many will say: "We don't believe a spirit or spirits ever had anything to do with it," and thus it is. That which is evidence to one is no evidence at all to another. There are those who say, "when science proves spirit return to be true, we will believe," but what will these do with the fact, that what science proves to be true one day, some other scientific law is discovered which counteracts the first and sets it one side. If science had arrived at all truth, progress in that direction would be at an end; but, when all have been convinced of the fact of immortality, and the return of the departed spirit, in his or her own way—the way that appeals directly to himself or herself and forces the truth home to each; then all the world will be convinced of the great and eternal truth of the communion of the inhabitants of the celestial world with those of the mundane sphere.

My friend Robert, have you a word to say on this important subject?

"Well, not much, I think; but if I could have seen a good lively ghost, when I was in the body, I might have believed my own senses, yet I cannot say that any other man would have believed me. I thought, at one time, that when I came to die, I should like to retain my sensciousness to the last breath, and tell my secretary, together with those nearest and dearest to me, all that I might see, feel, or hear, of the other life, if there were one; but, when I come to think more about it, I concluded that most people would say, 'Oh, he was delirious,' or 'he was weakened by sickness—he had been taking opiates,' and I now find that would have been precisely what a great many would have said. It really could have proved nothing, after all. As it was, I did not even have time to tell my wife that I believed I was dying, much less to tell her what my sensations were. I now find that mortal lips cannot speak when the spirit is removed from them, that mortal eyes cannot see when the spirit eyes are withdrawn, that mortal ears cannot hear when the spiritual sensorium has escaped, that the mortal heart cannot beat when the spiritual rhythm has departed. My beating heart seemed to escape from a shell or prison, flying away gladly like a bird from its cage; yet that spiritual, immortal heart never ceased to beat for a moment; the rhythm, or beating, simply left the body that was all; just as my sight left it; and when I had gotten entirely out of it, it fell like a clod of cold clay to the floor, or would have done so if it had not been supported by those who had loved me—loved me, but they could no longer love that sodden thing. I had left my former body, so they burned it as they should. Lift the veil, dear ones; I am just behind it."

The earthly world has never been so far advanced in true spirituality as at the present day, consequently the celestial world finds it much easier to communicate with the dwellers of earth than formerly. If a person cannot, or will not, receive truth, it may not be forced upon him by the angels, and even if it were, he would throw it aside as false, and that is what Jesus meant by the parable of the stony ground. Truth cannot find root and grow when one will have none of it.

My son, you have often asked me the question: "Did such a person as Jesus Christ ever live on earth?" and I have invariably answered you in the affirmative. Jesus of Nazareth did live, move and have a being on earth. But you say to me: "There are many here on earth at the present day, who say that no such person ever lived." My dear son, such persons are mistaken. But you say: "Father, how do you know they are mistaken?" and I answer, I, personally, have seen and talked with Jesus of Nazareth—the Christ. Christ simply means the anointed one, or one who has been anointed as a priest.

Nothing very wonderful in that fact, is there? You have been ordained as a minister or teacher of Spiritualism, and are trying to benefit the world in that direction. Jesus, in his day on earth, did the same. People misunderstand you—they also misunderstood him. Words that you have said have been misinterpreted—misconstrued; so were his words, many of them. I have had many interviews with Jesus of Nazareth, have talked with him face to face, hours at a time, and he has treated me most graciously. I have also met and conversed with many other great, good and renowned men who once lived on earth. Is there any good reason why I should not have done so? My life here would have been to very little purpose if I had not. I have made a point of visiting all the great and good men that I had ever heard about when I lived on earth, and I have visited very many others who lived so far back in the remote ages of the earth, that their names are not known on your earth to-day. Of these I may speak later on; but it is of Jesus I would speak now. The questions which are agitating the minds of men at the present period of the earth's history are the ones I wish to answer more particularly.

The wrangle seems to be, "Did Jesus live, or did he not?" and many are at loggerheads over the question. I do not think that those who think he did not live will believe me more than they do other spiritual beings who have said he lived. There are very many spirits here who do not believe he ever lived, and if he were to visit them and say, "I am he who was once called Jesus of Nazareth,' they would say, 'We don't believe it. You are an impostor. You desire to take credit to yourself which does not belong to you,' therefore what matters it?

Spiritual beings will control mediums and declare through them that no such person ever lived. These spirits are, perhaps, honest in their convictions, and, thinking thus, will not take the trouble to find out; moreover, they are like many men who are still on earth, they like adulation, they want to be taken as authority, and some of them get mightily puffed up with pride and feel that they are great, very great indeed; but, my son, as I said before, I have taken very much pains to visit this man of Nazareth and hear from his own lips his testimony.

But for the great fact of spirit memory I could never have done this. If there had been a Jesus and on coming to this world he had been unable to remember anything about his past life on earth, all would have been to no purpose; and if I, as a spirit, had not remembered all that I ever heard about Jesus of Nazareth, the very great pleasure of finding him and conversing with him would have been impossible. But when I met Jesus, he remembered all about his earth life and was most willing to give me the information I wanted.

Now I wanted proof that he was that very same Jesus; and but for memory, I never could have received it. Jesus called to him some of his former disciples; then he made me acquainted with many others who had lived at Jerusalem during his life there; and, one and all agreed that this was the veritable Jesus; and, as through many witnesses a thing may be considered established, I am certain that he was Jesus, and all those whom he and I met addressed him as that very same Jesus. There was not a dissenting voice, so I felt perfectly safe in listening to what he might have to say to me, for bear in mind that I remember.

I asked this man of Nazareth if he would give me a private interview—if we could be alone and undisturbed for a time? He smilingly assented and we were left to ourselves.

Perhaps, my son, you would like to know first, something about our surroundings. When I found him he had just dismissed a large audience of spiritual beings, and they were now slowly leaving one of the grandest halls of learning I have ever seen since I have been in this world. This hall was large enough to hold about one thousand souls and appeared to be of the finest white marble veined with gold. The roof was domed, its color was pale blue flecked here and there with fleecy white clouds. Within this dome a complete system of worlds were represented—sun, moon, planets and stars. It was our own sun's system, Carlyle, my son, and words cannot give you an adequate idea of its beauty and grandeur.

There were regular seats in this beautiful hall, for spiritual beings, when quiet and attentive, seat themselves as you do on earth. The chairs were apparently of shining gold, cushioned with red velvet. The windows were of fretted and stained glass, most enchanting to behold. There were three marble steps leading up to the rostrum, the floor of which was covered by a carpet of green plush, and here and there in its pattern were tufts of violets and small bunches of roses. The wall of the rostrum was a half circle with a surpassingly beautiful stained window in the center of it. I looked at this window in surprise, for upon it was pictured a crucified savior, nailed to the cross, and below the cross a representation of Mary with the infant Jesus. A large open Bible lay upon an elegantly cushioned desk—the desk being of gold and precious stones. The chair in which Jesus seated himself was, apparently of gold and crimson velvet, and I took another wherein blue and gold predominated, for he had said, "Be seated, Herr Franz," in mild, gracious, silvery accents.

Now I was exceedingly surprised at all I saw, but not as much so as I was at many other incidents which had happened to me since I had joined the heavenly host.

"What wouldst thou of me?" he asked, turning his luminous, heavenly eyes full upon me.

I caught my breath, for I wanted to ask innumerable questions, and so I made reply: "I have so many questions that I would like you to answer, I hardly know where to begin."

I had met this son of man previous to this, but that had been in an elysian field, where he was seated at table with many other of his disciples, if not his former ones, they were his present disciples.

"Suppose," he suggested, "you begin at the beginning."

"The beginning of what?" I faltered.

"The beginning of the beginning," he made answer.

"The beginning of the beginning? Well," I said, slowly inhaling my breath, "can you tell me anything about the beginning of the beginning?"

"No," he made reply, and as his eyes met mine their magnetic power was wonderful indeed.

"Then, if you can tell me nothing of the beginning, perhaps you can tell me something about God?"

"Perhaps I might be able to tell you something about God," he answered," if you were to inform me just what kind of a God you wanted to know about?"

"What kind of a God? Why, it is supposed there is but one God.

"I know nothing about one God," he answered.

"But you said on earth that you were the only begotten son of God, did you not?"

"I never did," he made reply. "I simply said, I and my father are one."

"Well, even that is a curious saying. You have told me before what you really meant by that, but I would like to tell my son, and others, about it once more."

"I said, I and my father are one, meaning that I was coexistent with that which had produced me, and as that which had produced me never had a beginning it could have no end. I also said that I should go to my father or to that which produced me. I did not refer to my earthly parents in any sense, for I was teaching of heavenly or spiritual things. I distinctly said my heavenly father."

"Well, it is just this point that I should like to know more about. What did you mean by your heavenly father?"

"I meant that I originated within the heavens—that the first cause of my being was there and not of the earth earthy."

"Did you say that you were begotten of the Holy Ghost?"

"I did," he replied.

"What did you then understand by the Holy Ghost?"

"I understood then, as now, that ghost is spirit, although ghost was not the word I used, but as you do not understand ancient languages I will simply say, ghost means spirit, as the people of earth understand it to-day. Holy ghost simply means pure spirit."

"You meant, then, that you were begotten by pure spirit?"

"I did. I meant that I—the ego—or the real essence of my life—the real cause of my life—was pure spirit; that I had taken on a material form, through the law of gradual growth, of course, for it is through gradual growth that all form is taken on. I meant that I came from the Spiritual World, to return to the Spiritual World, which was my father, or the first cause of my being. The people who lived on earth, at that time with me, could not understand me, for they had no idea of any other than a personal potentate. I, however, had learned many things of the Brahmins of India. I had also been a natural mystic from my birth—and I mean by this what men on earth mean by sensitive or medium—that is, I was a natural sensitive or medium, that I stood between my father, which meant the spiritual or heavenly, and mankind in general, interceding for them, which simply meant praying for light and truth that it might be given to them."

"Did you, when on earth, perform miracles?"

"I performed many things which were then called miracles; but the word miracle simply means wonderful—that which causes surprise or astonishment."

"Did you heal the sick?"

"I did."

"Did you raise the dead?"

"I did not. I distinctly said, they are not dead as you suppose, but sleeping. In the words of your time they were cataleptic or sleeping an unnatural sleep—in a trance—and this was true."

"By what power did you restore them to life and health?"

"By the power of the spirit or spiritual power, for, I said, 'It is not I who do these works, but my father in heaven who doest these things through me,' and I have already told you what I meant by my father in heaven."

(To be continued.)

The Cause in Michigan.

Those who oppose us have organized, so the only way we can meet them is to club together, and stand for our rights.

Although Michigan stands in the front ranks, as compared with the other states, yet we have a work to do, and one of our first duties is to take the spiritual papers. I have said when lecturing that I would be ashamed to ask how many took spiritual papers, for there is such a few—no wonder that our publishers have to charge the prices they do. Now, if more of our workers and readers will do as I have done this year, and hustle and send in as many names for The Progressive Thinker as I have, it would help to swell the list toward what it should be; and who is it that doesn't have influence enough to get at least one more subscriber to send in when they renew?

This winter there is going to be a great influence brought to bear in some places to suppress mediums. As far as Michigan is concerned, the point our opposers are trying to make is to put a stop to our doctoring under the medical law. It went into effect last September. On this subject I feel like making an appeal to the Spiritualists of Michigan, as did Sister Carrie E. S. Twing, president of N. Y. S. A., as printed in The Progressive Thinker, July 15, 1899. In order to be recognized in political reforms, so much needed for the advancement of mankind, the history of civilization affirms the absolute necessity of observing system in methods of procedure; therefore, in order to promulgate modern spiritual truth, a system of organized effort is of prime importance, to influence legislation bearing directly on the liberties and welfare of the people, and let me ask minor societies to join as auxiliaries in the work—join the M. S. S. A., and where you have no local society, and there is not enough Spiritualists to organize one, send in your name to the state secretary, Mrs. May F. Ayers, at Lansing, Mich. If all of the societies in the state had enrolled as many as has the Vicksburg chartered society within the last year, we would have more than doubled our numbers.

Last March we had a revival that has lasted ever since, and now we hold our meetings every Sunday. Our Ladies' Aid serve a ten-cent supper once in two weeks, which furnishes revenue for all expenses, and Mrs. L. J. Curtis, of South Bend, is coming to stay with us so as to give two lectures December 10, and two December 17, and as many as convenient during the week.

Please let me digress one moment and say that as I was writing this the church bell rang, and I laid down my pen and went to the Methodist church to hear Rev. Fred H. Britton, of Detroit, lecture on Gospel temperance. He spoke of the church people paying out for the cause of Christ $150,000,000 annually, and over $4,000,000 for missionary work in foreign countries. Now, if the Spiritualists would pay in proportion to their numbers, our cause would soon win, for we don't have to convert our people over annually. Another point I noted. He said the churches of Michigan according to the conference report, were not holding their own. He said the Methodists had lost 500 and the Baptists over 1,000 during the last year. We should have our meetings and circles so they can come to us.

I was in Fort Wayne, Ind., Sunday, Nov. 19, and had two very interesting meetings. I spoke in the forenoon and was followed by Mrs. Emma Blake of South Division street, Grand Rapids, Mich., who gave platform tests. Charles J. Barnes, of Muncie, Ind., was inspired, and took up the work where Sister Blake left off, and it was just wonderful the tests he gave. Mr. Barnes is a grand trumpet medium.

The busy time of the year is over now. I hope Spiritualists will have their meetings everywhere, and I will hold myself in readiness to render any assistance I can. REV. C. E. DENT.

Vicksburg, Mich.

The Great Musician.

Remanyi, the famous violinist, when asked on one occasion why he abstained from flesh foods of all kinds, instantly seized his violin, and after producing one of his marvelous soul-enchanting productions, remarked, "That is the reason—if I ate meat I could not do that." A diet of fruits, properly prepared cereals, with the addition of a few nuts or nut products, is necessary to produce that fine quality of brain and nerves necessary for the highest attainments in music or morals—all that is best and most glorious in humanity—and for the simple reason that these food products constitute the natural diet of man. Man is not naturally carnivorous, and his life is shortened and his maladies multiplied by the use of animal flesh as food.

The perfect way in diet is made easy by the remarkable inventions and discoveries of the Battle Creek, Mich., Sanitarium Health Food Co., which have enabled them to produce foods unequaled for nutrient, qualities, gustatory properties, and all that goes to make up a perfect nutrient. For a quarter of century the foods of this company have stood the crucial test of practical experience, and have been the means of saving thousands from untimely graves.

Granola, one of the leading products of this company, is now to be obtained from first-class grocers. It has a rich nutty flavor, and three times the food elements of beef, thoroughly cooked, ready for immediate use, with the addition of fruit juice, or milk.

A free sample will be sent to any reader of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Battle Creek, Mich., Sanitarium Health Food Co.

THE FIDDLE TOLD.

It was the close of a day in the early part of December.

The Governor sat alone in his private office. His clerk had just left him.

The Christmas season was a busy and responsible one with him, for he chose to investigate thoroughly the criminal records of the State and pardon such prisoners as good conduct or extenuating circumstances placed within the pale of executive clemency.

If questioned as to his selection of the holiday season for the exercise of the "benign prerogative," he was wont to answer, "Oh, I may be helping to turn the tide in the soul of some Paul, and I have a fancy to do it when peace and good will are most likely to be at the flood; that is all."

Whether this were all, and it were not in response to some deeper sentiment, those who knew him best alone could say.

To-night, as he looked at the piles of mail-matter on his desk, yet to be disposed of, he pushed back his chair with a smothered groan, and started to the door, moved by a wild impulse to get outside and turn the key on it all.

An obstruction in his path caused him to stumble, and he saw a curious-looking bundle in brown paper, clumsily tied with a coarse twine string, lying on the floor at his feet.

He remembered his clerk's having mentioned a package from the State prison—this must be it—and pushed it impatiently to one side; but as he did so something in the coffin-shaped outlines made him stoop and tear away a part of the cover.

He found, to his amazement, a violin, and appended to it a soiled pencil-written note, evidently an appeal of some kind.

Curiosity conquered fatigue. He had handled many and various petitions, but never one in shape like this.

Detaching the note from its fastenings, he crossed the room to the window, and by the waning light of the winter's day, deciphered the following illiterate text:

"To the Guvner—

"They tell me that yer Hart gits tender to Prisners at chrismus time and you listens to what they has to say. Ive ben hear 20 years fer killin a man and Ive ben Sorry evry day sence I done it. I was a hot headed Boy uv 22 and the man called pap a Liar and sed things agin mam. I couldnt noways stand thet and I nocked him down. he was a pale sickly complected tender foot and he never got up agin. I never ment to kill him but my fist wus hevy and sum mad thing inside uv me sicked me on. they never giv me no sort uv a Trial but jes put me in Hear fer life. his folks was rich and mine pore and couldnt pay no lawyer. pap is gone blind and mam is old and they aint got nobody to look after em but Joseel. Joseel is the gal thet was goin to marry me. she left her home when they sent me Hear and went to look after the old Folks sames they was hern. ef I could git back to Joseel and the old Folks and the mountins Idemever lif my han agin no man agen ceptin twas to help him so help me God.

"They tell me as how you kin make a Fiddle till till the children puts down their playthings and follers yer. Guvner I sends you mine along uv this what I made when I was a Boy back in the mountins the sames I koted my gal with and played fer mam and pap round the fire sunday evnins. shes aged along with me but she kep her voice sweet and staddy yit.

"Take her Guvner and sit down by yourself in the still uv the evenin and let her talk to you fer me. I aint afeerd she'll fergit nuthin, the old Home on the side uv the mountin an mam and pap and Joseel a settin thar and waitin these 20 years fer the Boy they wouldn't let go their holt uv nor quit luvin no matter what he did. No she'll not forgit nuthin. she's too much like them Wimmen she'll be tellin you about. seems like she knows things as well as I do. praps cause shes ben lyin agin my Hart so long. and if she cant tel you nuthin Guvner let her talk to yer Wife. Its about Wimmen she'll tell you mostly. Wimmen and Sorrer. And Wimmen is quickern men to understand them things.

"Thats all. Its tuk me 3 weeks to write this letter. Goodby. God go with the old fiddle and help her tel it strate. ABNER HILL."

When the Governor turned away from the window there was a look on his face that few had ever seen there except his wife.

He lifted the violin carefully from the floor, tore away its wrappings, and looked at it long and curiously.

It was roughly made of native pine and maple, and varnished with the home-made varnish of the mountains, but the strings gave back the true viol tone, clear and ringing.

Bringing his chair closer to the grate, he placed the instrument in position, drew the bow and there "in the still of the evening let her talk to him."

He was a mountain boy himself, and as the first, soft notes fell on the air, plaintive and piercing like the cry of the whip-poor-will in early spring, he felt the youth in stir in him, and heard again the far call of the hills.

He saw the log cabin high up against the side of the mountain, where the laurel and the sumach grew and the ash made bright the scene with its dark red fruit; where the breeze came laden with the odor of pine from the forest, and the birds touched the highest notes in their shrill treble.

He saw the boy with his sturdy limbs, his bold blue eyes, and his waving hair, barefoot and scantily clad, searching for the earliest berries in summer and the first nuts in the fall—free, joyous, innocent, happy.

He followed him in the "long, long thoughts" of a lad across the distant crest of the "Devil's Backbone," and wove with him mystic dramas amid the shades of the haunted ravine.

He sat with him at the feet of a mountain lass, and listened while he poured the crude poetry of his awakened soul into the sensitive instrument which alone could interpret the mystery with him.

He stood beside him and watched the blazing pine knots roar up the cabin chimney, while the old folks in the corner looked at each other across the boy, with that surreptitious tenderness of the eyes which takes the place, in those grown gray and sure of each other, of the more open demonstrations.

He saw the whole twenty-two years of clean, humble living; the unaspiring, pastoral life of the Southern mountaineer, companioned of Nature; simple, fearless, brave; scornful of the false, reverent of the true; tender to weakness, fierce to wrong; and alas! uncontrolled as the elements around him; crushing, in some mad output of strength, the obstacle in his way, to stand afterwards in awful recoil before the unknown potentialities of his own organism.

Full and swelling were the strains that issued from the throat of the violin as it told this idyl of the hills; passionate harmonies pulsating like the over charged heart; long, tender, yearning notes; sweet, caressing andantes; the very spirit of Love in the guise of Sound.

But now the music changes. Youth's glad symphony is lost in the wild major chords of passion. Note dashes against note like hail against the pane. All the tumult of the mountains, the forest, the roaring stream when storms rive the heavens, is sounded in that mad chromatic ascending to its climax.

All of Nature's after-penance breathes in the sighing minor of the descending scale. Surely that was a human sob that rang through the room; a fellow-mortal's burst of sympathy. No, it was just the old fiddle, who "knew things 'cause she'd been lyin' so long ag'in his heart."

And now from out her quivering strings she sends forth a melody so divinely pure, so immeasurably sweet the coldest ear must open to greet it.

In it are the prayers of mothers, the tears of wives, the sobs of little children—all of unlanguaged pain, all of unlanguaged love.

It is the echo of that song which beats forever against the throne of God, in tender, tireless cadence—the united voices of many women pleading for the souls of men.

The violin slips from the Governor's hands, and his head sinks upon his breast.

The old fiddle has "told her story straight."

* * * * * * * * * * * *

When witnesses were found who corroborated the statements of the prisoner, and jail wardens certified to twenty years of exemplary behavior inside the prison walls, the Governor sent for Abner Hill to be brought to his private office.

The day he expected him he placed the violin in a conspicuous position on the desk.

There was ushered into his presence a tall, angular man with the worn face and stooping shoulders of threescore years; hair scanty, muscles flabby, eyes dull; nothing to bespeak youth but the faint red that crept into his sunken cheek when the servant announced his name. A single stroke of sin, and its after-writing on the brain, had done the work of twice twenty years.

He stood inside the door with downcast eyes and nervous, fluttering hands.

The Governor called his name, and something in the kindly accents gave him courage to look up.

Something else in the homely humorous face that no man ever looked into without loving, gave him courage to speak; and his eyes caught sight of the violin.

Reaching a trembling hand out to his dumb friend as though for confidence, he whispered hoarsely:

"Guvner, what did she tell you fer me? What did my old fiddle tell you?"

The Governor waited for a moment, perhaps to steady his voice; then, laying both hands on the shoulders of the other, his eyes reading with a father's tenderness the piteous, expectant face, he said:

"Abner, she says—the old fiddle says—that you can go back to the mountains. And, my man, may God go with you!"

The convict stood for a moment like one struck dumb, a womanish pallor overspreading his cheek; then, with a cry which his listener never forgot he threw his arms around his liberator, and sobbed like a child.

And the Governor was not ashamed to admit that something tightened in his throat and broke out at his eyes, too.—Nora C. Franklin in Lippincott's Magazine.

WHAT IS SPIRITUALISM?

C. H. Mathews Discusses the Subject.

To the Editor:—Just at this time, when there is so much discussion in regard to the "creed," so-called, put forth by the N. S. A., it may be interesting to refer back 30 years, and note the following definition and summary of opinions, drawn up by the editor of The Spiritual Age, Cleveland, O., and published in the Spiritual Messenger, edited by C. H. Mathews, at New Philadelphia, Ohio, December 1869:

"Spiritualism, in its broad sense, as a Philosophical System, embraces whatever relates to Spirits, spiritual existence and Spiritual forces, especially all truths relative to the human spirit, its nature, capacities, laws of manifestations, its disembodied existence, the conditions of that existence and the modes of communication between that and the earth life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion and development—all causation, immediate or remote—all existence, animal, human or divine. It has, consequently, its phenomenal, philosophical, and theological departments."

"But in neither of these departments is it as yet clearly and completely defined, to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the spiritual philosophy, and for which Spiritualists as such can be held responsible.

"Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by the people now called Spiritualists. This may be stated in a single proposition:

"That disembodied spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realized communications with them.

"Whoever believes this one fact, whatever else he may believe or disbelieve in theology, philosophy, or morals, is a Spiritualist, according to the modern use of the term.

"Hence, there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative; though in the light of modern revelations, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as a historic record, embracing the religious ideas, spiritual manifestations, etc., of the Jewish people and early Christians, having no higher claims to reliability and authority than have other histories."

(To be continued."

New Philadelphia, O.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

CAN SOCIAL INEQUALITY BE ABOLISHED?

Is there an efficient remedy for the unequal social conditions of the rich and poor, of learned and unlearned, in these modern days?

Let us conceive of a family—husband and wife, brother and sister, mother and son—belonging to the wealthy class which has become convinced that it is criminal to live in affluence and unrestrained luxury in the face of the miserable poverty of the masses and the actual starvation of thousands.

We will assume that these people relinquish the enjoyment of their wealth, forsake their cultured environs, and setting aside an annual pittance for their support, resolve to go and live among the poor, to suffer with them and to assuage their misery to the best of their ability. Still better, they may plan to distribute all their wealth among the needy, and, like their fellow bread earners, eke out an existence by such light manual or literary labor as they are capable of. They have settled down in humble quarters, begin to instruct the children of their neighbors, nurse the sick and comfort the dying, and in every possible manner seek to ameliorate the distress around them.

No other life seems more exalted than does this. Nevertheless, it is or must become a hell on earth, provided these earnest, helpful people are not hypocrites or live a life of self-deception.

These well-meaning philanthropists sacrifice the prodigality, independence and pomp which their money can provide. They do this because they regard all men as brethren and children of one Heavenly Father, not equal as to ability and merit, but equal as to their inalienable right to live and to all that life can offer.

These heroes have left refined society because they believe in a human fraternization which finds expression not in empty words but in real deeds, and because they want to take the initiative in the realization of the final fraternization of all mankind.

This experiment launches our benefactors into shocking situations, so long as they persist earnestly in their endeavors, not deceiving themselves or others. Accustomed from early childhood to order, comfort and cleanliness, they feel that it is not wrong to dissent from most of their neighbors in these qualities. They have papered the walls of their apartment, removed all dirt and vermin from it, and the furniture, though plain and cheap, is spotlessly clean.

The news of the arrival of the philanthropists and of their good intentions spreads like wildfire among the proletarians. At first, when it is known that the newcomers actually give of their belongings and their services without expecting anything in return, they are besieged only with verbal and written petitions for aid. But these petitions are soon changed into peremptory demands. Begging is changed into formal requests for a division of superfluous possessions. Despite the erroneous conception of the poor as to ownership, the newcomers find it necessary, on account of the awful poverty and misery around them, to give away all that can be spared from their abundance.

But gradually they find it necessary not only to give from their abundance, but also from their self-imposed penury.

A small quantity of milk is placed aside for the coffee and oatmeal of breakfast, but across the street is a pair of twin babies whose mother is very ill and can no longer nurse them.

Pillows and bed covers are given away one by one until, like Jesus Christ, their master, and his disciples, they are deprived of their beds altogether, and the bare floor becomes their couch—for yonder lies a cripple sick unto death, shivering in rags on a bed of filthy straw, and there are hundreds of poor scurvy creatures who must be protected from the bitter cold of the night.

Not even the vermin can be kept out of the house, for they feel in duty bound to provide shelter for the ill clad beggars who knock on the door.

Where is the limit here to benevolence? Only those who do not understand the motive of human fraternization which drew these helpful people down among the poor, only those who are used to lie until they are not able to perceive the difference between falsehood and truth, dare to define a limit. No, there is no limit to benevolence, if we literally imitate the Christ.

There is no limit. Even drunkards and gamblers must be aided. Here comes an incurable sot. On promise of reform he has often been helped on his feet again, but the money given him went to the saloon-keeper. For the last time, with shaking voice, he begs for assistance. He has stolen three rubles and is in danger of arrest unless he returns the money. He is told that there are but three rubles in the house, and that these are needed for a payment on the morrow. But the wretch answers, "When it comes to action you are no better than others. What do you care if your brother perish?"

What is to be done? To practice benevolence without limit means misery and starvation for ourselves and those who depend upon us for support. Nor can any life be regarded as ideal which denies the duty of mutual help, which neither I nor even the Savior invented. You cannot tear this conception out of the hearts of men, once it has been instilled in them. What is to be done? Is there no solution?

The majority of wealthy people call these exemplary philanthropists fanatics. They claim that the poor can better be served by the rich who spend their time in the securing of greater wealth. They can thus spare larger sums of money for alms. But these hoarders of money and bonds and real estate have no conception of the great need of the proletarian masses, nor do they realize the fact that the greater the hoard of gold the less generous becomes its owner.

Some sociologists teach that the true solution of modern social inequalities is to wipe out the intellectual inequality by educating the masses. This solution, however, is a phantasm.

The cultured poor are far more helpless than the uncultured.

This is proven by the statistics of all civilized countries.

There is a fourth solution to the problem. We must destroy the causes that generate this inequality—the power prompted by greed. Greed itself, the source of all evil, will continue so long as the world exists, but we can legislate barriers to the power of greed. This power lurks in the bank safes, in the police, in the military, in trusts and monopolies. Destroy this power and you destroy human slavery, its fruit. This is not the work of a day. You can suppress but not conquer by force. You cannot cure one evil by another. This refers even to the application of money acquired by force for the relief of the oppressed.

Few people are aware of the terrible danger in store for the world on account of the ever widening chasm between the rich and poor. The rich would not horde another ruble to their wealth were they conscious of the peril that threatens them. There are few self-sacrificing Christ-like people who in compliance with the commands of the Savior will "go and sell all they have, give it to the poor and follow him." There are few who by these means will help to put off the day of universal disaster. All honor to these few, for it cannot be denied that theirs is the true, unsophisticated brotherly love, which requires an uninterrupted sacrifice until death. But their benevolence is like attempting to empty the ocean with a few small buckets.

The above warning words are from Count Leo Tolstoi, in the New York Journal. There is a vein of impressive spiritual truth running through them that it would be well for Spiritualists to consider. The great trouble that afflicts the world at the present time is poverty—poverty caused in multifarious ways the same as in all previous ages of the world. AGNOSTIC.

WHAT WE STAND FOR.

The Position for Spiritualists to Take.

To make a firm stand for a generally unaccepted truth, of necessity requires a statement of the same on which all its advocates agree. As at the present time the cause of Spiritualism shows a scene of great confusion, it is well to inquire the cause of all this unrest.

It is said that the education of the child begins with its grandfather; so the declaration of principles began at Hydesville. With the birth of this revelation, to its recipients came magnificent spectacles of the temples of religious error toppling over in ruin, visions of the angelic life taking the place of earth's misery, poverty abolished, the religious sects swept away and the one philosophy of truth taught in their many houses of worship. In fact, a structure was planned to cover everything in the life that is and that to be—to include the universe itself, with the formation of suns, planets and worlds.

The unwisdom of this is now apparent. Had we avoided the making of a new cult, by confining ourselves to the facts which Modern Spiritualism gave us, and applied ourselves to these for the purpose of their elaboration and the developing of new truth; had we proved to the world we were friends of all reforms by continuing our support and strengthening each within our scope; had we been content to leave our religious affiliations only when conscience and not ambition prompted their abandonment; and had we devotedly made practical the great lesson of human brotherhood by the angel world given us, irrespective of caste or custom, we should now be in much better shape to tell the world what we know.

The need is urgent that the general public shall accept us as a religious people. According to the definition of religion by Webster and civilization, it rests on a belief in God and a future life. Of the latter we have more than belief—through demonstration, we have knowledge; but of the former all our researches in the life beyond have failed to give any evidence of such a personality more than we have here, which is just none whatever. Clinging with a blind insanity to this anciently constructed religious anchor, many are the shades of expressed belief in causes beyond our finite conception that involve some principle we may call God. So when a declaration of our principles is to be formed, at once comes the introduction of the God idea with a babel of confusion equal to that of tongues at the tower, each one trying to get in his conception as the God—finally compromised under the term "Infinite Intelligence."

Could we have let go our hold of that bequeathed to us by primitive ignorance, saying with courage before the world, that, while we did not want to interfere with others' belief in God, we desired all to know that this was no part of our religion, and that in place of devotion to and worship of God, we give our devotion to all proven truth wherever found and worship only those human qualities and attributes that elevate, ennoble and make better the individual.

In this work we can not only bring into play the intellectual conception of the truth, but also an emotional recognition of the same. It goes without saying that no religious movement can succeed without enthusiasm and the spontaneous outburst of human feeling. If instead of reconstruction on ancient lines of error, this emotional activity were wisely directed, especially by music, without aiming for supremacy, our advancement, with a vital truth for a foundation which other religious bodies have not, would be so swift that Spiritualism would soon be the power in the religious world. Our angel-given lesson is to make others happy by removing causes of woe, our special work being to give through demonstration the knowledge that death does not end all—consolation to the bereaved—hope to the sorrow-stricken.

Let those whose idea of the building of truth's temple is to duplicate the Unitarian structure, remember that the demonstration of the continuity of life and the inter-communication of the two worlds through mediumship, is the only thing which distinguishes us from the people of the liberal churches. As all we know of a future life and its connection with this must primarily come out of the seance-room, from those only who have had the experience decarnate, this demonstration is the real and fundamental work of Spiritualism. Such statement with the accompanying one that we are necessarily the friends of all reforms, should be our declaration of principles. H. W. BOOZER.

Grand Rapids, Mich.

UNDER THE STARLIGHT.

Whate'er the dismal doubters say,
We're breaking away from the ancient sway
Of hate and superstition gray
And creeds that fetter.
From year to year and day to day
The world grows better.

Humanity their steps have bent
Up the long, arduous ascent,
The highway of enlightenment,
With faces downward.
Still up that path, with high intent,
The race moves onward.

Up through the long, dark night of Time,
From out the shadowed past we climb,
Above the ignorance and crime—
The gyves that bound us
Unto an eminence sublime,
The sunlight 'round us.

—Denver Times.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

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GOD CARES FOR ALL.

And in That Respect Shows Good Sense.

REV. DR. LYMAN ABBOTT AND HIS ENLARGED VIEWS IN REFERENCE TO DIVINE PROVIDENCE.

We are all more or less conscious that both within and without the church we are passing through a great transition of belief. It is not merely a change in the phrasing of creeds; there is a radical change in the substantial point of view. This change in point of view does not involve any overthrow of Christian faith. Rightly understood, it involves a widening, and should involve a deepening, of religious faith.

We can judge of public opinion in a community by the addresses which are made to it by its great teachers, partly because they set themselves to correct that public opinion and neutralize the errors which they find in it. Thus, if we turn to the Bible to read the addresses made by the prophets, we find them inveighing against certain sins and attacking certain errors, and the very fact that they do inveigh against these sins and attack these errors errors shows them to have been common. If we read the Old Testament through even casually we find one of the commonest of these errors to be one in the popular opinion about God—and we can easily trace in the history a gradual change in that opinion.

We are now coming to see, I think—and I believe it with all my heart—that there is no dividing line of any kind. God cares for all men; He cares for the Jews and He cares for the Gentiles; He cares for the baptized and He cares for the unbaptized; He cares for the elect and He cares for the non-elect; He cares for those who have repented and are trying to live righteous lives and He cares for those who have not repented and have not abandoned their sins, but are living sinful lives. He cares for them all—the good and the bad, the elect and the non-elect, the baptized and the unbaptized, the Jew and the pagan—they are all his children.

We are coming to see that inspiration is a universal fact in human life. God has not made an Old Testament simply for the Jews, nor a New Testament simply for the Christians; God has not selected one nation and talked to them to the exclusion of all others. John says: "The Word was with God and the Word was God." That is, God is always a communicating God. Never was God dumb in any epoch of the world to any class of people. Everywhere and always has He spoken. In a true sense all good literature is inspired of God. Goodness and God are identical. Wherever there is goodness there is God. Wherever there is truth there is God. Wherever there is illumination and life and a largeness there God has been at work. We are coming to see also that sacrifice is the universal law of love. The sacrifice of Christ is the very heart and center, I believe, of Christian teaching and Christian life. He lived an example which men can follow. He taught truths which we can believe, He manifested to us a God whom we can reverence; but, more than all, He sacrificed himself for us. It is right for the Roman Catholic church and the Episcopal church to put the altar in the place of honor in their temples—it illustrates the truth that the sacrifice of Christ is the heart and center of Christianity—but it is there because it is the heart and center of all noble, true living.

Sacrifice did not begin on Calvary and it certainly did not end there. Before Christ died the legend of Curtius was told, who armed himself from head to foot and rode into the great chasm which threatened to swallow Rome—rode into it that it might close and he save Rome by dying. Before the friendship of Christ for men was ever written the story of Damon and Pythias was written. Patriots had died for their country, martyrs had died for their faith, mothers had died for their children, long before the first century. And wherever a patriot had died for his country or a martyr for his faith or a mother for her child or a friend for his friend, there was manifested in smaller measure that sacrificial spirit of God which makes Him the object of our worship.

When General Wood said, "I will not take the commercial place that is offered me and the fortune that it will bring. I will not stop here to be feted and feasted. I must hurry back to Santiago—why? Because there is yellow fever there. I run to the place where yellow fever is; I do not run from it," we do not ask whether he is an Episcopalian or Presbyterian or Roman Catholic or Congregationalist or a member of a Christian church at all; we know that he is showing forth the spirit of Jesus Christ.

When a flagman sees a little toddling infant on the track and runs out at the hazard of his life and catches the child and flings it to one side, to be himself struck down and broken and bruised and killed by the onrushing train, we do not ask whether he is a Protestant or Roman Catholic, a Jew or a Christian; we say that man did a Christian thing.

At the Hague last summer a body of men discussed how the world could be rid of war. That body was made up of Roman Catholics and Protestants and unbelievers. They all worked together to lift one great sin from the human race by providing something that should take the place of it. They were doing Christ's work. The Roman Catholic was doing it; the evangelical Protestant was doing it; the unbeliever was doing it. The difference is that some of them knew it and some of them did not.

For centuries God has been lifting ignorance, superstition and oppression from men. In this redemption of the world He has been working through a thousand instruments that did not understand Him any more than the axe understands the woodman who is using it. But they are doing God's work and through them He is lifting off the sin of the world. When He has finished His work it will not be because a few Jews, or more baptized, or still more elect, or a still larger number of intelligent and consciously repented sinners are saved from the wreck; it will be because the world will be no wreck, but the kingdom of God will have come, and the will of God be done on earth as in heaven. DR. LYMAN ABBOTT.

HER HANDS.

Those hands of dust, so still they lie
Upon her pulseless breast;
No call of mine, nor moan nor sigh
Can win them from their rest.

Sweet, loving hands; dear, tender hands,
So gentle in their touch!
I scarce can wait on life's demands,
I mourn their loss so much.

—Susan H. Wixon.

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

THE BLIND BASKET-MAKER.

Beside that giant walnut tree
Where wild birds sing their carols free—
You can go to their concerts every day
And never a cent of charge to pay—
Stands a small brown cot;
From the sunshine hot
It is sheltered well;
A tree towers high
Toward the azure sky,
And reaches broad
Far over the sod;
While the swaying branches toss and swell,
Stooping to throw some shining leaves
Down o'er the low and mossy eaves
Where a coral vine its fret-work weaves.

In the soft cool shade,
On a bench rough hewn
And rudely made,
With osier wands around him strewn
Sits the old blind man;
The summer breezes kindly fan
This wrinkled brow that e'en looks fair
Beneath his frosty locks of hair.
With busy hands,
In and out,
He weaves the strands
About and about;
Two rounds of red and three of blue,
Pulling the lithe wands through and through,
This way and that, back and forth,
The birds o'er head are making mirth;
The soft airs lift
And sweetly drift
The odors down from the walnut tree
Hidden away in its drapery.

In and out,
Two of yellow and four of white,
About and about,
While never a single ray of light
Blesses the weaver's perished sight;
Round and round,
Two of red and three of blue,
Weaving the osiers through and through
Till the outer edge with green is bound.

"Pity him"—and pray why?
A little nearer let's draw nigh,
He has the look of a grand old king;
What are the words we hear him sing?
"When the mists have rolled in splendor
From the beauty of the hills,
And the sunshine warm and tender
Falls in gladness on the rills"—
In the sightless eyes there glows a fire
As beautiful words the heart inspire;—
"We may read love's shining letter
In the rainbow of the spray"—
Tenderly, softly flows each note
From the singer's trembling throat—
"We shall know each other better
When the mists have cleared away"—
Now he drops his willow strands,
Folds his aged, toil-marked hands,
Like a tender, fervent prayer
Rises on the quivering air—
"When the weary watch is over
And the mists have cleared away."

In and out,
Three of crimson, three of green,
About and about,
A belt of creamy white between,
The bottom flat,
Pulling the lithe twigs through and through
This way and that,
A narrow strip of delicate blue,
Twining the osiers straight and long—
List again to the weaver's song:
"Beyond the sunset's radiant glow,
There is a brighter world I know"—
Mark his features, see what grace
Flits across the gentle face
As the earnest, warm desire
Lifts the longing spirit higher—
"Where golden glories ever shine
Beyond the thought of day's decline,"
There is such a rapture now
Resting on the massive brow
Surely brightest scenes elysian
Greet his upturned, inward vision.

In and out,
Round and round,
About and about,
Leaning the basket on the ground,
Three of crimson, three of green,
Another creamy belt between,
Passing the osiers through and through,
Reaching down for the turquoise blue,
While never a golden ray of light
Blesses the old man's palsied sight.
In the tree the oriole swings
Brushing the air with its ebon wings,
Out from the purple lilac bush
Float the tones of the mocking thrush;
E'er and anon the western breeze
Ripples across the verdant leas,
Bringing the scent of new-mown hay
Sweet as the breath of early May.

Through and through,
Round and round,
Trailing the wands upon the ground,
Red, green and blue,
Deftly he passes the willows long
Always singing some happy song;
Now there come in accents rare
Notes of that inspiring air—
"We are bound across the river,
To our home beyond the tide;
There to meet the dear departed
On the shore, the other side."

He is poor, and blind and old,
Thou hast riches manifold,
Fields most broad, and woodlands fair,
Stocks in banks which bring thee care,
All the luxuries of wealth,
Youthful vigor, manly health;
He must weave and blindly grope
But he has a glorious hope;
Thou hast naught but earthly pelf,
Keep thy pity for thyself.

Should Death's angel pass to-night
Thou wouldst tremble with affright,
Thou wouldst feel thyself alone
Hearing but the muffled tone
Of the dipping marble oar
And the water's sullen roar;
He would clasp the angel's hand
Knowing that a spirit band
Guided by the silvery strains
That float o'er the crystal plains,
Would guide him to the loved who wait
Beckoning near the sunset gate.

MRS. HOUGHTON-CHAAPEL.

Palmetto, Fla.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1900." By Yarmo Vedra. For sale at this office. Price, $1.50.

PLEADS FOR LENIENCY

Did the Best They Could.

The principal subject for discussion in the ranks of Spiritualism of late has been the Declaration of Principles as formulated and adopted at a recent convention held in Chicago by the N. S. A., and the criticisms made by various writers, as published in The Progressive Thinker from time to time, have been, it seems to me, entirely too severe on the N. S. A., and specially so on those who formulated the principles adopted at said convention. While some of the principles adopted smack rather strongly of churchism and uncertainty, it is no good reason why we, as Spiritualists and Freethinkers, should publicly or privately come down so hard on our brothers and sisters on whom that duty devolved and who, no doubt, did the best they could under the existing circumstances. If we think a criticism necessary, let us criticise in a more mild manner, since I assure you it would show more true spirituality upon our part, would demonstrate to the outside world that we, as Spiritualists, carry out the grand principles advocated, taught, promulgated and proven in our philosophy. Those principles as adopted are not fixed and immutable laws, by which we as Spiritualists must ever hereafter be governed; they can be changed in part or discarded as a whole for something better, something more suitable, more in harmony with the opinions, wishes, desires and demands of the Spiritualists of the country and this can be done at the convention to be held in Cleveland, Ohio, in 1900, and during the meantime those who are the hardest kickers at the present time and the loudest in their denunciations of the N. S. A., should by all means formulate a code of principles suited to their mind's eye, and when the convention meets, go to Cleveland and personally present said code to the convention there assembled, and I feel well assured the convention will give them a reading and proper consideration, but I have grave doubts that a code of principles will ever be adopted that will please everyone. In addition to this there are other things necessary as well.

First—We should, in my opinion, have this National Association, and one and all should help to sustain it.

Second—We should have a declaration of principles, and, through which, show to the outside world upon what kind of foundation we as Spiritualists stand.

Third—Our state associations should be encouraged and sustained.

Fourth—That each and every Spiritualist throughout the land should subscribe for and read not less than one of the papers published for the good of Spiritualism.

Fifth—We, as Spiritualists should be thoroughly organized, since in union there is strength, and without it we are as so many bubbles upon the water so far as influencing legislation in behalf of our cause is concerned. The church is a power and why? Because it is united and a known power, and invariably favored by the secular press of the country.

That power is so great in Canton, the town in which I live, that the editors of our daily and weekly papers are afraid to say an encouraging word in behalf of Spiritualism, and it is just so, with a few exceptions, throughout the country. Let us organize and prepare to fight the battles of truth, right and justice. E. R. KIDD.

Canton, Ohio.

What It Means Not to Be a Christian.

This was the subject of Dr. Torrey's closing sermon, Sunday evening, Nov. 19, at Convention Hall, Kansas City, Mo. There was so much lukewarmness in the churches in this city that it was concluded to send for Rev. D. L. Moody to stir them up. Great preparation was made, in which the street car companies, the hotels, restaurant keepers merchants took part. Mr. Moody came and arrangements were made for eight days' meeting in Convention Hall, which will accommodate 15,000 to 20,000 people.

Moody's name is great and the people in and out of the city came far and near to hear the great man. The city dailies blazoned forth his greatness, and a large crowd went to hear him. He was to give two sermons each day—at 2:30 and 7:30 p. m. On Thursday evening his heart failed him and he hustled back to his home that same night. It is reported that he was doing well in converting souls, and why the Lord should not have waited until he finished his job, is not explained, thereby losing a number of souls that Mr. Moody was anxious to save.

Then Rev. Dr. Torrey, an eminent Chicago divine, was called on to supply his place, and on Sunday evening, as aforesaid, he chose for his subject the above-named. The following excerpt from his sermon was published in the Kansas City Star on the following day:

"The first cost of not becoming a Christian is the sacrifice of peace. No man or woman who is out of Christ, has the peace of Christ in his soul. The Christian also has joy. Those who do not know Christ are without joy in their lives. The Christian has hope. Those who have not Christ are hopeless of the future. Not to be a Christian costs the sacrifice of the highest manhood and woman hood; The Christian is always the best and strongest type of a perfect man and a perfect woman. The non-Christian is only a caricature of all God made man to be. Not to be a Christian costs the sacrifice of God's favor, it costs the sacrifice of God's acknowledgment in the world to come; it costs the sacrifice of eternal life and the endurance of eternal perdition."

In response to a circular recently sent out by the Los Angeles Herald, asking the clergymen of that city: "What proportion of attendance of your church comes from the working classes," one Rev. N. L. Rowell, pastor of the Central Avenue Congregational church, in his reply says in part: "Charles Kingsley says: 'If the Christian church were what it ought to be and could be for a single day, the world would be converted before nightfall.' If this statement is an exaggeration, still the fact remains that it is largely the fault of the church that she has lost her hold on the masses."

Comment is unnecessary; but the implication is a terrible arraignment against Christianity as practiced in the churches. E. J. SCHELLHOUS.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50cts
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, DECEMBER 23, 1899.

The Query Answered.

"Where the authority," inquires the reader, for the statement in The Progressive Thinker two weeks ago, "that the Jews sacrificed their first-born sons on the fiery arms of Moloch?"

Turn to Exodus 22:29, 30, and read:

"Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam: on the eighth day thou shalt give it me."

And then Leviticus 22:28, 29—

"No devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted of men shall be redeemed: but shall surely be put to death."

Thus was sacrificed Jephthah's daughter, an only child, because Jephthah had made "a vow unto the Lord."

Ezekiel 16:20, indicates it was the custom to eat the objects thus slaughtered:

"Thou hast taken thy sons and thy daughters whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured."

Let us not be too hard on the cannibal tribes for their love of roast missionary. They only copied a habit of God's holy people, if these quotations can be trusted.

Cruden, in his Concordance, article Tophet, tells about the statue of Moloch, set up in the Valley of Hinnom, situated just south of the walled city of Jerusalem, to which the eight day old babies were sacrificed. This place is the Gehenna of the Greek New Testament, and is very justly rendered "hell" in English, for it was "a hell of a place."

"The statue of Moloch was of brass, hollow within, with its arms extended, and stooping a little forward. They lighted a great fire within the statue, and another before it. They put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue, putting forth cries, as may easily be imagined. To stifle the noise of these cries and howlings, they made a great rattling of drums and other instruments, that the spectators might not be moved with compassion at the clamors of these miserable victims. And this, as they say, was the manner of sacrificing in Tophet."

From I Kings 11:7, 8, it appears Solomon, the wisest of men, one of the direct ancestors of "our Lord," "built a high place" for Moloch, where he "burnt incense and sacrificed unto their gods." It was probably he who set up the statue in the valley, and made the God before whom David danced, mentioned in II Samuel, 6:20, angry.

The preachers never tell their parishioners that the people of Israel were idolaters, and very few of the latter take the trouble to read the "sacred volume" for themselves. On the contrary we are assured the Jews were a model people after whom we should copy. Why Congress has just excluded from a seat in that body Mr. Roberts for having only three wives, while Solomon, the wisest of men, a son of the sweet singer of Israel, a man after God's own heart, had seven hundred, two hundred and thirty-three times as many as his Mormon imitator, and yet Solomon was not happy, for he took three hundred concubines in addition. Had the old Jew king lived in our day, with a full regiment of wives and concubines in his trail, and he had been so fortunate as to have been elected to Congress, notwithstanding his great wisdom and exemplary habits, would that body have given him a seat? We opine not.

A Saint of Unusual Merit.

It is well known to scholars that the Catholic Popes, in their ambition to swell the list of Saints, canonized many of the mythological characters who had figured in earlier history as tutelar gods. A late English writer who has been mousing around among the old records of the church claims to have made the discovery that Gautama, the Buddha, under the name of Josaphat, was thus honored, and that Buddha is as much a Saint as is Saint Paul, Saint John, or any other saint whose name swells the Roman calendar.

Missionary Plague.

A late writer on the Boers of South Africa says: They have an adage: "There are but three plagues in Africa—drouths, locusts and missionaries." A bookseller from Amsterdam went the Boers one better: "The missionaries are a cancer, and the only cure is extirpation."

A MODERNIZED GOD

Superior In All Respects TO THE GODS OF THE CHURCH

—:o:—

Notwithstanding the many objections urged against the N. S. A., for enthroning a God at their late Convention in Chicago, Spiritualists may, with great propriety, congratulate themselves that he is an intelligent one, worthy of these modern times, quite an improvement on the one we got acquainted with in the Garden of Eden, and in various other localities.

It is quite certain an Infinite Intelligence, one who knows all there is to know both in time and eternity, would not have set out on a voyage of discovery "in the cool of the day," bringing up in Eden, ignorant of the whereabouts of the one sought, and shouted, "Adam, where art thou?" He would have possessed the knowledge without the inquiry, and the quiet of Eden would not have been disturbed by the voice in thunder tones of an inquisitive God.

It hardly seems probable an Infinite Intelligence, seeing all things from the beginning, would have made a Devil to thwart his purpose and plunge the world in sin and strife. He would have found some other field in which to exert his surplus creative energy, perhaps made a Calvinistic preacher, a greater than Talmage, a Moody, or even a Jasper!

The labor spent in making "coats of skins," to clothe the shivering wretches he had created, the purpose to conceal from sight portions of the body he had made in his own image, would have been avoided, had he been as wise as our newly enthroned Deity.

The N. S. A. God would not have "repented that he had made man," hence there would not have been a general deluge and the desolation of a world. He would have shut off the wine supply, and saved Noah from drunkenness. He would have avoided the necessity of destroying the cities of the plain; and would have cautioned Mrs. Lot not to look back, thus saving his salt; and would have prevented that disgraceful escapade between old man Lot and his daughters.

There would have been no occasion for Infinite Intelligence leaving his pearly courts and his associate Gods, to come down and look after that tower being builded in the land of Shinar, to enable the priests to scale heaven; for he could have smashed the structure,—fifty-six English miles in height, according to the Talmud and Jewish traditions,—into smithereens with a single thunderbolt, and at the same time "watched a leetle out" for the freaks of the pesky serpent who deceived our first parents, and who was still running at large.

We hope no one believes an Infinitely Intelligent God would have selected a parcel of Egyptian slaves to have been his favorite people, and placed at their head a murderer and fugitive from justice, using him as an agent through whom to communicate his will to man, making him his mouthpiece to all the people for all time.

We are quite positive the God of the N. S. A. would not have held that tete-a-tete with Satan, and allowed the supreme majesty of the infernal regions to practice his vileness on the good Job.

Beside all this and a thousand like incidents which we pass unnoticed, Infinite Intelligence, who made this boundless, fathomless universe, filled it with unnumbered millions of suns and solar systems, and peopled each planet with inhabitants adapted to its surroundings, would not have passed by all other worlds, allowed a home, a little temple in the mountains of Judea, and an inner room at that, only illuminated by candles, known as the Holy of Holies, to have been his abiding place; neither would he have selected a betrothed Jewish maiden to be the mother of his only son, allowing her to live in penury and poverty, then to marry an old man, and send mother, son and stepfather on a tramp to Egypt to escape the tyranny of Herod. Neither would he have allowed that vast multitude of children under two years of age to be slaughtered, virtually on that son's account. And we can't believe an honest God, with a mediocre of wisdom, saying nothing about an infinite amount, would have allowed his young, common law wife, to marry an old man, bear him children, or become the stepmother of those he had. No, no. He would not have set such an evil example for all future generations to copy. The mother of his son he would have made a consort on the throne, and his loving companion through all the ages yet to be; and though he had required the sacrifice of the first-born of flocks, and herds, and cooing doves, and the first males of human kind, he would have held his own and only dear son in too exalted esteem to allow him to be made a scapegoat and sacrificed for human wrongs, his body to be perpetuated by legerdemain, to be eaten and his blood drunk through all the after ages man shall occupy this earth.

Though opposed to enshrining any God, since the N. S. A. has given us one we are glad he is Infinitely Intelligent, and we trust as good and merciful as he is wise, and that he will have no associate of the Moses variety to give the world laws, nor a son by a finite creature to become a sacrifice to appease his own almighty anger, or to be doled out in pieces as food for his worshipers.

A Guild of Libertines.

It is reported that the better class of Filipinos have instructed their agent at London to visit Washington and ask the United States government to take measures to protect them against the Spanish bishops and monks. They complain these church functionaries despoil the peasantry of the fruits of their toil, impose tithes on the people, and live with mistresses.

The whole history of Catholicism from its first inception down to the present shows the action of its priests in the Philippines is in harmony with its past record. The celibate Catholic priesthood is represented by Protestants as a guild of libertines.

Annual Output of Books.

A late statistic of books shows that Germany leads the world in the number of books produced annually, numbering a total in that country the last year of 23,908—the whole number for all countries being 77,250, of which 11,631 are educational and classical, while 7,948 are classed as novels and 5,969 are classed with theology.

Method is the very hinge of business, and there is no method without punctuality.—Cecil.

The best thing which we derive from history is the enthusiasm that it raises in us.—Goethe.

WORD CHRISTIAN

Applied Contemptuously TO THE FOLLOWERS OF JESUS

—:o:—

The Whole Story a Series of Frauds.

Years ago, in conversation with an Episcopalian clergyman, the writer chanced to remark, "The word Christian was applied contemptuously to the early followers of Jesus, as a reproach, if we are to accept the reputed origin of that sect."

The dominie flew in a rage at once, and said the assertion was simply false and ridiculous; that they were named after Christ; that Christ was the surname of Jesus, and that it was very proper to name his followers after him. We asked him if he was a Greek scholar. He replied he had taught Greek, and hoped he was qualified for the task.

"Then you know that christos comes from chrien, to anoint, and that Jesus Christ, properly rendered in English, would read, Jesus, the anointed."

With every symptom of deep anger, our quandam friend withdrew without the usual "Good day, sir." The rector had been in the habit of calling on us almost daily, but full two weeks passed before he made his appearance again. After a little pleasant conversation we stepped to our book case, took down Smith's Dictionary of the Bible, unabridged edition, opened to the article "Christian," and asked him to read the marked passages, which we quote:

"It is clear that the appellation Christian was one which, though eagerly adopted, could not have been imposed by themselves. * * To the contemptuous Jew they were Nazarenes and Galileans. * * The Jews could add nothing to the scorn which those names expressed. * * The name Christian, then, Acts 26:28; I. Peter 4:16, is used contemptuously, [and] would not have been applied by the early disciples to themselves, nor could it have come to them from their own nation the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch, where the first church was planted among the heathen. * * The people of Antioch, ever on the alert for a gibe or mocking taunt, and taking Christ to be a proper name and not a title of honor, called his followers "Christianoi," Christians. * * The inhabitants [of Antioch] were celebrated for their wit, and a propensity for conferring nicknames. * * The name Christian of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt."

Our friend, with another exhibition of godly anger, read, and again took his departure, and with it our friendly acquaintance ceased.

Archbishop Trench in his "Study of Words," from which we made extracts last week on the origin of the word Religion, agrees in every essential particular with Prof. Smith of the Dictionary of the Bible. Without following him in detail he says, sec. 149, p. 337:

"The name Christian was imposed on the faithful by its adversaries, certainly not by themselves. * * The idle, frivolous, and witty inhabitants of Antioch were noted in antiquity for the invention of nicknames; it was a manufacture of which they were famed."

This title Christian signified one who had been anointed, oiled, greased, bedaubed, besmeared. It was identical with the word Greaser, applied opprobriously to the populace of New Mexico, and for the same reason, because of their dirty, filthy, greasy habits. No well-posted classic scholar will deny this.

But the Archbishop in a note takes us behind the curtain, and reveals a fact other Greek scholars have neglected to make note of. He says:

"It is curious that, although a Greek word, and coined in a Greek city, the termination is in Latin. Christianus is formed on the model of Romanus, Albanus, Pompaianus, and the like."

Trench might have added truthfully that the name Jesus is an example of those Greek words formed on the model he mentioned, by the addition of the Latin terminal us to the Greek Jes. To falsely represented the name is a Greek modification of the Hebrew Joshua.

Time and time again it has been asserted that the evidence is overwhelming that the New Testament was originally written in Latin, probably in Rome; that what is called "the original Greek," was in truth a very defective translation of the Latin Vulgate into Greek, and that in comparatively modern times, when the Greek language was imperfectly understood. It is asserted that even French words appear in that "original Greek," having been substituted by some French translator who could not find a Greek equivalent for the Latin word, so he substituted a French one.

It was just such revelations as the above which took Rev. Conyers Middleton, of the Church of England, to Rome in 1729, where he spent six months in a laborious search among public records hunting for the origin of Christianity. He returned to England declaring the whole Christian system only a revisal of Roman paganism, a conclusion many other critical scholars have reached.

Since writing the above the second article on the Bible, by our friend W. H. Burr, Esq., of Washington, has come to hand, appearing in these columns two weeks ago. We are pleased to write, he reached the same conclusions we have done, he basing his conviction on a different line of facts from those which first aroused our suspicion, and, subsequently, our conviction, that there is a world of fraud, to which additions are constantly being made, in the story of the beginnings of Christianity.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

SUNDAY MORNING

Cogitations as to Where the REAL TRUTH IS NOW LOCATED.

—:o:—

The phenomenal record of public munificence this year, as set forth by the Chicago Tribune, has been still further increased by the noble donation of $2,000,000 to the city of Philadelphia by the well-known capitalist, Mr. P. A. B. Widener, for the purpose of erecting and maintaining an industrial home for crippled children. Mr. Widener gives the city thirty-six acres of ground, upon which he will erect a dozen or more handsome buildings, which will include a home, a school, and a hospital. The institution will be laid out on practical and comprehensive lines. It will be for the care of crippled children—the most helpless class in any community. There will be no bar of creed, color, sex, or nationality to their admission. They will have all the refining influences of a home. They will be cared for when sick. They will receive a practical education, which will fit them to go out in the world and make a place for themselves and lead useful lives.

That the Widener Industrial Home for Crippled Children will nobly subserve its purpose there can be no doubt. The generous donor has ample means to sustain it. He has had it in contemplation for a long time and has given the scheme patient and intelligent consideration. He is a successful financier and man of affairs, and so long as he lives the home will have his oversight and will be administered upon the plans he has so carefully worked out. The great donation is one of the most practical, philanthropic, and most needed of all which have been made this year. The home is to be founded in honor of the memory of Mr. Widener's dead wife, and it is a beautiful and graceful tribute to her. It will also remain as a stately and enduring monument to his own noble generosity and sympathy for the suffering.

In the great volume of munificence which has made 1899 a record breaking year the contributions to the cause of education hold first place, but those to charitable institutions will also make a fine showing. The total of the latter to date, counting none less than $5,000, is $11,088,876, as compared with $6,230,300 in 1898, so that when the year is finished the increase may be over 100 per cent—another indication of widespread prosperity. During the year there have been nine direct donations of money to charity in sums of $100,000 and upward, as follows: P. A. B. Widener, $2,000,000; J. Pierpont Morgan, New York, $350,000; Crocker estate, San Francisco, Cal., $250,000; F. H. Cooper, Chicago, $200,000; and H. C. Fahnestock, New York; Elizabeth Plankinton, Milwaukee, Wis.; E. S. Converse, Malden, Mass.; John L. Williams, Richmond, Va.; and John S. Pillsbury, Minneapolis, Minn., $100,000 each—a total of $3,300,000. In addition to these donations fourteen persons have bequeathed in sums of $100,000 and upwards, $4,005,000, making a grand total of $7,305,000, of which Philadelphia is to be credited with nearly one-third. Mr. Widener has given $2,000,000 and $620,000 has been bequeathed as follows: W. H. Tilden, $200,000; Daniel Morris, $170,000; George W. Rexamer, $150,000; and John G. Graham, $100,000. Philadelphia is well named the City of Brotherly Love.

The above is a most excellent showing, and illustrates the fact that genuine philanthropy still survives, and that the poor and unfortunate are receiving that recognition which they deserve. Sectarian philanthropy, where one sect, society, cult or class of people are recognized, is commendable, but where all shades of religion, infidelity, or atheistic proclivities are recognized in a benevolent act, then such a bequest stands forth the highest, the purest and the best. An Industrial Home for Crippled Children comes as near to the genuine ideal Divine Plan as one can possibly attain in his efforts to ameliorate the condition of others. The crippled in body or in brain functions are just as much the Children of Law, as the sons and daughters that come forth as fine specimens physically, morally and mentally, and the munificence that kindly embraces the former should receive our highest praise.

Mr. P. A. B. Widener is a genuine philanthropist; his plans blend in one grand purpose to render the unfortunate cripples of all sects, creeds or religion more comfortable, and to prepare them as far as possible to take care of themselves. Restricted benevolence that confines itself to one particular class, aiding its members in all possible ways, but excluding all others, does not reach the highest angelic altitude. Commendable to a degree, yet it fails to reach that broad significance and usefulness that that munificence does which recognizes each human being as a component part of that great family that encircles the globe. Such being the case a home exclusively for infirm Catholics, Jews, Presbyterians, or mediums, fails to reach that point where it can be fully commended; praiseworthy to a certain extent, yet it fails to reach that high angelic point where every unfortunate person is entitled to recognition.

Thus it is, that that philanthropy becomes selfish when it seriously questions a poor, half-starved cripple, whether the cripple be in the mental, the spiritual or bodily functions.

For many years Spiritualists have striven on this one plane, restricted as we have said, to found a home for destitute mediums and Spiritualists. But strange to say, every effort has failed. The home in California, the home in Chicago, and the home in some other places have degenerated into a disgraceful scandal, a scandal to such an extent that we have excluded their appeals for assistance from the columns of The Progressive Thinker. The scandal shows that something is decidedly wrong somewhere.

In the great benevolence manifest by Mr. Widener, we have an angelic example worthy of imitation; for no sharp lines of distinction are drawn, but universal brotherhood extending from the lowest planes of earth to the highest spheres of spirit life, is recognized. Let the benevolent, the philanthropic, the humanitarian man or woman, all those who desire to benefit the unfortunate, remember his plan and pattern thereafter. Let every institution established for the benefit of the unfortunate, be to the fullest extent unsectarian, for therein Truth is Located.

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

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

IS GREATLY NEEDED.

A Family Circle Revival AMONG THE SPIRITUALISTS.

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The Progressive Thinker is glad to note indications of an increase of interest in the old-fashioned family circle, such as marked the character of Spiritualism in its earlier modern days.

In those earlier days the family circle played a most important part in spreading the light of Spiritualism. The quiet, unobtrusive manifestations wrought in the sacred privacy of the private home, carried clear conviction and converted thousands of skeptics and honest investigators to the truth of spirit continuity and return. To multitudes, in this way, was brought indubitable evidence that friends and loved ones who had passed into the unseen world were still alive and could make their presence and identity known to those yet remaining in the vale of mortality. Many were the sad hearts made glad by the knowledge of the great, glorious truth that death does not end all, and the assurance that loved ones gone were not suffering the miseries of the "lost" and "damned."

To thousands upon thousands, by the agency of the family circle, has Spiritualism come as a veritable angel of light and gladness, dispelling the gloom spread by the awful teachings of orthodoxy.

It would have been good for the cause of Spiritualism, had the family circles been continued in as great degree through all our history up to the present. There would have been more converts to the truth, of firm and stable Spiritualists; and fewer fakes and frauds to bring disgrace upon themselves and the cause they misrepresent.

It will be well for Spiritualists to take up again the good old way, reinstate the family circle in all its purity and power, and so bring anew an era of prosperous advancement in the growth of numbers and influence.

The growth that comes through the family circle is a sure and healthy growth. The family circle builds a sure and stable foundation, and the building thereon erected is lasting and solid. The solid blocks of granite are hewn and shaped and solidified in the building by the power and influence of spiritual truth and knowledge gained in the family circle, beyond the reach of fraud and trickery. The quiet, pervasive influence of the family circle exercises a suasive power that reaches deep within the mental and moral being, bending the heart and the will in unison with the truths learned in this school and sacred shrine of spiritual light. For the truths of Spiritualism are beautiful, lovely, appealing to the higher mental, moral, spiritual nature of man. They accord with man's sense of justice and right, unperverted by false dogmas and theories. They commend themselves to his best and highest judgment; and when brought to view within the family circle, free from improper influences, they steal into the mind and heart and win by might of their inherent excellence.

Let there be a family circle revival. While orthodox churches labor for revivals, let Spiritualists start a revival in their own homes, by the family circle.

Not Allowed to Read the Bible.

But few people know, says the Scottish Nights, that in the sixteenth century an Englishman was not allowed to read the Bible, yet it is perfectly true. Henry VIII issued a decree prohibiting the common people from reading the Bible. Officers of state were exempt from the law. Probably the king thought these officials would be none the worse for perusing the sacred work, and noble ladies or gentlewomen might read the proscribed volume if they did so in their gardens or orchard, but no one was allowed even to read it to the lower classes.

During the reign of Catholic Queen Mary even more rigorous restrictions were enforced. Dr. Franklin, in his own "Life," preserves an anecdote which admirably illustrates this. His family had early adhered to the reformation, and they possessed an English Bible, which they concealed by fastening it beneath the lid of a close stool. When the doctor's great-grandfather desired to read to the family, he reversed the lid of the stool upon his knees and passed the leaves from one side to the other, each portion being fastened down with pack threads. One of the children was stationed at the door on the watch to see if an officer of the spiritual court came in sight. When such an individual hove in sight the lid, with the Bible beneath it, was quickly replaced. This was in "Merry England."

It was at that period the Bible served its best purpose. Children did not have access to it to corrupt their youthful minds, and the caution parents used, mentioned by Dr. Aham Clarke in his Commentaries, "Not to be Read" written across the page, prevented the reading of obscene passages in the presence of ladies, children and strangers, and it served an admirable purpose. The same thing in large capitals, should be printed in red letters, in every copy of that book, and the clergy should be specially instructed to skip them in their private reading.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

SHOULD MERIT IMMEDIATE ACTION.

To the Editor:—In your issue No. 524, there appeared a notice worthy of consideration, and should merit immediate action on the part of every Spiritualist in the United States.

Among a large number of able writers who contribute to the spiritual press, none excel our worthy and fair-minded brother and venerable pioneer in the field of progress, Hudson Tuttle.

His generous soul has ever responded to the call from suffering humanity—his words of wisdom have sustained the faltering footsteps of inexperienced wayfarers as they have essayed to ascend the rugged steeps of the "Spiritual Alps." After a long and laborious life-work of half a century, the closing days of his homeward march should be filled with the genial sunshine of peace and harmony. The souls of millions have been aided in their spiritual growth through his highly developed spirit. His manly, fearless soul is like a fountain of pure waters. Their health-giving streams have reached the remotest bounds of civilization. His thoughts are like priceless gems, and if worn in the soul, will crown the possessor with a halo of light and beauty, in conduct and conversation, and lift the soul above the plane of desires which weights and hinders progress in spiritual development.

The proposition to contribute a free-will offering, from a dime upwards, is a good and wholesome thought, and we wish it success to the fullest extent of that term.

This venerable father in truth, wisdom and love is above the plane of charity. We as a people are indebted to him for faithful, loyal and true services in the long years of the past—a debt which dollars and cents cannot fully liquidate. It requires, yea, it demands, the best and purest impulses of our inner selfhood, and joined to a financial pledge as the standard of our respect, reverence and brotherly and sisterly love for our noble and aged friend.

Dowagiac, Mich. C. F. COLE.

SHALL HE BE REWARDED

Fifty Years of Earnest Devotion to the Cause of Spiritualism.

For fifty years Hudson Tuttle has given the best hours of his life to the cause of the Spiritual philosophy. When we say given, we speak advisedly, for he has always held that spiritual gifts were above price, and from the time when he gave seances for physical manifestations, through all the years of his inspirational writing and speaking he had adhered to his convictions. Constantly called on by eager people when he first became a medium, and to stand for the cause brought sneers and scorn, he received not the least pecuniary recompense. While a boy on the farm, he wrote under the guidance of his controlling spirit intelligences, Life in Two Spheres, Arcana of Nature and Philosophy of Spirit. These were published in Boston, and the Arcana translated into German and republished in England.

These were followed by near a score of other volumes, and during this time he constantly contributed to the Spiritual journals signed and unsigned articles, in volume far exceeding that contained in his books. Then he carried on what may be called a free information bureau, singly, without the least pecuniary reward, solely by the help of his angel helpers. This has been greatly extended by his management of the Question and Answer department in The Progressive Thinker. To every letter answered in this department, a score receive private reply. For five years he has held this position, and our readers are left to judge of the results. Let them consider the task of answering questions on every conceivable subject, often requiring profoundest knowledge of science or the arts, a research into the obscure by-ways of history; reading of character; advice in the conduct of life or business, and they will comprehend at least partially its magnitude. Out of it all is sifted the column published weekly in The Progressive Thinker.

To this must be added his efforts as a lecturer, and constant calls to officiate at funerals.

This would seem to be enough to fill the measure of life to the full, but Mr. Tuttle has held that all this part of his life was recreation; spiritual truth was not given to be made a business of; it was free as the sunlight. Hence as he must live and those dependent on him must be cared for, he has always engaged in active business in that earliest of all pursuits, that of agriculture. Thus he has been independent and enabled to unflinchingly stand by what he regarded as true, without heeding the power or favor of any one. His course has from first to last been consistent. He has—or his inspirers, for he always puts them first—advocated a scientific Spiritualism, based on a careful observation of the phenomena. His work, "Psychic Science," outlined the path of its study; "The Arcana of Spiritualism" completes the survey.

It is readily understood that this great labor of half a century has not been, nor could be, profitable in a pecuniary sense. So many demands have been made on him for books by those who claimed to be unable to purchase, although anxious to read, that the small profits have been absorbed, for he declares that he under such circumstances cannot refuse.

It is from these considerations; because we most sincerely believe that the "Divine Plan" is reciprocal in its action, and that the Spiritualists who have been pleased and instructed by the inspired pen of Mr. Tuttle, will be glad to express their appreciation, that we announce the project of a testimonial, which he so well deserves.

He has never shrank from his duty. He has been a Spiritualist, and nothing else. In theosophy, occultism and Christian Science he saw only fragmentary efforts. We appeal to the spiritual brotherhood if it were not better to place within his reach the means to extend the work he has carried on unaided, than to wait until he has passed to another sphere of activity and then regret the lack of support and expression of sympathy we might have given.

In view of the above facts we appeal to every Spiritualist who reads The Progressive Thinker to express their appreciation of the fifty years of constant labor in behalf of Spiritualism on the part of Mr. Tuttle, to send him something substantial, however small the amount may be. One person who appreciates his services has given $25; if each of our 40,000 readers would send him only a small sum the aggregate would amount to considerable. Inundate him, as it were, with letters containing a token of your regard. Send all contributions to him at Berlin Heights, Ohio, and not to this office.

THE HUDSON TUTTLE BENEFIT APPRECIATED.

To the Editor:—I was very glad to see the request for a small sum from each one for the benefit of Hudson Tuttle. I heartily endorse your plan of assisting some one every year by small contributions, most of us Spiritualists are poor, but can give a little often. My husband and I each send 50 cents. Hoping that not only dimes but dollars may roll in in quantities.

Gibson, Pa. MR. D. L. BURROWS.

GENEROUS WORDS FOR HUDSON TUTTLE.

To the Editor:—I think you deserve the thanks of all your readers for conceiving so charming a scheme as the one you have now on foot for the benefit of Mr. Hudson Tuttle. You put it in the power of each and everyone, no matter what their financial situation, to aid in making him a grand holiday gift, if all do as you have suggested. While we can but envy the gentleman's ability to give the $25, which you say heads the list; yet, as you say, a dime from each reader and a loving thought for Mr. Tuttle, will aggregate a gift worth the acceptance.

M. L. MAYOTTE.

San Antonio, Tex.

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

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

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, [illegible] cents. For sale at this office.

OUR ECLECTIC MAGAZINE

SPECTRE ENCOUNTERED BY A MAN IN MICHIGAN

Some years ago I was engaged with a party of surveyors in a sparsely-settled district of Michigan, laying out county roads. It was our custom to put up nights at the nearest farmhouse, and it as happened one night, four of the company, stopped with a Mr. Cramer, one of the most prosperous farmers in that county. After enjoying a good supper, the others of the party sat in conversation with Mr. Cramer, while I became deeply interested in a book I had found —Irving's story of the "Headless Horseman of Sleepy Hollow." I could imagine the consternation of Ichabod Crane at meeting the specter and his frantic efforts to get across the bridge out of the horse's way. I had just finished the story when the conversation drifted into the subject of ghosts, and I was not a little surprised when Mr. Cramer, who appeared to be a man of intelligence, announced that he was a believer in the supernatural.

"Ghosts? Of course, there are ghosts," he said. "I have seen one on several occasions, but they never do any harm—none that I have met—unless it be to upset the nerves. Ghosts or supernatural appearances in many forms are as old as time. They are mentioned in the Bible, in Shakspeare, and in the stories of all countries. Scott's writings are full of them. The Puritans believed in witchcraft, which is the same thing by another name. All their exorcising and threats could not keep the witches away. So these psalm singers proceed to burn and hang the innocent people who had seen the ghosts. Napoleon had his 'star,' and Lincoln his dream of a 'ship sailing in the air.' All the same, different only in manner of appearance.

"Now, I have a ghost, or something of that sort, in and around my place. It is a young girl, almost a baby. Look at that engraving of the Sistine Madonna hanging on the wall. You see the cherub at the bottom of the picture? I mean the one at the right. Her face is similar to the cherub; features round, full and fresh as if in life, except that unlike the cherub her eyes are not looking up, and she has no wings. She has hair light in color, and flying loosely. I can see nothing but her head, shoulders and part of her arms; the rest is a half-luminous cloud, like the tail of a comet. There is no one in my recollection that resembles her. She makes an appearance at intervals, and nearly always before something is going to happen; never any calamity or accident to me, but something that will result in my favor. So I am well pleased when she visits me.

"I saw her the first time one evening, just before dark, when I was taking care of my horses in the barn. I saw a figure flitting or sailing from the barn floor to the hayloft, and then to the rafters and back again, and you may be sure I was startled, and maybe frightened, when I saw it was a childish face turned toward me, and it troubled me during the night. I hesitated about telling my wife, thinking she might be nervous concerning it, but the next day a violent wind and hailstorm destroyed buildings, trees and killed stock, leveled grain in the fields in the vicinity, but not a bit of damage did I receive. I don't think I connected the visit with my exemption from the storm, but a few weeks later she came again when I was feeding the horses, a little later than usual, and persisted in coming in front of me, and then passing out the open door, only to come back, hovering around where I was busy, as if urging me to follow her. I finally did so, stepping out to see where she went to, and away she flew or floated, all the time facing me, toward the house, and then I saw smoke coming from one corner of the kitchen wing, and that it was on fire. As it was at the end farthest from the door, it would probably not have been seen until considerable damage had been done, had it not been for her attracting me to the danger point. As it was, the fire was easily extinguished, and then my little friend disappeared.

"She never visits the house, so far as I know, at least, so that I can see her; but one night I was awakened by a soft touch on my forehead, and as I awoke an impression fastened itself on my mind, a silent, imperative command, 'Go quick; something is wrong at the barn.' I hastily arose, without awaking my wife, who knew nothing of my going or coming until I told her the next day; and as I stepped out the door I saw her leading the way. As I opened the barn door, she passed over my head and hovered over one of my best horses that had caught one fore leg in the rope halter and fallen down, the leg hanging on the rope, so he could neither get up nor relieve his limb. The horse lay quiet, making no struggle while I was at work to get him free, for my little friend remained near his head until I had released him, and as he got up she quietly melted from sight. I went back to bed, fell asleep at once, without a thought or dream to disturb me all night.

"I could give you several similar instances of her watchfulness over me and my property. My horses know her, and are not at all alarmed at her presence or actions, but evince a curiosity by turning half-way around to follow her motions, even neighing in a friendly way, as if to give her an acknowledgment. My dog, a very intelligent shepherd, does not give her any notice whatever. I don't believe he sees her at all, for she has several times been quite near him without attracting his attention.

"She never appears when any person is near me, so I cannot prove my assertion by producing this ghost, but she certainly comes, whether you are inclined to doubt my story or not; and, gentlemen, I am always glad to see her, for I know it bodes good to me and mine.

"I don't know as I shall call her a ghost; ghosts are not generally very attractive in appearance, and usually are thought to presage anything but good to any one. So I think I shall call her a fairy; fairies are sometimes mischievous, but not malicious—often what the old country folks call good spirits.

"I cleared up this farm from the natural woods; no one to my knowledge was ever buried here. None of our children is missing; in fact, all are boys, and this visitor is a girl. My wife has tried time and again to see the little miss, but has never succeeded in getting a glimpse of her shadowy form, but she knows the actual results of following the appearance, and when I come in at night and say I saw my little girl again, my wife says then nothing will occur to put us in any danger when she is near. She does not fly, but in 'Puck's air girdle floats at ease,' sometimes slowly, and then quite rapidly; does not alight on anything, but rests on air. Stays only a few minutes, always with that pleasant smile on her face, then, as if having delivered her message of good tidings, fades or melts away, and the last I see is a faint light spot where the head was.

"I have never asked anyone to explain the matter; I would not have her think I mistrust her; neither do I want to do anything that will offend or cause her to discontinue her visits. I always greet her, 'Well, little one, I am glad to see you again,' and the horses follow her with their eyes, as if they are glad also."

When we went to our rooms I asked the oldest man of our party: "Mr. Snyder, do you believe Mr. Cramer's story of the ghost or fairy?"

He replied, "I don't want to believe in such things, but he is so earnest, and does not appear to be a man given to seeing spooks, I shall have to say I believe what he says."—W. J. Handy in Los Angeles (Cal.) Times.

FLAMMARION.

Regarding His Belief In Ghosts.

Camille Flammarion, author, astronomer and Spiritualist, has put an end to the controversy regarding his belief in ghosts and communication with the dead.

Ghosts do exist, declares, M. Flammarion in the French Revue des Revues.

But M. Flammarion's argument in support of ghosts is cautious. Telepathy, he says, is a fact. The action of one brain upon another, from a distance, is as certain as the action of the sun upon the earth or of the magnet upon iron.

Ten persons may tell you they have seen a ghost. Nine of them may have had nightmare. It is not possible that ten of them have.

Flammarion states explicitly the circumstances under which he believes it impossible for an apparition to be explained away on the ground of hallucination or auto suggestion. Anybody who thinks he has seen a ghost can test its reality by comparing his experiences with those which M. Flammarion describes.

If a ghost appears in a costume by means of which the observer would not have recognized him and which the dead person never wore, there can be no question of hallucination.

If any person appears and begs you to pay a debt which you have overlooked, you may be sure you are not dreaming.

If you see a ghost reflected in a mirror, or if his touch leaves an imprint upon a piece of furniture, nobody can deny his presence.

If several persons are ear or eye witnesses of one phenomenon it cannot be treated as a hallucination.

A child of three, four or five years who sees a ghost cannot be the dupe of its imagination.

A ghost who leads a group of persons to a place where a crime has been committed cannot be dismissed on the ground of hallucination.

A person who while in a certain room sees and describes a being corresponding exactly with a former resident unknown to him who died in the room, cannot attribute his experience to chance.

And, finally, M. Flammarion admits that "photographs of ghosts would be valuable evidence if they were scrupulously verified."

In support of his position M. Flammarion presents a number of personal experiences which have been sent to him recently from apparently honest sources. Some may be hallucinations, he says, but all cannot be. Many conform, including the instances quoted here, to his own standard of determining the actuality of ghosts.

One of the instances is as follows:

Two friend promised that whichever should die first would appear to the other after death. After the first died the second waited unrewarded for several days. But one night after she had gone to bed, her chamber being dimly lighted by a candle, she saw her dead friend seated in an armchair and wearing a hooded cape which she had never seen her wear before. She concluded, therefore, that it was a hallucination. But afterward the dead woman's daughter said her mother had been buried in a hooded cape. This is vouched for by M. Castex-Degrange, director of the Ecole Nationale de Beaux Arts.

Mme. Boniface, a school principal, offers the following:

"When I was thirteen years old, my aunt, who had brought me up, died of smallpox. They did not tell me she was dead nor permit me to enter her room. In the middle of the night I saw a white form reflected in the long mirror opposite my bed. I heard this word, 'Adieu.' I held out my arms for an embrace, but the form disappeared."

Mlle. Pothier, of Paris, writes that a religious man, a friend of her father, saw in a dream his dead sister appear to him. She was leaning upon a sideboard and seemed to be suffering. He thought the experience was a dream, but at dawn he went to look at the sideboard where his sister had placed her hand. The print was plainly discernible.

Another writer vouches for the fact that in November, 1893, at Brussels, a little girl of three years had a severe attack of croup. Toward 7 o'clock at night the child, who had been in a comatose state since morning, and had not opened her mouth, sat up, looked straight before her and, recovering her voice, and pointing to the window, cried: "Grandpapa is there. Make way! Make way!" Her grandfather had been dead eight months.—San Francisco Bulletin.

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

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

CIPHER KEY.

Lord Bacon's Secret Works.

In Lord Bacon's acknowledged works several methods of cipher writing are described, and the question arises: Why did he describe them unless somewhere he used them? Hon. Ignatius Donnelly and several others have undertaken to apply these keys, and claim to have attained astounding results. The simplest of the Baconian ciphers is called the biliteral. It consists of five a's and five b's, the a's answering to a and the b's to b, capitalized in the print to be deciphered, the other letters of the alphabet being represented by a's and b's interchanged.

The epitaph on Shakespeare's tombstone has a queer mixture of large and small capital letters. Believing that the biliteral cipher key may have been intended to apply to this epitaph, several persons have tried it, but with only partial success, extracting therefrom fragments of words about Bacon and Shakespeare. But now Mr. Donnelly claims to have solved the problem completely. The words are first divided into groups of five, and in all of them, save such as answer to a, there are one or more large capitals that answer to B. But there are other queer signs in the epitaph, for example, Y with a T over it for "that," and a period point in HERE. The meaning of these signs Mr. Donnelly claims to have discovered and the full result obtained is as follows:

"Frances Bacon wrote the Greene, Marlowe and Shakespeare Plays."

Greene died in 1592, and Marlowe in 1593, when Shakespeare's first poem, "Venus and Adonis," was published. But no printed play was credited to Shakespeare until 1597. And several of them continued to be published anonymously during his lifetime.

Mrs. Gallup, of Detroit, Dr. Owen's typewriter and assistant, on the "Cipher Story," of which a thousand pages have been printed, has lately turned her attention to one of the simpler cipher keys of Bacon, and applying it to the books published in his lifetime or a little later, but not under his name, she has extracted enough matter to make a volume relating to the secret work or history of Lord Bacon.

Meanwhile Mrs. Constance M. Pott, late editor of "Baconiana," a London quarterly, has been at work on the Baconian ciphers, and has extracted some startling statements from various books of the Elizabethan period. Some of the results are given in the last Baconiana, for example:

From "Pilgrim's Progress," Title page, Preface and Apology:

"This allegory was written by Francis St. Alban, and edited by Henry Gibbon, his secretary, loving and a long time dear partner in a secret society to write," etc.

From a Rosicrucian Tract, in Latin and German, published in 1619, the headings of the first seven chapters, taken consecutively, give:

"Francis Bacon Alban."

From the marginal notes:

"F. Bacon, Prince of Wales" (words effaced). "If I faile in magneticall experiments, I looke to a future time in a earnest hope that good wits" (further words effaced or broken off).

From "Mercury," anonymous, 1641:

"This was written by Francis St. Albane, the true Prince of Wales, the lineal descendant of Elizabeth, our Island Queen."

From "Clavis Pannautici, or Mariner's Guide," by T. W., printed 1734:

"A description of sundry means, all easy, in writing secret things to the completion of the ciphers invented by a man and a Prince of Wales, who was the son of Queen Elizabeth and heir to the throne of the Plantagenet, by Robert Dudley, Earl of Leicester and truly married in the Tower of London, also at Arundel Castle in the presence of several eminent persons, yearning for a correct account of that ceremony of a concealed wedding, greatest event this world has seen for past centuries."

Was Francis Bacon the son of Queen Elizabeth? Dr. Owen's "Cipher Story" tells us that he was, and gives the details of his birth, etc. The records of the time, especially the letters of the Spanish minister, disclose the fact that there was believed to be a secret marriage of Elizabeth to the Earl of Leicester, a few months before the birth of Francis Bacon, and a report that she was a mother. The Earl's wife, Amy Robsart, was murdered shortly before, and the "Cipher Story" says it was done at the command of the Queen.

When Bacon was past fifteen years of age he went to France, where he remained until Sir Nicholas Bacon, his reputed father, died. The cause of young Bacon's leaving England is told in the "Cipher Story." In an ungovernable fit of anger, Queen Elizabeth told Francis she was his mother. Straightway he interviewed his reputed mother, Lady Anne Bacon, and from her elicited a confirmation of the fact. In great haste Francis was sent to France with Admiral Paulet.

The Baconian secrets are believed to have been confided to the society which he instituted in his youth and which in 1616, the year of Shakespeare's death, took the name of Rosicrucian. Freemasonry is the lineal descendant of the Rosicrucian society, still called in Germany, Baconian. Mr. Donnelly now implores the Masonic order no longer to withhold the Baconian secrets. And he thinks the last lines on the Shakespeare epitaph, "Curst be he yt moves my bones," may have been intended to protect from disinterment not only the remains of the deceased, but a document inclosed in wax, until such time as the secret society should deem it proper to open the grave, which tradition says was seventeen feet deep.

W. H. BURR.

Hot Shot for the Church.

It appears to be the opinion of some ministers that a good moral citizen outside of the church is an egotist and a hypocrite. If such were true it is placing a premium upon hypocrisy and conceit. The point upon which they seem impaled in their search for membership is that they are unable truthfully to hold up such citizens as horrid examples of non church members, hence they refer to them as being conceited hypocrites. As for the editor of the Patriot, he has supported churches more because they made good citizens of their converts than because of any special religious creed or belief. We believe that all who live up to the religion they profess are better citizens irrespective of their denominational dogma; and when they do not they are the real hypocrites, rather than those who make no profession, yet are good moral citizens. A man or woman who is not sufficiently egotistical to be proud of the fact that he or she is a good citizen, whether in or out of the church, is not likely to be a very bright example of morality.—Patriot, Medford, O. T.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

PHYSICAL SEANCES.

Hard-headed skeptics, persons of suspicious nature, scorners, and curiosity hunters, are not the only objectionable types who turn up at the scientific meetings which Spiritualists call physical seances. Will the earnest world believe me when I say that at meetings when I have unfortunately been absent, sitters have come for the sole purpose of fooling the rest of the company? On one occasion, as soon as the room was darkened, one of these visitors began rubbing lucifer matches on his hand and calling attention to spirit lights, until Mrs. Giddins stood up and denounced him; then he said he had enough of it and slunk out of the house. On another occasion a visitor began throwing lumps of soap about. He afterwards wrote an apology to Mrs. Giddins, for the genuine phenomena that took place that evening frightened him into earnestness.

I am painfully aware that Mrs. Giddins, not being educated, may occasionally offend the taste of over-cultured and uncharitable visitors, and also the system of acting as if it were in the company of light-hearted, simple minded invisibles, may horrify the conventional minds of those who believe that Red Indians and clowns are highly improper company, and that all invisibles should act as decorously as if they were angels. The first fault will rectify itself as time educates her inexperience; and as for the second, I have already pointed out in "Light" that if we find experimentally that we gain better results by treating these invisibles for what they purport to be, it is scientific and not degrading to do so. As a traveler all over the world, I can affirm that these children of nature are often pleasanter, happier companions than the conceited and conventional products of civilization; and physically are more advanced. Therefore I for one am happy in their company, in or out of the flesh.

Now for the immediate future. I do not know yet whether the sack test will be successful when uncongenial or suspicious visitors turn up, but for the protection of the mediums I am asking them always to try it at the Tuesday experimental meetings. Better that nothing should take place than that there should be suspicions against their honesty. As for the Thursday development meetings—over which Mr. Burrows is so scornful—we are not sitting for the purpose of "entering the kingdom of heaven" by those means, but at present for the more mundane purpose of giving our band of invisible workers the opportunity to practice the chemical process of building up visible forms out of the aura collected from our projected psychic bodies—in other words, for materialization. Already when we are by ourselves we hear the rustling and movements of invisible beings behind the curtains of the cabinet. In due course, it may be after long patient development, we expect to welcome our friends as they step forth to greet us in the garb of mystical-woven flesh. When this happens we shall not make the mistake of inviting any chance comers to witness the phenomena, but only those whom we can prove to be earnest, truthseeking, and congenial. I suppose Mr. Burrows will weep at all this and think we are despiritualizing ourselves and our friends. It is an old-world superstition that matter is vile and spirit only divine. The Buddhist monks started it and the Alexandrine hermits continued it. But it is time that a new school be started to teach the world that the right hand side of Deity is as noble as the left, and that it is no more degrading for a spirit to materialize than it is for a material thing to spiritualize. Descent and ascent of life are equally divine.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

AN EXPOSURE IN AUSTRALIA.

On the Wednesday following the aforementioned seance, a public one was advertised to be held. An invitation was sent us, but with no prospect of strict test conditions, we declined to attend; there were over thirty persons present, most of whom paid half-a-crown for admission. There was no searching, and the only precaution taken was the locking of the door. Among the company were several who had been present at the previous seance, and most of these satisfied themselves at an early period that Mrs. Surenne, the "medium," was personating the spirits, two of them distinctly recognizing her, and privately informing their neighbors of their discovery. They were not aware that a seizure was intended, and decided to wait until the termination of the proceedings before taking action. At a certain point, however, a lady, who (being assured she had been imposed upon at a previous seance, had determined to expose the impostor) had disguised herself for the occasion, seized the form of the supposed Indian "Caparisha"—which, needless to say, was Mrs. Surenne disguised with black crape over her face and feathers on her head—saying, "You wicked woman, I have exposed you." There was a struggle, the pseudo medium striking at the lady, and both fell to the floor. Two or three of the sitters ran forward, lights were quickly struck, the lamp turned up, and Mrs. Surenne, in a state of semi-nudity, found cowering on the floor, with her corset, white stockings, a heap of muslin and other items strewn about the floor. She screamed, and complained they were murdering her, and begged them to take the light away; but a gentleman pulled aside the curtain behind which she had retreated, and holding the light over her, invited all to see the fraud. Some of the ladies forcibly searched her, and found a piece of black crape pushed under her combinations, also a part of a black feather Boa which had done duty for the Indian's feathers; string was also found attached to the gas bracket on which her dress had been rung, to similate her when she was performing outside. Some violet powder, chalk, and safety pins were also found in the cabinet. There can be no doubt of the utterly fraudulent nature of this so-called seance, the exposure was so complete.

Some people look upon this episode as a misfortune, and think it will be inimical to Spiritualism, but we take a different view of it, and opine that by its checking the introduction here of that sensational spiritism, which at the present time is such a curse to America, it will more than compensate for any deterrent effect it may have on the minds of intending investigators. Those who, impressed with the philosophy of Spiritualism, are rationally investigating the subject, will not be turned aside from it by a fraudulent imitation of its phenomena, any more than a sensible person would lose faith in bank notes because a person had been detected passing fraudulent ones. It behooves Spiritualists, however, in this and the neighboring colonies to do all they can to prevent any further forgeries of this kind.

When once a medium has been proved beyond peradventure to have descended to systematic fraud, they are in the position of the convicted forger; indeed their criminality is worse, for they not only swindle the public, but play upon the holiest feelings of those who have faith in them, and may sometimes do such an irreparable moral injury.

BORDERLAND LONDON. ENG,

SUICIDES AFTER DEATH.

The teaching of the Roman Catholic Church on many subjects is curiously confirmed by the investigations that have been made in the invisible world, which the authorities of the church, for the most part, discountenance. This is especially the case in relation to the teachings of the church as to suicide. The modern agnostics regard suicide much as did the ancient heathen, by whom suicide was regarded as an honorable method cutting the Gordian knot of existence. Suicide, in fact, like divorce, is one of the subjects upon which the teachings of the church and the theories of philosophers come into sharp collision. It is worth while, knowing that so far as the testimony from the Borderland is worth anything, it at least decisively is in favor of the view of the Catholic Church.

PHOTOGRAPH MENTAL IMAGES.

In New York independent attempts have been made by two specialists, Drs. Miller and Simon, one a hypnotist and the other a physiologist, to photograph mental images. The result was curious. The doctors were unable by concentration of their individual thought to create a picture; but by using an intermediary, viz., a thoroughly hypnotized patient, a mental photograph of entirely satisfactory distinctness was obtained. In the particular experiment, the subject was required to think of nothing but his hand, and a picture of a hand was made to appear. It is obvious that with an attention, however acute, that is not trained or constrained to immobility, the time needed to produce mechanical results is lacking. In hypnosis the mind is narrowly held in the single dominating direction, as the tube of a telescope may be kept upon an individual star.

LIGHT OF THE EAST, CALCUTTA, INDIA.

The Darshanas of the Vedas are divided into seven schools. Thus there are the Naya, the Vaisesika, the Sankhya, the Yoga, the Karma Mimansa, the Bhakti Mimansa and the Brahma Mimansa. Though the expression "Six Schools" of philosophy is thoroughly familiar with us and though treatises of these six systems are generally available, yet in ancient times many a treatise was known to exist which preaches the doctrines of the seventh. And according to the three (Karma, Upasana and Gyana Kandas) original divisions of the Vedas we can include Sandilya Darshana to represent the Upasana Kanda as the seventh. Nature, generally speaking, has seven phases only. It is for this reason that things are generally divided into seven classes. Thus there are seven colors, seven metals, seven planets (two being minor ones), seven days, seven worlds, seven oceans, seven tunes, seven stars in the constellation called the "Great Bear," and seven islands, etc. In accordance with this sepentary law of nature the Vedic Darshanes have inculcated seven classes of knowledge, and this justifies the sepentary classification of the Darshanas. The Darshanas, which teach the real knowledge contained in the Vedas as revealed by the Divinity, are in fact like the eyes (Darshanes) of the people. All these seven systems declare, in one voice and the most complete form, the aim of the Vedas, although the methods of dealing with their respective subjects are different. The reason of this difference lies in the fact that the knowledge of persons desirous of adopting the means of salvation is more or less perfect with different individuals.

FOR TOLERATION.

Christianity Is Only Paganism Idealized.

To the Editor:—Christianity is Paganism idealized. The Pagans worshiped a supposed God in wooden and stone images; the Christians worship a supposed God in the imagination. It is easily seen that the Christian God is evolved from the Pagan. The ablest orthodox preachers are gradually reducing their God an unknown quantity.

There are but three things in the universe, viz., substance, form and motion. So-called mind is only motion. So-called intelligence is the varied motion of substance, as so-called wind is the motion of air. Each variety of motion is named, as a matter of convenience. A certain motion, producing a given effect, is called light; another, heat; another sound; another, electricity, etc. All of this variety of motion has its origin in the central motion of the boundless universe. So-called human intelligence is an infinitesimal counterpart of so-called Infinite Intelligence. Infinite means limitless, boundless, supreme, perfect, hence it is not irrational to declare that we believe in Infinite Intelligence. The declaration of the N. S. A. is extremely sensible.

We can differ, and do so quite sharply, in our small gatherings; not so in great movements. There we should all pull together. In small groups each may be uncompromising, not so in a large organization. Here so great a variety of mind has come together that all must compromise more or less, for the good of all.

On the subject of organization, it is unfair to compare Spiritualism with Science. From the first, Spiritualism instinctively had its Sunday meetings, a substitute for church going; had discourses, song service, lyceums, etc.; not so with science.

Religion (meaning God worship) will ultimately come to be an obsolete term. Meantime education and mutual toleration should be the watchword. Our glorious Progressive Thinker represents this spirit gloriously. Hudson Tuttle is clogged by Harrison D. Barrett, and Barrett is spurred by Tuttle. They are both so intelligent as to genially and mutually educate and pull all together. The most intelligent and sincere are the happiest. E. W. BALDWIN.

Verona, Wis.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perucal. For sale at this office. Price, cloth, $1; paper, 50 cents.

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By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

A Study of Elizabeth Barrett Browning.

By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

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Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "convounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of water you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God" says he, smacking his lips. "I never knew what dhrink was afore," says he. "It bates the Lachymalchrystal out ov the face," says he—"It's Necthar itself, it is, so it is!" says he, wiping his episcopical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

The Mystical Quadruple Interrogatory,

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Concerning the existence of man, and all things, and all being, and all life, so far answered by the contents of this book as to suggest for an appropriate title, viz:

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Is the medium through whom this book of over 500 pages is given and has the approval of many scholarly spiritualists and investigators of the phenomena.

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TESTIMONIALS.

Susanna W. Dodds, M. D., of St. Louis, Mo., writes:—"I have not read anything in a long time that has given me so much pleasure. It is brimful and running over with good things. One single prescription—how to cure malaria in 24 to 48 hours—is worth more than the price of the book."

"I agree with you that we need physicians to teach the people how to live, in place of filling their systems with drugs."—Carrie A. Wilbur, M. D., Sutter City, Cal.

"This book is plainly the work of rational minds."—Metaphisical Magazine, 503 5th Ave., N. Y.

"I think Nature Cure is admirably adapted to the wants of the people generally."—Juliet H. Severance, M. D., Milwaukee, Wis.

"Nature Cure received. Have looked it over carefully, and read a great deal of it; think it one of the best books I have run across for the home, as it talks in terms which can be understood by any one."—F. A. Ondendonk, 6 and 7 Pearl Street, Grand Rapids, Mich.

"The volume is one we can heartily commend to all."—Progressive Thinker, Chicago.

"The Chapter by Mrs. Conger upon women and children and their ailments is invaluable, and lends completeness to the work as a popular household counsellor."—Human Nature, San Francisco.

"The truths of hygiene and right living are ably combined with every-day common sense."—L. M. C., Grand Rapids, Mich.

The Book Contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

J. Osborne Lunt, of New York, writes: "I enclose you an article which I have clipped from the New York Times, being a report of a sermon that Dr. Hillis (Rev. Lyman Abbott's successor) in Plymouth pulpit, Brooklyn, in which he speaks of 'Spiritualism' and its teachings. He said: 'Sometimes I believe it and sometimes I don't. To be frank with you, my friends, I don't know whther I believe it or not.' Mr. Editor, don't you think it rather strange for a minister of Dr. Hillis' standing to make such wavering remarks from the pulpit? In my mind he either believes it or does not."

Tillie Hutton writes from Terre Haute, Ind.: Mrs. Mattie E. Hayden, of Indianapolis, Ind., is serving the Spiritualist Psychological Society of Terre Haute this month. She is doing good work here. We are very much encouraged, as we feel now that we are on the road to success. Mrs. Hayden can be addressed this month at 807 Poplar street."

All members of the M. P. A. are requested to meet at Muncie, Ind., January 16, 1900, instead of December 20, 1899. W. C. Jessup, President.

It is said that J. C. F. Grumbine is speaking to crowded houses in Washington, D. C., standing room being at a premium.

D. H. Bradt writes from North Hannibal, N. Y.: "This day is the tenth year since I stopped chewing tobacco. My dear wife is in the Summerland—been there over twelve years. About two years after going there, she controlled my hand to write. One afternoon we had sweet communion together. She wrote: 'Hiram, I wish you would stop chewing tobacco.' I said: 'Mary, I will,' and I have not tasted of the filthy weed since. I had then used it seventy-four years. I am now eighty-nine years of age and have walked with crutches since I was eight years old. A glorious work she is doing now. She has about 300 little ones to care for till they are five years old. She has good helpers. I have had quite a little experience among men, having been a Justice of the Peace nearly sixteen years. I find among some of the hardest cases there is a little spark of goodness. I will send you a reminiscence of my boyhood days."

Col. J. B. Strong writes from Austin: "I enclose you a clipping from our leading city paper containing an article of a wonderful demonstration of psychic force. The Calefs, Prof. Harry and Lucille, are certainly giving the people of the South some magnificent manifestations. The affidavit is signed and sworn to by the leading citizens of Austin; they are men whose word is law in this vicinity. Lucille Calef is one of the most remarkable Spiritual mediums that ever visited Austin; her materialization seances are conducted in such an honest manner as to preclude any theory but the genuine. They are giving a series of public demonstrations and lectures, and we recommend them to any society in the South looking for mediums or platform workers. With the best of wishes for the success of The Progressive Thinker and its invaluable library, I remain yours fraternally."

The Temple of Health alludes to the last National Convention as follows: "It to be regretted that more of the old pioneers, the time-scarred veterans, with the full courage of their convictions, had not been present to have steadied the ark—such as Prof. J. R. Buchanan, Prof. E. D. Babbitt, A. J. Davis, Lyman C. Howe, Dean Clarke, Hudson Tuttle, W. E. Coleman, E. Whipple, Giles B. Stebbins and other men, and women, too, upon whose pale foreheads the angels long ago wrote in letters of light: 'Faithful, true and faithful.'"

Henrietta Straub writes from Syracuse, N. Y.: "Mr. Lyman C. Howe lectures to large audiences at Empire Hall, Syracuse, N. Y. It is a pleasure to listen to his gentle, yet convincing arguments in favor of spirit philosophy. Mrs Waite gives very satisfactory tests, to judge from observation, and lucid answers to questions put down for her on slips of paper. These questions are mostly of such a practical nature, that the listener cannot help commenting inwardly upon the material trend of the assembly. Some of its elements tried sorely some people's patience by behaving as noisily as street urchins. Syracuse is studded with churches. What have they done for the education of the masses?"

Mrs. S. Augusta Armstrong writes from Los Angeles, Cali.: "I am still in the land of sunshine and flowers. As I write I am sitting out upon the piazza. Near by in the shade, the thermometer stands at 80, and from the appearance of all nature about me, I would say we were approaching the Fourth of July instead of Christmas, the season of snow and ice in my native state, the grand old 'Empire.' I have visited many places of interest and beauty in this southern portion of the state, and as I look up from my writing now, my eye rests upon the famous Mount Lowe in the distance. The awe-inspiring pleasure has been mine of taking in that grand mountain side and viewing from Echo Mountain which is 3,500 feet above the sea level, the glories of sunrise and sunset, and the wonderful cloud effects of which I fail to find words to describe. At night you gaze up into the starry firmament and down upon the thousands of electric lights from Pasadena, Los Angeles and Santa Monica, and it is a question in your mind which is terrestrial and which is celestial, so alike they seem. The Mount Lowe trip will ever be a bright spot upon memory's page. The spiritual outlook for this part of the state is good, the only drawback seems to be the scarcity of money to pay workers. This 'City of the Angels' has the most progressive thought in it of any place I have ever been in, and I feel the truth of the saying that it is the 'spiritual center' of the world. To my friends East, West, North and South, I send the greetings of the season, and may the dawning light come to all."

Carrie F. Weatherford writes that she will be at home for the holidays and can be addressed for funeral services (Citizens' Telephone) at Alaska, Mich. Mrs. Weatherford will fill Southern engagements for the remainder of the cold season.

G. Figley, Lock Box 6, Ney, Ohio, writes: "I have a few Spiritualist papers I will send free for the postage, to the poor or for missionary purposes."

The First Spiritualist Society of Junction City, Kansas, at their last regular meeting, passed the following resolution: "Resolved, That in the death of Dr. Frederic Vogl, the society has met with an irreparable loss, and that his chair as president of the society, be draped with flowers for the next thirty days."

Katie B. Smith writes: "The Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, is flourishing wonderfully. Dr. A Houghton delivered a beautiful scientific lecture which I know every one liked. Our test medium, Mr. H. F. Coates, gave some wonderful tests and spirit messages. Our church services are Sunday afternoon at 3 and evening at 8. Doors are open and all are welcome. The Ladies Auxiliary Society wishes to announce our doors are open for all ladies who are following this line of thought, and who are willing to give a helping hand to our church and for the benefit of humanity and the progression of souls."

H. M. Schnetzler, M. D., writes from Toledo, Ohio: "In No. 524 of The Progressive Thinker I find what Dr. Paul Edwards, the Parisian healer, has to say about mental healing made easy. I think he is nearer right than some others. Harmony with yourself, harmony with the patients, as much as possible, and that still, small voice (your divine ego) working only for good, will, I think, do more good than all the show and ceremony of others."

The News of Chattanooga, contains the following important information. Helen Stuart-Richings writes to that paper as follows: "As the item in your issue yesterday—'A Noted Spiritualist Here'—is based on an entire misconception, and, if allowed to pass without correction, must create a false impression, I wish to state that I am not a Spiritualist, and am not open to engagement by the Spiritualist society." This is a puzzler. Will somebody explain?

J. W. Womack writes from Shelbyville, Ind.: "The Beneficial Free Thought Society of this city is progressing nicely, and while we are young, not three months old yet, we are delighted to know we are learning new spiritual truths every day. We had with us December 3, B. F. Hayden, of Indianapolis, who gave a lecture to the public; a large crowd of interested listeners was present. After the lecture, Mrs. Mattie E. Hayden gave tests."

O. D. Brown writes from Providence, R. I.: "Sunday, Dec. 10, Profs Thomas and Verrill held their meeting at 266 Weybosset street. The hall was filled with intelligent and harmonious people. The meeting was opened by Prof. Verrill with invocation and short talk. The rest of the time was devoted to tests and readings from ballots and different articles. Without doubt, Prof. Thomas is the best ballot reader ever in Providence, and for all around mediumship they can not be excelled. It is understood that they will go westward in a few weeks. Their permanent address is 794 Cranston street, Providence, R. I."

A. W. Pratt writes as follows in reference to Mr. Loveland: "I feel it a duty to most heartily endorse my able brother's protest against creeds and titles and a long string of capitals attached to the names of our workers and mediums."

Dr. H. V. Sweringen, of Fort Wayne, Ind., writes: "Mr. and Mrs. Folsom are with us and doing good work. We are gradually getting there. On Sunday last we had two 'theosophical' funerals. No preachers present."

C. H. Mathews writes from New Philadelphia, Ohio: "Charles W. Stewart's address is one of the most eloquent and convincing I have read for many a day."

Mr. Geo. W. Renner and wife, for full form materialization, trumpet and light physical seances, can be addressed until January 1, 1900, at Blaine, Ohio.

The Chicago Times-Herald says: "Samuel J. Breakwell a merchant of Highwood, Ill., has been missing from his home since Friday morning, and it is feared by his family that he has committed suicide. He left home early Friday morning and went to his store. He took all the cash, nearly $200, and valuable papers that were in the safe, locked up the store and took a south-bound electric car. It is thought that he came to Chicago. He is a very enthusiastic Spiritualist, and his wife fears that he may have conceived some plan which he imagined had been proposed by the spirit of his father, with which he claimed to be in frequent communication. His father was Rev. John Breakwell. He was murdered on the streets of Highwood about a year ago, and ever since that time his son has seemed to those who knew him to be demented at times. Mr. Breakwell has a family of seven children. He is wealthy, owning a great deal of real estate in Highwood."

J. M. White writes from Kansas City, Mo.: "On Saturday night, December 10, it was my good fortune to attend a seance given by a retired trumpet medium, Mrs. Mary Powell. Three trumpets were used, each floating around the room, voices proceeding from them while the medium was talking. One German spirit came, but as no one understood German it left. Several good spirit tests were recognized and one of the most striking things was a message from Jesse James. Owing to the fact that Mrs. Powell inherited an estate some time ago she has not been giving seances as she had to take care of her property. I am open to engagements for lectures and test seances within a reasonable distance of Kansas City. I am still at 721 Highland avenue."

Carrie H. Mong writes from Muncie, Ind.: "Mrs. Maggie Vestal of Dayton, Ohio, has just completed a month's engagement with our society which was very successful in every respect. We find in her a trait which is found in few mediums, we are sorry to say, and that is her great generosity, both in public and private work. We engaged her at a stated price for four Sundays of two meetings each, and she gave us two benefit seances for the lyceum and one for the Ladies' Aid, besides giving a number of sittings for members of our family and for some of our neighbors, who were almost disinterested, but who became convinced of the truth of Spiritualism. On one occasion Mr. Leroy Freeman, one of the trustees of our society put a court plaster securely over her mouth, and the communications were even better than before, and the laugh of one of the departed friends could be heard all over the large hall. At an entertainment given on Thanksgiving evening, one of the principal features was the ordination of Mrs. Vestal and Mrs. Moore, by our pastor."

Geo. W. Walrond writes from Denver, Colo.: "In this age of intelligence it bewilders one to think that presumably well educated men can preach and talk on such old antiquated conceptions as a material God, a material heaven, with thrones and foot-stools, a material hell, a mythical Jesus Christ; that is mythical if the ministerial conceptions of such a person were truths, the person indeed must be a myth. It is no wonder that infidelity and skepticism are on the increase. Modern Christianity with its theological dry rot teachings are the parents of every church-recognized infidel and skeptic. The different sects even quarrel among each other as to which sect has been the most prolific progenitor on these lines. Spiritualism, however, is leavening the work of the churches, and the day will come when Spiritualistic knowledge will be acknowledged as the greatest factor in promoting the welfare of humanity, and bringing mortals to a higher realization of life here and hereafter. Mrs. Ada Foye, Mrs. Bedell, Mrs. Morriss and others in Denver are doing their best in their own way to bring home to truth-seekers a clearer conception of the Spiritual philosophy. We have no permanently organized society of Spiritualists in Denver, but we have many earnest, good workers, who have been for years bringing the people into touch and communion with the spirits of those who have passed on before. If the stories recorded in Biblical writings of spirits come back to the prophets, seers and others of ancient times are true, and they are, it can readily be comprehended that under the same immutable divine laws our loved ones who have crossed over, can also come back to us, and this is the truth that our loyal and good workers are bringing home to anxious inquirers to-day. Denver is a long way West but the workers and the Spiritualists in the Rocky Mountains are keeping pace with the times and spreading the truths of the New Spiritual Dispensation all the time, and with the very best results."

The Augusta (Ga.) Herald contains the following: "The disastrous fire of yesterday morning, which has caused so much loss and which will be the cause of so many backsets in various ways, has been productive of good to one person, if no other—it has added another feather to the cap of Mrs. R. P. Ward-Blivins, Augusta's well-known clairvoyant. The readers of the Herald will no doubt remember that just before the fire of last June she predicted that Augusta would be visited by a very large conflagration. Numbers of Augustans read her predictions and many heard her speak of it in that peculiarly positive manner of hers, as if she has said it and the oracle having spoken the thing is obliged to happen. In the Herald of Monday, June 12, Mrs. Ward-Blivins prophesied the Arlington Hotel fire. She also stated that the 800 block would be swept by fire. Many who read it put little faith in her predictions, others believing it implicitly, while still another lot determined to make a test case of it. 'True her other predictions have happened just as she said they would, but that just happened so. If this fire happens she will believe in her wonderful powers of prophecy. Surely Augusta has had fire enough to enjoy surcease for some time.' 'Not so,' said Mrs. Blivens, then Mrs. Ward, 'we will have another fire soon, before many months have elapsed. The Arlington Hotel is a doomed building. I have told Mr. Lawrence that he had better double his insurance, for before this year is out the hotel will be a mass of ruins.' That she has proven a true prophet no one will question. There is something strangely fascinating in the predictions, good or bad, of this peculiarly gifted woman, and she has established herself very firmly among many as a soothsayer of undoubted merit. Her predictions are not always those which presage misfortune or calamities, although most of her public prophecies have been of an unfortunate nature. Mrs. Ward-Blivins asserts that the fire predicted by her the 12th of last June, at the same time she predicted the Arlington fire, will yet occur, and that in the not very distant future the 800 block will be the scene of a most disastrous conflagration. Will this prediction develop, as have the others, or will Augusta be exempt for some time from any more such calamities?"

The Morning Star of Meadville, Pa., says: "Dr. Freedman, the Australian healer, who came here on Tuesday from Erie, where he has been giving treatment for the past month, was on the evening of the same day charged before Esquire Kepler with violating the act of assembly, in that he had opened a transient office for the practice of medicine or surgery without first having obtained the proper certificate from one of the three State medical boards (allopathic, homeopathic or eclectic), and a license from the county clerk. Drs. J. Cotton and W. D. Hamaker made the complaint and were represented by Sion B. Smith, Esq., while Dr. Freedman obtained the services of A. B. Richmond. Upon the advice of his attorney Dr. Freedman paid the costs already incurred and the charge was withdrawn. The local physicians stated that there was no malice whatever in their action, and that they were willing that this man or any other should practice under the act of assembly. Dr. Freedman will close his office here, as the medical law with recent amendments bears heavily on transient physicians, and he does not care to enter into a legal fight. His attorney in telling him that he could not help himself, suggested that if the Savior were on earth and should heal anyone in Meadville he would be violating the Pennsylvania Act of Assembly and probably be held accountable. Dr. Freedman says that he was not molested at all in Erie, and did not look for any trouble here. He has several acquaintances in town, having passed last season at Lily Dale."

The Elwood Record (Ind.) has the following: "Out on East Main street is a piece of property that has a very uncanny story attached to it. Parties who have lived in it state that as soon as darkness settles her sable mantle over mother earth that the ghost begins to walk. Doors are slammed by unseen hands, gusts of wind fan the lights out on still nights, unearthly noises wake the occupants from their sleep at all hours of the night, consequently every family that has moved in in the past six months has made their stay very short. There is a nice lawn, fine shade trees, etc., making it apparently a desirable piece of property, but it begins to look now as if the house would have to be torn down or moved away, as no tenant can be found who will live in it."

The Free Thinker of London, Eng., says: "The Leeds Saturday Journal refers to the will of Joseph Benoist, who died at Kansas City recently, as 'a most remarkable document.' Although an 'infidel,' he left the bulk of his estate, worth about £80,000, to charitable organizations. 'His change of religion,' our contemporary remarks, 'did not cause him to lose his faith in charitable work. He told his friends that his new religion was to do good to all, to relieve suffering, and to make all his friends happy.' But what is there 'remarkable' in this? Men who leave Christianity because it does not satisfy their intellectual and moral nature do not become misanthropes. American 'infidels' have often been extremely liberal. Colonel Ingersoll's generosity was proverbial. Another 'infidel' founded and endowed the great Girard College, and still another founded the great Lick Observatory."

Mrs. E. Foster writes: "I am still at a loss to know how you can make the Divine Plan reach so far. When I get this last book I will have five lovely books and very interesting to read and I must say I am proud to own them."

G. E. Lathrop, of Boston, Mass., writes: "Are there any honest spirit mediums If so, who are they? Are spirits in the great unknown beyond, foolish, weak or useless? Can Spiritualism prove that it is of any practical, commercial or religious value? These questions are asked in magazines, papers, etc., and show the mental conditions of the people. Chauncey Depew, in his great Admiral Dewey speech at Northfield University, Vermont, said that 'Their spirits (the famous of the alumni) are ever present in rooms and halls, at recitations and on the campus.' Profs. Wallace, Crookes, James, Hodgson, Hon. M. S. Ayer, etc., will say the same thing. Have wise spirits no power to select and control their mediums, as a business man will select his telephone, cable, etc.? Will mediums thus used deliberately lie and dishonor their spirit guests, when they know that death will place them face to face in the grand unknown beyond the grave? No. We have no desire to boom any special mediums, and only fail to name the ones whom we refer to because the press will often reject articles which contain the names of these wonderful people. Mediums range from those able to get a simple spirit rap or telegraph tick, up to those who materialize full spirit forms. Bibles and all religions hinge on these manifestations. Christ, Moses, Buddha, Mohammed, Confucius, etc., were all mediums, but Boston to-day has probably more and better mediums than visited even in the days of antiquity. They are not perfect to-day, and may blunder, but even Christ could not perform his miracles unless the people had faith. Mediums are the only living links between two worlds. They cross the tomb into eternal life."

J. Robinson writes from Albin, Miss.: "Geo. P. Colby was with me two weeks before he started for Central America, and we had an enjoyable time. He gave many sittings and great satisfaction was given. Had we many such missionaries our cause would spread over our whole land."

Sister Angela and Sister Kandyda, nuns in the Convent of the Sisters of the Holy Family of Nazareth, have renounced their vows and have left the order's house in St. Adalbert's Parish, Chicago. The former had been in the convent nineteen years, ten of which she was sister superior. She belongs to a noble family of Poland. Sister Kandyda took the veil eleven years ago. Sister Angela declares that she left the convent because of new rules introduced in 1895 by orders from the Vatican. What prompted Sister Kandyda to desert is not known, as she told *nobody of her determination and left no* address.

Jean Tyler writes from Milwaukee, Wis.: "Mr. Frank McKinley, of Toledo, Ohio, who has been holding very large and successful trumpet seances here for the last two weeks, will go to Cleveland, O., to fill a ten days' engagement, and then return to Milwaukee."

Anna L. Gillespie writes: "I am now nearing the close of my two months' engagement with the First Spiritualist Church of Indianapolis, and a most pleasant service it has been. The society owns its own beautiful church building, and may well be proud of it. The new decorations and furnishings are dainty and the general effect is lovely. Our audiences are large, and show a constant increase. Mr. B. Frank Schmid, president, with a splendid board of trustees, keeps the financial part of the work moving without a jar. I bespeak for all who are so fortunate as to engage with this society, a pleasant stay with a pleasant company."

The officers of the First Church of Spiritualists of Pittsburg, Pa., C. L. Stevens, president, have expressed the following, addressed to Mrs. Anna L. Gillespie: "The board of management of the First Church of Spiritualists of this city learn of your proposed departure from our city, with sincere regret. Your interest in the work which we mutually hold dear, especially in connection with our society, has been much appreciated by every member of the board. We not only desire to convey to you our individual and collective good wishes for your success in any future field of labor, but hold ourselves ready to cheerfully recommend such a faithful worker as you have proven yourself to be, to any society with whom you *may contemplate an engagement.*"

Subscriber writes: "The people of Elmira N. Y., have had a rare feast in having the pleasure of listening to the gifted Helen Temple Brigham, of New York City, who lectured here on Nov. 16. Her lecture was full of deep thought and inspiration. She had a large and appreciative audience."

Mrs. Dora C. Waite writes from Milwaukee, Wis.: "The Unity Spiritual Society of Milwaukee has been highly favored for the months of October, November and December in having for its lecturer, Mrs. Catherine McFarlin, of Winona, Minn. The members of the society regret very much that her time for ministering to the society is so near the end. The first of January brings Geo. H. Brooks to us who will be our speaker for the months of January, February and March. Any society wishing the services of a good, logical speaker and entertainer, will do well to correspond with Mrs. McFarlin."

E. W. Sprague and wife may be addressed until January 1, 1900, as follows: 634 North Seventh street, Philadelphia, Pa.

G. W. P. writes from Portland, Mich.: "It is now nearly two years since I commenced to read The Progressive Thinker, and I have been both entertained and instructed, and during all this time I have been honestly investigating the philosophy and phenomena as advocated in its pages. While some contributions from the learned professors are too deep for the uncultivated mind, yet I find much to instruct and elevate the honest and earnest student. I have received Ghost Land and Art Magic as premiums, for which please accept many thanks. The evidence of the truth of Spiritualism which I have received would establish the truth of any other proposition, however improbable it might be, and unless some friend will come forward and convince me that I am in error, and that it is a delusion, I must be guided by evidence and my best judgment and reason."

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a *source of constant admiration.* It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

W. FitzHugh Smith writes: "The Christmas Fair given by the Sunflower Social Club, at 77 31st street, Thursday, December 14, was productive of a great deal of pleasure to the many in attendance, and resulted incidentally in swelling the treasury of the First Spiritual Society to quite a degree. Many beautiful objects were displayed upon the tables, and nearly all of them were raffled off acceptably, as well as a gold watch and picture. A cake walk and general dancing were features appreciated by the younger element. The literary entertainment lasting an hour, was unique and full of surprises. The turkey dinner came first and while mentioned in this account last, it certainly was not least. The only sad thing about it was, there were more guests than the hosts provided for, but that will be remedied, as the Mikado said, 'next session.' The next entertainment on the list will be held Thursday evening, December 28. All are invited, free. The nature of the amusement provided will be in the way of a surprise. Come and find out all about it."

J. M. Hodson, of Kentucky writes that he has been a constant reader of The Progressive Thinker, and likes very much its teachings and its educational principles. He says that pointing out error and correcting the same is not only interesting, but educating, when done in a friendly spirit. He thinks the N. S. A., with fifty years experience, should by this time have been prepared to place at the head of our spiritual organization, one God, which within itself would have been a grand reform; then we could say to the world that we had one god-head, and we did not believe in three Gods in one. God is good, God is love, God is supreme, and in keeping with our spiritual teachings.

The Campbell Brothers write from Manchester, Eng.: "We are pleased to inform you and your many readers that we have filled our engagements in London, Paris, and other places where we have been highly successful, both in public and private work. We are now winding up our European engagements in Manchester, England, being booked full up to the day of our departure, which will be Saturday, December 9, on which day we sail by the steamship Etruria of the Cunard line, for New York. We have received the most kind and courteous treatment from all, but we shall be glad to return to the United States and our many friends. We have been offered other engagements which we had to decline owing to our promise to return to the States by the first of the year. Letters after this should be addressed to us at Box 25 Lily Dale, New York."

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

News from Columbus, O.

"December 6" being the twenty-fifth anniversary of the marriage of Charles W. Vogel and wife, they invited their friends to their home on Sandusky street to help them celebrate the happy event. When the company had assembled, we were all led to the dining-room, where we found the table loaded with generous provision for the outer man, and most beautifully trimmed with smilax and palms, and as we were seated, Rev. J. O. M. Hewitt, pastor of the First Spiritual Church, gave as "blessing" an inspirational poem suited to the occasion, which was heartily received, after which the feast began, but was not confined to mere eating and drinking, but was well supplemented by story and wit, until, nature satisfied, we adjourned to the parlors, and after some music and songs beautifully rendered by the two charming daughters of our host and hostess, we in looking around, found that we had no less than three or four good trance mediums with us, and it was at once proposed that we hold a seance, which we proceeded to do. Several fine tests of spirit presence were given, four or five were of their old home in Germany, and all distinctly recognized; also a clairvoyant description of their old home, thus furnishing a unique and most fitting ending of the *entertainment*, but it was well toward "the small hours" before we left the happy home with wishes that we all might be present at "the golden wedding," and as happy a time.

The First Spiritual Church is enjoying at present, in addition to the lectures of their pastor, Rev. Hewitt, the excellent work of Dr. Nellie Mosier, who is all we can ask in the way of "tests from the rostrum." Sister Mosier's easy yet dignified manners, and clear and emphatic descriptions of forms, with full names, carries weight, and is very convincing to the fine audiences who are regularly present. We can but speak well of her work, and we hope she will long be spared to be a message-bearer to the world, though now she is in poor health. COR.

THE CHRISTMAS CREED.

Like the simple child-trust, seeking Santa Claus,
Let us learn of Christmas, and its loving laws!

Let our hearts be happy—full of joy and cheer—
Speed the wond'rous tidings! Christmas time is here!

Let us banish barter, with its sordid greed!
Let us keep our Christmas, by the Christmas creed!

Let no shadow of the dollar, or the dime,
Dim the gladness, or the glory of the time!

Up above the bustle of the market-place,
Shines the sun of Christmas, in its loving grace.

Send out gracious wishes to the world at large—
Send them out, in fullest measure, free of charge,

To the hungry souls of women, and of men,
Till the world shall feel itself a child again.

Love is law—and love can answer every need—
Is the blessed gospel of the Christmas creed
ELLA DARE.
Austin, Ill.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

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

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

J. R., Nashville, Tenn.: Q. How great is the danger from appendicitis from eating grapes and seeded berries?

A. There has been a great deal written on this subject, and some eminent physicians have advised never to swallow a grape seed or any fruit seed whatever, counting the danger as very great. There are people who place such implicit faith in the doctors that they discard all such articles of food, however fond of them, or carefully separate the seeds. On the other side, surgeons who have operated on hundreds of cases of appendicitis declare that they never met a single case where a foreign substance had found lodgment in the appendix.

Yet there are cases, three of which came under my personal knowledge; one where a grape seed was present, in another, a young man, a bean that had not been properly cooked and escaped mastication, and the other, death resulted from strawberry seeds impacted in the sack.

The great question is whether the inflammation is caused by such foreign substances, or does the organ become diseased and thereby allow their entrance? The most probable explanation is the latter. Whenever a congested state of the intestines occurs, producing an excretion of mucous, they readily throw it off; not so the appendix, which sympathizes with them. It has no means by which it can expel its contents. Sometime, in vastly remote ages, it was a part of the digestive organs, preventing the too rapid passage of the food, and perhaps assisting as a kind of secondary stomach. It is now withered and its contractile muscles atrophied and useless. After the cause has been removed from the intestines the trouble with the appendix has just began, in its inability to free itself from its own secretions, which become poisonous, and produce ulceration, and the inflammation extends to the intestines. At this stage foreign substances may find lodgment, and they may do so before the disease has passed to that stage that it becomes recognized, or exhibits alarming symptoms. With the entrance of such foreign substance, of course the irritation is increased, and the sufferer has no hope for relief except by an operation, which is usually deferred until it becomes an uncertain expedient. It will, from these facts, be readily inferred that with health and proper tone of the intestines the danger from seeds or other indigestible substances, is too slight to be regarded as more than a possibility.

The danger is greatest when there is bowel troubles, as the sluggish action from constipation, the removal of which, the fruit acids are nature's own remedy.

Where no foreign substance has found lodgment, the inflammation is self-limited, the irritating mucous and pus expelled into the intestines as from an ordinary ulcer, by the granulation of the inner surface. In such cases, nature effects a more certain recovery than the surgeon's knife. The one important consideration is to make a certain diagnosis early in the case, and this is evidently impossible by the common methods, when the symptoms are the same. The X-rays, fortunately, are capable of at once making the determination.

G. W. F. Church: Q. We have held our circle twice a week for over a year—from four to seven ladies and gentlemen. We have three clairvoyants, one excellent. The manifestations consist of wonderful transfigurations of countenance and with our clairvoyant who sees a constant succession of faces, in panoramic succession. Sometimes these are recognized from his descriptions, but seldom. This has been so continuously long it has become monotonous. We want something else. The clairvoyants describe a sphere or vapor arising from different members. How are we to understand this puzzling experience?

A. It is common for clairvoyants to see these vaporous spheres arising from and surrounding persons, and these spheres or emanations are of different colors, as light, blue, violet, or dark according to the mental, moral, and physical conditions they represent. The continuous series of forms which come before your clairvoyant's sight cannot be taken as real, that is, objective, but as vivid impressions, as subjective. The spirit is unable to hold the sensitive to one impression long enough to make it positive. Your circle has fallen into a state of expectancy, and your clairvoyant also, of this form of manifestation, and thus unconsciously forestall any other.

You should unite at your circle in the one desire and demand that certain spirit friends come, and say to the present controls that you wish for manifestations more satisfactory, and not this constant repetition. Sometimes a spirit will gain control and yet be incapable, because not having a knowledge of the laws of communicating with accuracy. The medium may be at fault and the spirit find that like a one-stringed musical instrument only certain notes can be produced.

Usually it is essential to break up the conditions which have given rise to such manifestations, and this is probably best accomplished by organizing the circle anew, with addition of new members.

"Occult." Q. It is advertised in some of the "occult" journals that by "astrological calculations" the price of produce, as wheat, sugar," etc., can be foretold, and on the strength of this, a "trust" has been formed to speculate. The stock in the trust is offered at $5 per share and it is said last year the astrologer calculated so exactly that a five-dollar share would have made fifty. What is the probability of such a scheme?

A. The "probabilities" are that one who invests in such a scheme will place his capital in the pockets of the promoters, and they will never see it again or any dividend thereon.

If an astrologer is able to foresee the fall or advance in the market, he can make himself a millionaire in a week, and why should he lend his aid to calling on unwary lambs and unmercifully fleecing them?

Such "trust" schemes do not add a single dollar's value, even were all they claim true. In the gambling hell of the grain pit, and Wall street, they would give one man most unrighteous advantage over another, and convert the gambling venture into robbery.

The promoters of such schemes are no worse than those who patronize them. They calculate on that element of human nature that eagerly jumps at any proposal whereby something can be made out of nothing—when wealth can be rapidly grasped without the usual price of exacting toil.

They give no equivalent for their gain which is exactly balanced by somebody's loss. Since the foundation of the world, as no force can be received without loss somewhere else, so no one can receive labor without loss to another. Labor may create, that is appropriate the energies of nature. That is absolute, honest gain. Scheming may wrest this from the hands which created it.

Do not be deceived, nor think the cunning which contrived a plan enabling you to rob another, will not be first to rob you. If you are willingly led into such "business" you sink to the same dishonest level. You would get money without paying for it. If you are honest you will avoid all such "investments," in ventures which ordinary good sense ought to teach any one are nothing but most rascally swindles.

Psychical Research and Other Reforms.

A singular fact about the latest discoveries known to so-called psychical research is that almost every modern reform movement is heartily indorsed by the spirits, and they stand as a unit for the masses against the classes. I doubt if any scholar will contradict this statement who has given the subject an exhaustive investigation. The spirits are against the rich and in favor of more charity and justice to the poor, since 99 per cent of riches are robbed from the poor by monopoly, fraud or swindles. Rich people have a hot time when they strike the spirit land, as Christ said. Spirits favor more money for the people and less for the bankers, whether it be free coinage or a bluff gold standard, while, like damnable slaves, Americans are rolling in the gutters of poverty trying to live on a capital of about $25 a head. This sum isn't enough for a tramp to get clothes with, to say nothing about a wife, family or babies. Spirits demand less financial slavery and more cash freedom. While our money is limited, bloated bondholders fatten and rot, but the people starve. Give the people plenty of money, and away with the aristocracy of wealth, with their single gold standard, high interest, excessive rents, indolent selfishness, bloated pomposity. Spirits favor free trade, as all men are brothers, but it will be a long time coming. Not only are such reforms favored by the highest spirits, but women are placed upon an equality with men, which means equal rights for all, regardless of sex, color, age, religion and nationality. No spirit of advanced intelligence advocates anything else. When the people realize these facts they will have a heaven upon earth. If need be, let there be another French revolution in the halls of the money changers, who plot to rob and ruin the people who gave them their wealth. Trusts are good things when the people own them, but as kings of politics or finance are not needed in America, we object to such slavery. If Republicans shield these trust thieves they will bury their party in votes cast by the damning hordes of their own party men. The most startling evidence of reform which spirits give is their attack upon old, idolized, paganized religions. The old church and its creeds are dead as a dog; the new ideas will revolutionize them. Their errors and humbugs are exposed. No longer can they bluff, bleed or bulldoze the people with hell, devils and purgatorial pills. Tin gods, kings, wealth and armies have cursed mankind for ages, but peace and plenty are coming to the front. How does your party or politicians stand with these reforms? Insist upon a square deal, with no favors or frauds. Reform is a good thing. Give us plenty of it.

G. E. LATHROP.

Boston, Mass.

MY AGNOSTICISM.

(To W. H. Burr.)

'Tis a most pathetic fact
We are here;
And we did not ask to come,
That is clear.
With its sorrows, and its joys,
Life is dear.

These three facts are very near
All we know
Of the circus we are in—
Life's Great Show:
What will be the final act,
I don't know.

God, the Planner, knows it all,
It is said.
I can never read it out,
With my head!
All I need to do is this;
March ahead;

Do the duty nearest me,
Do it well;
Leaving needful things undone
Makes my hell;
Making others happy will
Gloom dispel.

Look full calmly in the face
Life and Death.
Wait, most reverently, to know
What law saith,
Knowing it will never veer
For my breath.

If I pray, or if I curse,
Still it stands,
Holding matter, small and great,
In its hands,
I am but a circling mote
In vast plans.

I could wish I had been made
To feel less,
Since so often I am plunged
In distress;—
But my wishing can avail
No pang less.

So I kiss the lips of Fate
And look up,
Drinking, drinking, drinking down
Life's brewed cup,—
Drank by one and drank by all
Till "time's up."

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

THE OTHER SIDE.

A Reply to D. Edson Smith.

To the Editor:—The average citizen, desiring to arrive at correct conclusions, wishes to hear what may be presented on all sides of the question. Having been a student and investigator of Modern Spiritualism in its many phases, now more than forty-five years, I feel sure that I am as ready and glad to acknowledge genuine merit in mediumship, as any veteran of that pioneer army.

In your issue of Dec. 2, Mr. D. Edson Smith gives a glowing account of his experience with one Geo. H. Blower, whom he styles "the best all-round medium he ever met," and that "his best and most natural gift is the painting of portraits of departed friends." In case there was no other side to hear from, the glowing description given by Mr. Smith of his seance with Mr. B., it would leave the average citizen to conclude that he has only to apply to the same "all-round medium," to secure the long-desired portrait of some departed friend. And although not a pleasant task, I feel it my duty to report the other side, with a view to aid in saving some others from falling into this inviting snare.

About a year ago, from seeing like accounts of this medium's "most wonderful ability" as a spirit artist for portrait painting, it was my ill fortune to seek for such long desired picture. Sincerely complying with all directions given by the medium Brower (including the payment of $10), to insure the success of which I so much desired and felt sure of; and willingly to Mr. Brower was conceded all the time he desired to execute the painting. Finally, when completed and presented to me, lo, and behold! what did I receive? Why, a painting with about seven faces or bust pictures of people, male and female, not one of which could I recognize as ever having seen; and upon asking if he could give me, or get for me, any hint as to who any of the portraits (and such portraits!) represented, this "all-round medium" could not and did not.

Webster says "a portrait is an exact likeness of a living being;" but whether living in this world, or the next, if any of those seven portraits was any kind of likeness of friends of mine, then such must have become my friends since they climbed the golden stair, for I have never yet met any of them. The chief central figure (bust picture of female) was adorned with a very unbecoming protuberance on the shoulder or neck, but even that failed to lead to identity of person represented, and upon questioning the artist in reference to that striking feature, the reply given was that the picture was deemed artistically correct and without any blemish or unusual feature.

The whole upshot was, being satisfied that the picture—if portraits at all—were of some other man's "departed friends," and not of mine, I preferred that the other fellow should have his own, and so left the "spirit painting" with the "all-round medium." And although Mr. Smith says "his ability in this direction is most wonderful," while that may read well as an advertisement for Mr. Brower, there evidently remains a possibility that the average citizen, in his seeking through that channel may get wonderfully fooled in results. L. B. LYMAN.

Helena, Mont.

MARY COULDN'T BELIEVE.

No, parson, she wern't no member of
the meetin' house down there;
I don't think I ever heard her voice go
up in prayer;
She never paid the preacher so many
dimes,
She said our preachers now don't live
like them in Bible times;
And when I'd read the story of Jonah
and the whale,
Or Daniel in the lion's den, or some
other Bible tale,
And talk to her and ask her what she
thought about it,
She said, "I may be wicked, John, but
I'm obliged to doubt it.
I'd like to jine the meetin' jest to be
with you,
But I can't profess in b'lievin' what I
don't think is true."
But she never said a word o' harm of
neighbor or of friend,
And to all God's fallen creatures a
helpin' hand she'd lend.
She helped the old and feeble, she fed
and clothed the poor;
And every one was better for stopping
at her door.

You needn't bother, parson, to make no
lengthy talk,
For everybody knew her by her daily
walk;
For if she wern't a Christian, you
don't find them here below;
And, parson, where my Mary is, there's
where I want to go;
For what's the use of heaven and
Jesus Christ to save,
If I can't be with Mary when I get beyond the grave
If such a one as her can't reach the
happy home above,
And gain a seat at God's right hand and
share his wondrous love,
There's little chance, I'm thinkin', for
men like you or me,
Though you may preach and I may
pray until eternity.

Elwood, Mo. V. BEST.

THE NEW YEAR.

Wave back past troubles, let the Old
Year go
With scant and cure regrets—'tis ever
so.
As roses faded, as the last west wind
The empty dreams, his farewell leaves
behind.
Turn to the threshold! greet the blithe
New Year
With hearty welcome and with glad
good cheer.
Strong as a giant, with a magic staff,
His goblet, fain with eager lips we'd
quaff.
The golden visions, on his nod, which
wait,
Must needs be benisons for us from
Fate.
Yet, when the New Year fades, our
lives will be
One mile-stone nearer to Eternity.
Lit by that knowledge—out of God's
good store,
Make this year holier than all years before. —Mrs. Warner Snead.

REVENGE.

What! Take revenge! and prove your-
self as vile,
As low, as poisonous, ill-begotten, as
Your enemy has proved himself to be?
Strain, stagger, rather 'neath the grief
you have;
Achieve great thoughts, and, struggling,
rise to aims
More high—to nobler ends, still—nobler
deeds and realms
Made sweetened by ennobling, painful
strife.
Art thus revenged? Seek a more purified goal,
Increase by far what you are now, his
peer. —Orpha Worthing.

THE KICKERS.

A Practical Demonstration.

Under the above heading was an article in The Progressive Thinker of November 18, by our friend, Samuel Blodgett. I would say he tries to appear liberal when he says, "I presume Christians believe in a good many truths, and if I am convinced that they are truths, I accept them." Under such circumstances any one would have to do that. In thought, you cannot deny what you know to be true. But it would be well to give to others the same privilege that you ask, when you say, "You only accept such as you are convinced are true."

Now, I have no objection to your believing in Infinite Intelligence, if you have the evidence, but what I want is the right as a Spiritualist, to reject that belief as I have no evidence whatever that there is Infinite Intelligence.

But you say, "you know it as well as you know there is finite intelligence." If this is true, you certainly should be able to demonstrate it to others so they would know it also.

Now, I make no claim to great intellect, yet I feel sure that this article will demonstrate that I have some intelligence, as your article proves to me that you have. We all know that to change our belief to a new statement, we must first have the evidence that such statement is true. Now, Brother B., please come forward at once with the evidence that will settle this question of the ages for all future time. All I want is the evidence that there is Infinite Intelligence, when I would at once be compelled to believe in it. But even then, I would not be willing to announce it as the belief of all Spiritualists, because it is the belief in, the knowledge of, the continuity of life, together with a knowledge of the philosophy and teachings, that makes anyone a Spiritualist, yet, they do not have the evidence that there is Infinite Intelligence. Hence they could not subscribe to that part of the declaration of principles without acting the part of hypocrites.

By the convention vote, it is admitted that nearly one-third of the Spiritualists do not believe in Infinite Intelligence, and it is certainly not according to the liberal teachings of our spirit friends to state to the world that Spiritualists do so believe, when one-third and possibly much more than one-third do not.

And it is plain that, in the general sense, that question has nothing whatever to do with the knowledge or evidence required to convince anyone that Spiritualism is true, and it should be struck out of the declaration of principles and not forced upon anyone that does not believe it. I am a Spiritualist, and there are thousands more like me who are not willing to be classed as believers in Infinite Intelligence. First, because we have no evidence of it, and that it looks to us like a myth. And second, if it be true, we would think as per the creed, that all spiritual phenomena were the expression of Infinite Intelligence, and not the expression of our spirit friends; and we fully think that those who would compel us to come under that belief or step out, are not living up to the Do-as-you-would-be-done-by principle. This may come home pretty close to some of you, nevertheless it is only right to give unto others all the liberty you ask for yourselves, or, rather that "you do not unto others what you would not have others do unto you" (Confucius).

When Brother B. says, "If Spiritualism does not mean universal liberty, justice and brotherhood, it will not satisfy broad-minded men and women," he is getting pretty near right, so I say strike out every point or part of the declaration of principles that cannot be accepted as the belief or knowledge of every Spiritualist. Yes, every one, and never add anything that could not be accepted by them all. This is my idea of freedom.

Brother B. has asked us to prove there is no infinite intelligence; now we do not know that there is not, but we lack the evidence that there is.

Again he says, "Let them try to prove that intelligent creation is the result of blind, senseless force." If we accept the idea of creation by Infinite Intelligence, we have no room for the principles of evolution.

For Infinite intelligence must know all the past, present and future, not that it may sometime know the future, but must now know, else it would be limited, and not infinite, under these conditions there could be no evolution, as it would simply be the working out of that which already exists in Infinite Intelligence.

But I believe that finite intelligence is the result of evolution under fixed law, even as life is practically demonstrated to be.

And we find that wherever man has stepped out from under the ban of Infinite Intelligence to a comprehension of natural laws, and has studied and tried to live in harmony with them, such are the men that grow in health, knowledge and liberality. Such men have been the bright lights of the past, and have given us a free country, and knowledge of the workings of nature.

To understand that which we cannot demonstrate, we must reason from known facts and laws toward a higher knowledge, so the inventor must understand the laws and principles governing mechanism, in order to invent a new and practical machine.

If on the other hand Infinite Intelligence is the creator of man, it must also be the creator of measles, whooping-cough, typhoid and consumption, the cholera and plague, with rheumatism and neuralgia thrown in.

I am thankful that I am not an Infinite Intelligence, and guilty of creating all such evils, with a full comprehension of every ache and pain and sigh and tear that they have, and will cause.

Now I would advise that, in as much as the National Convention has adopted this declaration of principles, every speaker go along doing all the good he can for the cause and humanity in general, meanwhile, see that this subject is thoroughly discussed in a friendly manner with a view to getting at what is right, then when the convention of 1900 is called, see if the two-thirds may or will be willing to give us our liberty. Then, if they are not, there is but one thing that can result, which will be a separation of the forces of Spiritualism.

While I earnestly hope that this may be bridged over without separation, yet I cannot but stand boldly for liberty of thought for all, which means the most rapid progress towards the grander and higher possibilities for humanity.

With due respect towards those who differ from me, I ask only the liberty I am willing to grant.

H. L. CHAPMAN.

Marcellus, Mich.

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BOOK REVIEWS.

The Evolution of General Ideas. By Th. Ribot, Professor in the College de France. Authorized translation from the French, by Francis A. Welby. Open Court Publishing Co., Chicago. Cloth, $1.25.

The author, who is an acknowledged authority on this and cognate subjects, states in the preface that the principal aim of this work is to study the development of the mind as it abstracts and generalizes, and to show that these two operations exhibit a perfect evolution; that is to say, they exist already in perception, and advance by successive and easily determined stages to the more elevated forms of pure symbolism, accessible only to the minority.

The volume is a resume of lectures given at the College de France in 1895. It is a work of deep thought and studious investigation, and is worthy the attention of all students of the mind and its workings.

Pantheism, the Light and Hope of Modern Reason. By C. Amerge. Chas. H. Kerr & Co., Publishers, Chicago.

A book of very little value except as an illustration of small-minded views concerning things of which the author either knows little or nothing, and which he is either too prejudiced to fairly investigate or too dishonest to truthfully represent.

For examples of his style and method:

"Ghosts are all delusions."

"Second-sight, outside of muscle-reading, is a fraud."

"Prof. Crookes showed himself weak-minded in contact with 'spiritists.'"

"Planchette, table-tipping, and many other supposedly occult phenomena are interesting toys for intellectual self-deception, but absolute frauds."

These and many other expressions of the same sort, prove that the author lacks the proper mental and judicial qualities to pose as the author of a really valuable book. He makes a poor advocate for Pantheism, not worthy of attention.

His mental attitude, as manifested in this volume, is that of one who "Knows-it-all" and is qualified to pronounce judgment, ex cathedra, without preparation by investigation. This attitude renders his book valueless to any honest searcher for truth.

Parenthood. By Alice B. Stockham, M. D.

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Kate Field. A Record. By Lilian Whiting. Price $2.

Miss Whiting's work in the preparation of this volume has been a labor of love. The subject, Kate Field, was—and is—one of her nearest and dearest friends, and the relationship between them has been very intimate. The spiritual affinity has been of unusual strength, forming a loving bond of union not to be disrupted by so-called death.

Perhaps no other person living is so well qualified by closest acquaintance and spiritual affinity to set forth the real Kate Field as she was, especially in her spiritual qualities. For this reason the book will be of special interest to Spiritualists, as it shows Kate Field not only from the usual points of view, but especially in her spiritual relationships and attainments.

The volume of more than 600 pages is rich in letters from many of the most famous people of this country, poets, authors and others.

It has several portraits of Miss Field, which add to the value of the book.

Miss Whiting's work has been excellently well done, and the revelation of the inner life of Kate Field will be spiritually helpful and uplifting to all readers.

Says Miss Whiting:

"Kate Field's spiritual nature always dominated her outer personality. She was not what the world calls religious—she had, indeed, not sufficiently realized the divine aid that pours itself through form and ceremonial when genuinely sought; but she had lived the life of the spirit in its larger sense of intellect and aspiration. She was always in a curiously close relation to unseen influences whose causes she had not learned to recognize, but whose effects she felt wonderingly. There was something in the girl too fine for the world's coarseness; and who shall say but that the father who idolized her was not more potent to aid in shaping her course from the unseen world to which he had passed than he could have been even in the human life? The potency of invisible causes ran as a strand through the entire earthly experience of Kate Field. Her life was a spiritual drama. The realm of ideals always lies behind the realm of action, and to discern those ideals is the true purpose of life."

"'I am one of those who believe in the communion of the Unseen,' she wrote in a private letter within a few weeks of her death. Some years before she remarked during a conversation regarding the future life, 'I look to see science prove immortality.' The expression was fraught with something of that prophetic power with which a certain temperamental force of insight always invested her. That science must and will prove immortality is the message of to-day, for there is a distinct and recognizable approach of the two worlds, the seen and the unseen, each of which is flashing its signals to the other. In the higher spiritualization of our life here will be found the true conditions for communion with the life beyond." U.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

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THE OCCULT.

Woman's Story of Some Remarkable Things.

In a large American city some distance from Boston, says the Boston Transcript, a young man of 27, Mr. L., who has extraordinary hypnotic power, recently lunched and made some visits in the company of two ladies, one of whom, Mrs. S., he had met for the first time, and the other, who may be called Miss Phebe, knew him well, but had insisted that he had no power to hypnotize her. After the luncheon and another visit the three people went to the house at which Mrs. S. was living, where neither Mr. L. nor Miss Phebe had been before and with the inmates of which they were not acquainted.

They went at once to the parlor. Miss Phebe here said that she was willing that Mr. L. should try his hypnotic power upon her, but knew he could not influence her. What happened then is told by Mrs. S. in a letter, as follows:

"In ten minutes he had put her fast asleep; then he told her to go through the house—in spirit—and tell him what she saw in the rooms. She said, first: 'in the front room, west, is an old lady, lying high on her pillows, with something very funny on her head.' She laughed and said: 'Why, I believe it is a night cap.' (In this room Mrs. D., an old lady, born in England, who always sleeps in a night cap and propped up on pillows, was really asleep. Neither Mr. L. nor Miss Phebe knew anything about her or her habits.) Then she told correctly who was in each room until she came to Tom's room and then said: 'Here is some one in a little room on a cot, but I cannot see whether it is a man or a woman, for its head is under the covers.' Mr. L. said: 'Look right through the covers and tell me who it is.' She remained silent awhile and then said: 'It is a boy about 15 years old.' (This, too, was quite right. Neither Mr. L. nor Miss Phebe had any knowledge of the existence of either the room or the boy who was sleeping in it.)

"Well, after that he told J. and me to ask Phebe questions and that she could not hear or answer them. We did and she did not hear. Then he said to her: 'Now, Mrs. S. will ask you questions and you can hear and answer them, but you cannot hear John.' So I asked her several things and she answered, but when John spoke she did not reply. By that time I was awfully excited and nervous and said: 'Oh, I cannot stand this; I am too nervous and shall have to leave the room!' He turned to me and said: "You are not at all nervous, and you will sit down here!' To save my life I could not have helped sitting down just where he told me to and in a moment I was as quiet and as free from nervousness as though I had just waked from a most refreshing sleep. In a few moments he waked Phebe and she was all right, but did not remember anything she had done or said."

Letter from a Prominent Delegate

I notice a very considerable amount of criticism by a great number of Spiritualists in regard to the first two declarations of principles. Now in view of all the various factions and opinions of Spiritualists I would suggest that each dissatisfied one formulate two or three or more declarations of principles, that would meet his or her views of what they should be, and forward them to Brother Barrett, preceding the next annual convention at Cleveland, with the request that he place them all before that convention, and call upon the convention, to select five or seven persons, from among its numbers of delegates to consider all of the propositions sent forward, and from them select as many as they deem proper to pass upon by the delegates present at the convention, and these propositions should be voted upon separately.

This would be a democratic arrangement and would give all our able and faithful Spiritualists an opportunity to express themselves before the convention whether they are present or not. On as grave a question as this, each should be heard attentively and the most perfect candor and freedom allowed. The battle will rage the fiercest around the first declaration, because there we are dealing with the Infinite, and to a very great extent the Unknowable.

These thoughts are suggested by one who voted among the delegates but did not attempt to explain his vote. As we believe human intelligence to be an ever-increasing factor in our creed, there is nothing anti-spiritual in a review of the declaration of principles.

Progress is our watchword, and Truth is our earnest desire. Believing there is no danger of opening up this question for anyone that may desire to be heard in this important matter, I have taken this step above outlined. I think that all the old reformers, those who have grown gray in the work, and who, however different their views, have been earnest and faithful, I think all these should be heard from, and all should be asked to favor the next convention which meets at Cleveland with their views formulated as said above, in a couple or more declarations of principles, just as they may see fit. This will allow all an opportunity, and I feel will prevent all this talk and wrangle about hasty action in this matter. Of course we will never all see alike, nor do we wish to, but what we do wish is to get an expression of principles as broad and as deep as the religion which we all advocate.

ALONZO THOMPSON.
Fullerton, Neb.

Christmas Once Forbidden.

As everybody knows, Christ was not born on December 25, and Christmas, though celebrating his birth, is really a survival of the heathen festival—among the Celts called Yule and by the Romans Saturnalia—celebrating the turning point of the year and the henceforth increasing power of the sun.

On this account the Puritans denounced Christmas as a heathen and popish feast and did not observe it. During the commonwealth they carried their objections into force and forbade the celebration of Christmas. In 1644 Parliament ordered December 25 to be strictly kept as a solemn fast, and that all people should pass the day in humbly bemoaning the great national sin which they and their ancestors had hitherto committed on that day by eating boar's head, drinking ale flavored with roasted apples, devouring plum pudding and romping under the mistletoe. For twelve years this order remained in force.

Municipal authorities also sought to reduce Christmas day to the level of other days. We are told that "upon Wednesday, December 22, 1647, the cryer of Canterbury, by the appointment of Mastor Maior, openly proclaimed that Christmas day and all other superstitious festivals should be put down, and that a market should be kept upon a Christmas day."

For attending services in the cathedral on that day many people were mobbed. The inhabitants divided themselves into two parties—the Christmasites and the anti-Christmasites—and came to blows.

On December 24, 1652, an order in council was issued, proclaiming "that no observation shall be had on the five-and-twentieth day of December, commonly called Christmas day, nor any solemnity used or exercised in churches upon that day in respect thereof."

This was simply a reproclamation of an edict of 1647, abolishing Christmas, Easter, Whitsuntide and all other holy days. Soldiers were sent to the houses of all suspected persons to search the ovens and larders and carry away for their own consumption all seasonable dainties found therein. People who ate mince pies and decorated their houses with evergreens were declared unworthy of sitting in parliament.

But the restoration of King Charles was also the restoration of King Christmas, who has ever since reigned undisturbed. But the Puritan's hatred of Christmas lingered long among nonconformists.

It has now disappeared, and services are held in all places of worship on Christmas day, while the rest is celebrated, equally by all sects.—Chicago Times-Herald.

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PSYCHIC TREATMENT The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

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Putnam, Conn., Nov. 3, 1899.—Dear Doctor:—I continue to gain in strength and am feeling so much better than I did in July,—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, MRS. L. N. DRESSER.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA RESSEGUIE.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor:—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours. MRS. G. I. NASH.

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Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Contes and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday-school at 2 p. m. Seats free.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

Church of the Star of Truth, Wicker Park hall, No. 1601 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 10:45 o'clock in the Grand Opera House and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At Terre Haute, Ind., Nov. 24, 1899, Mrs. Anna R. Trish, wife of Mr. Chas. Trish, passed to spirit life, at the age of 72 years. Mrs. Mattie E. Hayden, of Indianapolis, officiated at her funeral. TILLIE HUTTEN.

Passed to spirit life from his home in Junction City, Kans., December 4, Frederic Vogl, M. D., aged 67 years, of heart failure. He had been a Spiritualist for 40 years, and a medium. He also held missionary meetings at his home for the last 20 years. A valuable worker has gone. He always kept his religion before the world. MRS. E. D. CONCANNON.

Mrs. Matilda Jane Wardwell passed to spirit life, December 7, from her home near Lowell, Mich., leaving a husband to mourn her loss. Mrs. Wardwell called the friends to her, bidding them good-bye, knowing she was soon going to her spirit home. Mrs. Wardwell was 63 years old. Services by Mrs. J. H. Dunham, Ionia, Mich. COR.,

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, DEC. 30, 1899. NO. 527

A GENUINE KICKER.

A Case of Confusion Worse Confounded.

AN ATTEMPT TO UNTANGLE THE KNOTTY SKEINS OF DISPUTATION.

The mass of contradiction and utter confusion of tongues concerning spirit life, spirit return and spirit communion, with which the spiritual press abounds is directly responsible for a large share of the cool contempt and open ridicule with which Spiritualism is regarded by a multitude of able and independent thinkers. True enough, there is here and there, one of the order of mind referred to, able to see the shallow basis of the deplorable muddle of ideas having their weekly airing in the public prints, and with clear vision and thought go straight on to a grandly satisfactory solution of all the great questions of life, here and hereafter, with which mortals may and should be familiar.

There is a class of mediums afflicted with itching ears; lovers of the marvelous, with an over-anxiety to carve their names a little higher on the rock than any other boy dare climb, who are more responsible for the Spiritualistic dust and fog in which so many are floundering than any other class posing as representatives of Spiritualism.

Every modest thinker who has been *really initiated into* the primary degrees of this profound and divine mystery knows there is a limit beyond which a spirit still in the mortal may not go. "Thus far" is the law that restrains and governs him who would be truly wise, yet mortals there are with soiled and sandaled feet who will boldly rush in where it is said "angels do not venture."

We have in mind a prominent writer who is wont, occasionally—and it has become semi-occasional of late—to regale his readers with a marvelous collation of revelations, surmisings and assertions concerning questions of priceless import to a great multitude of earnest, honest, hungry souls. He complains that after asking a "thousand questions as to their conditions, occupations, abode, etc., he has received only glittering incoherencies, generalities and confusion. Nothing definite; much in the dark as before making inquiry. He refers at some length to tales told by ancient spirits of heaven, hell, devils and angels praising and cursing to their hearts' content, contrasts those ancient "spirit returns" with modern spirit revelations, and concludes that mortals are in receipt of just the things and conditions they order from spirit land and life.

This author in his despair and bewilderment invokes the presence, aid and wisdom of a new control, and he responds promptly, and like all sharp, shrewd, earth-bound spirits, under a sounding title. This new spirit exponent of wonders names himself "Common Sense." He could claim no loftier title, there being no higher brand of sense in use. This new, scientific spirit solon proceeds to discuss vibrations which no mortal could do more than guess at unmercifully, and atoms to infinity, which no man has seen, can or ever will see, until the non-scientific reader begins to wonder if the vibration and atomic theories are not being worked for a little more than is in them; got the dry rot or some other nervous affliction; just as the medical fraternity are getting sick themselves of the microbe craze.

If the fundamentals of Spiritualism are true, does not common sense understand that the decarnate spirit is using the spirit essence—so to speak—of the brain he used in the mortal state? The spirit brain of the spirit body that served him through mortal life. Does not Common Sense reason? If he does, can he not understand that it is the spirit, brain included, of the medium which the communicating spirit controls, inspires or talks to in all mental mediumship? This admitted, does it not logically follow that the vibrations of the spirit of the mortal medium will keep even pace with those of the spirit control? And so, up in smoke goes the unequal vibration theory of false returns from spirit life.

If these deductions are sound it would seem their consideration should lift and disperse the unwholesome fogs that hang over and obscure to so many minds what should be the grand and glorious returns from the spirit side of life.

Let it be remembered that in the distant past, the earlier ages of the human race, almost animal ignorance and besotted superstition ruled in the spirit as well as in the mortal realm. Might alone was the law, and only the strongest survived. Death wrought no change in human nature. A monster of power and cruelty in earth life would lose none of his evil vim by transition. Being wholly of the earth earthy, he would promptly, on dropping the mortal, assume a throne and kingdom, and even lord and godship. Hence those early tales from the spirit side of gods and angels, hells, devils and other monsters quoted by "Common Sense."

If said control will take the pains to investigate honestly and rid himself of a propensity to be sensational, he may possibly be able to impress his medium that history in the spirit realm as in the mortal goes ever on repeating itself; and as there are hordes of church adherents who are in no sense spiritual, but just rabid partisans, so in spirit life it is only reasonable to suppose that they and their leaders are waging the same old warfare on the same old lines. That all the sects called religious, and all other orders of human, mortal origin are operating on the same old self-centered mortal lines, carried over into spirit life, is the testimony of true clairvoyants from Swedenborg to the present time. But those were true spirit seers. Their spirit vision opened; they saw spirit objects, scenes and systems as decarnate spirits see them. They were not hypnotized and made to see just what some powerful practical

(Continued on page 7.)

THOUGHTS

Suggestive and Leading Up Higher.

Were more than one directing the universal movements, how appalling might be the result of a conflict in policies.

Units run into aggregates without end. Finite intelligences can no more be fully comprehended than Infinite Intelligence.

Independent belief in Infinite Intelligence has no relation to priest rule, which flourishes most where independent thought is lacking or stifled.

Physical pain is necessary to physical preservation. Without it members might be cut, smashed or burnt off and the loss not be felt until they are needed. Pains of conscience are for like purpose. All sufferings will cease when no longer of educational value.

The most satisfactory way to "try the spirits" is to try the moral qualities of the instruments through which they manifest.

External evidences of immortality are constantly failing, proving illusive, that the unfailing internal evidences may be recognized.

Who does not piously meditate is without uplifting spiritual power, is moved from the spirit side as is the weathercock by the ever-shifting winds.

Creative Wisdom is absolutely faultless, the apparent faults being in our lack of wisdom to fully comprehend relationships.

In the lower world death is the parent of life; in the higher world it is a method of life everlasting.

Forgetting details is not to be regretted when soul has been enriched by the whole experience, has made it a living element in consciousness.

As a rule, your friends are more *pleased with you when you tell them* what they already know than what they do not know; but you must give as you receive or suffer spiritual atrophy.

Will the witch-bonds loose and rise higher.

Evil cannot hurt you till you make it your own. Being a shadow, it cannot co-exist with light.

The spiritual law of supply and demand is an inversion of the commercial law. That which is most valuable, most needed, is least sought and appreciated—a new idea to the recipient.

The influence of a life of divine character is alone saving to humanity. Plans of salvation are of this world, for this world, and by worldlings.

A man's life should be like a river, fresh and swelling as it flows on by the inflow of tributaries. Get out of the stagnant swamp of old-record studies and open your soul to the inflow of the living waters.

The influx that is primarily divine holds in essence all good. The highest arch-angel radiates the divine fragmentarily, being but a part of the Whole. The apology for polytheism is quite complete.

In reason's infancy we contemplate by partial glances; in her maturity we understand the unity and harmony pervading all things.

The spiritual faith that multiplied the loaves and fishes and found the coin in the fish's mouth at Capernaum, is not developed under fixed salaries and copyright incomes.

Meditate upon a proposition before dismissing it as untrue, and you will then be the gainer even if you conclude it to be false. H. N. MAGUIRE.

DREAM-ANGELS.

There's a pleasure to me in the life of the night
That the day with its cares may not bring,
And a double existence I realize quite,
For my spirit in dream taketh wing,
And I visit old scenes with friends who are far,
And we talk, and we laugh, and we sing,
And our thoughts are as pure as the shine of a star,
And as chaste as the most holy thing.

And I visit new scenes and make friends who are new,
Who ne'er yet to my waking were known,
And the friends of the night, of my dream-life have grown
To be real as any I own;
Be they angels or myth, it is nothing to me
For they into my being have grown,
And so long as my soul in its consciousness be
It will harvest the fields it has sown.

You may all have such dreams if you ask for them right,
And sufficiently heed and recall;
But the spirits refuse to furnish delight
That awakes no response at all.
If your dreams are all wrong and with horrors oppressed,
And their memory bitter as gall,
You must pray of your soul by such deeds as are blest,
"Go thou not where an angel would fall."

They are not made of myth these my joys and my friends,
For they live and will live evermore;
And whatever my life to eternity lends
It will hold them as part of its store.
So I reach up my soul and I reach up my prayer,
And I ask of the wise ones their love,
And down in my soul through these visions most rare
All the treasures of Loveland they pour. B. F. SLITER.

Grand Rapids, Mich.

Falsehood has an infinity of combinations, but truth has only one mode of being.—Rousseau.

Action is eloquence; the eyes of the ignorant are more learned than their ears.—Shakspeare.

Desires are the pulses of the soul; as physicians judge by the appetite, so may you by desire.—Manton.

When a true genius appears in the world you may know him by this sign that the dunces are all in confederacy against him.—Swift.

WILLIAM HOGAN.

A Roman Catholic Who Defied His Church.

The recent state of war that existed between the United States and Spain has constantly revived matters of interest that for decades have been permitted to slumber undisturbed in the peace and tranquillity that has surrounded us as a nation. Many grand and noble souls have come upon the stage of action, played their part in the making of our history, and in many cases have been "unhonored and unsung." Not the least of those who in their day figured most conspicuously as reformers, though perhaps as the undercurrent of *the stream, silent and strong*, so was the influence of William Hogan subtle and powerful, and long-enduring.

He was born in County Limerick, Ireland, about the year 1791, and came to America, a priest of the Roman Catholic church, in the autumn of 1819. His parents and family were of high social standing, and his entire life had been spent amid environments of the most refined character. Possessing inherent piety, at an early age he entered the Catholic Theological Seminary of Maynooth, and was graduated two years under canonical age. During the few years that he had performed the holy offices of priest in his native land, many irregularities and misdemeanors of various kinds and of the gravest character had come to his notice, and he began seriously to doubt the infallibility of the church of Rome. After deliberating seriously and at length upon the proper course to pursue, he finally de*cided to come to the new world*, where the Roman Catholic religion was still in its infancy, and fondly hoped to find the purity here in its new surroundings which he had failed to find in the old country. Armed with high letters of honorable commendation and introduction from his bishop in Ireland, as well as from many persons prominent in private as well as public life, he was received and welcomed upon his arrival in a manner befitting his calling as a clergyman, and at once gained the prominence and popularity for which his education and natural attainments of character and disposition so eminently fitted him.

His first pastorate was at Albany, and when but a few weeks in this country, he was appointed chaplain of the Senate of the state of New York. This brought him into contact with many prominent and influential men, who proved to be lifelong friends.

His faith and cherished hopes for his beloved church, however, did not increase or grow in brightness during his pastorate in Albany, and in the spring of 1820, he made a journey to Baltimore to consult with the archbishop. During this journey he passed through Philadelphia, and was invited to preach in the Church of St. Mary's, at that time the cathedral, the congregation of which was perhaps the largest in the United States. The eloquence and evident piety of the young priest, together with his handsome and magnetic manly presence, took the congregation by storm, and they prevailed upon him to leave his pastorate in Albany and come to them. This he did after due deliberation, and entered *upon his duties as pastor of St. Mary's* in the month of April, 1820.

If the young clergyman had found friends and many of them in New York state, he found still more in the City of Brotherly Love. Numbers outside the pale of the Roman Church flocked to hear him preach; and his popularity within a short time knew no bounds. Ministers of the different Protestant denominations became his associates and staunch friends, which caused much ill-natured comment among the Roman Catholic clergy.

The first important move, and that which caused him no end of trouble and completely turned the tide of his life, was the organization of a Sabbath-school. Being naturally of a progressive mind, his association with learned Protestant clergymen soon gave an impetus to thoughts and plans long harbored within his heart, and he undauntingly advocated and advised the reading and teaching of the scriptures in the Sabbath-school, maintaining that Catholic children should have the same advantages as those of Protestant parents. This course created a great furore, which in a very few weeks assumed gigantic proportions. To condense the matter in as few words as possible, after a long and bitter warfare, he renounced the tyranny of the church, refusing to sacrifice his principles, convictions, and manhood upon the altar of despotism. He thereupon retired to the Southern States, entered upon the study of law, was admitted to the bar in due course of time, and practiced that profession up to the time of his departure from earth life, which occurred at Nashua, N. H., in the year 1848.

His life from the time he landed in New York harbor until the close was full of usefulness and honor; although the 'holy church" left no stone unturned to utterly blast and ruin his character. She pursued and villified him year after year, until more than thirty years had passed, and human nature could stand no more. Then he answered her in tones so strong and convincing that the first blow from his pen silenced her completely. Others followed, however, and between the years 1845 and 1848 he published "Popery As it Was and As It Is," "Auricular Confession," and "Popish Nunneries," the latter in two volumes, and "High and Low Mass in the Roman Catholic Church." This being written after a two years' sojourn in Cuba and Mexico as United States Consul, and contains many interesting accounts of affairs religious and otherwise existing at that period.

During the controversy between himself and the Roman church in Philadelphia, the greatest schism that ever took place in this country occurred. Between seventy-five and one hundred of the best families, it is said, left the

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SPIRIT PRESENCE.

They Come In Various Ways

AND MAKE THEMSELVES KNOWN IN AN IMPRESSIVE MANNER.

To the Editor:—That our loved ones on the spirit side of life can and do return and in various ways make their presence known, has been an oft-repeated and absolutely proven fact to thousands and tens of thousands of intelligent, reasoning and liberal minds. To me this fact was proven years ago, dating back to the beginning of 1875, and thinking that perhaps a few of my experiences in my investigations of spirit return and phenomena might be of interest to some of the readers of your paper, and specially so to those new in the field of spiritual thought, truth, progression and unfoldment, I will ask to draw on your patience and liberality for space in which to record a few of *my experiences*, but *before doing so a* few preliminary explanations might be well.

Our immediate family, which was quite large in my earlier life, but many of whom are now in spirit life, were believers in but one religion and that religion was Christianity. My parents, grandparents and large circle of relations were with one exception adherents to the doctrine and teachings of Christianity, and that one was Dr. Frank Hughes an uncle of the writer. Dr. Hughes was a Spiritualist, had strayed away from the fold, therefore was lost and a black sheep as well in the estimation of many of his Christian friends.

Having listened while yet a small boy to this uncle when relating some of his experiences to my father, and my undeveloped mind not being capable of grasping and swallowing as truth all of the teachings of the Christian church, *and having faith in my uncle for truth* and veracity, I made up my mind that the first opportunity offered me to attend a seance, I would do so. As time rolled on, and having left Missouri, my native state, I, through the many changes of life, drifted to Louisville, Ky. This was during the month of December, 1874, and between Christmas and New Year I attended my first seance which proved to be a trumpet seance. I being a stranger to all there that evening, and also a stranger in a large city as well, and no one there knowing anything concerning me or my relations on either side of life, it was a good place and the proper time for me to test the truth of spirit return and communion and to see for myself if it were possible for them to return and commune with loved ones of earth. I told no one my name, nor did any one ask it, and had any one done so I certainly would have refused to give it. *During this seance*, which was held in the usual manner, and as trumpet seances are held at the present time, a relative of mine came, called my name, spoke to me in a familiar manner and then conversed with me, answering a number of personal questions correctly, and in many ways proved his identity and the fact of spirit presence and return.

The next seance I attended was during the fall of 1875, on West Van Buren street, Chicago, Ill. This seance was held by May and Lizzie Bangs, who are known to-day as the Bangs Sisters. During this seance I received further proofs of spirit return and continuity of life. Since then I have witnessed almost all of the different phe*nomena produced in the seance* room by the denizens of the spirit or unseen world and I can personally testify to spirit presence and control.

Through the mediumship of Mrs. Hattie Tiffany, Charles J. Barnes, D. A. Herrick, Ernest Stephens and others, all being excellent trumpet mediums, I have talked, laughed and joked with arisen dear ones. Through such worthy instruments as P. L. O. A. Keeler, Winans and Norman I have received slates well filled with loving and consoling messages from the same source; the messages being written between closed slates that were washed perfectly clean, tied together and held between my own hands in a well-lighted room and under conditions that precluded any possibility of fraud. Some of the messages were written in different colors and each message was characteristic of the spirit friend who gave it. On other occasions I have received both loving messages and portraits of arisen loved ones in the same way.

Through the mediumship of F. Corden White, one of the best automatic writing mediums it has ever been my pleasure to meet, I have received page after page of loving messages directed by spirit friends to myself and to others yet in mortal life; messages so characteristic, consoling and truthful, together with tests so strong and directed to loved ones here below that a number of my relatives, who, all through life have adhered to Christian faith, now no longer doubt the fact of spirit return and communion with denizens of earth. Through attending seances held by Mrs. Emma Archer, Mrs. M. Kemp, Mrs. Effie Moss and others I have seen, stood side by side and conversed with spirit friends in a materialized state, whom I fully recognized. In several instances they came in twos and three and invariably with messages loving, of a personal nature and for my individual good.

During a seance held by Mrs. M. Kemp, of Cleveland, Ohio, during the month of December last, Clyde B. Crubaugh, a nephew of the writer, materialized, came out of the cabinet, and into the middle of the room where I introduced him to the ladies and gentlemen present. During another seance held by this lady, I was called to the cabinet by Dr. DePouko, the seance control, he saying to me that an aunt of mine was there and wished to speak to me. I then left my seat and walked over to the cabinet, and just as I reached the cabinet, instead of meeting my aunt alone, the curtains parted and there stood side by side my aunt, mother and sister. I was then invited by

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"LET US HAVE PEACE."

Spiritualism Brings Comfort and Peace.

"It will surely come to pass—
For God is Love, and Love shall reign,
Though nations first dissolve like grass
Before the fire that sweeps the plain;
I read the writing on the wall
That prophesies of peace to be,
I hear sweet voices rise and fall
Like echoes o'er a flowery lee."

Peace is loudly called for by some of the faithful who do not relish the shot and shell that hit the right note—"tells the truth and shames the Devil." By all means let us have peace. But in order to corral that most needed commodity some faction of the vast army of Spiritualists must do some running. The poet says—

"He that is in battle slain
Can never rise to fight again;
But he that fights and runs away
May live to fight another day."

What difference will all this rant, this controversy, make with the facts in the case?

Says a friend: "I will not be bound by a creed!" I make answer, "neither will I." Yet, there are so "many men of many minds"—and women, too—all think they are right. Let those who want a creed stand by it. Creeds cannot bind free thought or the principles of true Spiritualism. Spiritualism has been delineated by stupendous minds through the columns of The Progressive Thinker times too numerous to mention. One tender-hearted correspondent says: "Those who stayed at home do most of the kicking." Leading the reader to conclude that the august body took upon itself the burden of the mighty host, expense and all, just for philanthropic sweetness; didn't care a whit for the honor of the thing; Oh, no; only to be one of the N. S. A. and help to formulate a creed for the others *(out of the swim) to follow. If you do* not like it (you who stayed at home) we will fix it up next year—but come, now, do let us have peace; take us by the hand, pat us on the back; pour into our confused ears, "Well done thou good and faithful. It is so kind and so conciliatory to fix it up next year. "Let us have peace," at all hazards. Yet, there is no danger of suffering the pangs of Christian martyrdom, being burned at the stake, roasted alive over a slow fire, or skinned alive all for one's opinions' sake; oh, no! All can enjoy the blessed freedom of communing with spirit friends by our own fire-sides, by the fount of sweet home peace; can listen to the tipy raps (not bound by a creed) and read thereby a dear message from the best beloved "over there," a sainted mother, a kind, indulgent father, a treasured husband or loving wife, a precious child, whose vanished hands touch lightly locks that crown *devoted heads, made doubly dear to* the departed, having passed from darkness to light.

This all can be our comfort, our solace in hours of life's bitterest sorrows without fear or trembling.

I am thankful for the light that fades not away. I rejoice that there are so many who have come up from the valley, that look not back at the lowlands of the past, here and there dotted with marshes and stagnant pools of doubt and inharmony. I am well aware that all mortals must experience their own truths which wipe away all doubts.

I for one, have no doubt. I know the truth. I know "If a man die he lives again." I have talked face to face with the supposed dead in my own home in *the sanctity of my own room*, I being the only mortal in the house at the time, and I here do assert that I could not have been mistaken!

I have watched by the bedside of the dearest on earth to me as they were departing this life; have caught their last words of farewell; one said to me as a smile of ineffable joy lighted up the features, I holding the hands almost cold in death, "I must go, darling; do not hold me; good-bye; I see the light; I see the light."

Another dearer than my own heart-throbs said, "Good-bye, mamma dear; I love you better than life and all eternity. Go with me, mother dear! Go with me."

He had previously talked of that beautiful country that he had been permitted to look into during his long illness, and desired to take me with him, and said: "O, mamma! I am so tired; I want to go home! I want to go back; *but I want you, mamma, to go back* with me. An angel has been here, mamma; she will come for me soon. Kiss me and let me sleep."

As his soul passed from the worn-out body I saw a halo of light over the bed. I watched it and distinctly saw seven faces form into a star. My senses were held in a rapture of divine love. I was then removed from the room by kind friends, and allowed to sink into oblivion to all earthly things. I have since then, through the natural law of spirit (which I cannot explain) held them in my arms, kissed their lips, heard their voices in tenderest accents; felt the touch of their vanished hands, looked into their eyes, and know that they live again. "Tho' dead, they have never died."

Spiritualism with her ocean of peace, comfort, love and life, crowned with the diadem of light, is the redeemer of the world from superstition, darkness, and bigotry. She has placed our feet on the rock of knowledge that waters and waste cannot undermine; she has lifted the despairing soul to a haven of rest and progression, she has whispered to the dying, "Fear not; the beloved are with thee; look not back to the shallows; joy awaits thee that can never fade away." Yes, let all those who desire peace seek it. They will find that which they seek, and may the songs of the blessed reach every soul who seeks therefor. ROSE L. BUSHNELL.

San Francisco, Cal.

Our principles are the springs of our actions; our actions, the springs of our happiness or misery.—Skelton.

AN UNWRITTEN BOOK.

To Be Written in the Twentieth Century.

Books will be written, read and criticized in every age, but in the year A. D. 2000 we may expect to see a text-book with chapters bearing the following headings. The earth finds its orbit. A solid granite crust forms. How erosion and eruptions form the lower red sandstone. How crustacea and animal life appear. Further development of the species. How lichens, infusoria and other vegetation appeared and how the coal measures were formed. Concerning heat and moisture of the age. The thirteenth milestone from lurid fires. The mastodon and its abode. The solid tree-growth of that age. (Retrospect). The mineral making of past ages. The mountain and river-making agencies. How a turbulent earth and its surrounding elements were typified in its animal production. Development of animal instinct. Self-preservation an inherent law. The twentieth milestone from liquid fires. How the climate affected the animal and vegetable life. How zones became more diversified and extreme. How the oxygen and hydrogen in the waters sought the rifts, and how at lower depths assisted in making minerals and petroleum. The disintegration and erosion of the waters make conglomerate and sand strata. How animals of each of the preceding ages belonged specially to such age. How divergencies and continued progress are distinctly apparent throughout. Climatic extremes extensively marked. The twenty-third milestone from liquid fires. Man appears, though crude, coarse and cowardly. Early man's intellect childish, and his language guttural and mere grunts. How early man fared in fear of ferocious beasts in his hunts for self-sustenance. How necessity awoke means for self-preservation in man and beasts. How wild beasts disappeared as man's intellect grew. How men and races grew only to be de*stroyed by fiercer men and beasts. How* signs, grunts and guttural sounds grew into languages. Tribal wars of conquest commenced. How untrained and untutored intellect spent its warring force. (Retrospect). How the earth at large grew flowers and wild grain, and now fiercer beasts became fewer in number. The twenty-fifth milestone from liquid fires. Men form into communities; conquest under leadership commenced. The thicker the earth-crust grew, the more severe were the eruptions, which awakened latent superstitions. The power and tumult of the elements, together with the season's changes, caused beliefs in good and evil genii. Personification and deification of all that was to be hated or feared became the first theocratic religion. Powers and conquests the higher aim, while love was in its infancy. Immortality instinctively believed in before any language was written. How *nations and languages* are at times destroyed and obliterated. Man and animals becoming tamer and kinder as the earth grew. Languages and tongues are modeled and written on parchment, stone, and later on papyrus. How creeds and systems multiply, but men carry their prototype of animal tendencies. Wars and conquests linked with hero-worship. Written and printed languages, through which agency superstitions and supernaturalism flourish. An age of reason makes slow progress. Twenty-seventh milestone from liquid fires. The veil between the spiritual and the mundane world is rent asunder, and inspiration of past ages verified. How wars diminish with national arbitration. Greed and feudalism pass *away. Freedom (Liberty governed by* law) becomes fully understood. International peace and universal progress. As the climate grows colder, the hearts grow warmer. How the dwellers of spirit realms progress in the same ratio as their mundane brothers. Spirit ministration and discussion between the two worlds opened to all. Philosophy and theories of the past ages tested by facts of the present. The gods of the past substituted by angelic spirit teachers. How the reform of the countless millions in spirit is found a far harder task than the harmonizing of the few on earth. How death became as the chrysalis escaping into a butterfly. How earth and spirit spheres assisted each other in progress. How the perceptive language of the spirit and the thought language of mortals became similar. The twenty-eighth milestone from liquid fires. Review of a century's growth of universal brother*hood*. How the harmony of the spirit spheres now commingle with the beauty of the flowers and with happy thoughts of mortals to-day.

Finale: A heartfelt prayer, that at the earth's future "age of rest" the harmony and sublimity of human progress may not be marred.

C. J. JOHNSON.

Pocatello, Idaho.

THE LOVERS WHO WAITED

Two spirits met in endless space
And stood and gazed a while
And then there spread across the face
Of each a sickly smile.

One spirit said: "Long, long ago
I died for love of you!"
The other whispered: "And you know
That I've been fondly true."

They parted then and flew away,
Each for a distant star,
And either heard the other say:
"What fools some mortals are."
—S. E. Kiser.

Locating Him.

"An' we would moreober ask Thee," proceeded good, old and somewhat crafty, Parson Woollimon, in the midst of his invocation, "to speshully bless de white gen-leman dat's settin' at de south eend ob de fou'th pew fum de front, an' looks so much lik he is gwine to put 'bout a dollar into de contribution when de hat am parsed."—Puck.

MEMORIAL SERVICES

In Honor of Captain Joseph Brown, of St. Louis.

HE WAS AN EARNEST AND WELL-KNOWN SPIRITUALIST.

It has been suggested that my long and intimate friendship with our departed friend and brother, Captain Joseph Brown, should enable me to speak of that gentleman, and of his peculiar views of Spiritualism, especially referring to his more recent expressions, and sympathies, understandingly.

This, in consequence of some unfavorable reports published in secular newspapers of the day, tending to show that our friend and brother had renounced *his faith in the teachings of Spiritual*ism, after a faithful adherence to the same for more than forty years.

My intimate acquaintance and correspondence up to his last hours of consciousness placed me in position to appreciate and judge pretty correctly of his feelings and of his sentiments up to the last.

In this connection it may be proper for me to enter a little into detail, to account for some expressions and for some peculiar acts of Captain Brown within the last two or three years.

It is generally known that he was born in Scotland, of Scotch Presbyterian parents. Was brought by them to this country, and settled at Alton, Ill.

The family was small, and all save one sister have passed to the higher life, and all save the Captain and his own little family of three adhered to the original Presbyterian faith.

The vicissitudes of trade and politics *depleted the Captain's fortune*, and during the last years of his life, he was largely indebted to the kindness and generosity of the one sister.

His devotion to her, and the sincere faith he had in the teachings of Spiritualism, of which he had been a close student for more than forty years, led him very naturally to induce, if possible, this only remaining sister, to accept the evidences and truths of Spiritualism, and from frequent interviews I had with him about that time on that subject, I learned that he felt very much encouraged in his efforts and believed his sister would soon be convinced of the truths of Spiritualism.

I met her at some spiritual seances and saw that she was very much interested.

About that time a young man by the name of Moore, claiming to be a materializing medium, came here and remained here some weeks, agreeable to *my recollection*.

Captain Brown, his sister, and many others became interested in him.

Through his influence this medium went to Cassadaga, where he met the Captain, his sister, and many others who were attending camp-meeting at Lily Dale.

Moore, through Captain Brown's introduction and endorsement, soon became very popular as a materializing medium, and attracted many visitors at his seances, Captain Brown and his sister usually being among them.

It was soon discovered, however, that Moore was practicing fraud of the grossest kind, and had deceived Captain Brown and his sister completely, causing great excitement at the camp, *from which he was expelled immediately*.

Moore returned to St. Louis, and reopened his seances, and it was here that Captain Brown detected and exposed him through the public press, after his return from Cassadaga.

This deception and sad disappointment completely destroyed the interest and the faith the sister had heretofore taken in the spiritual cause, and so shocked the sensibilities of the Captain that he for some months seemed to have lost his interest, if not his faith, in the phenomena of Spiritualism, as demonstrated through mediumship, in public seances.

But he never for a moment expressed or manifested the slightest doubt of the philosophy of the great truths underlying Spiritualism.

Never from that time to the close of his mortal life did he ever manifest that sanguine faith, and confidence in the teachings of those who pose as inspired teachers and mediums, that he had always heretofore manifested, claiming they were not advancing, that if they could do certain things, why could they not do certain other things, etc., showing his confidence was shaken, but not destroyed.

His sister's disappointment, and withdrawal from his support, in conquence of the exposure of Moore, who had represented to her the presence of a near relative, at his seances (I think a dear brother who had passed to spirit life), did much to disturb the Captain's peace of mind, which was evidently unbalanced at that time, in consequence of ill health, undue political excitement, and pecuniary embarrassments.

While I was in constant correspondence with him for the last ten years, and had a right to know his opinions and his feelings upon all subjects relating to Spiritualism, I never had any reason to think for a moment, that his mind was wavering, or unsettled in regard to the great truths of our cause and yet, during his last sickness, while deprived of the comforting presence and counsels of spiritual friends and advisers, and surrounded only by his orthodox relatives, it should not be surprising to us, who know the influence and the effect of such friends upon the minds of those who have been prostrated by disease, and whose life is despaired of even by themselves, if such remarks as were reported in the secular papers, should have dropped from the lips of an invalid, when in the presence of those anxious to catch even a word, indicating that his spiritual philosophy had been renounced, or that his mind was wavering between hope and fear.

Captain Brown was ambitious, and anxious to know and to learn all that was being developed in spiritual phenomena. He expended more time and

(Continued on page 7.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER FOUR.

My eyes now rested on the crucifix. "Were you crucified?" I asked.

"As you see," he replied.

"Were you crucified between two thieves?" I again questioned.

"I was," he answered.

"Were they with you that same day in Paradise?"

"They were, and their death agonies were equal to my own; yet, those on earth waste no pity on them. They were to be pitied even more than myself, for they had not my hope."

"Did you appear to the disciples and others, after your so-called death?"

"I did," he answered. "I loved them so much and was so anxious they should know my teachings were true, that I was enabled to show myself to them. I wanted them to know I had slipply left my body but was still alive and with them; and when I said, "I ascend unto my father, I meant that shortly I could not be visible to them for I should be more ethereal or heavenly; for the spiritualized beings who had met me had told me this; they were with me at the time, but were too ethereal to be seen by those who saw me."

"Why do you have this cruel looking picture on the window?" I asked. "I should suppose you would wish to forget anything so repulsive and terrible."

"I could not forget if I would," he said. "I dislike the picture as much as you do, perhaps more, but I am called to this hall often to teach and to show myself to the spirits yet in prison."

"Spirits in prison?" I asked. "That will surprise many on earth."

"Very true, and those who come to this hall to hear me, and others, cannot believe that they are in prison."

"How so?" I asked.

"First, I must tell you how this hall was erected and for what purpose. It appears to you a beautiful building, does it not, real and enduring?"

"It certainly does."

"And yet you are well aware that it is not material?"

"Certainly; I know that it is a building within the heavens and not made with hands."

"And yet it has been created, not by hands, but by thoughts. You know already, my dear Herr Franz, that thoughts are real things or entities?"

"Yes, I have long since discovered that to be true."

"Well, this beautiful hall has been erected by a large concourse of spiritual beings, as a suitable and convenient place wherein to teach the spirits still in prison. Everything about this building symbolizes something else. It is a hall of marble, which is strong, beautiful and enduring; its whiteness, purity; the gold veining, true worth; the elegant windows of stained glass in all colors, symbolize that all do not perceive alike; the chairs of gold signify that all are of worth; the red cushions, that Eternal Love holds all souls in an eternal embrace; the three steps leading to the rostrum, symbolize body, spirit, soul; the rostrum itself, the higher plane from which spirits or souls look down and give forth teachings to those not yet arrived to their altitude. The dome with its revolving planets, we use as symbols to teach many great truths, and we may have occasion to use them for your edification, my dear Herr Franz.

"At last we come to the picture that you questioned me about. The picture means sorrow, agony and death of the material body, that man may attain to the glories of heaven, or become an immortal, spiritual being, dwelling within the heavens or the ethereal world. The woman and the babe mean that we all must be born into the flesh before we can attain to wisdom and self-consciousness; then, from the flesh, to sorrow, agony and death, before reaching the glorious happiness of self-conscious, wise, immortal angels, dwelling forever within the ethereal or celestial world."

"You spoke of spirits in prison. Perhaps I do not quite understand your meaning. Will you kindly explain to me exactly what you do mean by that expression?"

"My dear friend," he said, "I do not now come in direct contact with the men of earth, but I teach Spiritual beings who do. Like yourself, for instance. You come in direct contact with your son who is still an inhabitant of the earthly sphere. You have come here to me to be taught—to ask important questions and receive truthful answers. Many other spirits come here for the same purpose. The greater part of them having left their mortal bodies, firmly established in the beliefs taught in the Catholic, Episcopal, Presbyterian, Baptist, Methodist, and various other denominations, they are still bound in these chains—they are bound hand and foot—and are in prison; their souls are dark—they do not understand the truth—they all, to a man, woman or child, expected to see God directly, and when they were told that no one had ever seen God as a male, personal potentate, many could not, or would not, believe; and they cry out for Jesus Christ—the Savior of Mankind! 'If we cannot see God, let us see Christ—the beautiful Christ. Jesus lived and died for us. Let us see him at least,' and when they are informed that Jesus of Nazareth is within the heavens, their delight knows no bounds; and when kind friends bring them to this hall—and other halls like this—for there are many, very many of them here, they enter, their features take on a satisfied, pleased and often enraptured expression; they feel at home in a hall like this. It is somewhat like the ones they have left on earth, and yet exceedingly more beautiful. They take their seats in silence as of old in the church, and are ready and eager to hear. This is one of the numerous ways in which many of the spirits yet in prison are taught, and as soon as their minds are enlightened they go to their friends in the mortal life, as you will shortly go to your son, and tell them that which they have learned, and when they cannot tell their friends direct, they inspire some sensitive, or medium, to teach from the rostrums of earth the same truths which they have thus learned."

My dear Carlyle, it is well that mediums should be educated and understand grammar, but because many of them do not is no evidence that they may not be controlled by high intelligences. Many of the even very great spirits who control mediums, never spoke the English language at all, and know nothing of its grammatical rules. Jesus, himself, knew nothing of the English language.

Spirits photograph incidents and thoughts upon the sensitive brain of a medium; the medium then expresses the thought in his or her language, which is often uncultivated. I, myself, for instance, was a German by birth and education. No one ought to expect that a German born and bred would on all occasions be able to adhere strictly to the rules of orthography and syntax of the English language.

Many complain and say, the spirits do not do themselves justice. We beg to differ from them. Spirits have given through ignorant sensitives about all the world knows at present of the celestial spheres, thinking it better to give truth to the world through vulgar lips, than not to give it at all. Spiritual beings could not give the light through highly educated people at first, for they were all too well grounded in the ideas they had received with their education. As I look now to this man of Nazareth, he says to me:

"I, myself, was a poor, ignorant carpenter, at first, for carpenters, in my time on earth, were not educated at all. I afterwards became, with my followers, a fisherman, a calling even still lower than that of a carpenter. I knew little or nothing of the rules of my own language in those days, in fact, I spoke a smattering of two or three different languages and was not correct in any of them. It is the thought and not the language that should be considered."

I will go on with my subject. As the man of Nazareth sat there together with me, he clasped my hand in his, and his beautiful eyes rested with interested complacency upon me—those beautiful, magnetic eyes! I can never, never forget them. I feel their glance even now, although this particular interview was many years ago.

"When sensitives say they receive teachings from Jesus, they are right," he went on slowly and thoughtfully. "It may be compared to pouring water down through several vessels before it reaches earth. Do not think that my interest for the inhabitants of earth has abated one jot or tittle since I entered this life. My interest is greater now than ever before. Those on earth may call this my second coming if they choose. I am able to go to them now with power and great glory, for I, together with a multitude of enlightened spirits, do descend to the earth, and they say truly, it is the second coming of Christ; for the things which I did, they now do also."

In my native land, Germany, I was taught to call all great teachers Master, so now I addressed this man of Nazareth as Master—or Dear Master—which really here means nothing more than teacher—great teacher.

"Dear Master," I said, "I wish I might be able to make the people of earth understand just how it is here. If I could it would make them better and happier. I know many there, seem to think we have no objects—no abiding places—something like as if we were roaming around through space at will and when they read about this beautiful hall they may not believe it. How can I bring these truths home to my son and others?

Jesus sat in deep meditation for a space:

"My Dear Herr Franz," he said at last, "I know of no better way than to state the exact truth about these matters. Some will believe, others will not. Some on earth believed me when I was with them, others did not. I fear, my dear pupil, that you will be obliged to bear this burden even as I did—even as I now do."

"When I first came to this life," I said, "I was greatly surprised to find that animals existed after the death of the body, just as I did; and, in my book, 'The Discovered Country,' I stated that fact. A howl of derision and disbelief came up to me; but, Dear Master, it is a fact, as you and I both know." It is just as impossible to destroy the life of an animal as it is that of man. Life is life, wherever found, and life cannot be destroyed. The ego within an animal sees, hears, feels and thinks as does man; he also breathes and has various organs like those of man. Strange that man should suppose that he alone was immortal. The animal's thought may not equal the thought of man, but that counts for nothing where immortality is concerned and many on the earth, since that book was written, have come to know the truth. The earthly world is fast coming to understand more how it is with us here. If the people on earth could once understand that there is no limit to space, that the ethereal world extends forever and ever, they would see that there is room enough—and to spare—for all the earthly worlds are capable of producing. The earths do not endure forever and forever, but when an earth has produced all that it is capable of doing, it becomes old and dies, or is disintegrated, returns back into its former elements, what there is left of it that is not capable of covering spirit with matter.

We cannot get beyond earths and their influences, and they cannot get beyond our influence. We influence nearly everything that takes place on the earths. Man get a new thought or a new invention and it is some spiritual being who impresses that thought on his mind. We progress in wisdom and return and give it to earth's children. We discover great natural laws, we then impress these truths upon the minds of men, women and children, that the earthly world may be benefited thereby. The spiritual essence, or life principle, of all that the earths produce, lives on forever. The life essence of a tree is still a tree—a flower a flower—and thus of all natural objects. Man as a spiritual being rises to a world of spiritual objects. Man creates homes, halls and temples of learning on earth; he also creates them here. They first exist in his mind or spirit as a thought, he clothes his thought with material substance; these things also exist here within his soul or spirit, he clothes them with spiritual substance, they thus become objective and useful to him and others, as they do on earth.

So in this communication when we speak of houses, halls of learning, spiritual temples and so forth, do not be surprised, for we certainly have them. When we speak of animals, do not think it false, for they do actually live here as there, in their spiritual forms. How mankind ever came to believe that animals did not exist in the spiritual world, is a mystery, certainly; but we think it rests on a few words found in the Bible, to this effect.

"Can you tell me, Dear Master, the true meaning of those words—'the spirit or soul of a man goeth upward, that of a beast downward?'"

"Yes," he replied with a smile. "I can tell you. Surely the meaning is this: A man's spirit is above that of a beast or animal, his wisdom is above that of every other creature on earth, consequently his spirit rises above that of the animal, the spirit of the animal forever remaining beneath that of man. This is the true interpretation of that passage in the Bible, and if the former language in which the books were written had been rendered aright, such a mistaken idea would not have found lodgment in the minds of men. Does it not in those same books speak of beasts in heaven bowing before the throne of God together with the elders? and were not the prophets—in other words, mediums—constantly speaking of beasts, seeing them in their visions, and so forth?"

"How often do you lecture in this hall, Dear Master? I desire to come and hear you."

"This hall is very near to earth," he replied. "I teach in many others far above this. When I do speak here I am obliged to bring my subjects down to the comprehension of those who assemble here, and they are those who, as I said, are in prison, bound in the chains of a former creed, looking with distorted vision on all things spiritual. Therefore if you were to report one of my lectures to the people of earth, they might deride you. But we are accustomed to derision, are we not, Herr Franz?"

"You speak truly, Dear Master."

"There will gather another assemblage here very shortly. You can remain if you like. I will do the same. There will be others here who will speak to the spirits in prison, as well as myself, others far wiser than I am, having been in the celestial world for many thousand years. You may not be able to repeat to earth's children all that is said, but many of the truths uttered you will remember, and will be able to impress them, or photograph them on the brain of a sensitive, or perhaps many sensitives or mediums."

"Dear Master, one word more before we separate. Tell me, is reincarnation true?"

(To be continued.)

LIFE.

Matter, Force and Intelligence.

Life implies and involves infinite possibilities and unfoldment; for life everywhere seeks expression, and growth is effected only through eternal, immutable laws. Hence, whatever is involved in the cosmos must be evolved. The divine forces in nature are ever active. There is no such thing in the universe as death; all is life. Every atom in the boundless realms of space has its mission to perform—it exists for a purpose or it would not be.

There is in nature a trinity, matter, force and intelligence. Intelligence controlling force and matter for the accomplishment of its beneficent ends.

The demands of intelligence are peremptory in the domain of nature, and nothing can thwart its beneficent tendencies; and no appeal to change or modify her methods can avail; we must bow to her kingly authority or chagrin and disappointment will be the inevitable result.

Nature is rhythmic in all her operations and no inharmony can disturb her equilibrium. Silently and majestically she moves through time and eternity, ever unfolding and revealing the psychic forces inherent in the cosmos. The law of rightness is the basic law to which everything in the universe must adapt itself. No permanent good can be derived in any other way, and no development is conceivable on any other ground. Nature knows no pardon for the erring one, and she furnishes no scapegoat to carry his sins (if any) into a wilderness of forgetfulness. Every thought and deed is indelibly inscribed on the inner depths of his being, and he will be compelled to read his own history and settle his own account. The errors and mistakes made in life through ignorance, inexperience and lack of soul growth, may be, and will be outgrown, but the scar remains, and only by adjusting himself to the organic laws of his being and thus work in unison with the divine forces in nature can he rise to a plane where peace and joy can abide as welcome guests.

Nature is exhaustless in her resources, and every human need is amply provided for. In the psychic realm the supply always equals the demand, and no desire or aspiration in harmony with organic law has ever been denied. Seek and you shall find is a primary law in every sphere of human existence, and is of universal application.

Intelligence directs every orb spinning in space. Every molecule as well as the millions of suns whose distances lie far beyond the range of human vision, or even the telescope fails to reveal, and where the most vivid imagination staggers in its attempt to grasp the limitless and boundless, all is under the guidance of intelligence. Force is intelligence in execution. The destruction of intelligence is the annihilation of force. These two qualities inhere in matter and use it to express and manifest what is innate in intelligence. Now this trinity in nature is self-existent; it always was, and ever will be; and all of Nature's operations through ages past and eons to come are carried on through their combined unity and harmony.

Matter, force and intelligence are universal. You can conceive of no point in the universe where they do not exist; and are always operative and working for beneficent ends. The ripest and best intellects of the day are studying the occult forces in nature with a determination to arrive at the very core of truth; and whatever pertains to life under every aspect is grasped with the liveliest interest. The old-time conservatism is losing its hold on the general mind.

A more comprehensive view of human life and destiny is awakening higher ideals and a truer conception of the divine fores in nature. The law of evolution is better understood; and the correlation of natural forces, working in unison is leading the thoughtful mind into broader fields of research. The old is ever dying, and the new is ever being reborn.

Faith is no longer authority in the domain of science. knowledge, clear and positive, is the demand of the earnest thinker. Assumption has no place where facts are demanded. Theological bugbears have been exploded as the result of scientific investigation, and an incubus has thus been removed from perverted visions that were fraught with indescribable horrors. A thousand and one dogmas have been relegated to the realm of forgetfulness never more to be resuscitated. This radical change from the old to the new thought is the natural result of a deeper insight into nature and her method of doing things.

The reason accepts what the intelligence offers. Intelligence never suggests an absurdity, and reason never accepts one for both are true to the demands of rectitude and are in harmony with the eternal verities. Hence the study of life becomes to the earnest student all-absorbing; and the book of nature furnishes him with the key that unlocks her rich treasures. There they lie waiting only the discoverer, ready to reveal to him her boundless wealth and exhaustless resources.

This revelation comes not through books, either sacred or profane; it is the silent voice that speaks authoritatively in the depths of human consciousness. It touches the fountain of all life and ever flows onward and upward through an endless eternity; and man, the natural recipient of the divinest in nature, will rise to an altitude of thought and spiritual unfoldment, of which, in his present state of existence, he can form no adequate conception.

Utica, N. Y. DAVID WILLIAMS.

RUNNING COMMENTS.

On Matters of General Interest.

To the Editor:—I have read with pleasure and profit The Progressive Thinker for the last two years. I was favorably impressed at the outset by the heading, or name, signifying progressive thinking—not thinking in a rut, as our fathers and mothers may have done, and as Ingersoll would not do. In your open book, "The Future Bible," you have science, which Webster defines as penetrating and comprehensive information supplemented or made complete by an exalted morality.

By exercising the spiritualizing faculty we will get the exalted morality, and mothers can and should develop it in youth. I find in a book written by Fowler in 1847, entitled "Perfection of Character," "Self-made or never-made," these words: "We may love food and property, friends and praise; may exercise every other faculty, not by stint but intensely, without in the least interrupting spirituality. This disproves what many think, that if you are spiritually inclined you are going crazy on that faculty and say, "Better let those things alone."

The packed columns of deep and choice matter you are giving in each issue keep your readers moving forward to receive and assimilate, and all for the price of two cents. Are you publishing for people of leisure? We want from Tuesday to Saturday to take in all you print." We are not through with one before you send another. Our waking hours are all taken up, and as if determined we shall have no rest at night you give us in one issue two and a half columns on dreams and visions.

But it is all right, Mr. Francis. We want to know more about the conditions and acts of the soul during sleep; and returning from "across that mimic gulf of death to touch again the hands of those we love," the question is natural, What did you bring from over the border? What gleaned you there? I was surprised to see a two-column notice with generous quotations of Dr. Greer's new dream-book, "A Thousand Dreams and Their Interpretations," in a secular paper—the Sunday Inter Ocean of October 22. I wonder if Dr. Greer saw that review? I think people generally are eager to have dreams interpreted, as I myself am, and so tempted by this review, I bought a copy.

The book is certainly unique, and would seem to meet a decided demand. It evinces great originality and diversity of thought. Its predictions for the dreamer are truly wonderful, if they only come true, or are applicable to all who dream them.

But then the "Infinite Intelligence" of the new spiritual religion, ought surely to be able to make them applicable alike to all dreamers.

FRED M. SCHWENS.

Chicago, Ill.

A CHRISTMAS DREAM.

I had a dream of yesterday,
Of forty years ago;
Sweet dream, sweet dream of yesterday,
When life was all aglow.

A dream of real Christmas time,
As Christmas used to be,
When happy childhood hung sublime
Upon each Christmas tree.

I sat again within that home,
The old log house of yore;
Within that home, that dear old home,
And was a child once more.

I heard my mother calling "Will"
To go and call the rest
From off the hill, the dear old hill
With snow upon its crest.

I heard him call to "John" and "Bing"
And then I heard my name;
I heard each voice in answer ring
Out upon the air the same.

I saw my sister Kate again,
That old familiar smile
Upon her face that spoke so plain
Of love without a guile.

I saw my sister Candice, too,
The eldest of us all;
That gentle soul who always knew
When Santa Claus should call.

I saw my mother making pies
Just as she used to when
She made the best beneath the skies;
At least I thought so then.

I saw my father's dear old face,
That twinkle in his eyes
As he tiptoed around the place
In Santa Claus disguise.

I saw him fill each stocking full
And move around the bed
As though each little nose he'd pull
Or stroke each little head.

I dreamed 'twas Christmas morn again,
The snow was piled in drifts
And we piled out in gladness then
To get our Christmas gifts.

And how our childish eyes would gleam
With thoughts of Santa's face,
And, oh, how sweet to live and dream
And childhood's steps retrace.

But, oh, what disappointment came
I never shall forget,
And Christmas never seemed the same;
It always brought regret.

When I was told, long in youth,
The real Santa's name;
When I was told the real truth
No Christmas was the same.

I loved my parents just the same,
But from that story drew
Fantastic weal that never came
When Santa Claus I knew.

From that time on until to-day,
Except in precious dreams,
Each Christmas passed without that gay
And hopeful hidden gleam.

Oh, give me back those blessed tales
That made my child-heart glad;
In dreams give back those sweet old tales;
That dear old Santa fad.

Oh, let me dream and dream all o'er
Those happy Christmas days,
Of home and joys, and hearts that wore
A mother's love always.

—DR. T. WILKINS.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 20 cents. For sale at this office.

THE OLD BLUE LAWS.

Philadelphia Is Reviving Them.

Money will be a useless commodity in Philadelphia on Sundays hereafter if all the forces arrayed in favor of the old blue laws succeed in their crusade. Not a store will be open, not a newsboy visible; in short, the only opening for the coin of citizens will be the church contribution boxes and the street cars, which will be permitted to run by law.

To-morrow the fun begins; the soft pedal will be pressed upon the nose of Sabbath industry, and the police foot will do the pressing. But the real quietus to Sunday business will be given by the Philadelphia Sabbath Association, unless the officials strike some serious snag in the way of public opinion. The following notices have been scattered broadcast throughout the city:

To all whom it may concern:

We call your attention to the law of Pennsylvania forbidding worldly employment or business on the Lord's day.—See act of Assembly, passed 23d of April, 1794, which reads as follows:

"If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (work of necessity and charity only excepted), * * * and be convicted thereof, every such person so offending shall for every such offence, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sums, or goods and chattels cannot be found, * * * he or she shall suffer six days' imprisonment in the House of Correction of the proper county."

And in addition to the above, costs of prosecution.

Notice is hereby given that on and after Sunday, January 7, 1900, the above law will be enforced.

By order of the Committee of the Divisions, and Executive Committee of Philadelphia Sabbath Association.

T. T. MUTCHLER,
Corresponding Secretary.

Mr. Mutchler, the secretary, was today asked to outline the plans of the society and describe what sort of a day the 14th of January might be. He said:

'Many meetings are to be held each week now by our society to secure funds to push the prosecutions which will be begun after the date mentioned in our circular. It is the belief of our society that all Sunday business should be stopped.

"We mean to get after the cigar stores, the little grocery stores, the drug stores, excepting the sale of drugs upon prescriptions; the candy stores, the news dealers, the paper boys, the milkmen who are found upon the streets after 9 o'clock, the shippers, the express companies, the trolley roads and all branches of business conducted in violation of the law.

"Our society has practically closed the barber shops already, but we have a list of offenders and will renew prosecutions. We have been promised the aid of the police. The city has been divided into eighteen districts and we have committees in each preparing to conduct prosecutions.

"The easiest tasks will first be taken up. We will not attempt the impossible. Surely we can close all stores, including the cigar and candy stores. Then the hawking of papers must cease. Just what will be decided upon in this case I am not sure, but a crusade against newsboys and newsdealers seems feasible. The fine would be sufficient to destroy their ardor for Sunday papers, and the sale could be stopped in this way easier than by attacking the papers themselves.

"I am told there is great activity in the freight yards and express offices on Sunday. This must stop. Our society feels that it has the public behind it."

Superintendent Quirk has ordered the police to begin their work of closing stores to-morrow without waiting to receive the complaints of the society. There promises to be a lively time, as the blue laws practically stamp Sunday cigars, papers, street car rides, shaves, etc., as sinful.—Philadelphia Evening Bulletin.

Old Testament Slang.

There are many pictorial expressions in constant and everyday use, and familiar as household words, having their origin in passages to be found in the matchless English of the grand old "King James' Version" of the Bible. One who did not know might hesitate to believe that they are supported by such high authority, and our modern oversensitive taste might be tempted even to designate them as slang, but they are really word pictures.

Nearly one half of those here quoted, with reference to chapter and verse, it will be noticed, are taken from the Psalms, but David, the sweet singer, was what we would now call a familiar poet:

I have stuck unto my testimonies. Oh, Lord, put me not to shame.—Ps. cxix:31.

Their heart is as fat as grease, but I delight in thy law.—Ps. cxix:70.

I have escaped with the skin of my teeth.—Job xix:20.

I may tell all my bones; they look and stare upon me.—Ps. xxii:17.

Spreading himself like a green bay tree.—Ps. xxxvii:35.

Is his mercy clean gone forever?—Ps. lxxvii:8.

The words of his mouth were smoother than butter, but war was in his heart.—Ps. lv:21.

His enemies shall lick the dust.—Ps. lxxii:9.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.—Ps. cvii:27.

He that is surety for a stranger shall smart for it.—Prov. xi:15.

Tyre, the crowning city, whose merchants are princes.—Is. xxiii:8.

The Lord of hosts shall make unto all people a feast of fat things, a feast of wines on the lees.—Is. xxv:6.

The nations are as a drop of the bucket and are counted as the small dust of the balance.—Is. xl:15.

As if a wheel had been in the midst of a wheel. (A wheel within a wheel).—Ezekiel x:10.

It was not the patriot, Patrick Henry, who exclaimed:

Peace, peace, when there is no peace!—Jere. vi:14.

There is one familiar quotation almost invariably attributed to scripture authority:

"God tempers the wind to the shorn lamb."

It is by Rev. Laurence Sterne, and occurs in "The Sentimental Journey."—Boston Transcript.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

IN THE SPIRIT REALM.

The Rev. Minot J. Savage Writes of the "Life Beyond Death."

He Is Convinced the Departed Ones May Converse with Mortals.

He Raps the Orthodox Creeds Sharply for Their Position on the Future of the Soul.

Dr. Minot J. Savage, the well-known Unitarian minister of New York, who made the startling announcement last Easter of his belief in Spiritualism, mainly through the demonstrations of Mrs. Piper, the Boston spirit medium, has written a book, "Life Beyond Death." (G. P. Putnam's Sons, New York and London.)

The volume opens with a dedicatory letter from Dr. Savage to his son, Philip Henry Savage, who died June 4, 1899. Dr. Savage reviews the belief in a future life from primitive times and ends with a chapter giving some tests which he has received in twenty-five years of investigations of Spiritualism. In the chapters devoted to modern Protestantism and agnosticism he makes the radical claim that many pulpits and pews are filled to-day by honest disbelievers in the Christian dogma.

"In the first place," says Dr. Savage, in a chapter on tests in Spiritualism, "I will note certain things which come under the head of physical phenomena. I know, beyond any question or qualification of the statement, that physical objects have been moved in such a way as was inexplicable on the theory that only the muscular power of any person present was involved. And here let me make a statement which seems to me of the utmost importance. If so much as a hair or a grain of sand be moved, though it be only a fraction of an inch, by any power which is not 'physical' in the scientific sense, then it seems to me that we have crossed the Rubicon that separates our ordinary life from what is called the 'spiritual.' And if this movement be under the guidance of intelligence, then it demands something more than physics to account for it.

"A very prominent liberal preacher of this country, whose name would at once be recognized as familiar to everybody, if I felt at liberty to mention it, once told me that in the city of New York, in brilliant light, he and five or six other men sat on the top of a square piano which, with its human burden, was lifted into the air when a frail and delicate lady simply touched it with her fingers. This he testified to as a fact in his own experience, while at the same time he lived and died without any belief in a spiritualistic explanation of the fact.

CONVINCED THROUGH HIS SON.

"Another gentleman of my acquaintance, a scholar, a man of wealth, who had traveled and had lived much abroad, looked with contempt upon all these matters until they were forced upon his attention through the 'mediumship' of his own son, a lad of thirteen or fourteen at the time. This man weighed at least 200 pounds, and he told me that a large study table, which he pointed out to me—a very heavy table, containing drawers—had been lifted into the air and moved in various ways around the room, with him sitting on it, while his son merely touched it with the tips of his fingers.

"I myself, sitting in a heavy, stuffed arm-chair, in broad daylight, have been lifted several inches from the floor and set down again as gently as though Hercules were engaged in the process. I have on one occasion seen a chair lifted six inches or a foot from the floor and brought across the room, at my own request, and leaned up within an inch or two of my side against the table, in the position of a chair that is reserved for some guest at the table of a hotel; and this without any one's being within a great many feet of it, and in broad daylight.

"I was sitting with a 'medium' one morning about 10 o'clock, while the sun streamed into the room through large and numerous windows, so that there was no darkness or concealment. An accordion lay on the table. I took it up, slid the movable side out, held it up to the light, and examined it in every particular, to see that it was a simple, plain accordion. Then the 'medium' took it in one hand, holding it by the side opposite to that on which the keys were arranged, and while it was within three or four feet of my face and in plain view, it played tune after tune, the accordion being pulled out and pushed in as though held by a hand on the other side.

STRUGGLE WITH INVISIBLE FORCE.

"I then said, 'Won't they play for me?'—assuming the existence of invisible intelligences who had been producing the music. His answer was, 'I don't know; you can try if you wish.' Thereupon I took the accordion and held it as he had done. No tune was played; but I had an experience which was even more conclusive as to the existence of some force which I could not comprehend than as if I had heard the music repeated. Something, some power, or somebody—I leave it to the reader to decide—seized the accordion, and I found myself engaged in a struggle, which required all the muscular power I possessed to enable me to keep possession of the instrument without its being torn to pieces. It was as real a struggle as though a visible man had been attempting to take it away from me. I do not assume to say what was at work while I held the accordion, but I raise the question as to whether anything besides intelligence plays tunes.

"Clairvoyance and clairaudience exist, beyond question. I do not mean by this to indorse all the people who advertise themselves as possessing these powers and as undertaking to find lost objects or to give business advice to the credulous. I simply mean to state that there are such powers. Of course, I do not claim that they necessarily take us across the border line of the present life.

"The next point that this brings us to deal with is what is called telepathy or mind-reading. I believe that the experiments of the Society for Psychical Research have established beyond any reasonable doubt the fact that a power like this does exist. I have known cases within the range of my own personal experience, and I have learned that distance has very little to do with them. Such mental communication can take place between England and India, between the Indian Ocean and the city of New York, or between widely separated states in our own country. I make these special allusions as indicating cases with which I am familiar.

A POSSIBLE EXPLANATION.

"I have myself been inclined to believe that these may be explained by physical means—that is, apart from the thought side, which I do not regard as physical. The communication may be by means of wave motions in the ether brains which are, so to speak, attuned to each other, just as it is known that musical instruments will sometimes respond when they are pitched to the same key. I do not dogmatize in the matter; it is enough for my purpose simply to call attention to the fact that such things do exist.

"I think there is no sort of question that there are such things as ghosts. What they are, or how they are produced—whether they are the real appearances of persons who have become inhabitants of what we are accustomed to call the spirit world, I do not always feel sure. A telepathic origin for some of them has been suggested, and in some cases perhaps with reason. But I have known cases where a friend, who was living at a distance, has appeared, very soon after the fact of death, to some one in another town or another state.

"I know of a case of a little boy, but two or three years old, who had been put to bed and was asleep. He had a friend, a Judge of some prominence, living in the place, who, having no children of his own, was very fond of this particular little boy—used to come often to see him, bring him presents, and make a pet of him. On this evening the father and mother were sitting in the next room, when they heard the little boy crying violently, as though his heart would break. They asked him what the matter was, and he called out: 'Judge —— says he's dead! He has been here and told me that he is dead!' The next morning it was found that the Judge had died at about that time the night before.

"One method of claimed communication is that which is called 'independent writing,' either on paper or upon slates. I have experimented a great many times in this direction. I believe that nearly all that which is called slate-writing is fraud, and that most 'slate-writing mediums' had better be severely let alone. But I have known a few cases which, with all the study I have been able to give to them, I have not been able to explain as fraudulent. I have not treated the matter carelessly, for in the course of my investigation I have discovered and exposed several fraudulent 'mediums' of this class. But once in my life I obtained writing on my own slate, holding it in my own hands, without the psychic's having touched it or having had anything to do with it whatsoever.

"I will mention a strange case of slate-writing which was told me by a friend in whom I have the utmost confidence. And this confidence perhaps others will share with me the more readily when I tell them that he was and is now an utter unbeliever in any communications from the other world; indeed, he does not believe in any other world, and says that he does not want to. He is a Jewish rabbi. He told me that he went to a slate-writing medium in Chicago—the account of this he gave me immediately after his return. He said that he wrote a brief note to his father, who had died years before in Germany. He wrote the note in German, spelling it out with Hebrew characters. This he did to preclude the possibility of the medium's knowing what it was, even if she had some surreptitious way of reading it. He said that he then placed this note between two slates of his own, tied them together, and at the direction of the psychic hung them on the chandelier over the table where they were sitting.

REPLY FROM HIS FATHER.

"After a little time he was directed to take them down and open them. On the inside he found, written on the slate, a reply to his note, signed by his father's name, and written in precisely the same way in which he had written his own—that is, in the German language, but spelled with Hebrew characters.

"A young man in a city not more than twenty miles from Boston, a clerk in a manufactory, wrote me that he found himself seized with this impulse to write, that he did not understand it, and that he wished to come and talk it over with me. I set a day and hour for his visit. He sat in my study in the church (this was when I was living in Boston), my house being perhaps three-quarters of a mile away. I had never seen the young man before, and he was entirely unknown to any of my family. He sat down, and in his mind began to write. The communications were signed by the name of a man who claimed to have lived and died in the city of Philadelphia. I asked him certain questions about himself, and as far as I was able to carry out my inquiry the answers he made were correct.

"It occurred to me then to try a little test. I asked him if he would be kind enough to go over to my house, find out where Mrs. Savage was, and what she was doing, and come back and let me know. When I had left for my study in the morning, she told me that she expected to be away from the house during the forenoon, but would be back in time for lunch. I mention this because on the theory of auto-suggestion, or telepathy, it is frequently said that when you sit with a psychic you get what you are expecting for an answer. I pulled my watch out and waited, between three and four minutes, in perfect silence. At the end of that time the hand began to write again, and, entirely contrary to my expectation, I was informed that Mrs. Savage was at home, and that when the intelligence, writing, was there, she was standing in the front hall, saying good-by to a caller.

MRS. SAVAGE FURNISHES PROOF.

"When I got home I asked her if she had been out, as she expected. She answered, with a good deal of disgust, that she had not; that she had been flooded with people, who had called on her for one reason or another all the morning, and had not been able to get a minute for the things she had intended to do. Then I said: 'Where were you at 7:30 o'clock?'—just the time when this communication was made to me. She thought a minute, and then, with a look of annoyance on her face, said: 'Indeed, I know where I was then. A woman on some mission from the South had been here for a long while, until I was bored and tired to death, and at 11:30 o'clock I was standing in the hall and wishing that she would go.'

"I carried on for a long time a series of sittings in my study in Boston, the psychic in the case being one of my parishioners, a friend whom I had known for years. She never sat for money, and could not have been induced to sit with a stranger under any conditions. Sitting in this way, I was told over and over and over again things with which my friend could by no possibility have been acquainted. The communications were of various kinds, most of them, however, being through automatic writing. Her hand would write, while we were sitting and talking about some subject entirely foreign to that with which the hand was engaged, and while she was apparently in a perfectly normal condition.

"One day there claimed to be present a friend of mine who had lived and died in the State of Maine, and whom I had intimately known in my youth, but whom I had seen only rarely in later years. She had been dead about five or six months at this time. I was not thinking of her as I was sitting on this particular morning, when suddenly the hand began to write, and two pages of note paper were covered, addressed to me, but not signed.

NOTE FROM A DEAD FRIEND.

"I took it up and read it, thinking to myself that if such a thing were possible I would take my oath that this was a note from the friend referred to above. And let me say here that the friend who was acting as psychic not only was not acquainted with the friend who had died, but had never known that any such person had ever existed in the universe. After reading the note I said: 'Will not whoever has written this note be kind enough to give me the name?' and at once the name was written, maiden name and married name. Then we began a conversation which lasted an hour, as natural and intelligible as conversation between any two friends could be. I asked questions about her family, her children, and her sisters; asked her if she remembered books that we used to read together years and years ago, before either of us was married, and she gave me the names of them. I asked her if she remembered one particular poem of which we were both very fond, and she gave the name of that."

In a chapter upon "Protestant Beliefs," Dr. Savage makes a terrible onslaught on orthodox church teachings.

"With the change of this philosophical and scientific theory of things the theological world found itself confronted with the problem as to where they should locate their hell and their heaven. They opposed the new science—those Protestants—just as bitterly as did Rome. Old Protestant theologians charged Newton with atheism when he discovered the law of gravity which accounted for the movement of the heavenly bodies. They said he was taking the stars and the planets out of the hands of God and putting them into the keeping of a law, and so he was atheistic. Ministers to-day ransack the Newtonian theories for illustrations of the magnificence of the power of the Almighty.

ANCIENT PLANETARY THEORIES.

"Down to the time of Kepler, who discovered the great laws of planetary motion, there was no one wise enough to advance a theory to account for the movements of the planets any more rational than that on each one of them dwelt an angel whose business it was to guide it through the sky, as Phaethen drove his chariot across the classic heavens. This was the attitude of Protestants as well as Catholics.

"Let us see now where they could locate their hell and their heaven. For a long time the discovery of the rotundity of the earth, and the fact that it moved around the sun, did not disturb these theorizers in the least. They still located hell within the earth; and they found a vivid confirmation of the theory that the earth contained hell in the fact that the deeper down they dug the hotter it grew. And they regarded Vesuvius, Aetna, and other mountains that belched forth smoke and flame as being vent holes of the pit.

"Who are they that are to dwell in hell, and how long are they to be there? First, all the heathen. There is no great Protestant creed in Christendom that finds any place for the salvation of the heathen any more than does the Catholic creed—not one. All the countless millions of them are doomed forever. And to let you have one little side glimpse, so that you may not think this antique, and that I am talking about ideas that are no longer held, let me give you a modern illustration. When I was living in Boston—about four years ago—there was a young man connected with one of the Congregational churches who wished to go as a missionary to Japan. He was examined as to his belief.

HIS VIEWS TOO LIBERAL.

"He did not announce this as a positive opinion, it was simply a question with him—he wanted to be permitted to think that perhaps, if a man had no possible chance in this world to hear about or accept Christ, he might have one chance at least to hear about him and accept him after death. He promised that he would not preach such a heresy as that. As an honest man, he simply confessed that the question was lying in his mind, and generating there a doubt as to whether or no he might be permitted thus to believe. And the board of commissioners, who had in charge the matter of deciding as to whether men should be permitted to go and preach to the heathen, would not appoint him; he could not go.

"What else? In the Episcopal church, unbaptized infants; in the Presbyterian church, non-elect infants; in the old-time New England Puritan churches, non-elect infants. These are in hell, as well as all the infants of all the heathen peoples of the world that have been born in all time.

"It is to be for how long? Forever, forever. This is Protestant teaching still. I did you recall there is not an authorized creed in Christendom that does not teach it now. There are people, young women, who would not look on voluntarily and see a bug impaled by a naturalist and pinned in his museum, who will join, and support with all their influence and their money churches that are teaching these infamies against God, because they happen to like the embroidery of an altar cloth, or the music of the choir, or the attitude of the priest when he swings his censer.

DO NOT USE HEART OR BRAIN.

"What does it mean? It means either that these people have no hearts or no brains or else that they do not use either of them, and whoever will may take his choice.

"Do you know, by way of contrast, who is to go to heaven? A few people admitted because they were invincibly ignorant—this is granted by some of the churches. A few churches admit some of the noble heathen who did the best they knew in the dark of nature. Some are coming to admit all infants, though it is illogical and inconsistent with their creed that they should.

"What are they to do in these places? In hell, nothing but suffer. It is utterly purposeless—no growth, no progress, no possibility of outcome except to suffer more and more forever. Hell exists to illustrate the supposed justice of God. And the people who go there, according to most of the creeds, are the ones who have been elected to go there (or to be passed by and let alone), not on account of their character or what they have done, but by the pure will of the Almighty.

"And what is to be done in heaven? Nothing, according to the old creeds, except to listen to music and join in it, if you can. No progress there, no growth, no hint that the great astronomers can pursue their magnificent science, no hint that an artist can either grave or paint, no hint that any of the grand men of the world can carry on their professions—that the philosopher can study and generalize, that people can do anything human.

"My great objection to the hell of the Protestant churches is its infamy, its opposition, not only to the love of God, but its hideous injustice. My objection to the heaven is that there is no free play for any faculties which are so human that I could care nothing about it without them. There can be no growth, no progress, no new learning, no widening out of discovery in the conquest and taking possession of the universe.

CREEDS STAND UNCHANGED.

"I do not say that better thoughts are not coming to be preached. I do say, however, that the majority of the Protestant preaching has been such as I have represented. And I do say that the creeds still stand unchanged, in which these ideas are imbedded like fossils in the rocks.

"Why should I give my brain, body, heart, soul, into the keeping of an institution—I care not how old—that cannot give me a reason for taking possession of me that appeals to the first instincts of intelligence or common sense? Time enough that the scientific spirit and the scientific demand for at least a little bit of evidence should come into the world.

"The church said: 'You must take all these things on faith.' And let me suggest to you here that I wish you would study carefully the meaning of the word 'faith.' That which the church ordinarily calls faith is the sheerest of credulity. Take the position of the old father, Tertullian, what did he say about belief? Credo, quia impossibile est. ('I believe, because it is impossible.') And he thought it a pious thing to say. The only thing that I know of to match the stupidity and insolence of a saying like that is the parody or parallel of it made by a little boy in Sunday school, when somebody asked him what faith was. He said it was believing something that you knew wasn't true.

"And the church carried this matter so far as to make it a virtue—note, I say it with perfect carefulness and weighing the responsibility of my words—a virtue to lie. An English bishop within the present century has said that a man would better lie—i. e., deny his doubts and his real belief—than utter beliefs which would disturb the faith of the members of the church.

NO VIRTUE IN LYING.

"It may be a virtue to lie; but, if it is, I am going to practice a vicious course. I cannot lie, though all the churches on the face of the earth tell me it is God's will that I should. I will appear before the throne at the last day and say: 'O God, even if what they told me was thy command, I refused to lie; and I appeal to thee as to whether or no I was right.' I will take my chance of eternal hell on that issue.

"Mr. Huxley, in his humility, took the name 'Agnostic,' which means one who does not know; for he said, while all those around him knew so much about all sorts of things, he could not say that he did. Why? Because he kept the word 'knowledge' for its real use. Let me say to you, with all the force and frankness that I can put into the phrase, 'You have no right to say that you know anything, unless, on the one hand, it is a fundamental truth of consciousness, or unless you have proved it, and demonstrated by adequate evidence that it is true. When most people say, 'I know,' they will be found if you catechize them a little, to believe a thing with a good deal of force. But a person has no right to say he knows unless he does know.

"The real agnostic is a truth-seeker. I have never found one in my life who wanted to doubt anything that a man with a heart would not wish were untrue. I have had men say to me, with tears in their voices as well as in their eyes, that they would give their lives to know that there is another life after this. One of the noblest men living in this city to-day, as once we were sitting talking together, and the long hand on the clock began to near the figure twelve, where the short hand already was, said to me: 'Mr. Savage, if I could have as much evidence, personal to myself, of a continued life after death as you have had, for the price of it I would gladly die when that hand reaches twelve.'

THE LONGING FOR EVIDENCE.

"I have been corresponding with one of the most famous of these men in the world; and he is longing with heart-break for evidence that is satisfactory to him for a belief in the kind of God that I believe in.

"This is the reaction of agnosticism that we are in the midst of to-day, and such of the men who are more or less agnostic; and, if you only knew, you would find them in many of the pulpits of New York. If you only knew, you would find them sitting in front pews, and gladly paying the bills, because they think that possibly the church is doing some good, at least morally and philanthropically for humanity. If you only knew, you would find that the men to whom this word applies are often the noblest men, the most upright men, the farthest from being liars, the most honest in their business, faithful and loving and true, and doubting because the evidence to them is not sufficient, and because they feel that they must be honest with themselves and tell the truth, or else, if there is another life, they would not be worth saving.

"I do not believe, however, that there are more certainties in the world than these doubters are aware of, and that as soon as they can be made manifest to them they will gratefully accept them; and I believe that we are on the verge of discovering and making manifest the grandest beliefs of the ages, so that we can set them down with their evidence in the presence of these honest agnostics, and have them thank us from the bottom of their hearts for enabling them to say at last, 'I know.'"

The above book by Mr. Savage is for sale at this office. Price, $1.50. Postage, 10 cents.

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

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

A CLERICAL ROAST.

Rev. Frank De Witt Talmage on Spiritualism.

Rev. Frank De Witt Talmage, D. D., pastor of Jefferson Park Presbyterian Church, corner Adams and Throop streets, preached on "Spiritualists and Spiritualistic Mediums." In part he said:

Some people suppose Spiritualism is a new religion—a child of the present century. It is as old as the Egyptian mummies, as the Chaldean and Arabian ascendencies. Old as the Sphinx. It had gray hairs and tottered along leaning on the staff of decrepitude before Moses was born or Athens and Rome had even a mud hut.

Where has there ever been written a better system of morals than in the New Testament: "Ye shall receive power, after that the Holy Ghost shall come upon you, and ye shall be witnesses unto you."

As a class are the Christians like the Spiritualists, depraved, immoral, selfish, bad husbands, impure wives, neglectful parents and seekers after the lusts of the flesh? Is not our creed to help the poor, the weak, the halt, the imprisoned and the blind? Would you believe with the Spiritualists our dead have lost their common sense and become stark mad? So dumb they cannot speak unless they rap upon the table or talk through the lips of one we know to be a fraud?

It seems almost a loss of time and energies to pay any attention to the gibes and thrusts of a bigoted clergy. In bygone years Spiritualists were so used to it. Occasionally we find a sensational freak who hasn't progressed beyond abuse and into a higher and more philosophical condition of mentality, climbing about in the sulphurous air of old superstition. The above indicates one of these instances, and since the reverend gentleman has asked the question: "As a class are the Christians like the Spiritualists?" etc., there is but one thing to do to inform him and that is to refer him to the criminal record of any state in the Union, to the penitentiaries for adults and the industrial schools for the younger class of criminals. This has been published and republished in The Progressive Thinker and makes a very good witness in the case.

In the first place what is there but license to crime in a system that can pardon and wash away sin at the last moment; a system of death-bed or gallows repentance; a system with a god-head of revenge instead of justice?

Compare such a system of religion with the real system of Spiritualism, that teaches, first, continuity; second, justice; third, love; fourth, purity.

In other words, somewhere in eternity will come justice, love and purity; and that here or hereafter, if we wrong any of our fellow-beings we will surely receive our just measurement of pain, trouble or compensation in a like coin, not for revenge; not for punishment; but for justice and for harmony. This we cannot dodge, it is the inevitable result of our own actions; it must stand because our acts created it.

It is safe to admit that among the adherents to the cause of Spiritualism there are depraved, immoral, selfish and impure men and women, and in nearly every instance they are from some orthodox church and have had so long that idea of a pardon coming from some source, that they depend largely upon their spirit guides who are not always progressed far beyond the mortal.

Again, in many instances people have been held in bondage of extreme fear of an eternal hell with all its literal horror, and at the very dawn of reason, they are made to see the great truth and when they have found the great beyond as it really is, they often allow the bridle of their passions, their fear-subdued inclinations to lead them into a serious error of the real teachings of Spiritualism.

According to the history as recorded in the New Testament, Jesus came near living up to the real teachings of Spiritualism; and no doubt many others have lived just as true and perfect who failed to have it recorded and made public.

Were that Jesus to come upon the earth to-day such freaks of clerical bigotry, and envy, and jealousy, in their sensational aspirations would be the first to denounce him, the first to cry "Crucify him!" However, this would only illustrate the insincerity of these people, who are preaching the "second coming" and condemning when he comes "in spirit and in truth."

But such sermons will serve to make many inquisitive people curious to know us and our genuine mediums and lecturers, and literature will do the rest, and I do not know but we ought to thank Rev. Frank De Witt Talmage, D. D., pastor of the Jefferson Park Presbyterian church of this city, for giving utterance to the first and second quotations credited to him above, and ask him to continue to manure our soil as he has in the third paragraph.

P. O. KERR.

ONLY A LONELY OLD WOMAN.

Only a lonely old woman!
Who died in yon hovel last night;
The moon on the snow drifts glittered,
And the stars shone sparkling and bright,
Cheerless and cold was the hearthstone,
The wind moaned a dirge said and wild,
But calm was the face of the dead one,
And sweet as an innocent child.

Only a lonely old woman!
In homes that are stately and bright,
The "Birthday party of Jesus"
Was warming all hearts with delight.
Tables bore gifts of all seasons,
The dancers were merry and glad,
But 'mid all this pleasure and plenty
No room for a heart lone and sad.

Only a lonely old woman!
Their value is little at best.
I ween the limbs tired and weary,
Were willingly stretched to their rest.
Welcome the call of the angel,
And gentle the voice of her Lord,
As kindly they welcomed the wand'rer,
And gave her a place at their board.

Only a lonely old woman!
There are pitiful hearts to-night
Who gaze at the future with horror
And shrink from the darkness in fright.
Lips pale and trembling with sorrow
Voices in anguish are raised
Who earnestly beg for "God's mercy,"
When the words should be "God be praised."

DORCAS LEONA BURROWS.
Gibson, Pa.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50cts
Thirteen weeks	25cts
Single copy	5 cts

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SATURDAY, DECEMBER 30, 1899.

They Want a Moral God.

An organization, known as the Mid-Continental Congress of Religion, composed wholly of clergymen, we believe, of different denominations who can tolerate conflicting opinions and labor together to accomplish a common good, burying for the time the distinctive characteristics of each sect, were in session in Chicago last week. We notice Congregationalists, Presbyterians, Independent Methodists, Universalists, Unitarians and Jews were represented in that body. From the reported proceedings it would seem all labored in harmony, and it is hoped a great good will grow out of its sessions, and that it will aid in breaking down sectarian lines which have divided so long the several sects represented in that body.

One feature proposed by Rev. Mr. Titsworth enlisted our sympathy. The report as published says he found fault with theology as it is taught to-day. He discoursed on that science which treats of human society, known as sociology, and said:

"We have the right to demand of theology an ethical God; have the right to demand that theology cease making out of God a social monster. Theology is doing this last, for certain of its teachings are structurally immoral."

Now that pleases us. It is just what we have contended for, an honest, moral God who is not a social monster, nor repentant of past conduct, but is in every way self-respecting.

The kind of God the churches have given the world carry us back to the early history of that class of beings, when the most advanced nations made war on their neighbors to capture their gods, just as they made raids for wives, slaves and booty.

Some favored nations gained their gods by purchase; others by gift, as in the case of Serapis, who, as Jes—one of the forty names of Bacchus, was acquired by Ptolemy Philadelphus, and removed from Sinope, on the Black Sea, to Alexandria, in Egypt; and there, in an immense temple, one of the wonders of the world, built expressly for him on an artificial hill, and which he occupied for more than 600 years, was the ruling god of the Orient. He was known as the murdered and resurrected Osiris. Greece and Rome had a multitude of god-begotten virgin-born gods; and then there was another, who has come down the centuries to these modern times; for believing in him we are offered a place in heaven, and for rejecting him we are threatened with an eternity of torture.

A description of some of the old gods are given in a book known as the Bible. It is apparent Rev. Titsworth had consulted that book, and he wanted his fellow clergymen to join him in getting up an ethical, that is, a moral God, in place of the "social monster" bearing that name and who has so long dominated civilization.

After the "Infinite Intelligence" of the N. S. A. is well burnished, and all the defects of the older Gods which may have been used in his construction are eliminated, then it is possible Spiritualists will have a Sovereign Majesty they can commend to the Mid-Contmental Congress; in the interim we would merely suggest that this god-making business is a difficult one; for the product once adopted, like the sculptured half-finished Juggernaut of the Hindoos, there is no one with authority to make improvements, so if a monster it is likely to remain a monster forever.

Meddlesome Clergy.

In the District Court at Omaha, on the 14th inst., Judge Scott imposed a fine of $200 each, and to be committed to jail until paid, on Revs. T. J. Mackey, H. C. Herring, and one other outside party, for contempt of court. The case grew out of a letter the pulpiteers had written animadverting against the ruling of the Judge in habeas corpus proceedings tried before him.

The clergy all over the country are assuming to voice the will of God in everything. Instead of limiting their labors to duties incidental to their profession, they are interfering with every department of life. They seem determined to run the politics of the country, dictate the laws, control the courts, interfere in social and business affairs, look after the private life of individuals, and follow all into another state of being, and pronounce their doom.

The law has given the courts ample authority to protect themselves, when official duties are interfered with, and it is gratifying to see them exercise their rights against meddlers and disturbers of judicial proceedings, even though they wear a priestly garb.

A GOOD SCHOLAR,
Well Posted in Ancient History,
CAN DO A GRAND WORK.

—:o:—

Who Will Write the Book?

A good scholar, well posted in ancient history, with an abundance of leisure and access to a great national library, would do a grand work for future generations, if he would discard sectarian teaching, leave Bible clap-trap outside, and compile a faithful history of the Phenicians. He should omit the "very probable" and the "most likely" of the church historian, and deal only in facts.

Of all the peoples of the Orient those of Phenicia, they who inaugurated the colonial system for peopling distant countries, who were the world's pioneers in commerce, and who contributed so largely to advance civilization, have been the most neglected. Indeed, they have been used as tools of priestly demagogues and made to play second fiddle to a mythic race of whom authentic history is silent. Homer and Herodotus had no knowledge of the Jews; but both these authors mention the Phenicians; Josephus claims he only rendered into Greek the Jewish Library, a collection of only twenty-two books, the total of which is given us as the "Old Testament," which, in the light of present knowledge, are transcripts from the Babylonian Library, else traditions, Munchausens, love stories, and ancient proverbs, with a generous collection of so-called prophecies, apparently written long after the events had actually occurred.

Whether Josephus is a monkish forgery, written in the sixteenth century, as many believe, or when it is claimed to have been done near the close of the first century of our era, makes little difference; for its facts represent the Jews as little else than a band of mountain robbers and brigands. Besides this, he represents his people were mostly slaughtered, whilst the few survivors were sold into slavery or taken to Rome as the trophies of victory, and to grace gladiatorial contests for the amusement of the populace. It is a great wrong to a great nation to pass these Phenicians by, almost unmentioned, and inflate into giant proportions a feeble tribe of mountaineers, who, according to their own story, were eleven times driven into captivity, and finally ceased even a tribal existence.

Who has not read of the "Ten Lost Tribes of Israel?" They were represented to have been led into captivity when the two other tribes were thus enslaved; but they did not return, neither with Jeremiah nor Ezra, so Christians have been on the search for the wanderers, lo, these many years. The "Cyclopedia of Biblical Literature," article "Tribes," truthfully says:

"There have been written so many volumes on the Lost Tribes it would be difficult to condense the contradictory opinions advanced in them within the limits of a moderate article. Suffice it, there is scarcely any human race so abject, forlorn and dwindling, located anywhere between the Chinese and the American Indians, who have not been stated to be the ten tribes which disappeared from history during and after the Babylonian captivity. If the books written on the Ten Tribes contained much truth it would be difficult to say where they are not."

A few years ago "conclusive" evidence was furnished by a book on the subject, that the lost tribes escaped from their Babylonian captors, and made their way to what is now known as the British Islands. Ireland and Wales were certainly colonized by those wandering tribes, said the author; and he confirmed his statement with the positive declaration that he found good Hebrew words in daily use by both Irish and Welsh, and among the natives of the Isle of Man. Corroborating this philological evidence, he found a close race resemblance between the Jews, Irish, Welsh and Manx population. Wonderful revelation! Conclusive proof that the Lost Tribes had been traced through seventy degrees of longitude, over pathless and snow-clad mountains, across barren deserts, through untraversed forests, seas, lakes and rivers, had built them homes on these distant islands, and had transmitted their language through their descendants to these modern times, "doubtless" the identical language God gave their remote ancestors in the Garden of Eden.

The remnant of the two tribes who are reported to have returned to Jerusalem have been more fortunate. Though engaged in domestic feuds, and subordinated to neighboring powers, afterwards utterly destroyed as a people, yet their descendants seem at first glance scattered all over the globe, and are in fact at this time the capitalists of all nations. How shall we account for this condition of things? The facts are, briefly:

Adopting for present use accepted chronology, something on which no confidence can be placed, about 850 years before our era the Phenicians, who had already become a great maritime people, who had colonized Cyprus and various other islands of the eastern Mediterranean, sailed along the southern coast of that sea and founded numerous cities, of which Carthage was chief. In their adventure they passed the Straits of Gibraltar, visited the Canary Islands, and absolutely circumnavigated Africa. Again, still keeping in sight of the coast line and the north star, they passed the Pillars of Hercules, sailed northward, visited Ireland, established colonies and trading posts there; thence, still skirting Erin, passing it on the north, then turning south, they entered the Irish Sea, and in due time colonized Wales; and opened up a traffic with the tin miners of Cornwall and the Scilly Islands.

Those Phenician colonists never returned from the countries in which they settled. They mingled with the natives of Africa, the Iberians of Spain, the Gauls and Celts, any people with whom they came in contact, and they left facial traces in every country they occupied, well marked in portions of Ireland, and their language entered into the common stock, preserved in some degree to our times, which superficial investigators have called Hebrew.

These Phenicians, credited with giving the Greeks their letters, their language and literature appropriated by a mythical people, their cities destroyed, their sons and daughters scattered over the wide globe, among all nations, "ignorant of their own origin or history," have been named after a band of robbers long since extinct, and given a history, compiled at Alexandria, else in Rome, which they have ignorantly accepted as theirs, and which Protestants, equally lacking the facts, have accepted as "The Word of God."

The man who threatens the world is always ridiculous; for the world can easily go on without him, and, in a short time, will cease to miss him.—Johnson.

AN UNREASONABLE
And God-Dishonoring Faith
THE WISE WILL NOT ACCEPT.

—:o:—

Monstrous Teaching.

Rev. Stephen A. Rehan, pastor of St. John's Lutheran Church, of Allentown, Pa., in a recent letter to the Literary Digest, replying to a correspondent who had inquired—

"Where are those who believe as Luther taught it, that doctrine of imputed righteousness which he called 'Justification by faith alone?' said:

"This has been the teaching of the Lutheran Church from the Reformation of the sixteenth century until this, the close of the nineteenth. It is continually heard in our pulpits throughout the world, and in a tone as positive and unequivocal as was preached by Luther himself. That man is saved by grace through faith without the deeds of the law,' and alone by the meritorious obedience of Christ, has always and everywhere been regarded by Lutherans as 'the doctrine of a standing or of a falling church.' It is held to be the clear doctrine of Holy Scripture, and the Lutheran Church stands by it as firmly now as when confessed at Augsburg in 1530."

It is not Lutherans alone who have believed and taught that "there is no salvation save by belief in the Lord Jesus Christ." The sentiment permeated all the churches; it was taught by Paul; by Jesus as told by his alleged biographer—"This day shalt thou be with me in Paradise," addressing the thief on the cross who had only expressed belief in him; and again, after his death and resurrection, he told his disciples that they who believed, etc., should be saved, and they who did not believe should be damned.

That belief is the corner-stone of Christianity, the absence of which makes the dividing line between it and heathendom.

And, wonderful to relate, precisely the same requirement was demanded in Egypt in regard to Osiris. Says Prof. Sayce, of Oxford University, in his "Ancient Empires of the East," p. 79, where he tells his readers—"Justification by faith in Osiris took the place of good works."

Therein is found the bane of Christianity, a borrowed relic of Egyptian mythology. It matters not how meritorious a life one lives. He may practice all the virtues; bestow his time, talent and wealth in relieving human suffering; may keep all the commandments; be a model of purity, and faultless in every respect; but lacking belief in Jesus, an eternity of misery is his doom.

"Convince my judgment," said a juvenile skeptic many years ago, "that a virgin gave birth to a God; that heaven was placed at his disposal to give as a reward to those who will accept the story and believe he was sired by the Almighty Father; and that hell, an infinite prison, was also placed at his service to punish those who have too much intelligence to accept such a monstrous tale, then, possibly, to gain the reward, I may become a convert to your hideous dogmas. Until then permit me to reject such an unreasonable and God-dishonoring faith, convinced the whole system, warp and woof, is a priestly device to make slaves of the people, that they may rule them with a heavy hand for selfish and ignoble purposes."

And old age, with mature judgment, confirms the boy's good sense in rejecting such a silly faith.

The Poor Old Pope.

According to announcement made in the secular press, the Pope in the future will be treated in Italy like any other private citizen. In proceedings brought recently, in Italy, the Court of Cassation decided that the Vatican was not entitled to the privileges of inviolability of their mails accorded the representatives of foreign powers in Rome.

The decision also, in essence, disputes the right of the Pope to receive deputations, ambassadors or envoys from the various courts of Europe friendly to the Vatican. Italy has made no formal protest to the powers concerned, but the decision reduces, by operation of law, the status of the Pope from the position of the sovereign of the Vatican to that of a mere citizen of Rome, subject to all the duties and obligations of any other member of an Italian civic body.

This decision ruptures the guarantees of the King of Italy to the Sovereign Pontiff. Coming, as it does, soon after the protest of Italy against the Vatican being represented at The Hague Peace Conference, it makes the final break of the tacit good relations between the Quirinal and the Vatican.

The full story of the refusal to permit the Pope to be represented at The Hague has never been told. The idea of the conference was a favorite project of the Pope. When the Czar issued his invitation for disarmament, the Pontiff was among the number invited. Italy immediately protested.

Because of secret treaties between Italy and Great Britain, the latter was compelled to support the position of Italy. The Czar was therefore confronted by the proposition to hold the conference with Italy and Great Britain not represented, or to consent to the exclusion of the Pope.

After considerable negotiation it was decided that it was more important to hold the conference between the political powers than to make a stand for the rights of the Pope.

The decided reply of the Pontiff brings King Humbert face to face with the alternative to go on toward the logical conclusion of protest against the acknowledgement of quasi temporal rights, by foreign governments, or to retreat, and thus negative the decree of his highest tribunal.

It will be an anomaly that the Pope shall be permitted to receive ambassadors and envoys from the courts of Europe and occupy no other status than that of a recalcitrant citizen and subject of King Humbert.

This Pope, no better in any respect whatever than millions of other people, is being gradually shorn of his power, and reduced to his true status—a very common kind of mortal.

Pray for His Recovery.

The sorrowful news comes that the evangelist, Rev. Dwight L. Moody, is ill and is confined to his home in Northfield, Mass., and the probabilities are he will never appear again in the role of a religious crank on a revival stage. Such actors are the life, support, and recruiting agent of the church, without whom the demise of the institution is not far distant. For the sake of the cause he represented the preachers everywhere should pray for Moody's speedy recovery.

Since the above was put in type, we learn that Mr. Moody has died.

GOOD SUGGESTIONS.
A Series of Resolutions
SEASONABLE TO THE NEW YEAR

—:o:—

Things That May Be Wisely Done.

It is supposed to be customary to make the beginning of a new year a season of good resolves pertaining to one's life and conduct for time to come.

Spiritualists may well follow this custom, for the betterment of themselves individually and the good of the Cause.

Leaving the personal side for each to settle for himself, The Progressive Thinker deems it not amiss to helpfully suggest some few items which will prove a boon to the Cause of Spiritualism, if adopted and put in practical effect.

Firstly, as the preachers are wont to say, as a help to yourself and the Cause, subscribe for a Spiritualist paper, that your family and yourself may enjoy and benefit by its weekly visits, as it comes laden with intelligence from the Spiritual field, and discussions of live questions pertaining to the philosophy and phenomena of Spiritualism, than which nothing can come nearer to the real welfare and inner life of humanity. The facts and truths spread before the world in the columns of such a paper as The Progressive Thinker are of incalculable value, and have powerful influence in forming the thought of the age along spiritual lines, thus bringing light and comfort to human hearts that would otherwise bow and break beneath the dark load of orthodox theology.

Support, then, the Spiritual press, as the purport of one of your wise resolves for the new year.

Secondly, in line with the preceding, buy Spiritual books for your own and family reading. Good books help to enlighten, to strengthen, and to form good solid character. Replenish your library, or start one, with some good Spiritual books, which may be found advertised in this paper, in abundance and variety.

Thirdly, if you have not a family circle, let your resolve be firm to have one. It does not require many members, nor outlay of expense; two or three, or more, united in desire for truth and good results, may accomplish what shall prove a delight and a pure spiritual profit. The Cause will be helped and strengthened by the means.

Fourthly: Do not forget the Lyceum for the children and young people. Do not neglect this great spiritual agency, and allow your children to acequire all their knowledge of spiritual things, their spiritual instruction and formative education in orthodox Sunday-schools, where Spiritualists and Spiritualism are decried and set down as evil, vile and abominable. Spiritualists who allow such instruction given their children wrong themselves and wrong their children beyond compute.

Have a lyceum even though you start with one child, at home. Let your child or children be instructed in the teachings, the facts and the ethics of Spiritualism. The mental exercise will be good for your own soul-growth as well as the spiritual welfare of your household. Do not turn the spiritual education of your young people over to orthodox propagandists. With the help of The New Lyceum Guide you can do this work and do it well.

And now sixthly, as an adjunct and reinforcement to all the foregoing, and more especially as an accompaniment and efficient aid to the lyceum work, subscribe for "The Lyceum," an excellent paper for children, henceforth to be published monthly, in enlarged form, for 50 cents a year, by Tom Clifford, 1905 Pearl street, Cleveland, Ohio. Mr. Clifford's paper is meritorious and should be well sustained by abundant subscriptions. The Lyceum will contain lessons especially adapted to lyceum uses. It will be a good "New Year" resolve to send in a yearly subscription.

Finally, do not forget to send your mite, be it more or less, to that honored, stanch and worthy advocate and defender of Spiritualism, Hudson Tuttle, Berlin Heights, Ohio, as mentioned in other columns of this paper, and the angels will bless you and your deed.

So mote it be.

A Worthy Substitute.

A learned Christian writer, in a late number of the Contemporary Review, under the head of "Christian Dogma and the Christian Life," as we learn from the London Literary Guide, "rejects the dogma of Biblical inspiration. He disbelieves in miracles, and asserts that Jehovah, anterior to the times of the prophets, is not essentially different from the god Chemosh of Moab."

Moab was that country lying east of the Jordan and the Dead Sea, to the Arabian desert. Chemosh, their god, is coupled with Moloch, to whom we know the Jews sacrificed their first-born male children.

We are right glad all these brutal heathen gods, whether known as Jehovah, correctly Jahveh; of Chiun, Amos 5:26; Remphan, Acts 7:43; Chemosh and Moloch, the abomination of Moab, to whom the wise Solomon built high places, I Kings 11:7; were discarded by the N. S. A., and Infinite Intelligence—the God of knowledge—was substituted in their place.

The New York Times on Revivals.

How is this, from that great journal, the New York Times?

"We have often frankly expressed the opinion that the ordinary 'revival' meeting, with its destructive effect on modesty and decent reticence, and the nervous and emotional strain it produces upon people who fall under its influence, does more harm than good. * * In its present form, conducted by persons whose sincerity is beyond question, it serves as a precedent and as some sort of an excuse for proceedings [highly offensive] which ought to deprive it of the support of all thinking Christians."

These extravagant exhibitions of human frailty, with all their disgusting details, only hinted at by the Times, are witnessed at their worst in backwoods and rural districts. Wherever seen they are feeble attempts to realize the Pentecost scenes so graphically described in Acts 2:1, and may, with propriety, be dispensed with in these later times when reason, instead of passional emotion, is supposed to be in the ascendant.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

THE MISCHEIVOUS
Element in Spiritualism.
WHAT SHALL BE DONE WITH IT?

—:o:—

To the Editor:—I am told that the veritable Jules Wallace, alias Bates, etc., is here, and from reports is holding his own for scandalous vulgarity and bold language; yet the public like to patronize such a buffoon, and people claiming respectability are regularly found at both his private and public meetings. It is the greatest question of the hour to know how to treat and meet the issues inaugurated by this class of shysters. The average public defend them until they are involved in some heinous crime, and then instead of laying the blame where it belongs, they turn it upon Spiritualism and Spiritualists. Something has got to be done to meet these issues or Spiritualism will be driven to the wall, if not to jail. The effort to sustain it will require the wisdom of the age.

A SUBSCRIBER.

Cleveland, Ohio, Dec. 1.

The above is a sample of hundreds of letters we have been receiving from various parts of the country.

Jules Wallace is a notorious character, and we believe him to be one of the biggest tricksters and rascals that ever posed before a Spiritualistic audience. No one can equal him in giving tests, all cleverly manufactured for the occasion; his materializations, too, are apparently perfect, seemingly more so than that of any genuine medium, for they will endure for years, being confederates skilfully introduced into the room.

Jules Wallace in his own proper person and name, would not be permitted to officiate in any capacity for any respectable society, nor would he be allowed to contaminate any camp-meeting with his rotten presence, nor would he be tolerated in any family circle. But Jules Wallace, posing under another name and personality, as he has done repeatedly, becomes for a time a drawing card, but a disgraceful, mischievous character.

There doesn't seem to be any potent remedy for this evil at the present time, and all that respectable Spiritualists can do, is to let matters drift, and in due time the atmosphere will become purified in one place through a complete unveiling of the methods adopted, and then the roguery will be transferred to some other field, to go through the same process of villainous trickery, exposure and subsequent renovation.

Every large city affords an exceedingly fruitful place for all kinds of villainy. The thug, the highway robber, the sneak thief and the confidence man find there a lucrative field in which to apply their multifarious games. One woman is posing as a materializing medium in Chicago, whose reputation is such that she would not be allowed to enter any Spiritualist camp-meeting to follow her Spiritualistic avocation, yet here she finds no difficulty in attracting quite a following to her meetings.

"Subscriber" (and he is only one of thousands in the same quandary) seems to be in a dilemma as to how this class of mischief-makers should be treated in order to drive them from the ranks. Painful as it may be to the honest Spiritualist, the one who considers truth sacred, to be always honored and respected, we say that these vipers, these charlatans, these tricksters, these all-around villains, have come like so many pests, and they have come to stay—to stay as long as ignoramuses, gullibles and imbeciles afford a harvest field in which they can work and make money. The tests of this class are as remarkable as any of our best mediums can give, for they are concisely manufactured, and the details are most striking and generally succeed in making a deep impression.

Of course this is not a very roseate view of the status of our cause in reference to this degrading, mischievous element, this pestilential element, that driven from one field, seeks another where gullible victims will flock around them, seemingly desiring to be humbugged.

On all sides the cry comes forth to us in plaintive tones where's the remedy? But remember that no successful remedy has, during the whole existence of this earth, extending through millions of years probably, been found against the committing of murder. Bear in mind there are thousands of thieves to-day the same as in medieval times, and there seems to be no method to entirely suppress them. Think to-day of the swindling in and out the the churches; it continues in one increasing stream, and where is the remedy?

The barnacles are clinging to the grand Cause of Spiritualism, drawing upon its life blood, and all that honest Spiritualists can do is to expose the same where the evidence is direct and overwhelming—and continuously oppose them. As well let the commercial swindler, the bank defaulter, the confidence man, the shop lifter, the sneak thief, the villainous thug and numerous other disreputables in all departments of life, ply their multifarious games without molestation as to permit without opposition, a bad, mischievous element to have any connection with our glorious cause, in the manufacture of bogus tests, materializations and various other phases of manifestation.

But where is the remedy? In the meantime while seeking that, true Spiritualism united to true mediumship will continue to shed its glorious light, and continue to increase in significance and importance over the entire globe. It will prosper in spite of the barnacles it carries. It is to-day surging ahead as never before. Manifestations in broad daylight are now occurring, where the investigator can hold his own prepared slates, and a written message will appear on the paper therein, as if written with ink, or a likeness of a dear spirit friend will appear on your own prepared canvass hung up in a window where God's sunshine comes pouring in. The outlook for our cause is glorious, notwithstanding the mischievous element which has clung to it, and will continue to cling to it so long as it can reap a harvest from the unsuspecting and gullibles.

When a remedy can be found against the perpetration of crimes in the church, or in the commercial business world, or in the various channels of an ever active life, then you will have found a remedy against dishonesty in Spiritualism, and not till then. The mischievous element has come to stay—that truth is well located and understood. It has come to stay in Spiritualism, in all religious sects, in the commercial world—in fact in all the multifarious channels of life. Thousands of years will be required to extinguish it.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

A DARKENED MIND,
And What It Thinks on
A MOST IMPORTANT SUBJECT.

—:o:—

Talmage on the Spirit Realms.

The Rev. Frank DeWitt Talmage, D. D., in a late sermon in Chicago, said:

"That the spirit land is real and has its inhabitants, who move and walk and talk and sing and love, there is no Biblical doubt. Jesus Christ distinctly said, 'I go to prepare a place for you and will come again and receive you unto myself, that where I am there ye may be also.'

"When Moses and Elias appeared upon the Mount of Transfiguration, and talked to Christ, he knew them and they knew each other, although Moses had been dead since 1451 B. C., and Elijah had been taken to heaven in a chariot of fire 900 years before Jesus was born, and 555 years after the great Jewish lawgiver was buried by the angels in a valley in the land of Moab over against Bethpeor.' 'And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with 10,000 of his saints."

"In other words, when Jesus comes to welcome us at the Jordan of death, as an escort he will bring along our fathers, mothers, husbands, wives, and dear children who have preceded us into the land of the redeemed. When your consumptive sister was about to pass away, she recognized her dead mother, whom she had not seen for twenty years. Was it a delusion, a dream, a mental hallucination, a delirium, an insanity, a mumbling of opiate? She was just as rational, and her mind was as clear as yours is at this moment. Again and again has the spirit of a parent or wife appeared unto the child or husband thousands of miles away from the invalid's room on the night of disease, when that person did not even know the loved one was sick. This manifestation of spirit power has long since been taken out of the guess-work realm and clothed with the flesh and blood of fact. No one of sound mind can read the life of Mary J. Fancher, the psychological marvel of the nineteenth century, who was intimately associated with Brooklyn's keenest, best-balanced, and most Christian minds, William Carleton, the poet; Dr. S. Fleet Speer, the Rev. Dr. Robert Ormiston, Judge Dailey, Dr. Willard Parker, Professor West, Dr. Hammond, the Rev. Dr. Joseph T. Duryea among the number, but must grant there is at least one other ingress and egress to the human mind than the five great highways of thought, which we call the senses of sight, hearing, feeling, tasting and smell.

"Perhaps after all the 'great cloud of witnesses' which Paul saw are the watchful eyes of our dear ones looking over the battlements of heaven. And this fellowship with the departed is only one of the sweet mysteries to be some day explained about the 'great mystery of godliness.'"

After expressing the above this divine goes off into a tirade of abuse against mediums, showing his utter ignorance in reference to them. His attack borders closely on idiocy, unbecoming a pretentious individual like him. He will learn better sometime.

Good Enough to Die By.

We are often told that any religion or belief may be good enough to live by, but Christianity, the belief in Christ, is good enough to die by. Of all beliefs, or systems, Spiritualism affords the greatest consolation at the hour of departure, both to the dying and those who mourn. It strikes from the language the terms by which our previous ideas have been expressed, and death itself ceases to be. When we stand by the couch of the departing, it unseals our vision, and death's fabled horrors become the beautiful evolution of an immortal angel. We gaze through the rifts it opens in the clouds of ignorance and doubt, and see our beloved ones beckoning from the farther shore. At the final hour when the golden cord is broken; when apparently only ashes remain; when the heart is crushed and bleeding; when the senses, mad with fiery pain, declare wreck and oblivion; when we call the sweet name and there is no answer; when we pray for a sign, and the sign given us is black-winged despair resting on the ruins of the decaying physical form—then it comes laden with balm for our wounded spirits and breathes a calmness naught else can bestow.

To the departing, equally sweet is its voice, and the knowledge of the future life it imparts as a treasure laid up in heaven, more priceless than the wealth of the world. It throws a bridge across the abyss of the grave, and death has no terrors to one thus guided. In its clear light the veil which conceals the world of spirits from the world of men becomes as thinnest gossamer.

Though losses and crosses be lessons right severe, there's wit there ye'll get there, ye'll find no other where.—Burns.

The most imposing evidence of a royal soul is immutable self-possession.—W. R. Alger.

MERRY CHRISTMAS.
A Day of Giving and Receiving.
THEREIN LIES ITS BENEFIT

—:o:—

Merry Christmas is here again. Home puts on its holiday attire, Santa Claus, the mysterious, comical, delightful old fellow, makes his calls and leaves his gifts; and the little ones, who live filled with wonder in a veritable fairy land at this time, are exuberant with joy. In the poorest homes the faces of fathers and mothers lose somewhat their usual care-worn expression and in the most selfish hearts there is awakened a sympathetic, friendly and generous feeling.

Christmas is a day of giving and receiving gifts, tokens of remembrance and friendship. It is a day of good fellowship the advent of which warms the heart with good nature and gladsomeness—the predominant sentiment of the day. The joyous Christmas festival throws about the departing year a soft and beautiful influence like the sunset glow of departing day.

Of the day of Jesus' birth nothing whatever is known. The early church had no Christmas. It was interested in the resurrection, not in the date of the birth of Jesus. There was no mention of Christmas as the 25th of December until hundreds of years after Christ. The first appointment of the day was by Pope Julius 350 A. D., and the reason for its selection is to be found in the Pagan festival of the Saturnalia which began December 17 and extended to December 25. The Saturnalia was a festival observed by the Romans in honor of the good Saturn, whom Lucian introduces giving an account of the ceremonies observed on this occasion: "During my whole reign which lasts but one week, no public business is done; there is nothing but drinking, singing, playing, creating imaginary kings, placing servants with their masters at table. There shall be no disputes or reproaches, but the rich and poor, masters and slaves shall be equal."

Gifts of money were given by the Romans at the Paganalia, a name which alludes to villages (pagi) a certain number of which were appointed by the emperor. In each an altar was raised for annual sacrifices to their tutelar gods. The Paganalia occurred near the beginning of the year. The coins were hid in earthen pots or boxes; hence the origin of the English Christmas box, which is now the name for the present which the box was formerly used to contain. Santa Claus, who is supposed to visit children on Christmas Eve, is the Dutch form of the name of St. Nicholas, the patron saint of children. According to a medieval legend, he once saved the daughters of a nobleman from disgrace by throwing a mass of gold into the house in the night time. Hence presents were put into the shoes of children in the night time on the Feast of St. Nicholas which came on the 6th of December, that they might suppose them to be the gifts of St. Nicholas. When the modern stocking came into use, about two hundred years ago, it was substituted for the shoe as a more convenient receptacle, and the custom has become fixed on Christmas day.

Scholars are generally agreed that Jesus was not born in the year A. D. 1, but, strange as it seems, that he was born B. C. 4. In other words he was born probably during the lifetime of Herod and in the year A. U. C. 750, which was four years earlier than A. D. 1. The "Christian Era" owes its origin to a Roman ecclesiastic, Dionysian Exiguus, in the year A. D. 525.

All this, however, is of but little importance. In the popular mind the 25th of December is connected with the birth of Jesus and we can all join in paying to his memory that tribute of admiration and gratitude which his moral and spiritual worth will ever command among the sons of men. His pure life, his beautiful spirit, his unselfish devotion to humanity and his tragic death, brought about by the orthodoxy of his times, should make us all glad to unite in celebrating his memorial day.

To the Christian church this festival commemorates the incarnation of God, "God manifest in the flesh," for the redemption of fallen man. Rationalists generally—those who believe in the uniformity and universality of law and causation—without accepting the dogma that God became specially and literally incarnate in the body of one man, Jesus, can nevertheless join in the commemoration of the birth of that great teacher, and at the same time believe in the larger incarnation of the universal spirit in every soul that lives and in the race of man as a whole.

B. F. UNDERWOOD.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

AMENDMENT TO THE ORIGINAL PROPOSITION

I would make the following proposition, as an amendment to the original one:

That all Spiritualists who read The Progressive Thinker, please turn to page 222 of Psychic Science, by Hudson Tuttle, and read the following sentences which form a holy trinity of inexhaustible truth:

"The broad field of inspiration, stretching away to the remotest dawn of human aspiration, has no brighter, purer or more sublime conception of the powers and possibilities of the immortal spirit than is here grouped in words of life, light and boundless hope."

For the benefit of those who do not possess this mine of spiritual truth, "Psychic Science," I will quote in full:

"We are immortal, and hope and desire tell us the wondrous tale of an unending future.

"We cannot cast aside its awful responsibilities, and escape its duties, or be deprived of its grand possibilities.

"The very name, Immortality, carries with it the ideas of endless progress, justice, liberty, love, purity, holiness, power and beauty."

Dear readers of The Progressive Thinker, let us gather this brilliant cluster of the rarest gems of spirit-inspired thought, and set them in the pure gold of spiritual manhood and womanhood.

After the knowledge of them as our own birth-right, crown our earth-lives with motives and daily action, in accord with our rich, yea, priceless possessions.

While this selection from "Psychic Science" is brimfull of rich treasures of pure thought, permit me to call attention to "justice," "love."

Is it justice to ourselves, or to our venerable Brother Tuttle, to neglect this opportunity of the present hour, and fail to express our love toward him for the long years of unselfish toil for our spiritual welfare?

While we are fully conscious of our duty toward him, let us advance a step higher and count it a sacred privilege to offer a portion of our (perhaps meager) income, as a slight token of our hearts' gratitude toward one whom we have learned to revere, trust and love.

One feels confident that in responding to the thought of justice, love, that the original proposition had its origin in the unselfish soul of some one who is intimate with the private life and history of our worthy brother.

Let each and all of us who soon will meet him in the realm of spirit, send our Christmas and New Year greeting, with some pledge of our love for him in the form of dimes or dollars.

Dowagiac, Mich. C. F. COLE.

Be sure and send all remittances direct to Hudson Tuttle, Berlin Heights, Ohio. Send any time during this month or next. Don't forget.

OUR ECLECTIC MAGAZINE

DR. HENRY SLADE.

The Famous Medium in Detroit, Michigan.

HE IS SAID TO BE ON HIS DEATH-BED AND IN POVERTY.

Dr. Henry A. Slade, Spiritualist, who has made and spent many fortunes and hobnobbed with the great scientists and crowned heads of Europe, is now shivering out his existence in Detroit in a bedroom 10 by 12 feet in diameter. The furniture consists of a small oil stove, a cracked deal table, three chairs, a bed and a chintz covered set of shelves.

Seated in a straight-backed chair in front of the table his back toward the light that struggles feebly through the one window, the once famous Dr. Slade receives his visitors. His left side is paralyzed so that he cannot move his arm without assistance. The paralysis also extends to the left of the face, so that it is only with difficulty that he can talk, and then enunciation is very indistinct.

Yet, despite the surroundings of poverty and the broken down physique, there is a power about the man, a trace of his former bearing, that is impressive. He speaks of his poverty with dignity, admitting that he has had severe financial reverses, but leaving the impression that, although at low ebb at present, he has a reserve in store sufficient as soon as complications clear away.

He intends, he says to go to Paris, the scene of his former triumphs, next February or March, in response to a call from his friends, and there renew his Spiritualistic seances and practice of medicine, and retrieve his fortune if possible. His Detroit friends, however, those professing the same occult science, say the doctor is without a dollar to his name; that he is subsisting solely upon the charity of his relatives, and that he far overrates his physique, and must be extremely sanguine to believe that he ever will be able to renew his prominence in occult circles.

The career of the man has been remarkable, even if viewed from the standpoint that he has never been and is nothing but a charlatan. He was born 51 years ago at Johnson Creek, Niagara county, N. Y. His father was a fairly well-to-do business man there, and he had a sister and two brothers. All of the family but James Slade, a salesman at Ann Arbor, Mich., are dead. As a child Slade says he was possessed of or by some power of which he knew nothing. It manifested itself for the first time in a degree sufficient to startle him when he first went to school. He would see spirits and cry out to his fellow pupils.

It was in England in the early seventies he was first placed under the glare of publicity. While there he gave a Spiritualistic sitting to Prof. E. Ray Lankester, a fellow of the Royal Society in company with Dr. Dunkin, another F. R. S. Prof. Lankester, according to Slade's account, had Slade arraigned at the Bow street police court, London, under the fourth section of the vagrant act for "using subtle crafts and devices by palmistry and otherwise to deceive." Magistrate Folwers sentenced Slade to three months at hard labor in prison, but conviction was quashed upon appeal to Middlesex sessions on a formal error.

In the trial that followed all England was stirred up over the matter. Prof. Lankester and Dr. Dunkin testified that Slade, in his seance with them, had taken one of his own slates, held it for a time between himself and the table, before placing it in position under the surface of the table, and that at one time Prof Lankester had snatched this slate from him before the spirits were to proceed to write messages upon it and had found the slate already covered with writing. They asserted, also, that Slade wrote on the slate with a piece of pencil concealed beneath his finger nails.

On the other side there was counter testimony. Before a committee of investigators Slade, in proof of the genuineness of his manifestations, gave several seances, among the committee being Alfred Russell Wallace, an eminent naturalist. The testimony of this committee before the court was, in the court's own language, "overwhelming," but he wanted Slade to give proof before the court itself, which was not done. Slade got off, but at the conclusion of the trial he was in bad physique as a result of the tremendous strain.

At this time Prof. William Crookes, of Crookes tube fame, and half the professors at the University of Leipsic, Germany, were interested in the wonderful manifestations given through Slade. He was investigated by the scientific faculty of the Leipsic university, and it was there that the details of his performances were given the widest possible publicity, in November and December, 1877. Prof. Johann Carl Friedrich Zollner, professor of astronomy of the Leipsic university, personally conducted the investigation, and was ultimately converted to Spiritualism.

Some of the most severe tests were as follows:

Slade was taken into a room strange to him and given slates bought by the investigators themselves and marked by them for identification. These he took, depositing a bit of a pencil against the under side of the table, both hands being exposed to view above the table, the slate being merely held by the thumb of one hand. Sounds as of writing upon a slate would be heard from under the table where the slate was, and upon reappearance of the slate it would be found written upon with intelligible messages, sometimes in six different languages.

At one time in a carefully selected room and set of furniture, Slade sat down across the table from Professor Zollner and Herr Braune and Fechner, and after an exhibition of slate-writing the company was astounded to see the table, four feet away from Slade and with Slade's back turned toward it, move from out the wall. Then there was a violent cracking sound and a bed screen five feet away from Slade parted, torn down perpendicularly, a feat that proved upon careful investigation to be almost beyond man's strength. Slade said that occasionally, though rarely, such phenomena occurred in his presence. Then upon a clean slate laid upon the table was written: "It was not our intention to do harm; forgive what has happened."

With his feet in sight, crossed underneath a table, his hands and arms in full sight upon the table where he was seated with the investigators, there was heard a violent bell ringing, and 10 feet out there was flung from underneath the table a bell. It appeared and disappeared. A table five feet away from Slade or any of his companions was seen to move; also a bookcase, filled with books.

Subsequently before the Grand Duke Constantine, at St. Petersburg, Russia, March 1, 1878, in the presence of M. Alexandrie Aksakow and Professor Boutlerof, Slade caused a spiritual message to be written on the slate while it was held by the Grand Duke himself. He was there three months in the czar's personal household. The grand duke and even the late czar and all his family, Slade said, were converts to Spiritualism.

"While giving the late czar a seance," he said, "I prophesied to him his death by assassination. He said: 'Well, if it is to be, I can't help it.'"—Grand Rapids (Mich.) Herald.

REVIVES THE DEAD.

Claim of the Sandford Disciples.

FOLLOWERS OF THE HEAD OF THE "TEMPLE OF THE LIVING GOD" ASSERT HE RECALLED OLIVE MILLS WHEN LIFE HAD SEEMINGLY FLED.

A story has just come to the outside world from the "Temple of the Living God" at Shiloh, Me., conducted by Rev. F. W. Sandford. The claim is that Mr. Sandford, at the time of the dedication of the temple last August, raised a person from the dead.

"I do not like to talk about such an occurrence as this," said Mr. Sandford. "The public will not believe, and I do not wish to invite any more bitter taunts or accusations of charlatanism. But I have no intention of concealing anything that happens here at Shiloh. I will say that to the best of my knowledge and belief this affair did come to pass.

"I believe that Olive A. Mills did die here. I know that she is alive to-day. Last week I saw her on board a steamship, bound for England. She goes there to carry on the work of our Liverpool home. She is now in perfect health, so far as appearances go.

"I found her without apparent sign of life. Her jaw had dropped. No breathing was perceptible. There were no evidences of pulsation. Those who had called me declared that the woman was dead. As soon as I entered the room I knelt by the bed and prayed in a whisper. I bowed to the providence of God, but I felt keenly the disaster that the death of this woman at that time would bring upon my work here. At the conclusion of my prayer I rose, stood by the side of the bed and said in a loud voice:

"'In the name of Jesus of Nazareth, Olive Mills, come back.'

"Soon there was a fluttering of eyelids and a tremor ran through her limbs, and the woman regained her senses. In a few hours afterward she was talking to me in my study."

It is claimed at Shiloh that Mrs. Mills most emphatically corroborates all that is said about her. She declares that she knows she was dead, and she describes with great vividness her impressions.

She says that it seemed for a time as though she was held beside her body by some influence, and then her soul went floating away through a dark tunnel toward distant brightness. When she had arrived almost at the end of the tunnel or dark valley, she saw on the cliff in large letters the word "Preach." As she stopped to look at it and wonder at its significance, faintly to her eyes came the words, "In the name of Jesus of Nazareth, Olive Mills, come back."

"I did not want to come back," she is reported to have said. "I wanted to go on into the brilliancy that I saw before me. But I knew that something was wanted of me on earth, and I felt that it would be wrong and selfish to follow my own inclinations. And something seemed to be drawing me back. When I returned and looked down on my body it seemed to me like some old ragged and discarded garment, and how I hated to go back into it! But I saw my friends about and knew that for the good of the cause we love I should take up my burden of life again."

The above illustrates the fact that spirit influence is not altogether confined to our glorious cause—Spiritualism. That is one reason why so many adhere to the new cults, which, under different names are springing up from time to time. CREEDO.

A Clairvoyant Horse.

A mile and a half from the little town of Fowler, in Benton county, is a small farm house close to the road. It looks like a poor man's house, and there is nothing about it that would lead one to suspect that it had anything to do with the supernatural, or that ghosts would select it as a hiding place. This is the famous haunted house that has become an object of grewsome interest all over that part of the state. It is asserted that the most unearthly screams, moans and cries for mercy have been heard issuing from it. The country folk tell that at one time, a horrible crime was committed in this little house, but no one knows or is able to tell just what this crime was, or who committed it. People live in the house and do not seem to be annoyed, but people going to and from Fowler at night avoid it as they would a plague spot. Even the animals are afraid of it.

One evening, Dan Fraser, lawyer and statesman, started from his office in Fowler to his country home, several miles distant, on horseback. Mr. Fraser is a good horseman and he has a nag which he would not trade for the best forty acres in Benton county. The horse is a very sensible animal, and Fraser insists that it knows more law than some judges before whom he has had to practice. Mounted on his steed, Fraser was cantering along unmindful of his surroundings, when the horse suddenly began to jump sideways and to rear and snort with fear. Mr. Fraser talked to the horse assuringly and tried to pull him back into the road, but the animal stood on his hind feet and danced a polka. There was nothing in the road, there was nothing in the air, and in fact, there was nothing in sight to cause alarm, that Mr. Fraser could see. Looking off to the left, however, he discovered that he was close to the haunted house. Then he realized what the trouble was. It was impossible to get the horse past the house, and, turning about, he went over another road to his home.

Mr. Fraser insists that to this day his horse will not go past this house. He has tried him himself and other people have endeavored to get him by the place. The horse exhibits the most abject fear when near the house and when Fraser goes to his home in the country on horseback after night, he takes another road. There are people living in Fowler who say that this haunted house story is all gammon, but Mr. Fraser is not one of them.—Indianapolis News.

A CHRISTMAS SERMON.

Delivered by Laura B. Payne to Readers of The Progressive Thinker.

It seems only befitting that on this Christmas day, this day when hearts of the old and the young, the high and the low, the rich and the poor are touched with the finger of love and sympathy, and made to vibrate with emotion by the fond recollections of other days; this day when every temple in our cities and every school house in our land is decorated into fresh beauty with the evergreen and the holly, and made to resound with praises of Him whose birthday it is—in harmony with these, I say, it is only befitting that in as much as I have been requested to speak to you to-day, I should come forth and lay upon the altar of Time a humble tribute in a few words of honor and praise, of Him who if not God, if not the only Redeemer of mankind, then the grandest type of manly purity and goodness the world has ever known.

It is said that this is not His birthday, that no one knows for a certainty upon what exact day he was born; but this matters not. It is the day chosen by the civilized Christian world on which to celebrate the birth of their supposed Redeemer and beloved Christ.

Suppose we did not know the exact date of the birth of our Washington, Webster, or Lincoln, yet we knew they lived, we see the results of their lives and recognize the pure motives which prompted their wise words and noble deeds, and as becomes us we set aside a day to be remembered and celebrated in honor at least, of the day which did give them birth.

I trust I shall not be thought irreverent when I say I do not believe that Jesus of Nazareth was the only begotten Son of the Father nor that his mission was to die or to give himself as an atonement for the sins of the world, for it is a demonstrated fact that each human soul must needs suffer the penalty of his own acts. Each must either save to light and liberty, or lose to darkest night, his own immortal soul; yet by the same subtle power which constituted Plato a philosopher, Shakspeare a poet and Napoleon a warrior, the Lord Christ was made the soul of mercy, chastity and goodness; in fact, if there be any truth in the annals of history, the very embodiment of those principles which must belong to God the Father, the Infinite All; endowed him with those attributes of tender love and mercy—the highest of which the human soul has any conception. So it is no wonder that for almost two thousand years the people have in their inherent longing for life, for love, for joy and liberty looked up with yearning hearts to this prince among men in the belief and hope that somehow, sometime, somewhere, he could and would give them their soul's desire.

It is not within my province to-day to say this was not right or that mankind would have been better off had it been otherwise; for in all ages of the world and among all nations, races, and colors the people have had an ideal God, a something or somebody they set up as the embodiment of all virtue and goodness, and before whom they bowed in worship. And if by holding up these ideals and striving to be like them, and by their trying came gradually nearer to being like them, since no one ever tried in vain or thought in vain, for thoughts and efforts are those things which count in the long train of evolution. Then were it not well that this people whose very nature it is to worship, should hold such a being as an example whose beautiful helpful life, whose tender words of love and mercy have gleamed like sunlight upon them down through the vista of ages?

So while we as Spiritualists do not call him God, do not worship at his shrine as the Savior of the world, for we think with the light which begins to dawn upon our inquiring minds, that we see the true relation in which Jesus of Nazareth stood to the rest of mankind yet we must and do concede that no man ever lived a more holy life, or ever spoke diviner words than did the humble Nazarene.

And those who call him "Lord, Lord," would do well to-day to remember the words spoken by him in regard to the needy and suffering:

"In as much as ye did it not unto one of the least of these my brethren, ye did it not unto me."

If we could look into the thousands of homes in Christendom to-day we would see inside one door wealth, ease and pleasure; children loaded with presents and stuffed with sweetmeats in memory of the birth of the savior of the world, while next door perhaps, we would see want and hunger sitting like grizzly phantoms around the fireside. Poor innocent children crying for bread while the words ring in our ears, "In as much as ye did it not unto one of the least of these ye did it not unto me."

If we could walk the streets of all the cities of the Christian world to-day we would see on the one hand the carriages of the rich and gay, throngs of the rich and happy, while on the other hand homeless and friendless humanity from children like tender buds striving to unfold 'mid the blasts of winter to old men and women clinging like the withered leaf to the vine while tossed to and fro by the winter's storm, begging, yes piteously pleading, for alms while the Christmas bells chime and grand churches are decorated in honor of him who said: "In as much as ye did it not unto one of the least of these my brethren, ye did it not unto me."

If we could look into the hearts of men and women to-day, those who constitute the bone of society, as it is called, the church people for the most part, we would see written there scorn and unforgiveness for those whom they please to term the fallen women of earth, for those whom society has driven from her door, those whom society has forced into the ranks of the "scarlet brand" and now sitting in judgment against her declares she shall be no other, her at whom they continue to hurl missiles while the "Divil" clinks his gold and promises food and raiment, her whom they declare shall not be redeemed though she repent in sackcloth and ashes, her whom though she come groping her way through penitential tears and knock at the door of society will be spurned with contempt from its portals. And all the time is echoing in their ears those words which come clear and sweet down through the mists of nineteen hundred years, the sweetest that ever fell on mortal ears, divinest sentence that ever passed the lips of God or man: "Go and sin no more."

O, the heartaches which might be cured,
The pain which might then be endured.

What noble life might be insured if we would reach the hand of aid and sympathy and in a true spirit of love and forgiveness repeat to every repentant sinner those blessed words, "Go and sin no more."

This Christmas day brings to our minds recollections of the Christmas days strewn all along the backward track of our lives. We think of the Christmas of our childhood when for weeks previous to the happy day we lived in fond anticipation of Santa Claus' visit and the stuffed stocking, when we listened with rapt attention to the story of "Little Jack Horner" and other Christmas heroes and heroines.

We think of the Christmas of our youth when the fiery blood of health went bounding through our veins, and when with the sleigh bells' jingle and chime of bells was mingled the story of Love's young Dream.

And we think of the Christmas of old age when sitting in peace by our own hearth-stone we know we are wiser and better than of yore; that the soul, ever young, reviews the past, looks upon the path in which was laid many obstacles which have been surmounted. The path running back to the beginning of earthly life, we now standing above and beyond may review with one glance, and we see all the rough places and know why they were there; that they made us grow strong and great, that the very difficulties in our way were only to strengthen us for a higher life.

And so the world of humanity has its milestones of progress and as it grows older it grows wiser and better. And after while when we have risen to heights imperial, the soul with its sight grown clearer may look back upon the long line of evolution and see why it has loved, why it has worshiped, why it has struggled and from its high eminence can see how the hand of God hath wrought it all.

When on God's sunlit mountains
The soul in beauty stands
Above the mists and shadows
Beyond the border lands,
With sight and sense grown clearer
It may view the steeps of time
And know why through the ages
It was born to climb and climb.

That humanity has outgrown its sins and follies and attained to the higher life pointed out by him who taught by the wayside and sought to imbue men with charity toward the unfortunate ones of earth, and bade them to not withhold the cup of cold water nor the crust of bread from the lips of the famishing.

In that day peace shall come upon the earth and all people shall sing in one tremendous chorus which shall echo around the world and resound through arches of heaven, the song the angels sung of

"Peace on earth and good will to men."

Theory and Practice.

There appears to be a strange confusion in many minds concerning practice and theory. Flippant thinkers are apt to esteem the practical man as the only man of any value to the world. They regard the theorist as one who dwells in the clouds and fails to carry out his mission on the earth. Yet without theory the practical man would find his occupation gone. He would have nothing to put into practice.

The progress of mankind has been owing to theories which some have formulated in their minds and others have applied in their actions. In the simplest affairs of life, as well as in the most complex, there must always be a theory. When the theory has been in existence many years and the application of it has become common experience we generally lose sight of its origin. When it is new we recognize that it is a theory. The next step is either to reject it as unpractical or test its worth by attempting its practice.

Doubtless there have been and are many wild theories which in their crude conditions or from being founded upon false premises cannot be of benefit to society. This is not because they are new or unproven, but on account of their being erroneous. That which is not yet proven may be none the less sound and true. Every theory is an offspring of human brains. The worst of them may contain a germ of something better. The cry raised against the theorist is, "He is a dreamer." Let him dream. Out of many dreams some are dreams of truth.

Every scientist who makes a new discovery is a dreamer. Every inventor who designs a machine or instrument which makes living on earth easier and sweeter is a dreamer. Every artist who by the creation of his genius furnishes delight for men is a dreamer. Every philosopher who gives out a thought of wisdom is a dreamer. The theorist is always a dreamer truly, but through such dreams potent force, impelling the world to action, has ever come.

Every Spiritualist rostrum should be a centre for the projection of theory. How far the circumference may be from that centre must depend upon the influence of the speaker and the development and environments of the hearers. No one should condemn the speaker for being a theorist. That is his rightful vocation. No one should hastily declare his theory to be without practical value. That is the thing to be tested before judgment is passed. Possibly it may be for future generations to prove or disprove, yet for this day and hour to commence preparing conditions for the trial. Possibly it may be proven only in that higher life which awaits all who seek it.

It might be said that the so-called practical man differs from his theoretical brother chiefly in this: that he does not himself construct new theories nor willingly accept them from others. As a check upon the vagaries of the mentally unbalanced this state of mind has great value. It may, however, itself become unbalanced and cause its possessor to neglect pearls of great price.

Let us all recognize the worth of others' labors, and each in his individual life do his own part towards the completion of a harmonious whole.

E. J. BOWTELL.

Providence, R. I.

Caused a Priest's Arrest

Rev. Father Straven of Des Moines, Iowa, went to Mitchellville recently with a pardon for one of the girls in the institution whom he desired to place in a Roman Catholic school.

Superintendent Miller refused to turn over the girl to him. Father Straven refused to deliver the papers to Miller, who then had the priest arrested by a deputy sheriff acting as guard.

Father Straven complained to the governor and board of control, and Miller explains that he had no authority to turn the girl over to the priest; that when once pardoned she was free, and she refused to go to a Roman Catholic institution, saying she would rather commit suicide. The whole proceeding will be investigated by the board of control.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

SPIRITUALISM.

The Ideal and the Real, and Their Relations.

In all causes there are those who look at the subject concerned from either the real or the ideal points of view. Usually each party is more or less hostile to, and inclined to belittle the opinions of each other. Such differences are often more a matter of temperament than an outcome of sound reasoning and good judgment. The saving grace in such cases is that each set of thinkers unconsciously supports the opinions of the other side, and serves to show that all opinion mingles the ideal and the real when a healthy working hypothesis has been formulated.

To some, Spiritualism offers a purely ideal system of thought and morals. A transcendental conception of the nature of the universe as well as of the constitution of man himself. To others these problems must all be embodied in set terms with rigid definitions, with the result of an apparent materialism that is so distressing to minds not used to precise reasonings. Yet undisciplined emotions are always dangerous, as well as are inelastic conclusions that permit of no freedom of movement. Still, the ideal precedes the real, and what is ideal to-day becomes the commonplace to-morrow. But in the absence of the an universally accepted definition of what the word Spiritualism stands for it is not to be wondered at that the interpreters of its significance themselves stand in need of interpretation! Let us for a moment strive to catch their voices as pertaining to the two schools of thought as indicated in the heading of this article.

It must be premised that the subject divides itself into three divisions whether treated idealistically or rationalistically—as to Man, Nature, and the Spirit World.

That man is an entity rather than a personality is a favorite dictum with the idealist. That as an entity he owes his existence to being embodied in his human form, and that form has nothing to do with him as a spirit is generally urged. He may be an incarnation, a reincarnation, or have come into this state by any other fanciful method. He may be intrinsically good, of bad, as to his primal state. If the first, he may achieve goodness or he may fail to do so. His mental, moral and spiritual status are not entirely the result of experience or training due to this life. The influences of environment and circumstance are not accepted as elements in forming character or explaining disposition. Spiritual law is opposed to natural law, and appeals to the "higher" life and law are made on all doubtful issues, but which appeals seldom clear the atmosphere. Nature is but the shadow of the Spiritual, it is a scheme devised either for man's "descent" into matter that he may conquer it and his lower nature, or it is a mysterious condition of existence peopled with evil genii who can do as they please with its possibilities, and if they will, work endless mischief to mankind therewith. The spiritual world may be a dream state, a sub-conscious realm existent in the consciousness only. Its reality—objectivity—is disputed, and its amenability to law at least doubted.

To those entertaining these conceptions, and they are not unfairly stated, there is no need to formulate Spiritualistic facts or teachings. No necessity to deduce any conclusions or make any contracts or applications. Spiritualism is purely an idealism and an abstraction that cannot be judged by the ordinary canons of reason, hence it will make no appreciable difference to their ideas on other subjects.

In considering the subject from the other point of view, it may be said that practical would be a better term than "real" in this connection? Possibly so. Yet in the end the two words stand for nearly the same thing. The "realness" of Spiritualism as expressed in the direction of the conceptions of the nature of man is that it asserts his evolution from nature, that he is the evolution into human consciousness of the latent Divinity in Being, and this combines the ideal with the real, but in association with principle, law and order in the process. Character is affected by environments, i. e., material and psychical, and human progress assisted by inspirations from the other world as it may be, is, in the main, the result of the evolution of the divinity within man. The material universe is the first conditionings of God, its systems, worlds and their products prophesies of greater things to arise, and absolute and immutable law prevails everywhere. The Spiritual World is a law governed world, differing in refinement, spirituality (?), from this, but is not this as much a "spiritual" world as that? Since each is a conditioning of the Divine nature. The "real" in Spiritualism brings all into relation with law, God's law, if you will, and while admitting the idealist's base, Spirit, as the foundation, strives to find the laws governing its manifestations, finds in the immutable order thereof the only assurance of stability and permanence.

Spiritualism as thus understood has something definite to say regarding Life, Philosophy, Morals and Religion. It is a criticism and an exposition in each region. And being such will have ideals to accomplish, which will require methods and machinery for their attainment, so that the ideal may be translated into the real for the benefit of mankind.

Disjointed efforts, however well-intentioned, can never produce the effects of associated energies. Literature, oratory, organizations, propaganda in any form without an associated and united body of opinion behind them will all fail of creating a great movement with numbers to give it weight. Our weakness has been the lack of this unity, and the persistence with which each has played his own hand regardless of his neighbor, or of the cause as a whole. London smiles superiorly on the provinces, and the provinces retort in kind, both united in realizing the real work of the cause, they would form an invincible army of opinion. The National Federation, the British Spiritualists' Lyceum Union, as National bodies, are doing excellent work, but even they are powerless against apathetic indifference to the real significance of Spiritualism. Organizations have not only failed because people object to order, but from the fact that too narrow a view of the importance and scope of Spiritualism has been taken.

By all means let us cultivate a disciplined idealism. It stimulates the imaginative in us, the spiritual (?). But let reason retain her sway, and our knowledge of nature come to our assistance if need be. But, at the same time let us be practical. Not carried away by every wind of doctrine, and so constantly compelled to retrace our steps. An idealistic Spiritualism containing the highest thoughts on Life, Duty, philosophy and Futurity is a need, but side by side therewith is also the need of a real Spiritualism that will enable us to say we reduce our ideals to the practical service of man as he is, which is the only reasonable path by which reformers can hope to reach the realization of their desires.

J. J. MORSE.

London, England.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

Many items will be crowded out in this issue, on account of being compelled to go to press earlier than usual, in consequence of the press room being closed on Monday, our regular day of publication.

Rev. J. O. M. Hewitt has returned from a very successful engagement of four months at Columbus, Ohio. Mr. Hewitt is an able speaker and genial gentleman, and societies needing the services of an able exponent of the spiritual philosophy, should address him for engagements at 498 West Madison street, Chicago, Ill.

Mrs. Phillips writes: "Sunday, Dec. 17, I attended a materializing seance at Mrs. Tripp's, 90 Thirty-third street; it was one of the best seances I ever attended."

Mrs. Van Buhler writes from Detroit, Mich.: "Allow me to say through your valuable paper that the meetings conducted by our esteemed Canadian medium, Mrs. Jenkins, are still progressing in Detroit. She is reaching a class of people who do not generally attend Spiritual meetings and winning them to the truth by her faithful tests and ministrations."

M. W. Packard, president, writes from Bloomington, Ill.: "I write you a word to-day in the interest of Bro. W. E. Bonney and Mrs. Bonney, who have occupied the rostrum for our Spiritual Society the last two Sundays, and are to remain with us through the balance of the current month. They came to us perfect strangers, but are so no longer. Brother Bonney's lectures have been very highly satisfactory, increasing in interest continually, and the tests of Mrs. Bonney have been highly appreciated. They will leave us with the best wishes of all our people, and the hope that they may never lack an engagement. Such workers in the Spiritual field should never be idle. They do us good always. Their address is 924 West Front street, this city, and they are open for engagements."

Dan Davis writes from Oskaloosa, Iowa: "Spiritual truths are being advanced here and progress is assured. Chas. E. Winans and August Norman, materialization and slate-writing mediums, were here with us for the past week, giving manifestations, and we must say that the seances given by Mr. Winans were excellent and were given under the most strict test conditions that a committee of selected skeptics could formulate, being sewed securely to the chair and his clothing sewed together in every conceivable way, with each hand filled with meal, but the seance went on and some thirty forms came out just the same."

C. Myers writes from Porcupine, Wis.: "Mrs. Clara L. Stewart, of Stevens Point, Wis., has been at this place not long since and delivered a number of discourses upon the phenomena and underlying principles of Spiritualism. There was good attendance. At the close of each meeting there were tests given, which were considered excellent by those to whom they were given. Mrs. Stewart is an able speaker and gives forth her ideas in a very plain and clear style of language."

Mrs. Virginia Barrett serves the Waverly (N. Y.) Society for the month of January, 1900. She would like to correspond with societies in the vicinity for weekday engagements on reasonable terms; also to organize Spiritual societies. Tuesdays, Wednesdays and Fridays are disengaged for calls. For the present address her at 819 East Sixteenth street, Indianapolis, Ind.

C. W. Stewart, whose splendid lecture lately appeared in The Progressive Thinker, is now at Marshalltown, Iowa. Wherever he has been engaged he has given excellent satisfaction. Address him there, at 109 West Main street.

The Press of Cleveland, Ohio, says: "Edgar S. Menough, spirit medium, is real angry because some people believe that the spirits which he materializes are not the real thing. Menough went before 'Squire Wm. Brown, of East Cleveland, Friday afternoon, and swore out warrants for Chas. E. Manary and Mrs. Helen Brumbaugh, charging them with pointing firearms in a menacing manner. Mrs. Brumbaugh is the nervy little woman who took the slates from Menough after he had written messages from her dead self. Mr. Manary is the man who engineered the game. The accused gave bail in the sum of $100 each. They will appear in court, December 13."

Mrs. C. H. Mullins writes: "Mrs. Caroline Catlin will speak for the Spiritualists' Freedom Society, Sunday, December 24, at 3 p. m., at People's Institute."

Isaac Perry writes from Florida: "Truly this can be called the land of flowers, for although this is the 10th day of December, the flowers are in full bloom. This is a beautiful climate, and a beautiful location, overlooking Lake Briant, which is alive with black bass. We can grow three crops a year of some things and of some things we get four crops a year. One thousand men and women could make an easy living here. Mrs. Corey proposes to give her land and house and all her household goods and stock, tools, and farming implements to those who will come and make it their home and live in harmony with each other. Those contemplating coming, or wishing more information, address with stamp, Mrs. A. M. Corey, or Isaac Perry, Electra, Fla."

G. F. Perkins commenced an engagement at Watseka, Ill., last Sunday.

Mrs. A. M. Easton writes: "The loving angel friends are ever willing to assist us in the good work. It is not for us to sit down and fold our hands and say, 'My spirit friends can do all for me that is needed.' We have our share of the work to do. We must progress here or we shall find ourselves very much awakened to the truth of our condition when we pass to the border land. What a great disappointment it would be for us to hear our loved ones say, 'I cannot come down to your condition, dear one; you must strive to reach the spiritual realms where I now dwell.' We feel at times as if in a darkened condition of spirit, but it is only for a time; we are leaving some old weakness behind us and shall find ourselves clothed in new garments of spirituality. We cannot live in the past; we must live in the present. By persevering we shall blossom forth with grand spiritual gifts that will satisfy us, and we shall be able to lend a helping hand to our sisters and brothers who have not as yet kept pace with us."

N. A. Stevens writes: "It is a well-known, established fact especially among Spiritualists, as to why orthodoxy is on the wane. In every city, large and small, in towns and in hamlets, and in fact throughout the country districts, people are becoming Spiritualists through the spiritual phenomena. Privately the people are sitting in circles; many quietly sit alone, and in twos and threes; these are the forces which are causing the membership and congregations to diminish in the orthodox churches. Truth is mighty and will prevail."

A. D. Jacoby writes from Elkhart, Ind.: "Joseph King gave three very successful seances here in Elkhart, last week, one at our house. They gave entire satisfaction, most of the forms being recognized at first glance. There were some good tests given."

Mrs. E. Cutter is lecturing at Studholm Hall, Philadelphia. Her address is 1025 Spring Garden street, Philadelphia, Pa.

Flora Hardin writes from Anderson, Ind.: "Last Tuesday evening, Mr. A. C. Ainsworth, of Indianapolis, was ordained by the Madison avenue Spiritualist Society as a Spiritualist minister. The services were conducted by Mrs. Anna Robinson-Gillespie, assisted by Mrs. Lillie Thiebaud, T. W. Smith and Dr. G. M. Hilligoss, the president of the society. There was a large attendance and the ceremony was very impressive. Mr. Ainsworth is a member of the Loyal Legion of Honor, and enters the field as a Spiritualist lectuer and test medium with the highest recommendations of integrity and honor. He has been serving the Madison avenue Temple Society and will remain with them during the present month. Mrs. Gillespie came up from Indianapolis where she has been serving the First Society, and gave two lectures to delighted audiences of Anderson. She will soon join her husband in Oakland, Cal."

A special to the Chicago Record from Milwaukee, Wis., states that on Dec. 22, a jury in the Superior court returned a verdict acquitting Mrs. Tyler-Moulton of the charge of having told fortunes. Mrs. Tyler-Moulton set up the claim that Spiritualism was a religion, and that she had acted merely according to her religious beliefs. The case will be taken to the Supreme court by the city. The prosecution was under a city ordinance, and the city authorities fear the result of the verdict will be to make the city ordinance against fortune- telling inoperative.

Secretary writes: "The Y. P. S. U. holds its regular meetings on the second and fourth Wednesday evening of each month, in room 417 Handel Hall. All who are interested and who are not, we would be pleased to have them come with us, and see what the young Spiritualists can do."

LAKE HELEN CAMP, FLA.

Notice of Last Two Excursions.

Cottage building is the chief topic now at this genial and healthy winter home. Mrs. Eliza Philbrook and others are building cottages.

The Webster Hotel is now ready to receive guests.

The Hotel Cassadaga, on the grounds, is open and the managers (the Dhorn Brothers) are prepared to set a fine table and assiduously care for guests.

The new bicycle path, (three feet wide) is being rapidly built, being completed as far as Lake Winnemissett. All bicycles are carried free by the Clyde Line and by the Florida East Coast railroad.

Those intending to keep house while at camp should write Mrs. Emma J. Huff (enclosing stamp), at Lake Helen, for particulars concerning the apartment house which is fitted for light housekeeping.

Brigham Hall, fitted for roomers, is ready for occupancy.

Circulars giving information of the meeting, etc., can be supplied by Mrs. Huff or myself. The meeting begins February 4, and closes March 18.

A new grocery store has been built at the entrance gate, which will be kept by Mr. Spencer.

My last two excursions will leave New York City, January 5 and 26. Tourists for any part of Florida can join them and save nearly five dollars on each ticket. These parties will sail on the Commanche of the Clyde Line.

I shall personally conduct the party leaving January 26. If some of this last party desire, I intend to go with them up the St. John's river by boat to Beresford Cemetery, and from that place to Lake Helen in Carriages—a pleasant ride of eight miles through the pine woods.

Write me for particulars, enclosing four cents in stamps for circulars, etc.

H. A. BUDINGTON.
91 Sherman St., Springfield, Mass.

Prayer that Never Ceases.

There is one spot in the United States, says the New York World, so far as is known one only, where the voice of prayer is never still.

For more than twenty months the "turret of prayer" that surmounts the "Temple of Truth," near Lisbon Falls, Maine, has never for an instant been without the sound of a human voice in supplication. And it is the intention of the good people who attend to this remarkable form of worship that prayer in the turret shall never sease so long as the building shall stand.

The author of this custom is the Rev. Frank W. Sandford, leader of the "Holy Ghost and Us Society." The society affiliates with no denomination and tries to conform strictly to the teaching of the Bible. Starting without a penny, it has in a few years achieved such success that it has built four buildings, the "Temple of Truth" among them, which form a rectangle capable of seating 20,000 persons.

The life here is quite in the spirit of a religious revival. Conversions are made, and the sick healed by prayer every day in the year. The students of religion who make their home here take turns at sustaining the never-ending prayer in the great turret.

On the roof of the temple are twelve other little turrets, in each of which, when the number of students becomes large enough to admit of it, prayer will be kept up continually. The idea is that each turret shall represent one of the twelve tribes of Israel.

The largest turret of all is called, the Rev. Mr. Sandford said, "the power turret." Nobody will pray in that turret but men; it will be a place for warriors to prevail with God.

"I believe it won't be long before every room here will be occupied by two students; there will be from 1,000 to 1,200 gather in these halls to read the entire Word of God and go out to practice it."

With all these prayers, the world will not be redeemed from sin and misery.

X.

HEAVENLY MARKETS.

Gifts and Givers Analyzed.

THE CHARITY THAT DEALS MAINLY IN DOLLARS AND CENTS IS NOT THE ONE TO SPECULATE IN SAFETY FOR THE HEAVENLY MARKETS.

It may be that it was not a wicked satirist who wrote above a benevolent lady's tomb, "Here lies Estella, who transported a large fortune to heaven in acts of charity and has gone thither to enjoy it." Nevertheless, there is a ring of covert irony in it, perhaps of misplaced confidence. In that inimitable little German story, "The Humming Top," recently given to American readers, there is a picture of a benevolent and pompous deacon who presented himself at the gate of heaven with an assurance that seemed to intimate that it could scarcely fly open swiftly enough to receive him. Yet, with that cold "critic's eye" whereby the redoubtable St. Peter is supposed to annihilate demi-gods and deacons, and about all creatures but babes and sucklings who come his way, the lordly deacon was quickly relegated to a realm below and advised that the records of his life did not show anything fine enough to admit him within the pearly gates. Whereupon the astounded deacon loftily instructed St. Peter as to the standing of his applicant in the circles of the elect and the various benevolent societies and charitable institutions where his name was a household word. But the keeper of the gates was obdurate, and hell seemed yawning for the distinguished philanthropist till the little lad with the humming top came along and let him into paradise on the strength of a simple toy tossed to a waif of the streets in the one impulse of pure disinterested love and kindness for a fellow-being that his life could show.

Of course, the moral of this tale may not directly hit Estella, for the virtue of charity, as the darkey poet says of "de sinfulness ob sin," is no doubt "pendin' on de spirit what you goes and does it in," and the spirit of Estella may have been all that the recording angel could desire. But the very fact that fortunes in heaven were connected with it by the epitapher seems to give it somehow the wrong ring, and sweep it out of that humming-top ideal of the sweet charity just for its own sweet sake, and native pleasure, which the German writer is after. It was the gifted but sad-voiced George Eliot who declared when she joined that congregation of positivists, which some one says consists generally of three persons and no God, that her life was thereafter actuated by much nobler motives than had characterized it under Christianity; and it may be that the question of rewards and punishments holds somewhat too large a place in the teaching of all religions, though certainly the religion which whispers "Do good, asking for nothing in return," should not be saddled with the worst form of it.

The matter of doing one's alms to be seen of men is not a thing commended of any gospel, yet the idea of doing them with a view to fortunes in heaven has not been held altogether unworthy of even the most devout. The principle is the same, however, in both cases, and *the latter only shifts the selfish motive* to the plane of wider interests and returns. Insidiously, too, it has its root in a law of life which makes the deed return in blessing, or cursing, on the head of the doer, so that neither the Brahmin with his Kama nor the Christian with his "sowing to the spire" can easily escape its influence in the religion he holds out to man, and only the individual who can lose all thought of it in the sweep of some sudden impulse of goodness or grandeur can quite attain the glory of that disinterested and *spontaneous act* of love or charity which counts with the immortals. Unquestionably, then, the main hope in the case is to get oneself as far as possible into the line of the noble impulse. To this end the dealing in futurities, whether on the part of priests or epitaphers, is a mistake, and it is just as well for the children of this world to understand that fortunes in heaven are a ticklish matter, and if it is only clean gains they are after they would be wiser in their day and generation, as the Bible intimates, to grab something here and take the chances with the angels. At least, they would not lose the equivalent for their coins on earth in an attempt to buy the gifts of the gods with money current only in the sordid marts of time.

The season is verging on when good people, who want to stand in with the angels, and small children who have fleeting and erroneous ideas of becoming one of them, are wont to pour out their Christmas offerings in vague charities to the poor. But now if they could leave the angels out of the account and manage to catch the direct ray of purely human delight in the heart of some desolate waif over his first shining toy, or the gleam of half-terrified rapture flashing from some starved soul whose darling hope their small coin has made possible, they would discern a kind of wealth which discounts all the fortunes of the angels. And this is one reason why the investments in sweet charity above all others must pay as they go along or miss their dividends everywhere. If they do not open the hearts of the donor to that pure delight in the joy and well-being of others which makes heaven, the heaven of love in his soul, here, they are as worthless for any heaven hereafter as the pitiful credentials and testimonials of the pompous deacon which the sagacious St. Peter withered at a glance. What they may do for the beneficiary is, of course, another matter, though here, too, the spirit and touch of the giver may mean more than the world knows, and be the thing that turns the gift from sordid coin in the markets of earth to the spirit gold of heaven.

At any rate, the charity that deals mainly in dollars and cents is not the one to speculate in safely for the heavenly markets and, no doubt, it is only some restraining grace caught from the New Jerusalem that prevents the irascible Peter from turning off many an applicant at his gates with the old denunciation. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Nevertheless, one must insist that Estella may have been all right. And if so, and she has come into the true inheritance waiting upon deeds of love and charity, she is high among the blessed, for there can be nothing beyond it in all the courts of heaven.

IRENE A. SAFFORD.

RELIGION.

Prof. Loveland Clearly Defines His Own.

In The Progressive Thinker of December 16, Brother D. W. Hull, while giving me more commendation than I should dare to claim, seems to think that Hudson Tuttle and myself reject religion. So far as I am concerned, Brother Hull is mistaken, very much so. To be sure, I have no use for religion as defined by the church; nor for a religion that requires a God for its foundation. But I am a most devout believer in the "Religion of Humanity," with a somewhat different explanation from that of Comte. But Comte was an atheist, notwithstanding his promulgation of his system of religion.

Religion, according to the etymologists, is a binding back—a rebinding. The church says it is binding back to God. Some of the most able philosophical church men say that "religion is the feeling of entire dependence," that is, upon God.

Now, I accept both these definitions, in their philosophical meaning. There is nothing more demonstrable than that primitive man was socialistic. Individualism was the result of evolution. Individualism developed the intense selfishness of the present. Some of the old religions sought to overcome this selfishness, but in vain. Buddha proclaimed Universal Brotherhood, and to some extent established it in practice, more thoroughly than any other religion. Christianity in its monastic orders, patterned after the Buddhist, approximated a socialistic condition. But their subjection to the papacy prevented the full fruition of their organizations.

As the result of selfish evolution, and the influence of the old religions, man has become in a great measure disintegrated—unbound from his fellow. He sets up an independent kingdom by himself, or his immediate family at farthest, and claims to be an "individual sovereign." And we are treated with sermons from the pulpit, grave articles in the press, and learned essays and volumes from the learned upon the ability of the individual to hew out his own fortune, "make his way" in the world, and also make his peace with God. My religion comes in here, and declares with Pope that "God never made an independent man." And hence, I declare that "religion is the feeling of entire dependence upon man." I am dependent upon man for all the love—for all the helpful kindness—which has made existence so sunny—which has thrilled my spirit with so much ecstasy and joy. I am dependent upon man for all those potential influences which have developed the latent energies of my ungrown nature. I am dependent upon man for all my hopes of the future. To be ushered into a world where humanity was not, would be worse than the fabled hell. All the Gods, and all the angels of all the religions, would be powerless to create a heaven if humanity were absent. Man knows, man can know, no joys but what flow directly or indirectly from man. And it is only as the great whole of humanity rises in the scale of ethical perfectness that the general happiness of the social man becomes fuller and more complete. I acknowledge my dependence upon the "Great Being," which is humanity, and of which, I am in essence, and would be in conscious rapport, an active factor. But I realize that through both heredity and environment I am broken up from that oneness of brotherhood—from that spiritual insight which reveals that every human brother or sister is me, and that I am them. I am longing to be bound back to humanity. To be able to see and feel that all our interests are the same. That the weal or woe of any of my fellows is mine, and mine is his. "An injury to one will be the concern of all." And the welfare of the one will be the effort of all. A divided welfare is impossible. The religion which aims at this, is mine. Religion is Man. And the mutations of religion among the various peoples in the different ages, are only the varying phases of the human consciousness toward the invisible. The evolution of the human intellect has created the many religions and their almost innumerable interpretations. Discord, division, war have been the inevitable issues. But to-day comes the great Reconciler, and proclaims the "Religion of Humanity"—the oneness, the brotherhood of man. The binding back from a selfish individualism to a loving universalism. The abandonment of an arrogant pride, and the practice of dependence upon the Great Being—Humanity. This is my religion, and I think Brother Hull belongs to my church.

J. S. LOVELAND.

A Defense of the Sun Angel Order

To the Editor:—Will you kindly publish the following to correct two misstatements that appeared in your issue of November 25, in the brief mention of the Sun Angel Order, by Bishop A. Beals of this place.

First, Spirit Saidie, the leader, has never claimed to be the first spirit that ever reincarnated on this planet. She had received her crown as a perfected spirit upon another planet before this one had reached the human bearing stage.

Second, The order is not a secret one. It has no rites or ceremonies of any kind, and becoming a member requires no more than the simple giving of the name, but the wisdom spirits directing it exercise the undoubted right and wisdom of admitting only such as they see are in sympathy and understanding with it, and who they know will be a help instead of a hindrance to their work. He speaks of our medium, Mrs. Daniels, who is "supposed to have communications from Spirit Saidie," etc. There is no supposition in the matter when Saidie and other spirits from the higher heavens come to our circles and talk and give us their teachings in their independent voices, and Mrs. Daniels is a woman who is known and loved for her uprightness and purity of character by all with whom she has ever come in contact, and her life and service is freely given without compensation to her work. The purpose of these wisdom spirits is to awaken a higher consciousness with all who come en rapport with them, and to inspire in their hearts the desire to improve every opportunity of the earth life to unfold the highest and best possibilities of the of the mind and soul, and their teachings and their influence are for the uplifting of humanity by all the means the present conditions of society will admit of, and those to whom they come are fully able to judge and demonstrate by their outward life whether they are "pernicious and baneful," or otherwise. Their teachings upon reincarnation and all other subjects are the purest that have ever been given to humanity, and in time the world will understand and appreciate their value in laying the foundation of a religion that will make men and women happy and free.

Summerland, Cal. E. W. SMITH.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the seceretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

DISSENTING VIEWS.

Dr. Peebles' Whatever Is Is Right.

To the Editor:—In the broad and deep-minded Progressive Thinker of December 9, the delightful brilliancy of the veteran Peebles appears again, this time on the subject of "Whatever Is Is Right—Whatever Is Is Mind."

In the handling of the God question the Doctor reminds me of Gladstone. Gladstone was a giant on statesmanship and a pigmy on theology. In another respect the Doctor and Gladstone are alike. Whether they understand a subject profoundly or not they both are brilliant. Gladstone had a God that it cost more to keep sober and good-natured than to feed all of earth's poor; and Peebles has the same God. Gladstone didn't know that nature tolerated no master, was the slave and hireling of no God, but is her own master; and Peebles is blind likewise. Gladstone sustained mythology, Paganism and Christianity in upholding some kind, any kind of a God that could keep nature in an inferior position: Dr. Peebles here again is Gladstone's likeness and co-laborer. They are an interesting pair surely.

The Doctor admits that "most of the things around and about us are imperfect." In fairness he should admit that since his God is Captain and nature his handmaid, none of this imperfection should be placed at nature's door. He should admit God had not a little imperfection in his original designs, indeed so much that after all these countless billions of years of labor to correct the imperfection he still finds on his hands a botched job.

The Doctor asks what he calls flapdoodle speakers, "how they got up there" to know so intimately what God thinks? They answer by asking him the same question. From them the question is fair, from him it is unfair, for no blundering God hampers them.

The Doctor even quotes Pope unfairly by leaving out "rightly understood" from his "Whatever is is right." I dislike to charge so old a man as the Doctor with insincerity. Every profound scholar easily sees the truth of Pope's expression. Abstractly nothing is truer. Relatively (meaning comparison between higher and lower growth) there is right and wrong. Everything is right to its condition. The green apple that killed the child was right in its condition. The drunkard is as true to the law he is under as is the saint. When the Doctor understands that there is no God but intelligent law, existing from eternity to eternity, all his troubles will be at an end. He will know there is no higher nor lower law, but that all is growth, alike with the savage and the archangel. Under the Doctor's theology he should find fault with the ice age and earthquakes.

When the Doctor says that under our theory reformers would be out of a job, our answer is that what he calls reformers we call growth workers.

About his "whatever is is mind," he doesn't need to waste words with me on that science. Philosophy, common sense and uncommon sense all agree that Mrs. Eddy's "all is mind and there is no matter; all is health and there is no disease," is false from foundation to turret. Still she is doing good. The medical schools had dragged the world down so deep into the slum of drugs that it is wholesome for a lone woman to rise up and go to the other extreme. False as is her system it is not more so than the wholesale drug system she opposes. Her work has set the old school doctors to lively thinking, and turned their attention to better growth. Out of the conflict universal humanity will receive important growth. A professor of Rush Medical College told me that Christian Science would cause a metaphysical chair to be established in that institution. That isn't a bad showing for one little woman against the world.

E. W. BALDWIN.

Verona, Wis.

Victory in Portland, Oregon.

Not seeing any news from my present headquarters, perhaps what has transpired lately in Portland may be of interest to the Spiritualists at large.

We have been having the persecution of the Dark Ages enacted over again. Twice have our mediums been dragged before the police court for what? "Worshiping God after the dictates of their own conscience." I came here to fill an engagement with the First Spiritualist Society and arrived upon the eve of the second enactment of the august city fathers, so was enabled to attend the whole trial.

Much was brought out regarding our laws and teachings which reached the ears of many who otherwise would never have heard of them. By the earnest efforts of Mr. Leisure, our attorney, and the fair-mindedness of a sincere and honest judge, who, by the way, is a good Catholic, we came off gloriously victorious, and as a result are livelier than ever.

A benefit given by the mediums resulted in a neat little sum to defray the expenses of the trial. Two well-attended Sunday evening meetings are being held beside our Thursday evening mediums' meeting.

The society has engaged my services until the beginning of the New Year, after which I shall be open for engagements in Oregon or Washington. I regretted very much I could not as delegate attend the N. S. A. convention.

Rejoice with us in our victory over church and city. My address, here or Seattle, is General Delivery; will reach me anywhere.

ESTHER THOMAS.

Inner Circle of Light.

The Temple of Progress, Cincinnati, Ohio, has organized a band bearing the above name. Its object is to educate the dark, the undeveloped, the obsessing, and the evil spirits. Believing thoroughly in the ancient saying, "Ye shall know the truth, and the truth shall make you free;" and in the indisputable fact that "thoughts are things," this band has formulated a method of procedure with these two principles as foundation stones.

Having unquestionable evidence to substantiate the idea that crimes of all descriptions; and amazing in their number, are committed through the influence of dark spirits; that a great deal of the miseries and woes of the spirits in the flesh are caused by the spirits out of the flesh; that almost countless throngs of disembodied spirits are in the worst of misery imaginable, solely through the ignorance of life's vital truths; that millions of spirits can be assisted to a higher, happier and more useful life by being taught the truth; and having discovered to our entire satisfaction the fundamental principles essential in this righteous undertaking, we predict for the Inner Circle of Light a mission through which crime, sickness, poverty, misery and woe shall be enormously decreased among the spirits in the flesh, and through which myriads of miserable disembodied spirits shall be brought to light, happiness, freedom and usefulness.

Realizing the unlimited amount of good to be accomplished through this undertaking, and the immensity of the task before us, we appeal to every lover of embodied and disembodied humanity to assist us in this noble venture.

We wish to have a branch of this circle organized in every Spiritual community in the country. We wish to have all the circles thus formed meet at the same day and hour, thus concentrating a mighty power of love, truth and goodness, the influence of which shall be felt throughout the whole realms of the dark and sad souls of earth's atmosphere.

Full particulars may be obtained from Dr. C. D. Larson, 947 West Seventh street, Cincinnati, Ohio.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Hieroglyphic Writing—Many have sent specimens of this unknown character writing, the general similarity of which is singularly apparent. Mr. and Mrs. Black, Fordland, Mo., have been experimenting with his mediumship for the translation of the same. Those having specimens will do well to send them to them. They are not public mediums and desire the test as a study for themselves.

John M. Eames: It is not only possible for a spirit wife to be the guardian angel of her husband and family, it is the most natural office for her to take. Who else could feel the love and interest in them, experienced by her? Where in all the wide universe would there be a paradise more sweet than the old home with its loved ones. This attachment it is true wears away with time, and the spirit finds itself drawn to another life, yet attraction always remains and so far as a spirit can influence, direct and guard she will be a protector. The difference of sex does not decide this relation of guardianship, which depends on sympathy of feeling, affection, or the desire to benefit.

L. L. Bair: Q. In a very prominent Republican daily paper it was stated that last year (1898) for the first time in its history the United States had a balance of trade in its favor; that is its exports exceeded its imports. Is this true? If true, would it indicate prosperity, or the reverse?

The above statement shows to what lengths partisan politics will lead. A moment's thought would show its absurdity. For if this country always imported more than exported, that is buying more than selling, the difference would have to be made up in specie, and until the discovery of gold in California, there would soon have been no specie to meet the demand.

Specie is the only thing that can settle this balance of trade, and must steadily flow out of a country that has not produced enough to pay for what it buys. As the specie flows out, money becomes scarce, prices fall, there is panic and distress because of the fluctuations of value.

From the census statistics we learn that in 1811, the imports were $37,877,210 and exports $45,294,043, but the next year the threatening war with England brought $68,000,000 imports to $30,000,000 exports.

In 1813 exports exceeded imports by $6,000,000; in 1821 by $20,000,000; in 1825 by $3,000,000; in 1830 by $3,000,000; in 1843, '44 and '45 by from $3,000,000 to $4,000,000 a year; in 1847 by $15,000,000; in 1851 by $2,000,000; in 1855 by $13,000,000; in 1856 by $12,000,000; in 1858 by $42,000,000; in 1859 by $15,000,000; in 1860 by $38,000,000; in 1862 by $22,000,000; in 1863 by $15,000,000; in 1868 by $4,000,000. Between the periods of unusual balance of trade in favor of this country, are years and series of years when the balance was much larger on the other side. In closely studying this subject it will be seen that the years when exports were largest were years of prosperity, and large import balances were followed by "hard times."

It is exactly the same with a nation as with an individual. If A continues to sell to B more than he buys of him, B must pay the difference in money. If this continues, with the scarcity of money his goods or products cheapen so he can trade them for less and less, and hence the demand for his money increases, and at last it is all gone. Now perhaps A does not want any of B's products, and B is utterly helpless to purchase of A otherwise. The man who sells more than he buys is the prosperous man, and equally true is it that the nation that sells more than it buys is the prosperous nation. For as money constantly flows to such a nation, and money represents power, and gives the means whereby all the luxuries of peace or engines of war may be obtained, it has a reserved strength measured by its balance and the intelligence with which it is used.

The more an individual produces of the things that go to make up the necessities of living, by means furnished by his surroundings, and the less dependent he is on others except for the things which he cannot produce on account of natural disadvantages, as climate, etc., the more prosperous he becomes, and this is applicable with equal force to nations.

If a nation owned an inexhaustible gold mine, it could buy everything, and it would require no other export than gold. But after a time other nations who supplied it with food and raiment, and all other of the countless articles of commerce, would thus obtain all the gold they cared for. It would become so cheap it would cease to be money, and fall to the rank of a commodity, in which it is a rather valueless metal, compared with iron or copper. This gold-selling nation would then have to become producer of the things required to support life, or starve. An individual or nation is poor in the things bought, and rich in the things sold. If an even exchange is made of the things wanted by one and not by the other it is advantageous to both. As a final illustration: The United States has, say in round numbers, 200,000,000 bushels of wheat for export. It brings in the world's market one dollar per bushel, or $200,000,000. This is returned in goods wanted, or it may be in gold. Suppose the harvest fails, and there is not a bushel for export, then that amount of imports will have to be kept at home or paid for in gold. If there was a total failure of the harvest, then if the wheat could be found in any country it would be imported and if this failure should be for a series of years, the gold would be drawn out of the country, which would become poorer in exact proportion to the foreign purchases it failed to produce. We can readily fancy this process going on until it reached utter destitution.

John H. Morton: Q. (1) What is the probability of making a perpetual motion?

(2) Is it possible for one slow of speech, to become a speaker through spiritual influence?

(3) Is morality limited by one's conceptions of the same?

A. (1) Those who have made a study of force and its laws, well know that it would be impossible to move a machine without expenditure of energy, and a perpetual motion claims to do this.

When water turns the wheel, it falls, and the gravity of the fall is transferred to the wheel. When electricity moves the motor, it transfers the heat of the coal under the boiler of the engine, which represents the force of the rays of the sun in producing the plants of which the coal was formed. Force cannot be created, any more than matter; it may be transformed. Cheaper methods of obtaining force, and more economy of use may be gained, but no combination of machinery will ever be made to do anything without an equivalent expenditure.

(2) It might be possible, but one gifted in speech could be far more readily influenced. It is said Ole Bull, the wonderful violinist, played to an enraptured audience on an instrument he made from a wooden shoe, yet he preferred the best instrument the skill of the best artisan in the world could produce.

(3) Morality is not what the individual may believe it to be, else there would be as many moralities as individuals. The great principles of morality have been determined by the experience of ages, as the best rules in the conduct of life, for the greatest number, and for the individual. The individual should have the widest liberty to choose such lines of conduct as is desirable, yet he is circumscribed by the mutual rights of others. He may be allowed to act according to his own ideas of morality unless such lead him to trespass on the rights of others. This is the limit.

What is called morality is that conduct of life that ages of experience has proven to be best for the common good.

Investigator, Centralia, Wash.: Q. I have often attended seances and have never had any communications from my own folks. I have a father, mother, sister and daughter on the other side; why do they not make themselves known?

A. Spirits may not have the knowledge of the laws and conditions of control, and then find it impossible to communicate. Again while able to manifest through one medium they might not be able to do so through another. If this correspondent desires to investigate, as she does more earnestly, she should form a home circle, and if she continues the seances patiently, there can be no doubt of her success. Her spirit friends are as anxious to communicate, as she is to have them, and it is her duty to furnish them the means of so doing. She will probably find that she is herself, of all others, best qualified to receive their loving messages.

A GENUINE KICKER.

(Continued from page 1.)

joker on the material plane of spirit life willed they should see, just in answer to a morbid curiosity on the part of the hypnotized.

Is all this accumulated testimony coming down through the ages to be set aside on the say so of a sensation loving control calling himself Common Sense? Hardly.

The morbid curiosity-seeker who longs to solve the problem of who made God, can easily find a spirit correspondent to answer his quest. So of the whole catalogue of unsolvable questions. The inquirer will be answered according to his folly. There is not a phase of mind in mortal life but has its spiritual counterpart to respond to its peculiarities.

That we can communicate with friends in spirit life is wonderful. The spirit realm of which earth is but a fleeting shadow lies all about us, yet our dull vision fails to sense its nearness. Our spirit friends whose earth-life was but the shadow of their present real existence surround us, but we are too dull and befogged to understand. If they can penetrate the crust of materiality that encases us, and if we are modest in our demands for information, they will tell us that their life and world are as literal and real to them as ours is to us. Much beyond these fundamentals they cannot lead us, for the two-fold reason that we could not understand, and it would not be for our highest interests if we could. As to the true philosophy of life, here and hereafter, they have no trouble in making themselves understood.

J. RIGDON.

Middle Point, Ohio.

WILLIAM HOGAN.

(Continued from page 1.)

Catholic church and joined the Protestant ranks. An attempt was made to take the property of St. Mary's church out of the hands of the trustees and give it to his holiness the Pope. But the young priest protested against this and openly avowed that the Pope of Rome had no right to claim jurisdiction over church property in this free country; and after a long series of law-suits, his claim was at last sustained by the Supreme Court of Pennsylvania, and the church property, amounting to nearly one million dollars, permitted to remain in the hands of the trustees. Thus, William Hogan had the honorable distinction of being the first and perhaps the only Roman Catholic priest in these United States to openly defy and deny temporal power to the Pope. In the year 1843 he was appointed Consul to Cuba, and his unlimited knowledge of the Catholic religion enabled him to render most valuable service to his adopted country.

As a reformer, William Hogan has probably not been recognized by the masses, but the great good accomplished by him was strongly felt, and will ever remain.

To such brave, undaunted, fearless, honest and progressive souls do we owe our prosperity as a nation and a people, and honor should be given to whom honor is due.

A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.

FANNIE B. WISECARVER.

Philadelphia, Pa.

SPIRIT PRESENCE.

(Continued from page 1.)

the guide to step into the cabinet, and after doing so the cabinet lit up and it became so light that I plainly saw the features of my loved ones, conversed with them and also the guide through the medium, she being entranced, and while doing so, my nephew, Clyde Crubaugh, spoke to me in an independent voice and before the seance closed he materialized in full form and came out of the cabinet with the medium.

While sitting with P. L. O. A. Keeler, at Lily Dale, N. Y., August 16, 1899, for independent slate-writing I received on one of the slates in addition to the messages, which were mostly all of a personal nature, an excellent portrait of Dr. Frank Hughes, mention of whom I have already made and who has been on the spirit side for 12 or 15 years. On the 9th of last August, at Sedalia, Mo., a dear sister of the writer passed to spirit life, and at this sitting I received a message from her, a portion of which reminded me of the fact that it had been just one week since she passed to the higher life. This fact I was not thinking of at the time, and as I do not believe it out of place will give her message verbatim. The message: was: "Dear Brother—Just think, I have been over but a week, and, oh! how beautiful it is over here. Accept as precious this little letter and as a token of my continued love and regard. Brother Eddie, I have not ascended unto the right hand of the Father as yet, as the minister said, but am with the loved ones gone before. I hope you can realize my presence and my interest and affection in your behalf and welfare. You will do me a favor by converting the children (her two daughters). They, however, must see for themselves. They are so skeptical. Tell them there are no leaky milk pails here as are in Kansas City.—Sister Dora Finley."

That portion of her message in which she refrred to the milk pails was intended for a test, and concerning which I knew nothing.

A portion of a message received by me at the same sitting from a cousin, John Clark, who passed to spirit life from Sedalia, Mo., about twenty-seven years ago, warned me to keep off all railroads August 19, and insisted upon my not forgetting the date and the injunction. I will here state that it was my intention to start for Ohio and my home on that date on account of a business engagement, but had mentioned the fact to no one. Well, the fact is, I didn't start on the 19th, but waited until the 20th.

The next day I sat with Winans and Norman for independent slate-writing, at which sitting I received two slates well filled with messages, and also an excellent portrait of one of my spirit friends. I could relate hundreds of similar experiences and proofs of spirit return and continuity of life, but fear I have already taken up too much of your valuable space. To all those, however who long for light, truth and proof of continued life there is an open door for you, and your angel friends are waiting at the threshold, therefore begin now to investigate this God-given truth and the angels will open unto you the door of eternal wisdom and into your souls will flow a greatly needed heavenly light. E. R. KIDD.

Canton, Ohio.

MEMORIAL SERVICES.

(Continued from page 1.)

money in investigating claims set up for different phenomena, from an early period, than any other one I ever knew, and I think he was more successful in securing that information and spent more money to advance the cause of Spiritualism than any other individual of which I have had the acquaintance.

By mutual agreement I anticipate meeting the decarnate spirit of my life-long friend at the first convenient opportunity I have of meeting a good, reliable medium.

He was generous and sympathetic to the extent of his ability, and very few persons who appealed to him for charity were turned away empty-handed.

As a public man, he was liberal in his religious views, and no one was ostracized for conscience' sake, and the Spiritualists of St. Louis honor themselves by this worthy tribute to our departed brother and co-worker.

Spiritualists everywhere may learn a valuable lesson from our brother's late experience, in the effort to learn of that of which they know full well, but curiosity often prompts them to continue investigation until their faith is disturbed and doubts created.

St. Louis, Mo. E. W. GOULD.

ALONE.

I am weary to-night and I long for a calm
I never again shall know,
For a mother's touch with a healing balm,
I felt in the long ago;
I yearn once more for the love so sweet,
Unselfish, and undefiled,
That made a glory before my feet
When I was a little child.

Amid the crowds of the world I go,
And seem so alone, alone;
With never a soul I can greet and know
As kindred unto my own;
With never a heart that can meet my heart,
And feel what I feel again;
But doomed to dwell in a realm apart
With my inmost joy and pain.

I have only love for my fellow-man;
I yearn for the whole world's good;
And yet I seem placed under the ban
Of being misunderstood.
To strive with suffering, grief and care
Is a burden of dire distress;
But the hardest thing that we have to bear
Is our spirit loneliness.

I glimpse a mystical country fair
With music and glory rife;
And yet, no being has entered there—
This inmost soul of my life.
'Mid duties and cares of every day,
Its temples before me gleam;
It ever woos me away, away—
This beautiful realm of dream.

But this is the source of the grief I bear,
That no other soul may see;
That no other spirit may know and share
Its sadness and bliss with me.
To ever feel like a thing apart,
O, this is the secret sting;
And a song of sorrow is in my heart—
A song that I never sing.

I am weary to-night—'tis a transient mood,
That soon may vanish away.
'Tis the voice of the spirit's solitude,
Hemmed in by its walls of clay.
'Tis but a type of the whole world's woes,
That every soul has known,
For our deepest sorrows and griefs are those
We suffer and bear alone.

—Denver News.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper 25 cents. For sale at this office.

SACRED SCARECROWS.

An Instructive Story in Allegory.

A traveler once set out upon a long journey into a little known and hitherto unexplored country. He was an adventurous person whose thirst for knowledge and whose desire for truth led him into paths unfrequented by his fellow-men. The great ambition of his life—if the longing for knowledge can be termed an ambition—was to search out the new country that ever lay beyond him. But the task he had set himself was not altogether an easy one. The chief obstacles that opposed his progress were not the rugged mountain steeps that meet the advance of one who would be an explorer, not the illimitable plains that stretched out between him and the goal of his ambition, not the swollen torrents he must plunge into or bridge over—none of these things blocked his way as did the sacred scarecrows set up along the old beaten road that led to the borderland of the new country.

He had scarcely gone the first mile before he encountered a grotesque member of the scarecrow fraternity. This creature was not a mere wooden skeleton with an old coat hung upon it to scare away birds; it was a thing endowed with life, though not with powers of locomotion. In fact, none of the sacred scarecrows had legs; they always remained in the same place. But though they were without legs, they were not devoid of arms which swung in the breeze like a Dutch windmill. It was the presence of these arms, in truth, that made any attempt to pass the sacred scarecrows a hazardous proceeding, for they swept the entire breadth of the road, and he who essayed to pass was in danger of getting a thump on the head that might render further progress on his part out of the question.

As I said, the traveler had scarcely gone the first mile before he encountered the advance guard of this absurd brotherhood—a sort of graven image on whose forehead was written the number Thirteen in huge red letters. Across its breast were painted various legends in regard to unlucky numbers and seasons, and warning never to begin a journey on Friday.

It then occurred to the traveler that he had not only started out on Friday, but also on the thirteenth day of the month; nevertheless, he succeeded in dodging the great flapping arms of the first sacred scarecrow on the road. He was amazed, however, to find that many of his fellow travelers had been hit and hit hard, by those fantastic arms, and either had their skulls cracked, or their bump of reverence for ancient superstition so enlarged as to be out of all proportion to the size of their heads.

After that the traveler met a whole row of scarecrows strung along the road together, all belonging to the religious order. Each succeeding one in the line claimed to be a little more liberal, a little more modern than its predecessor, but each flapped its gigantic arms in the face of any daring traveler who sought to pass and muttered divers warnings concerning the fate of those who heeded them not. Nevertheless, this particular traveler passed them all, and went on his way rejoicing until he came to a gigantic specimen of the scarecrow species which so nearly knocked him down with its powerful and far-reaching arms that he hesitated some time before he made a second attempt to get beyond it. It was, in fact, the great materialistic scarecrow of the nineteenth century, and a vast multitude of people were gathered about it, unable to get any further. The thing kept mumbling to itself: "Matter, matter; there is nothing but matter." And all the people said: "That's what's the matter."

But when, after much thinking and many efforts, the traveler finally found himself on the other side of this obstacle and was making reasonably good time toward the new country, he ran up against another scarecrow which also mumbled to itself; but the burden of its refrain was quite different from that of its predecessor. The words which reached the traveler's ear were: "Mind, mind; there is nothing but mind." Near by was a sort of companion scarecrow which always repeated in a slightly different key: "Spirit, spirit; all is spirit." About these two sacred scarecrows were gathered a goodly multitude; and the traveler, just escaped from the materialistic incubus, had to sit down and rest awhile before venturing to find out for himself whether these last mentioned obstacles which blocked his path were really the end of all things.

After due deliberation, he concluded that there was something still beyond, so he set out in search of it. There were Divine Science scarecrows, modernized antiquities of the Theosophical and Reincarnation order, and various grotesque figures belonging to the occult family, all of which he succeeded in passing, though not without some bruises, scars of battle, to remind him of the conflicts he had passed through. But his way was not yet clear by any means. It seemed to him that there was really no end of scarecrowing impediments to his progress. There were the medical scarecrows—and they were quite violent, too, and the legal scarecrows who were quite absurd in their eternal reiterations of ancient forms, and their solemn mutterings about the value of precedent.

Then there were the political scarecrows, a whole batch of them, which had knocked more people senseless than all other scarecrows put together. The wild flapping of their arms and their mingled shouts, which developed into a veritable uproar, was extremely bewildering to the traveler. The biggest and most powerful of the lot was labeled G. O. P., and the burden of its message which it repeated with sickening frequency was, "Protection and Prosperity." The next scarecrow in point of size and influence was forever chattering about Free Trade and Economy. Besides these there were a great many lesser scarecrows of every conceivable variety, and the uproar they made was truly deafening. In the midst of the general pow-wow the traveler could distinguish such expressions as "Honest Dollar," "Sixteen to One," "Down with Monopoly," "Municipal Ownership," besides a whole vocabulary of abusive epithets which each Scarecrow applied to all the others.

Absurd as was the whole outfit, the traveler lingered longer among the political scarecrows than anywhere else on his journey. Each of them claimed to be the proprietor of the only nostrum that would cure the ills a corrupt country is heir to, and for many days the traveler, who prided himself on his shrewdness and discernment, was taken in by one or another political arms that blocked his pathway, that he wasted a good deal of valuable time nursing his sore head.

But he finally emerged from that conflict, and, for a time, was unhindered by a single scarecrow. He noticed, however, that upon every little by-path that branched off from the main traveled road some sort of scarecrow had been set up. Down the long lovely lane of literature were several foolish looking objects labeled Style, Rules for Making Poetry, Standard of Culture, etc. The arbored avenue of art was also disfigured by the presence of these grotesque creatures covered over with would-be wise sayings about "art for art's sake," and the like. The mossy, mystic path of music had its scarecrows, too, but the traveler did not try to pass them as he was not going that way.

At last the road began to grow dim and uncertain. Evidently, there was not much travel over it. He saw very few people now. Still he found scarecrows along the way. They were mostly of the reform order, for the treveler was nearing the new century. And here he learned with regret that, no matter how many sacred scarecrows people had dodged in their lifetime, they no sooner got beyond them than they immediately set up scarecrows of their own as a warning to all comers that they must go no further.

The traveler has grown old by this time—old and disheartened. He reflected on the years he had wasted trying to pass the hideous monstrosities which other people had set up to bar his progress. The only lesson he had learned which made him wiser than his fellows, was never to set up a scarecrow of his own to block the way of those who might come after him; but by the time he had thoroughly learned the lesson he was too old to travel further, and the world has received no benefit from the discoveries he might have made had he not lingered so long by the way.

W. WALLACE BATTLES.

San Jose, Cali.

WHATEVER IS IS RIGHT.

Everything That Is Is As It Should Be!

In your issue, No. 524, is an article from the pen of our aged veteran and pioneer Spiritualist, J. M. Peebles, M. D., on the subject of "Whatever Is, Is Right." I wish to give one quotation. He says: "The real proof of a theory or a dogma is in its practice. If stealing, adultery and murder are right, it is certainly right to encourage them; right to publicly advocate them, and right to practice them, for certainly the right should be encouraged and practiced." Now this kind of logic on the above subject is good sound reasoning with the great mass of Christian people, but the harmonial man, the progressive thinker, takes an occasional peep behind the co-operative thrones of Gods and Devils, and finds that there is more good, sound, practical common sense in the boy's answer after being kicked by the jackass than there is in volumes of theories regarding our environments and the utilitarianism of that grand stupendous whole, whose body nature is, and God the soul.

Taking into consideration my organization at birth, surrounding influences and environments through life, I am as bad a man as ever lived, and also as good a man as ever lived; yea, when we enter the temple of the Harmonial Philosophy we are at once reduced from gigantic selfish proportions down to proportionate and symmetrical forms, and the more unfortunate class who have suffered untold misery in the path of poverty, wretchedness, woe and crime, will finally be redeemed through the instrumentality of the Harmonial Philosophy, on whose banners we find this ennobling inscription, "Whatever is, is right," which motto must be accepted as true. Our Doctor from his standpoint sees but one side of the question and disclaims any inducement for reformatory work so long as "whatever is, is right," never thinking that reformatory work is one of the important factors on the subject.

The pessimist is not in harmony with present conditions; he denounces all our surroundings as wrong. The plea that "whatever is, is right" in any sense whatever, is nothing but sheer nonsense to the pessimist. On the other hand how captivating, how uplifting, is the harmonical philosopher, how free of pride, bigotry and condemnation. The ear of ignorance catches the heavenly music and is startled to perceive that better conditions are waiting to welcome all mankind.

The harmonial reformer labors to remove those rudimental ignorant conditions from the mind by and through the means of developing the wisdom faculties. There is no mistake on the infinite plane; perfection reigns supreme. The general die of all nature is cast with infinite precision whether for weal or woe, and cannot be accepted or rejected, excepting as enlightened wisdom may moor the craft into the desired harbor, or through ignorance possibly lose their identity. The fault is never found in immutable and uncreated law. Her engineering is always perfect and reliable, no matter whether the elemental conditions induce a terrible death-dealing cyclone, or whether the ignorance of man perpetuates saloons, gambling dens and all manner of vice.

Let us take a still more critical view of the subject. A person with incurable cancer, fatal degree of consumption and a thousand other afflictions that give evidence of a speedy dissolution of soul and body and death itself, all belong to the category of human experience and deserve the same philosophical thought and explanation; yea, each and every incident in life is an illustration of human experience, the result of cause and effect, and whoever condemns the laws of cause and effect holds a position not well taken. It seems to me in order to successful and permanent reform that the fact that "whatever is, is right," should be taught and fully explained as a foundation for permanent stability and consequently purity of character, for so long as absolute evil is nursed and petted, just so long will intelligence discover that there is a screw loose somewhere, and that they have built on a sandy foundation.

Delta, Ia. MOSES WHISLER.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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

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SPIRIT CONTROL.

As Illustrated in Miss Sarah Thomas.

A SPIRIT TALKS IN FAVOR OF THE BOERS, AND HINTS THAT OUR GOVERNMENT HAD BETTER TAKE ITS HANDS OFF THE PHILIPPINES.

Miss Thomas' meeting last Sunday, December 10, was very full and a very intelligent audience came to hear the fulfillment of the promise of Sunday, December 3. Miss Thomas opened by saying she would take for her lecture a few verses from 10th Isaiah concerning the promise of deliverance made to Israel and was immediately taken possession of by the control of the previous Sunday evening meeting. He said: "I promised you that I would again control this woman on the same subject I addressed you upon last Sunday, and would tell you who I am, and why I am here. Many of you undoubtedly wonder why one so lately passed over, and so many miles from here, should find this meeting and instrument to speak through. Who I am I will tell you at the close of my remarks. Why I am here I will now proceed to tell you.

"The Boers and Dutch element in South Africa have passed through nearly the same trials that the founders of your grand galaxy of states have, but not having the emigration that poured into the United States, the Republic of South Africa has not increased as rapidly in population until the great diamond and gold fields were discovered and opened up.

"The original emigrants, who left Holland about the same time the Pilgrim Fathers left the same country for America, have persevered and made the African wilderness habitable. They took the United States as their guide, in forming the South African Republics, and like your original colonies, they have been driven back into the wilderness by the same country and people that your fathers fought and conquered by the aid of France, to obtain your liberty and independence.

"Your declaration that we hold these truths to be self-evident, that all men are created free and equal; that they are endowed with certain inalienable rights; that among them are life, liberty and the pursuit of happiness that secure these rights. Governments are installed among men, deriving their just powers from the governed. Following these lines the Boers have thriven until they excited the cupidity and avarice of England, and as I said before have been forced back until the inhabitants resolved to resist further aggression, and united in that solemn oath that has been published to the world.

"Your speaker was one of four that met together, and issued the ultimatum to England, and then followed this memorable oath that will live in history as long as your American declaration: 'In the presence of Almighty God, the searcher of hearts, and praying for his gracious assistance and mercy, we burghers of the South African Republic have solemnly agreed for us and our children, to unite in a holy covenant, which we here confirm with a solemn oath. It has been forty years ago since our fathers left Cape Colony to become a free and independent people. These forty years were forty years of sorrow and suffering. We have founded Natal, the Orange Free State, and the South African Republic, Transvaal. And three times has the English government trampled on our liberty, and our flag, baptised with the blood and tears of our fathers, has been pulled down. As by a thief in the night our free Republic has been stolen from us. We cannot suffer this and we will not. It is the will of God that the unity of our Fathers, and our love to our children should oblige us to deliver unto our children, unblemished, the heritage of our fathers. It is for this reason we here unite in giving each other the hand as men and brethren, solemnly promising to be faithful to our country and people, and looking unto God to work together unto death for the restoration of the liberty of our Republic. So truly help us God Almighty!'

"And the two months that have intervened since this oath have proven that the Lord of hosts is with us. In this time we have not only held our own, but we invaded and invested the English stronghold, and placed hors du combat over four thousand of the enemy, by their own statements. We know we have done more.

Now, as to why I am here. It is to create a sentiment of sympathy among the people of America that will be heard and respected at your capital, Washington. Whether with your present administration, we can effect this sympathy is doubtful, for how can the American government call a halt on England when you are enacting the same grasping for others' property in the Philippines and using all your great power and resources to compel a people you hardly knew of before your war with Spain, to submit to your dictation? I am here, as I said, to create a sympathy for the South African Republic. I am not unknown in the United States. My position in the Transvaal was manager of mines at Johannesburgh for a great German syndicate, and I was intimate with President Kruger, and by him called into counsel. My name is Zetten. I have my eye on a man I hope to control to further my mission. Don't get excited now; he is not in this audience. I shall not speak through this woman next Sunday, but know who will, and I shall be present. I will say before closing that the coming week will be a bloody one in South Africa. Good night."

Miss Thomas then gave a half-hour to tests, as always good. She was followed by Mrs. Kusserow, who also gave tests. H. H. SCOVILLE.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Wesley P. Sanford, a veteran Spiritualist, passed over to the Great Beyond, Sunday the 3rd day of December, 1899, in his 79th year. He was an active man almost to the very last and advocated Spiritualism in all places and at all times when it was possible to make its truths known.

He obtained the services of that veteran, Moses Hull, at this place, ten years and more ago at his own expense and afterwards aided very much in securing the services of Frank Ripley, Mr. and Mrs. Kates and others. He was born in New York, but came to this county at an early day, being in fact, a pioneer who had suffered much hardship and privation. He was an honest man, who hated shams; was much respected by all classes of the community. B. B. K.

Defiance, Ohio.

Passed to spirit life at Old Town Me., Dr. Gideon Emerson Newcomb, aged 64 years.

The deceased has been a physician for over 25 years and came to Old Town with his wife from Cornwallis, Nova Scotia. He had a natural gift as a poet and many poems have been produced by him. He was also a great student and greatly devoted to his family. A firm believer in Spiritualism. Besides a widow he is survived by one daughter, Mrs. Eugene Duncan, of New York City, and two sons, Dr. J. S. Newcomb, of Sprague, Wash., and Mr. Grant Newcomb, of Albany, N. Y. The funeral services took place Friday afternoon at 2 o'clock, Rev. Donald Fraser officiating. Various floral tributes from friends showed their kindly feelings of respect. X.

Passed to the higher life, from Granville, N. Y., on Saturday, Nov. 18, Mrs. Hannah Morse Baker, aged 70 years, 11 months, and 18 days. Mrs. Baker had been for many years a lecturer on the spiritual philosophy, and a medium whose powers have enlightened and comforted many. She was an earnest and active friend of every reform movement and love for humanity was the light of her life. Her life was as pure and sweet as her garden of flowers that she so loved and that so rewarded her with sweet bloom. Her funeral was held in the Friends' meeting house at Granville, and was very largely attended and her casket was covered with choicest flowers, bestowed by loving friends. The service was conducted by Mrs. Helen Temple Brigham (for many years her friend) and by the Woman's Relief Corps of which organization she was a valued member. She left behind her a husband, one daughter (also a medium) and three sons, whom her loving spirit will bless and help.

For those on earth, dim is the toilsome way,
For her, death is but birth and dawn of day.

HELEN T. BRIGHAM.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 8 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:30 p. m.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 10:45 o'clock in the Grand Opera House and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX. Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

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The Progressive Thinker.

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

VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, JAN. 6, 1900. | NO. 528

HOW IT SEEMS TO BE THOUGHT DEAD

By the Spirit of Robert G. Ingersoll.

Spoken through the Lips of Mrs. Cora L. V. Richmond, Chicago, December, 17, 1899.

Mr. Chairman and Friends:—As a disciple of truth, as one who bears testimony to an added light and knowledge, as one permitted to touch human lips that are unfamiliar and a human brain that is not my own, I cross the barriers of time—so-called—and eternity to speak to you at this hour.

I protest that I have found no personal God; I protest that I have found no personal Satan, excepting that within my own nature which I was to overcome, and I protest, that I have found nothing true of all the theological theories concerning the future life; and if in human existence there was aught in my words that could prevent any human being from sharing the thralldom of the fear of hell or of the worse hope of the theological heaven, then at this hour let me add my voice to disabuse your minds from the fear of death. I did not know in human life what the next step would be. I could not tell what was beyond the great cloud-canopy that pressed down over human life. No message came to me that satisfied me of a future existence, and it was as though one were entering into a great uncertainty. Suddenly as a shaft the change came, as swift as a lightning stroke; nevertheless, there was instantaneous freedom and knowledge, and I must recapitulate here somewhat the experience which I gave through these same lips but a few hours after the change.

It was as if a man who had lived in a dungeon cell, or in a cavern beneath the earth had been suddenly lifted out into the broad, blue-canopied light of a bright, glorious day in spring-time, with the air full of the soft, sweet music of birds and perfume of flowers and limitless fields of verdure. I was aware, first and foremost, of being set free; free from the thralldom of the senses, free from the limitations of time and space as understood by me before, and aware of being set free into all realms of my imaginings. For that hope, which is kindled in every human breast, I found had linked itself to the loftiest human faculty, which is imagination, and which had borne me further than I knew.

I at once perceived that this new life, this new state was just as naturally the sequence of human existence as birth is the sequence to that which precedes it. I at once discovered that, that which was set free was what I always thought would be set free if man had a future state: The consciousness, the individuality, the personality that thought and loved. Oh! the transcendent glory of that rising light of love, of knowing those who had preceded me, of entering into conscious relations with their lives, as though they had not been disturbed, and feeling that these were there to welcome me! I could not hold back—I must then testify of what had come to me, of the great Life and Light that I had found, of the reality of spirit existence, of that which was indeed the next step of life. And I did so testify. But when glory after glory of the beyond is added to one, when new knowledge takes possession of one at every step, when new fields of thought and endeavor are opened, one longs to bear this message to those who remain in the shadow.

The great, awful burden of spirit existence is to find that the cavern door is shut, that those who remain in the shadow are still blind. Something is added to human experience when a life goes out which is dear and sacred, and something is added to public experience when such a life is gone. Public opinion is valueless; to say that "he was such and such a man;" or to have it printed in the daily papers, he did thus and so "when he was alive;" to understand that he is gone and will not return, and that all there was of him survives only in memory. To set it down, that thus much of human account he did last year and such and such things another year, and before that such and such other things, and that now the great tide of human thought has closed over him, and only here and there the altar-fires of memory will be kept alive for his sake for a little time; this is nothing. To be accounted dead by human beings is not over much, but to be accounted dead by those you love, by the friends whom you prized, to whom you were near and dear, perhaps as your own heart-throbbings, to feel that you cannot shout and make them hear, that no effort of your will will penetrate this awful barrier. To know that one has helped in some sort of way to make that barrier more complete; this is what comes to the enfranchised spirit! Can one roam away on the vast fields of ether, in companionship with great, wise and good men, knowing that this blindness, this desolation is gnawing away at human hearts and lives? Can one be satisfied in the peopled spaces which one finds here, knowing that human lives are shut in by this narrow confinement of thought, this environment of the fear of death?

I know what it is; one needs to forget in human life; (because of the great sorrow that is there) as fast as possible the folded leaves of love are placed on the pages of life history of those who are gone and we think of them with tender memory, and folding away their raiment and thought in the lavender of our hearts we think "they are gone." We cannot call them back, neither from the dust, which has enviously swallowed up their dearly beloved forms, nor from that into which we hope they have gone. This is what I thought; this is what the multitudes think. If you do not think it, you are blest beyond all human beings.

This is why I am here to-day. If you find an open door, if you find a channel that is suitable, minds that will respond and hearts that are ready, would you not step out from the great broad-belted universe of light, would you not call and speak through the opening which promised to lead to those who knew and loved you? who "knew" you always in the past tense, as everything is after one is dead. They do not think of you now, of the hopes and fulfillments, of the aspirations and longings made clear and complete, of the light, which you had thought was dim and afar off; grown suddenly near. They do not know you now. How can they know one whom they think is dead? Is death so much more potent then than love? Is death the master passion of the human heart? and is it all of you? Are the forms which people cling to with such tenacity all? when they fold their dead around and put them out of sight while love forever keeps knocking at the door, the vestibule of the heart and says pleadingly, longingly, "I am here! I am here?" But they heed it not.

Who have done this thing? Who have caused this to be so? What great blight fell upon the primal nations or races that this awful, Acheronian darkness should have been created and the shadow and terror of the night of hades fill the prison cells of human fear until naught else could pervade man's mind? When we watch the flowers decay we know that in another springtime they will blossom again; we know that far in the woods and glens, in the fields and upon the mountain sides the great, wonderful breath of springtime will bring forth the affluence of life again; we know that when winter's hush is opon the earth and the soft, white mantle, seemingly of death, is here it is but the slumber which precedes the awakening. But who has told man that death is final, or worse than final; that it is accompanied with an everlasting curse?

Oh! if I felt then the great shadow of the blind theology that has plunged the human race into this terror and darkness, what must I feel now that, being set free and finding a life which is not a theological life, I can enter by no avenue of human existence excepting this latest one, the latest revelament, into human consciousness and speech?

Minds are closed by the old-time barriers of fear, and voices that should reach out in the encompassing sphere of space are silent, and the agony is, that one cannot roll that stone of sorrow away. Talk about sepulchers! Oh, there was and is need of angels, ministering spirits and all the encompassing powers of earth and air to drive away the shadow of death!

You, over there, who mourn your children as dead, what have you done to them? Put them away in some far-off heaven or closed your minds to their approach so they cannot draw near, saying, "I shall not meet them again until the great resurrection trump shall sound." The great resurrection trump has sounded! It is at your door; it was there when death came and you might have followed with your love, but you would not. I might have followed every one I meet here. But we put the awful barrier of death between us and them because of that hated theology that had told us they could only live at the cost of another. We did not know how kind, how beneficent, how wonderful is this that we call Nature. You call that God, but I have not forgotten my hatred of the theological God yet, so I cannot pronounce that name. But I will call this life anything that you choose that is beautiful, perfect, divine and glorious. If you will only make way for your friends in human life, thought "departed"; if you will remove this cloud-clod that is upon your lives, and hearts, and thoughts.

Aye! The spirit world can do much; thus far spirits have done it all. I see now where, like that marvelous tunnel that pierces the mountains, they have been for ages drilling away at the rocks of error and ignorance striving to reach those in human bondage. I perceive that all the work and all the power has come from the spirit side of life. Will you do nothing? Will you not throw off, as by one masterful stroke, the lethargy which is upon human existence concerning death, and enter into the inheritance of what life is?

Spiritualists have done it to a degree, to a certain extent, but not one-half as much as they should, considering the light and knowledge they have. Who can declare it positively, if not you? Who can set this light where the people can see it who are in the dark, if not you? And who can lead human beings to such certainty concerning the future life that they will not weep when the great change comes, but will rejoice in the added freedom which it brings?

Had I known, could I have known it. But there is that in the constitution of some minds that they cannot know; the possessing of a great and all-absorbing doubt and skepticism that is born of the rejection of human faith and credulity is something that will not let us believe what we are told. I suppose, Mr. Chairman, there comes no absolute knowledge excepting it comes from those you love, or from the overpowering, overwhelming manifestations of an outside presence, or from the change itself? This latter has come to me; it is the one testimony which I offer. I have no added arguments to give concerning the future life, except that I know it, I experience it. I do not know the best method for you to find it out in human existence. There are spirits wiser, teachers of experience who understand. I know little of the great methods of inter-communion, thought with thought, mind with mind, spirit with spirit; but I do know this: That when I glide behind the barriers of sorrow and approach a friend who has me in mind, who is thinking of me as a "departed" thing, who is treasuring me in memory, that then and there I am conscious of entering into silent communion, of being able to reach that mind, and something of the old-time fervor of friendship or love is between us. For a moment my friend forgets that I am dead and we think of the things we said together and of all the hopes and aspirations we had together and, at that time, I am not dead. Then, suddenly, the door is closed and it is remembered, in the human, outward seeming, that I have "gone," remembered that I am "dead" and there is something as impassable as a wall which comes between us.

Oh! friends! as you value those who have gone out from your homes, as you think of your children lovingly who are away in human life and expect to hear from them, expect they will return, as you feel certain that the grown-up boy or girl will come back with added treasures of human experience, so think of those who are in the invisible realm. More palpably by your side, more really in your dwelling, more consciously a part of your daily existence, they still look for the one response that will make their new life a beatitude.

Talk about heaven! Why, worlds upon worlds, systems upon systems, and the great, splendid themes of thought which appeal to one in this kingdom of life are nothing when the one door of the dwelling of the heart is not wide open. Not always is it closed when it seems to be. I might not speak with such experience as some spirits have where theological prejudices, the blindness of human existence and the great fear of the torture of hades shut out the loved presences from human hearts and perhaps even the hope meeting their loved ones; not such an experience have I. But to be considered as something that was, I, who am more aware of being than I ever was, more aware of consciousness, more aware of hopes, expectations and of the great fulfillments of the prophecies of life!

One thing has been accomplished: There is one class of people who have not spoken of me as "dead;" those who consigned me to hades have me living there. Well, that is better than nothing; it is a certain per cent of recognition, and possibly those minds since learning of the "occult" in this realm are more in sympathy with what is transpiring there. Still all the hades that has been found here is within the individual, and the comfort is, it is one's own and one has a right to it. No one is responsible for my hell, and whatever it is I am willing to abide by it until I outgrow it.

So my heaven is my own; that sweet consciousness of being restored to the loved ones who had gone before; that sweet communion with those who had passed on yet were aware of all recurrence of the friendship and love from boyhood to maturity, of lives with which one had grown familiar, and of the hopes and aspirations that were mutual. The fruition of that heaven is also mine, no one can wrest it from me; no one can take it away by fear, terror, doubt or prejudice, but I may impart it to whomsoever will receive it. It is a part of the right and privilege of every human consciousness to share its joy; and, dear friends, for such I feel you to be, I share that with you at this hour.

Come away from the sepulchers of life in which you have placed your (so-called) dead; come away from the graves in which the ashes or the dust are returning to the bosom of mother earth to give unto the springtime flowers a more perfect beauty and a better fragrance; come away from the heartaches and from the secret mourning and its great, selfish sorrow which wraps human hearts about at such a time; come out of it and think, that in this added life, in this step of immortality, in this next step of existence your children, your son, your daughter have been promoted to a higher grade of learning.

Whatever may have been the conditions in human existence, whatever may be the ignorance of man concerning the laws I do know now, that which I did not know the day before my body perished, that all human lives enter into a consciousness which is one degree better than the one they had upon earth; as much better as they are prepared for. So your son or your daughter has entered into a higher knowledge; your father or your mother has stepped into youth and the full and perfect refulgence of life. Nearer and dearer, the husband or the wife has entered more closely into the sanctuary of your heart; there is where you must seek them and there alone; no other life can enter there. Come! for the tombs give back no sounds. Come! for the dead will not speak. Come! for it is only the loving that live, and all of the love, and thought, and hope and well-being are theirs.

I have said, that whatever hades is mine is my own. I know my shortcomings; I know what my human limitations were; I know where I was blind. Now I see. I know what were the faults of the dust and the faults and short-comings of the mind, and I will overcome them. I will do as best I can in the way appointed by the spirits. I am the least among those who teach you of the life immortal. I am a child in the lore of eternity; I have little knowledge concerning that of which, possibly, you know much. But I have this great, latest experience to tell; this full consciousness of being alive and being thought dead. That last thought so presses and girds around human existence as to shut out the day. Your little boy who went out of human life, whose only life was your life, whose only light was your dwelling; do you suppose he is glad in the companionship of spirits and angels without you when he wants you to love him, wants to climb upon your knees and put his arms of spirit around you? You do not know who in heaven or spirit life is to comfort that child. This is the burden: The shutting of the doors by grief and sorrow, and human affairs until this little child is sorrowfully turned away. That mother, who all her life toiled and worked for you, whose hands grew weary and whose heart grew sad when you did not understand her; that mother whom you idolized when here, is put away in the casket, and yet you say, "she was a good mother." What is she now? The fruition of her life was her motherhood, you are her child, and you with her other children are her treasures. Into the spirit realm the mother passes; did she not keep the light ever burning for you, did she not watch for your return, when the duties of manhood and womanhood claimed you afar, did she not every day expectantly hope to hear from you? What have you done to her? You have buried her form, softly, tenderly and reverently you have buried your mother. But here in the shining light of day, here in the twilight hour, here in the glad reunion of the household, here in all that you do and think, that mother is still here. Why don't you know it? Why don't you make room for her, not in a chair, but in your hearts and lives, and hopes, and expectations? Why don't you say, Mother is a good mother?

To be forever in the past, to be put out of life! Oh, this great, awful, stupendous tide of life! Are you afraid of it? Do you suppose if you open the windows or doors it will sweep in like an incoming tide and drown you? Do think that love can destroy you? Are you so impotent or stupefied by the fear and terror of what may come or of the evil spirits, ghosts and hobgoblins of your childhood, that you do not want a message from your loved ones?

Cultivate the pure imaginings of your children. I believe the imagination is the one faculty that has admitted Genius into the realm of immortality and upon which men have risen beyond the clouds, above the prison house of dust into somewhat of a touch with the unseen. Cultivate the imaginations of your children, not with gnomes, hobgoblins, ghosts and frightful monsters, but with these real beings of an atmosphere of light with love. "Fairy godmothers" indeed! when this real mother is beneficently bending above you. Spirits of darkness! when all of your household and kin are around and with you and over you. Why do they not keep you, then, from the shadow of wrong, misery, pain and sinning? Keep yourselves from the shadow of wrong, pain and sinning. Who are you that you should forever walk in leading-strings? Must angels and ministering spirits do your thinking for you? They do watch over you, but, far more important, they love you.

I have made up my mind that Love is the immortal message, the divine theme, the glorious triumph, the only conqueror of death, the only conqueror of fear, the only one attribute, and that Imagination is its messenger. That upon these two pinions of immortal life men and women and children may chase away the shadow of death and the fear of what shall come after death, the horror of the environment of the tomb, and learn that life, in its continuous, everlasting stages, leads on and on through natural changes, each one of which is an added step; and to pass out of human existence is to pass into the larger inheritance of the universe.

Oh! come with me to these fields of day where all the immortal ones are beckoning and calling you; from the fields of bloodshed and carnage in human life into the great victory of surpassing peace, from ambition's desolating work, from the degradation of high ideals unto their perfect fulfillment. Therefore, come with me this day and lo! your beloved, every one whom you cherish will be found close by your side; and your peopled dwellings will be no longer desolate, gloomy and dreary; no external mockery of outward display will ever be required to take away the heart-hunger and the heart-grief. Open your eyes of spirit and see where your loved ones are.

A PROSPECTOR'S PHILOSOPHY.

"Has existence been a failure, in yore specific case?"
Chuck ask me with a shadder on his good old honest face;
And at first I had to answer, it seemed to me it had,
Though my history from childhood was not so very bad—
But, say!

When I come to think about it, it sorter seems to me
There was two sides to the question, if there wasn't two or three;
True, I hadn't any money, nor property, nor sich;
I wan't very handsome, nor popular, nor rich—
Nor nothin'.

I never made a splutter in the legislature halls,
Whur Honorable Bill So-and-So gits up and kicks and balls;
Whur a 25-cent statesman, with bizness in his eye,
Sells his honor for a nibble of administration pie,
Oh, no!

I never run for office—I couldn't if I'd try;
The people wants a feller with a twinkle in his eye,
Who talks and smiles and wriggles, with his scientific play,
Then turns around and rob'm in the good old way,
Yes, indeed!

Come to think, there is another defalcation in my case;
I can't look in the winder and behold a baby face,
And another just behind it, full of happiness and love,
Just as though I was an angel, comin' to'm from above.
Well! Well!

Guess I won't discuss that subject tends to make me blue—
Sets the boys to askin questions, "What the devil's ailin' you?"
Nothin' to'm, yet I reckon they all have their loads to tote,
And yo'll find they're all a-sailin' in the same old boat,
You bet!

But I've hit upon a system which never fails to fit—
When I can't get just what I want I want what I can git,
And I'm not disposed to worry while there's monarchs in their might
Who'd gladly give their riches for half my appetite—
Sabe?

—Arizona Graphic.

INFINITE INTELLIGENCE DEFENDED.

Thoughtful and Serious Vibrations From a Liberal Mind in a Liberal Church.

I have been an interested reader of the pro and con statements regarding the creed of the N. S. A. I am a minister in one of the most liberal of the religious denominations of the United States, and we have never had a creed, never presented to the world a statement of belief from any of our County, State or National Conventions. It may be inferred that I am not particularly favorable to creeds or confessions of faith.

But it seems to me if a statement must be made with respect to "First Things," then the two articles adopted at Chicago are as near right as human wisdom could formulate.

"We believe in Infinite Intelligence."

Drop all cavil about the "Infinite." Let us just suppose that there is superhuman or, if you will, superangelic intelligence. Is that reasonable? Or shall we that there is no evidence of an intelligence greater than human intelligence? Or, to be as liberal as possible, is there no evidence of intelligence manifested anywhere which is evidently greater than that possessed by disembodied human spirits? Who will so affirm? Will the most radical of the objectors to the N. S. A. pronunciamento agree to such a conclusion? Would they be willing to substitute for the first article something like this: "We do not believe there is any intelligence manifested in the universe greater than that possessed by man or decarnate spirits?" I presume not.

If the universe could be resolved into its primary condition of chaos or nebulosity and the raw material handed over to some of the puissant critics of Infinite Intelligence, could they do a better piece of work than—What?—has done? Could human wisdom display greater intelligence in the arrangement of stars and worlds than that which now appears? Could it devise a more satisfactory adjustment of forces, means to ends, in the correlation of such agents as electricity, magnetism, gravity and the like?

And, finally, if human wisdom cannot even suggest an improvement or modification of these things, but must stand mute in the presence of an "Infinite and Eternal Energy from which all things proceed" (Spencer), is it not presumption to decry the existence and benevolence of an "Infinite Intelligence?" It is a part trying vain-gloriously to define the whole, an atom swelling in the prodigious task of explaining the universe.

To object to the expression "Infinite" as qualifying intelligence is simply a species of hyper-criticism. Small souls must necessarily indulge in small criticism. A mind unable to comprehend a vast, large design must perforce be contented to find fault with some petty detail.

To find common ground with such then we suggest a "Great, or Greater, Intelligence;" something which, if not infinite, is still above and beyond human intelligence. Is there evidence of such an intelligence?

Paul's statement is perhaps as good as can be made. "Every house is built by some man, but he that builded all things is God."

I point to my humble dwelling and say to one of the objectors: "Does that house exhibit a design, indicate an intelligent maker or builder?" "Oh! yes, to be sure," he would answer. I then refer to earth, the greater house and home of us all, with its nice adjustment to all our needs and requirements, and ask, "Does this show evidence of design, constructive skill, relation of means to ends, intelligent adaptation, and so on?" The answer may not settle the question of Infinite Intelligence, but it will most emphatically settle the question of the critic's intelligence.

The Design Argument of Paley is still intact, not a joint or rivet of its iron-bound logic so much as strained by any device of man. It has been asked (and this is the only fair shot ever aimed at Paley), Who designed the Designer? If God designed all things, then who or what designed God? But those who resort to this query must be told this: At Last, or at First, we reach the Infinite, and there we stop. Time is Infinite, and so we do not try to imagine what was before time. We get right down to the fact of Infinite Time and stop. There was nothing before it, no time when there was no time. So of Space. We say it is so far to New York, to the moon, to a star, but finally we get down to the fact of Infinite Space and there we stop. Moreover, when we stop it is a logical, reasonable stop, a perfectly satisfactory stop, a stop at which no person of thought or pretension to scientific attainment ever cavils. Precisely so with Infinite Intelligence. We see and comprehend some things, but at length we reach the infinite—Infinite Intelligence inhabiting Infinite Space in Infinite Time, and there we stop. And he who asks us to tell who made God or designed the Designer, is asking a child's question. He might as well ask what place is beyond or outside of space. When I was a child I asked, Who made God? but "when I became a man I put away childish things." There are a few examples of arrested mentality still propounding the old question. Time Space, Intelligence, these three, but the greatest of them is Intelligence. These three abide, coeternal, unlimited, forever the Alpha and the Omega of the universe. When in our researches in philosophical inquiries we reach these, or either of these things, we come to a full, calm and satisfactory stop. We do not fatuously strive to try to go back of them, around or beneath them.

But once more. It has been sneeringly asked: "If there is Infinite Intelligence, why do we have cyclones, famines, cancers, congenital blindness and the like?" The critic will parade a catalogue of horrors and triumphantly ask, Where is your Infinite Intelligence? We answer thus: Calamities resulting from broken laws do not impeach the wisdom of the law or the intelligence of the law-maker. If a man, working on a tall building, misses his footing the law of gravity, so-called, will bring him to the earth, causing death or broken bones. Here is a disaster, but it would be unwise to decry against the law of gravity or to say the author of that law was not intelligent. An avalanche, crashing down the mountain, obeys the law of gravity, and may destroy life and property, but is gravity therefore a curse?

Neither human nor infinite wisdom can devise a law for good but that a perversion or infraction of that law will be productive of evil. Let us be fair. Do the critics think a law could be made which would uniformly work good, and which could not be perverted or violated? As well try to imagine a "straight-up" with no down, a board with only one side to it, or a flat object having a top but without a bottom. Evil is always potentially, if not actually present. Said wise old Paul: "When I would do good evil is present." And again: "The law which was ordained to life I found to be unto death."

Aye: and so we all find. The law is ordained to life; yes, and by Infinite Intelligence, but we blunder, and forget, and transgress, and miss it in ignorance and so find that it is unto death. Standing by a railway wreck we do not decry railroads and say the inventor of the locomotive had no intelligence. No! We judge an engine by its usefulness not by its accidents. Give the Author of the universe the same fair treatment. Look for intelligence and benevolence in the many wise provisions, harmonious adjustments of means to ends, and do not carp at abortive and undeveloped processes.

I close by saying that I enjoy all that is being said on all sides of all questions. For the philosophy of Spiritualism I have only kind words. I hope its cherished central truth is indeed the truth. I do not know, but I certainly have no opposition to offer against its demonstration.

I read The Progressive Thinker, almost literally every word of it. I find it throbs with life—Life! I offer the right hand of fellowship to every one who loves the good and tries to live the good. ELD. H. W. B. MYRICK.

Gentryville, Mo.

UNJUST LAWS.

Used to Oppress Mediums in Texas.

To the Editor:—The State of Texas imposes a tax on Spiritual mediums, and will not make any distinction between a common fortune-teller and a Spiritual medium. I have this day taken out a tax which cost me $10 for the State, and $5 for the county. This tax is called an occupation tax.

Ministers of all churches are exempt from this tax, except those who preach Spiritualism. The State authorities will not recognize Spiritualism. The Governor has called the Legislature to meet in special session on the 23d of January to consider special legislation, to revise the system of taxation. In the new bill which will be considered and acted upon, is a clause "taxing fortune-tellers, clairvoyants, and mesmerists." The time to make a determined fight against such imposition is when this special session convenes. I am here on the ground and shall remain until the Legislature meets, and shall go before the committee, and if granted permission shall appear before the entire body of Texans when in session to fight this particular clause so objectionable to our religion. But to remain in Austin and carry out my purpose I need assistance from those who are able to give something financially. There are no societies here to help me, therefore I have no organization here to call upon for assistance. There are a number of good Spiritualists here, and I have opened up the way to interest others by hiring the K. of P. hall for Sunday night meetings and manifestations. Last Sunday night the hall would not hold all that came, but the collection fell short of even paying for the hall. I was charged for even the newspaper notices I inserted simply announcing the meeting, the papers refusing to publish the notice under the head of church notices. Those who are living in communities where meetings are held regularly have no idea of the bigotry and opposition met with in certain portions of this country. I am sure such legislation against Spiritualism is unconstitutional, and shall attempt to impress my opinion on the lawmakers of Texas. But to do this I must ask financial assistance. Let those who can spare a little, send it to me, and to all such I shall feel there are many Spiritualists who will appreciate the results that will surely follow. If you can only give 25 cents it will help. But don't hesitate to send more if you have it to spare.

Trusting I shall hear from friends all over the country, I remain fraternally yours. MRS. LUCILLE CALEF.

Avenue Hotel, Austin, Texas.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

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GLAMOUR OF THE CROSS

Results on People's Minds.

There are thousands of people not well versed in history that regard the crucifixion of Jesus as something exceptional and peculiar. They believe his mode of death was separate and distinguished from that of others who were executed at that period of time, and attribute to the cross a specific glory of having borne upon its arms the body of a crucified God. The clergy have done nothing to remove this error and place the mode of execution of Jesus on a true historic basis. Large numbers of them have placed the cross before their converts as a symbol that represents merit and a sanctified holiness. It has become in fact an emblem or idol to be worshiped, and I have seen a woman so wrought up by gazing upon a little cross three inches long, as to become hysterical and shed copious tears, much to her emotional gratification. This is simply a modified idolatry.

At the time of Jesus' death, crucifying was a most common method of execution and the numbers that thus expired were thousands, many of whom had a far more prolonged period of suffering than that accredited to Jesus. In the account of the crucifixion of Jesus it is shown that his sensitive nature yielded first to the severe ordeal of paysical agony and that he expired before either of the thieves that were executed with him. Because the Jews did not want the bodies exposed on Saturday, or the Sabbath day, they proceeded to take them down. They found that the thieves were yet both alive and they coolly crushed the legs of both of them, not because they cared to put them out of their misery, but to make sure they would not get away in case they recovered. When they examined Jesus they found this unnecessary as he was already dead.

The mother of Jesus and his special women friends appeared to be fully endued with the pitiless harshness of the age, as they were all present and eyewitnesses of his torture. Refined women of the present day would hardly be able to endure such an agonizing spectacle, or be the willing attendants at such a brutalizing exhibition. Yet in most Catholic churches of to-day they erect this woeful effigy, intensified by brilliant coloring and made more harrowing by distorted attitudes as to excite the emotions of pregnant women that they impress upon their unborn offspring the heartless cruelty of a half barbarous age. Is it any wonder that with such prenatal stimulus the Catholic church has been historically the breeder of assassination and bloody crime? The blood atonement as vividly portrayed, and reproduced in the imagination of susceptible women, has borne its fruits in the perpetration of sanguine murder by her perverted and ill-fated children. Hardly anything could be more reprehensible, if we wish to breed a gentle and crimeless people, than the vivid presentation to the mind, of this lamentable event in ancient history; and the offense becomes emphasized when it is perpetrated in the name of religion. To those who comprehend the full effects of prenatal influences, such an act is no less than a crime on the unborn. A Catholic woman once told me that she had dwelt so much on the scene of the crucifixion that she often dreamed of it, and she regared this fact as a providential admonition that she should not forget the awful tragedy of Calvary.

Incredible as it may seem to us to-day, at the era of Jesus it was no uncommon thing to have private crucifixions. Masters would sometimes crucify several of their slaves for some offense, or even on suspicion. The wealthy profligate who entertained his friends by an extra dissipation in some of his luxurious gardens would spice the revel by purchasing a slave—white of course, brought from somewhere in Gaul—and crucifying him before his company that they might study and comment upon his expression, or the various emotions that distorted his countenance as the different degrees of pain convulsed his tortured frame. At that date slaves were very cheap in Rome. They were brought there by thousands, being the captives of northern conquest, in the countries now known as Germany, France, Spain, etc. When a Roman bought a slave he owned him absolutely. There was no law regulating the relation between master and slave. The master could kill him, or inhumanly torture him in any manner he chose, and no one had any privilege to say aught against the act.

The most horrible and wholesale instance of crucifixion in history was that of the prisoners taken in the final conflict between Spartacus, the general of the revolted slaves of Rome, and Crassus, the Roman general who led an army against him. The engagement took place in Southern Italy. The forces engaged were about one hundred and fifty thousand. Of these twenty thousand of the Romans were slain by the sword and thirty-five thousand of the insurgents; and six thousand of the latter were taken prisoners. These six thousand captives Crassus sent ahead of his army on the great high road to Rome called the Appian Way, and had every one of them nailed alive upon crosses or posts lined along each side of the road, and marched his entire army past them. Can the imagination conceive of a more gruesome spectacle? Hundreds of these wretches did not die for two or three days and we are told that in many cases their eyes were picked out by ravens before death had come to their relief. How insignificant the crucifixion on Calvary beside this horrible sacrifice of human life. This took place about one hundred years before the death of Jesus, but there was no softening of the human heart in the interval and death by the stake or cross was the most ordinary method of slow execution; and, as has been said, was resorted to at times for entertainment. The witnessing unmoved the suffering of others was considered to be a necessary part of the education of the people, so that they would not shrink from the

(Continued on page 7.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER FIVE.

"Is reincarnation true?"

"It is not," Jesus replied. "It is an error, and there will be some here assembled who are still bound in the chains of this ancient superstition." He now looked at me with his great, penetrating, lovely eyes, intently.

"Can I return to earth and take on the form of a babe once more? Could I thus waste my acquired wisdom and my spiritual powers? Surely, my earthly life must have been in vain if I were to become once more an infant and toil up again into manhood; moreover, what good could it possibly do me? Earth is dull and crude, while the celestial world is filled with wisdom, gladness, beauty and goodness. I can learn more here in a day of earth's time than I could there in a year—it may be in a century. But, aside from all this: When once an immortal being is developed from a germ it can by no possible means return to an undeveloped one, and no developed entity can ever become an undeveloped one. Natural laws do not work in that way. Forms constantly arise, but they are invariably new, not old ones made over.

"Herr Franz, you and I both know that we could not become undeveloped germs again."

"It is said on earth, that some remember a former reincarnation."

"They are mistaken," he replied. "A spirit, or perhaps various spirits are holding them in subjection, and it is the memory of these spirits impressed upon the minds of these sensitives and not the memory of the sensitive himself. Children are very susceptible to such apparent memories, for sensitive children are very early influenced. I was but a child of twelve years when spiritual beings first made use of my brain with which to confound the rulers in the temple. Anything that spirits desired to say, they could have said through me at that early age before my own mind had developed enough to understand what was being said through my lips."

I have had many interviews with Jesus since that time, and I remained to hear his discourse, which was given shortly afterward. There were two other spirits with him, at the time, to aid him and corroborate all that he might say. I shall not, at this time, give a detailed statement of that which was uttered by these grand and noble teachers; but return to matters which more nearly concern my present intentions. It would be impossible to tell those of earth a tenth part of that which we have experienced, or have been taught by those above us in wisdom, but as much as those of earth can make use of for the benefit of the world. This is all that we can do. The earthly world is moving on gradually and slowly toward truth. Little by little we give as fast as it can be assimilated. Twenty years ago a man or woman was considered insane who believed that animals existed after death. I wrote "The Discovered Country" some twenty years ago, and that was as soon as it could by any possible means have done any good, and my son has had to suffer to the extent of thousands of dollars for allowing my book to be published; but oh, how much I desired to make the world understand this great truth. My son did not believe it himself; but now more than half the Spiritualists in the world believe this great truth, and very many who are not Spiritualists.

This is one long stride toward wisdom and truth. My soul sings for joy that I have been able to accomplish more, even, than I expected.

Now when men of science begin to understand that the spiritual germs of all things exist within the ethereal atmosphere and are not propagated down—or up—through generations, they will strike the great root of eternal truth—when they can be made to understand that the male parent inhales living germs and holds and makes use of a few of them because of his positive male element he is able to do so, and that a man never was evolved from a monkey or any other animal except merely the gradual evolution of his material form—that the germs of every thing in existence reside within the atmosphere to be breathed in by all and held by the male parent, each its own kind or species, and that the flowers of all vegetation attract and hold the germs corresponding to their own species. When science sets itself right in this respect, the earthly world will move on faster than it does at present.

This truth has not been accepted as readily as the fact of animal existence after death. It seems very strange to us here, that man cannot see this great truth: But all life, of whatever kind, exists first within the heavenly ether as germs, and without these germs there would be no life whatever on the earth and no developed forms within the celestial world.

It is not our intention to elaborate these great truths here, for we have already done so in "The Discovered Country," "Oceanides," "Mary Ann Carew," and "Philip Carlisle," also in my other stories which have been published from time to time in various periodicals and weekly papers.

We do not write in vain, or simply to tickle the public ear or fancy, but for the great eternal, everlasting truths of heaven, and to help to eradicate erroneous ideas. It is better always, to know the truth than to believe error, for the truth shall make men happy and free. If there were no errors of opinion on earth all men would be happy—there would be no sorrow all would be joy as it is in the higher heavens.

Men and women both say: "O, our lives are hard and sorrowful; and every error that is removed from earth brings happiness that much nearer to mankind; for every misery that people endure let them think well what is the cause of that unhappiness, and they will invariably find that some great natural law has been transgressed by themselves or others. I will not here undertake to specify the laws thus transgressed: This has already been done in the books and stories that have been written by myself and other spiritual beings, and we hope to be able to write many more, for each law needs a large book written to expound it, and, even then, it is but just touched upon. The ocean is made up of drops, and so we must never tire of giving little by little as opportunity presents itself.

Very much more might be known of the life within the celestial world, and will be known when natural laws are fully understood. If there are those on earth who can tell what kind of men and animals lived thousands or it may be millions of years ago, simply, by joining remnants of bones together which have become fossilized, how much more ought man to know and fully comprehend of the life after the death of the material body; and yet mankind has, after all, arrived at something approximately the truth. He has said: "Man lives after the death of the body." In this he is right He says, "There is a heaven and a hell for the spirit of man after death," and in this he is also right, for by heaven and hell he really means happiness and unhappiness and a wise and good spirit is happy after death, an ignorant and depraved one unhappy. His mistake has been in supposing the fate of the souls of men was unalterably fixed. This is not so. Another fatal mistake has been in thinking that the atoning blood of Christ could cleanse from sin. But I need not enumerate. There is much truth and many errors in the present belief of mankind, but the time has now come when he wants to know positively—when he must have proof—and that day is not far distant; but whether on earth or in the celestial world no soul can be happy, or perfectly so, until every vestige of error has fallen away from it. So, do not be in a hurry to come here in an undeveloped condition and be more unhappy than you are in the earth life.

Natural law intended that a man should live until he was, at least, three score and ten years of age. The experiences of earth life are absolutely necessary for him in order that he may be wise and happy.

Of course, I am well aware that children, youths and middle-aged persons die and come to this life; but they really ought not, and if natural laws were thoroughly understood and obeyed they would not.

It is thought by some that spirits who have been in the celestial world for many thousand years, lose all interest in material earths and the affairs of men, but this is a great mistake.

Carlyle, my dear son, go out some fine evening and look at the countless host of suns, moons, earths, planets, and then think, as is the truth, there is no end to these. All those stars which I see are but suns to other systems of worlds which I cannot see, and after my sight has reached to the uttermost limit of its power the countless hosts still exist beyond all human sight. Now a spirit goes out into the ethereal world, it cannot get beyond the countless hosts of earths, moons and all other heavenly bodies; the material and ethereal are forever blended. No spiritual being can possibly get beyond being interested in earthly and material things. If spirits are not interested in one earth, and its affairs, they are in another; and, can anything be more natural than for a spirit to be interested in the earth on which he himself first came into conscious existence? Now, my dear son, I shall tell you precisely how it is in the celestial world. you, and others, may not accept what I say as truth; but, nevertheless, it is the truth and it will be scientifically demonstrated sometime on earth, for spiritual beings will impress men of scientific attainments with the facts which they will at once act upon and give the results to the world.

The higher or more progressed spirits from various planets, often meet together, midway between the various planets, in immense conclaves, something after the style of an enormous camp meeting; they thus remain together for an indefinite period and those who have attained to great heights in wisdom ascend what might be called a rostrum and impart their knowledge to all the spirits there assembled. Now at these conclaves there are great masters in all the various branches of knowledge and whatever new law or new truth has been discovered is then and there revealed to all assembled, and when each one has imparted his knowledge to all, in this way, they break up and go their several ways; each one has his own work to perform; they scatter and again return to the various earths to impress men, women and children with the great truths which they have learned. That is the way the lower is forever receiving from the higher. Many on earth think that all thought emanates from their own brains. This is not true. Nearly all higher thoughts and ideas are given them from the spirit world.

My dear son, you know that I have been away from you for quite a length of time; and, during my absence from you, I have attended one of these conclaves, and I never can express to you the joy and satisfaction I have experienced while there. Think, my dear son, of a vast assemblage of spiritual beings—all of the wisest and best who have lieved on quite a number of different planets—meeting together and each giving to all the new truths that they have discovered—all the natural laws which they have learned more about.

Now spirits there have ties which attract them, one and all, back to some earth. There may, possibly, be long intervals of time between their visits, or there may not be, according to the work which they wish to accomplish, and there is no end to this work and no cessation whatever. I do not mean by this that spirits do not have periods of rest, but these periods are only for the purpose of being able to do more and still more. There never will be a time, throughout eternity, when it will not be necessary to work for the good of those who are coming on after us, for creation never ceases her efforts, and no angel whom I have ever met can think of a time when it will. After spirits have met in these large conclaves, far removed from any planet, they return into the spheres of the different earths, or one may call them planets, and within these spheres, as I have before stated, there are beautiful halls and temples of learning; schools for the young; homes, and all spirits have homes—they can make homes wherever they wish to—and here they work continually, teaching, lecturing, impressing, photographing, and are engaged in all sorts of employments.

There are those here who love agriculture, and they study the laws appertaining to tilling the soil of earth, then they put themselves en rapport with intelligent farmers and impress them how to work to the best advantage and bring forth the best results. There are others here who have mechanical ingenuity, they study the laws appertaining to mechanics, and then put themselves en rapport with mechanics; and thus of every trade and employment that the earth knows anything about; and so with all great musicians, and even those who are not great; so of all artists of whatever kind; so of all great inventors, whoever they may be, and of small inventions as well; in fact, everything which interests the spirits still within the body interests the spirits out of the body; everything which you have on earth we have something here which corresponds to it.

You have camp-meetings there—we have large conclaves or camp-meetings here—and we meet in celestial fields of heavenly beauty. If you have music there, we have grand orchestral choirs here, which often make the heavens resound, and the ethereal atmosphere vibrate with exquisite harmony.

Let no one on earth get at all discouraged under any circumstances whatever, for nothing more can happen to any one than to leave his material body and as soon as he leaves it behind he may go right on toward the accomplishment of his desires, all but the getting of money; he can never obtain, by hook or chrook, a single penny after he leaves the material form; but he can obtain all that money could possibly bring him on earth.

(To be continued.)

ANNOUNCEMENT.

From The N. S. A. Home Office.

It gives me much pleasure to announce that Mr. T. J. Mayer who so nobly promised that in the event of the Spiritualists of the United States raising fifteen thousand dollars for the general fund of the N. S. A., that this association might have means to carry on its good work in various lines, to give the property in which this office is situated, to the National Association, for its home, has authorized me to say that he will lower the sum asked for from fifteen to ten thousand dollars, and will extend the time for securing this fund from January 1 to the first of April. This is, indeed, a magnificent offer, and one that the Spiritualists of America will surely meet in a liberal spirit. Mr. Mayer asks nothing for himself; he is not selling the property to the N. S. A., but means to give it outright. Some of the friends cannot imagine it possible for a man to give away such a handsome estate, and so they persist in thinking that the fifteen, at first, now ten thousand, he asks the Spiritualists to raise, are for him as purchase money for the Home. Nothing is further from the fact. Mr. Mayer asks the Spiritualists of America to create a N. S. A. fund, and to contribute this money to it, that the association may have means to do missionary work, to send out spiritual literature, to help mediums when they are in trouble, and to do other good work for the cause of humanity.

The worthy man says, "If all the Spiritualists together will raise the amount asked for, I will match their united contributions by the gift of the N. S. A. headquarters, and then the National Association will have both a home, and a fund for its needed and humanitarian work." Besides this, Mr. Mayer has himself given the secretary of the Association a check for five hundred dollars to be put into this fund that he asks the people to secure. He has a good and worthy reason for asking the people to do something for the National Association, which is, that they may have a personal interest in the work, and the association, and that it may not be said that the institution is carried on by any one man.

Now, if the friends of the cause, who have not already contributed to this fund, will but send their donations—large or small—to me, we will surely have more than is asked for, by the end of March. Please do so as soon as possible; do not wait for others to do the work, but have a hand in it yourself. Do not say, "Oh, they will collect enough, without my contribution," but send in your donation, and with it the best thoughts of your soul, for the success of a grand and noble work. Any and all sums will be received, and we will gratefully acknowledge the same.

It may not be generally known, that the secretary rents part of the building, and makes a personal home here, hence, if the N. S. A. receives the gift of this property, it will have a rental from a portion of it, and that will more than pay for its taxes and other expense.

Any Christian organization that made an appeal for such funds would secure them at once. I quote from an appeal to "The Sunday-schools of the General Synod": "To help carry on the work, the board of foreign missions has recently sent out four new missionaries. This makes large offerings necessary. Let us make 1900 the best of all years. There are about 200,000 officers, teachers, and scholars. If all give according to their ability, $15,000 to $20,000 can be easily raised. For Christ's sake, and for souls, can we not do that much?"

Who doubts that the amount will be raised? Why cannot the Spiritualists of the country do as well for their home missionaries, by raising the fund asked for by the N. S. A.? We believe they can, especially when one man is willing to do as much, or more, than the whole number put together. We believe the response from hundreds of hearts and purses during the next ninety days, now that the holidays are over, will be a generous one. All things are moving quietly and pleasantly at this office, and in this city. The Spiritualists and others have been regaled on a rich feast by the lofty teachings and words of the guides of Brother Grumbine. In January they are to be further instructed by the eloquence of E. A. Tisdale and his spiritual inspirers.

I wish to announce that the well-known speaker, Jennie Hagan Jackson, is appointed special financial agent of the N. S. A., and is authorized to collect money for the home fund, or other uses of the N. S. A.

Fraternal greetings and love to all workers in the cause of Truth.

MARY T. LONGLEY, Sec'y.
600 Penna. Ave. S. E., Washington, D.C.

Never try to reason the prejudice out of a man. It was not reasoned into him, and cannot be reasoned out.—Sydney Smith.

Strong Men of Smyrna.

The porters of Smyrna are without doubt the strongest men in the world. They carry upon their necks and shoulders loads heavy enough to crush a donkey. It is not an uncommon sight to see one of these porters carrying through the streets six or eight great trunks bound in a bundle with a long men live almost exclusively upon wheat men live almost exclusively upon yheat or barley cakes and figs. A diet consisting of cereal foods, fruits, and a small seasoning of nuts, constitute the most natural and most wholesome bill of fare for human beings. Such a dietary is conducive to long life, good digestion, lightheartedness, clearness of mind, joyous spirits, and general well being.

The cereal products of the Battle Creek, Mich., Sanitarium Health Food Co., especially Granola and Gran-Nut, combined with Protose, or some other suitable nut product, constitute a perfect bill of fare, and have proved a godsend to thousands of persons, who through their means have been restored after suffering the pangs of miseries of chronic nervous exhaustion for many years.

Granola is a dainty, delicious, and nutritious cereal food, containing three times the food elements of beef. It is thoroughly cooked and with the addition of milk is ready for immediate use at a cost of one cent a person a meal.

Readers of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich., will receive a free sample.

THE AGNOSTIC'S SIDE OF THE QUESTION.

The "Scientific Refutation of Agnosticism and Atheism" Critically Examined.

After reading the lecture by Mr. Stewart, which was presented under the title above, candor compels the admission that absolutely nothing has been added to my stock of knowledge on those subjects.

In defining the word agnostic, he accepts the views given by Huxley, and agrees with him that final causes are beyond man's powers of investigation, and following this, presents the assertion that the finite cannot comprehend the infinite. Now, if the finite cannot, as he admits, comprehend the infinite, what else are we all, including Mr. Stewart himself, but agnostics. He may believe in the existence of a Deity, but by his own admission he doesn't know it, hence is just as much of an agnostic as was Huxley or Ingersoll. I am an atheist and do not believe in any God, infinite or otherwise, but at the same time I am an agnostic, for I do not know whether there is or is not a God. He believes in a God but has no knowledge to confirm that belief, so he must line up with the "don't knows," in spite of predilections to do otherwise.

All the argument I could discover against agnosticism was that while the finite cannot comprehend the infinite, there are certain inferences of reason and logic which compel us to feel there is an Infinite Being. If that statement constitutes a "scientific refutation" it is a new kind to me. As for atheism, the failure to make a point against it is just as great; and not a word he utters has the least power to remove doubt from the mind of the unbeliever in Deity. He admits that the anthropomorphic deity is a mental creation of mankind, and he might as well make the same admission relative to the other one. Whether nature works under immutable laws, inherent in matter from all time, or whether her movements are under the supervision of an infinite God, is a question Mr. Stewart has not yet settled; and we fall back on the same old arguments, pro and con, the God idea, that have prevailed since intelligent man has had a history. It is still an open question, and forever will be, for finite minds, as he admits, cannot comprehend infinite propositions.

Reason, when exercised, compels us to believe that force and matter have always existed as we know they exist to-day—in movements and changes forever in progress; and if they have, no God was necessary at any time to bestow laws and principles which were always inherent in uncreated and indestructible entities. As far as we know, the work of Nature has ever been the same—creation and destruction. No sooner has she created and brought to maturity any form of life, but decay and disintegration then began. To say that infinite intelligence in a being being called God is an absolute essentian for such a work, is to talk nonsense, for nowhere can we discover any purpose in, or for, this endless alternation of appearance and disappearance. One of Ingersoll's affirmations must therefore stand until the end of time, a self-evident and irrefutable fact: "Nature creates man without purpose and destroys him without regret;" and of every thing and every form of inanimate or sentient life, the same can also be said.

Man has deluded himself for ages with the idea that he was Nature's favorite child; but she has no favorites, and her blind forces, always subject to immutable laws or modes of action ever the same, will exterminate him as quickly as a mouse, if by any fatality he comes in contact with destructive potencies on the rampage.

Twenty-five thousand human beings have just met death by a tidal wave resulting from an earthquake on an island near Japan. Was that an act of infinite intelligence? Not to me; and anybody who can think it was, and at the same time repeat that old and worn-out remark, "God is love," must be endowed with a different brand of reason than that generally in use. I know of no combination of words that express more nonsense than those three: "God is love." We know nothing of any God apart from the manifestation of universal forces; and the horrors of history; natural calamities; and all we see, hear and read of in the world to-day, that shocks our ideas of right, justice and beneficence, bears no testimony to uphold the claim that God is love. Few people have inclination to hear about the suffering and misery that prevails in this world; and they turn a deaf ear to such things while trying to discover facts that support the theory of God's goodness. But great evils and a vast amount of misery exist, nevertheless; and philosophical reflections will not permit their being ignored. Think of a loving, kind, and merciful God who would drown by a tidal wave twenty-five thousand people, and then harmonize, if possible, his actions and those attributes. It cannot be done except by stultifying reason, and atheists value reason too highly to discard its conclusions in order to give superstition a foothold.

The man who would drown one of his brother mortals, would excite the vengeance of society, and that single act would shock the universal sense of justice; but when God-believers see their product of the human mind which they have labeled "love," sweeping twenty-five thousand out of existence with a turbulent body of water, the movements of which at all times, they declare are under his supreme control, they have no words of condemnation for this wholesale murder. No man can fully exercise his reason with a knowledge of this world, and believe in a God of love. Reason and philosophy permit man to view these things, and all things that bring death, and misery into the world, as the result of natural forces working ever and always without conscious intelligence to guide them; for it is utterly impossible to reach a rational conclusion that events which are instinctively shocking are due to the deliberate plans and purposes of a kind and beneficent Deity. Reason revolts; always has and always will, at such a thought.

"Are Nature's laws fallible or infallible?" asks Mr. Stewart. As "fallible" man is liable to fail, mistake or deceive, the question does not seem to fit the subject quite so well as this one: Are not Nature's laws or the modes of motion under which she acts, always the same? Most assuredly; but neither that fact nor its admission makes necessary the existence of a God to account for it. I know of no greater mystery to which the problem of solution can be applied, than that which calls for an explanation of God's origin. The mysteries of Nature are not clarified by placing in the background a still greater mystery—that of an infinite God to control her movements; and as nothing but belief can come in answer to our inquiries, I prefer to believe that universal forces have no relation to infinite consciousness, and the God idea is simply a delusion.

While it is freely admitted that man is the highest sentient product of Nature's forces, it is not so evident as some seem to think, that her ultimate purpose—if she has any—was to create man and place him at the apex of all living forms of being.

"This earth," says a thoughtful man, "is one great tomb of life, and all that tread the globe are but a handful to the tribes that slumber in its bosom." We come in the same manner as all forms of animal life, and disappear exactly as they do; first by loss of consciousness and then the disintegration of the body. Outside of superior development in form and intellect, there is no reason to suppose mortal man is more of a favorite production of Nature than the horse, dog, or the small but intelligent ant, whose ways excite our wonder.

It is very probable that this earth once existed without a single form of life; also that it will again; and then, who knows but after destruction and reformation of the earth itself, all this extended process of evolution to which we look back by the aid of imagination, may be repeated. And if so, what for? As far as we can know, because it is Nature's work to be forever engaged in creation and destruction. She has no other employment, and nothing in the universe is free from mutation except the laws under which infinite force act.

While no longer a believer in the soul's immortality, which mortal man in his vanity has declared was a gift to him alone, I have no warfare to make on those who cherish that belief and find comfort in so doing; but men will continue to think on these great problems of life and death, cause and effect; and nothing is more certain than the inability of all men to reach the same conclusions.

Religion, for which Mr. Stewart makes such a plea, is a matter between God and man, as Voltaire defined it; therefore, those who have no God to fear, love, or worship, have no need of any religion.

As for Jesus and Christianity, let us apply the words of Voltaire on Mahomet and Mahometanism: "The world went on before the appearance of Mahomet, precisely as at present. If Mahometanism was necessary to the world it would exist everywhere." And so we can truly say regarding Jesus and the superstitions, dogmas, and creeds that are attached to his name.

Therefore, let every man do his own thinking, and enjoy while he retains self-consciousness the blessings of mental freedom. No God; no religion. No religion; no Jesus.

CHANNING SEVERANCE.
Los Angeles, Calif.

The Unfortunate Made Happy.

To the Editor:—A hundred and fifty small children were made happy yesterday afternoon through the efforts of the St. Paul Spiritual Alliance. Mr. Whitwell, the very efficient president of the society, procured from the city missionary a list of thirty-five poor families, whose children's anticipations of a cheery Christmas was indeed small. These children, numbering a hundred and fifty, with their parents or their elder brothers or sisters, were gathered together at Odd Fellows Temple at one o'clock p. m., Sunday, the 24th, where the Ladies Aid of the society had set up a sumptuous dinner (in the dining parlors attached), a dinner suitable for kings and queens. At the conclusion of the dinner, which consumed nearly two hours, the doors leading to the main hall were thrown open and the hundred and fifty children with their chaperons were ushered in. And if on entering the dining room, the sight of the well-spread tables with the best the market afforded, was a joy to the small army of hungry little ones, the sight presented on entering the main hall was a joy for ever, and never to be forgotten by the little invited guests. The room was beautifully decorated, and in the center stood a mammoth Christmas tree. The tree was decorated beautifully throughout, and lighted with hundreds of colored candles. A short programme followed, in which the children participated in short recitations and singing, after which the presents were distributed. Every child received a bag of the best quality of candy, besides other presents, consisting of pocket knives and mouth organs for boys, dolls for the little girls, and handkerchiefs for the larger ones. Parents and children seemed supremely happy.

In closing this short notice, I have this to say: The arrangement and carrying out to a success of this pleasant affair is due to the forethought of President Whitwell, and the energies of the ladies of the Aid Society. I will say further no movement of the St. Paul Spiritual Alliance during its organized life of some twelve years, has elicited from the general public here, and especially the secular press, the favorable comment that its dinner and Christmas tree for the children of the poor has. The influence for good to the cause here will be far-reaching. The Alliance was the only religious organization that took any action in that direction, so far as the writer knows.

M. T. C. FLOWER.
St. Paul, Minn.

Quite Another Plan Suggested.

To the Editor:—In a late issue of The Progressive Thinker an article from the pen of Alonzo Thompson appears, wherein he advises those delegates to the late Spiritualist Convention held at Chicago on October last, who were not in harmony with action taken then relative to a certain Declaration of Principles, to formulate one or more according to their own ideas of the momentous question, and forward the same to Bro. H. D. Barrett, Boston, who, acting as custodian thereof, would present them to the forthcoming convention at Cleveland, Ohio, on October of the year 1900.

Very good. While fully concurring with the author of the above, in so far as a declaration of principles is concerned, I would at the same time offer an amendment, to wit, instead of confining the promulgating of a "declaration of principles" to old or new delegates, I would invite every Spiritualist who takes interest enough in the scheme to be at the trouble of investigating the subject, thereby evolving a set of principles in accordance with his notions, to do so.

Again, I would suggest this very wise thought, that instead of sending them to Mr. H. D. Barrett, I would forward them to Brother Andrew C. Dunn, of Winnebago City, Minn., who, if I am correct in my estimate of the man, both as a judicious counsellor and the possessor of uncommon good sense, would without ado consign them to the alleged fate of the late "Shadrach, Meshach and Abednego," of fiery furnace fame, and let that be the end of it.

Reason for the above furnished on application. J. A. RAYMOND.
Minneapolis, Minn.

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85TH ANNIVERSARY OF PROF. J. R. BUCHANAN

Many Spiritual Messages of Congratulation from His Friends.

On the evening of December 11, 1899, the cottage of Prof. Buchanan, at San Jose, was filled by a choice company assembled to honor his 85th anniversary as the 84th had previously been honored. The company embraced the president of the State Spiritual Association, W. J. Hambly, and some of the officers of the society, three of the oldest physicians of this region and several ladies of fine endowments, and the occasion was so unique and interesting that it will long be remembered.

Dr. Buchanan addressed his friends, saying that for twenty years he had been in close friendly communication with the spirit world, receiving messages from distinguished spirits of modern and ancient times in America, Europe, and Asia, which he had not published as it was a marvelous and peculiar experience. But his pioneer labors had been recognized in other countries, and he exhibited the honorary portraits from the spiritual congress at Barcelona, Spain, 1888, in which he was given the position of honor in the center of the representatives of Spiritualism.

Thousands of messages from common-place persons recently deceased had been received and published, so that the public was familiar with them, but most of his messages were of that extraordinary and novel character which might excite skepticism because they were unusual. In established sciences the scientist had a jury of his peers to do him justice without delay, but extraordinary science has no such peers to do it justice. It must appeal to a tribunal of the ignorant and encounter the sneers of skepticism, and the unreasoning opposition of ignorance which resists all great steps in progress. To avoid this he has kept his most marvelous communications unpublished But he had desired to lay aside this reserve as his most recent communications had been of a convincing character in themselves by their intellectual force and character.

America has for more than half a century been the leader in spiritual progress and at the present time her two mediums, Mr. Lynn and Mrs. Piper, are the world's foremost mediums in giving free utterance to the departed, and Mr. Lynn has in many other ways shown his power to summon the co-operation of strong and famous spirits, one of which occurring at the Yucca factory in San Francisco, became famous a year ago, and his subsequent labors in healing at a distance are as remarkable as any now in progress.

In 1898, at the 84th anniversary of Dr. Buchanan, many of his spiritual friends of long ago took possession of Mr. Lynn and sent through him their congratulations to Dr. Buchanan in a style so interesting and remarkable that he read them to his friends and they were published. The messages came from Prof. Wm. Denton, Cornelia Buchanan, Rev. J. Pierpont, Gerrit Smith, John C. Bundy, John G. Whittier, Edwin Forrest, Thomas Paine, Nicholas Longworth, Henry C. Wright, Henry Clay, Kate Field, Charles H. Spurgeon, Abraham Lincoln, William Lloyd Garrison, William E. Gladstone, George D. Prentice, and Robert Dale Owen.

In introducing the subject Dr. Buchanan commented on these messages of 1898, explaining his relations to the persons and the strong individuality of the messages, showing no influence from Mr. Lynn who had very little knowledge of any of the persons or their characteristics which appeared in the messages, and was utterly incapable of writing so characteristic, forcible and eloquent as the messages.

He had hoped that his distinguished friends would approach again on his 85th anniversary, Dec. 11, but had no assurance until the morning of that day, when he received from Mr. Lynn, of Oakland, California, a letter conveying thirteen messages, say that the parties had called up him and impelled him to write:

"Oakland, Dec. 10, 1899.

"I was impressed to-day or rather influenced by many of your friends on the spirit side of life who were eager to send their congratulations to you on your 85th anniversary. Enclosed you will find the communications as received. There was a grand influence with all of them. It was pleasing and inspiring to feel the sensation."

The thirteen writers came in the following order and said that great numbers desired to send their messages but the number was necessarily limited. Their names were Cornelia H. Buchanan, Wm. E. Gladstone, Wm. Denton, Phoebe Carey, Robert Dale Owen, Robert Ingersoll, Kate Field, Thurlow Weed, Edgar Nye, Victor Hugo, Henry C. Wright, John Pierpont and Theodore Parker.

In reading the messages, which were listened to with intense interest, he spoke of his relations to the parties. The first that came, Cornelia H. Buchanan, had been his companion in life and guardian angel since her death. Endowed with unequalled psychometric powers; she had assisted in his psychic investigations and the results had been published in his Manual of Psychometry. Her message was the following:

"Dear Joseph:—How many have been the changes, and how few are left in the material life, of the old friends and acquaintances. You stand almost alone. One of the patriarchs, and yet you possess the grandness of intellect and power, of years ago. True the limbs may be weak, and the hands a little trembly, but the indomitable spirit lives, and animates your being, just as in the days of yore. You may seem alone to those who look with material eyes, but, ah! Joseph, you have plenty of company. How many have been attracted to you through the honesty and stern integrity of your life. Thoughts of material gain have never entered your heart. You have sought to benefit your fallen creatures. The world cannot call you a failure, for you have given out thoughts, philosophical and scientific, that have 'opened the doors,' and revealed truths, that have proved a blessing to many poor starving hearts. We have seen the day when Spiritualism, as a belief, was looked upon as almost a crime, but now its adherents are found in countless numbers, in every nation and clime. Call it what they will; it is all one and the same thing. It lives, is a truth, and will ever exist and grow in numbers.

"Dear Joseph, brave man, true to your belief and sincere in all your actions and deeds, let me in love congratulate you, and mingle with the many others that come to greet you, on this your 85th anniversary. May the good angels bless you for evermore.

"Cornelia."

From Wm. E. Gladstone.—Dr. Buchanan stated that this was the third message received from Mr. Gladstone, whose first message came one year ago, expressing friendship for Dr. Buchanan, who like himself in pursuit of duty, toiled along lines of unpopularity and who afterwards expressed his deep interest in the welfare of his nation and his overwhelming feelings from the grandeur of the new world he had recently entered, in which he was acquiring larger views:

"Dr. J. R. Buchanan—Esteemed Friend:—Another milestone has greeted you, and soon you will have proceeded on your journey, past the 85th anniversary of your life. I do not claim to know of all your struggles and triumphs, but I recognize the singleness of purpose in your life, the desire to benefit your fellow-man. It was this attribute that attracted me to you. I am glad, and in coming nearer to you, entering the circle of your friends on the spirit side of life. I seem to have gained in development of the spiritual faculties. It has been the means of opening my eyes to beauties of a nature that I might never have realized, for who could come in contact with such souls as Wm. Denton, Robert Dale Owen, Pierpont and others that I might mention, without gaining ground and lasting benefit.

"Your 85th anniversary! It seems a long time, and yet you are just beginning to live. You are but a child in knowledge, compared to what you will gain. You have builded a foundation that is eternal, and when the tired frame is laid aside, the spirit and soul will go on, and on, gaining in wisdom and knowledge, in the spirit realms. How grand it is, to know that this can be. What a comfort to me. It gives me hope. Oh! that I could influence my countrymen; that I could show to them their errors, and the abyss that is waiting for them. How greed has steeled their hearts. Think of the conflict now raging, the brave men, the flower of England going down to death. The errors that have led to this conflict are egregious, and terrible in consequence. The Boers are fighting for liberty, for their homes. It is the courage of despair. From a despised people belittled by statesman and commoner, they have proven themselves heroes like the Spartans of old. Errors have been committed on both sides, but, alas! my countrymen are the aggressors. They should have held out the 'olive branch,' and by mediation saved the nation the terrible grief that will pervade and shadow the homes of thousands for years to come. It is love for gold, love of power and acquisition that prompts the combat, not justice. I long to reach the hearts of my contrymen to warn them to beware of the fate that awaits them. There comes a time in the history of all nations, when the proudest fall, and the haughty must bend the knee. My sympathies and love go out to my countrymen and my friends, yet I cannot condemn the Boers for their bravery in defending their country and their homes.

"I seem to gain more and more all the time in spiritual things. It is grand and wonderful to me. May the Omnipotent power that reigns, sustain you to the end, and when you must lay aside the material, bless you with eternal love and wisdom. Peace be with you. Truly your friend,

Wm. E. Gladstone."

From Prof. Wm. Denton.—"Prof. Denton," said Dr. Buchanan, "was my intellectual comrade, and has often communicated since his death on a lonely barbarian island in the Pacific, in 1883."

"Dr. J. Rodes Buchanan—Dear Friend:—The setting of the sun on this your 85th anniversary, will not leave you in darkness, but with a warm heart blessed in the love of those that have come to you through space to offer their tribute. What can I add to what has been said? No need to eulogize you. The world knows of your life work, your unselfish endeavors toward science and spiritual research. It will live in memory for years to come. Age has touched you lightly. It is a good commentary on the words, 'a righteous life hath its reward.' True, your hair is silvered and your eyes may be dim, but you are not an old man, you are not past all usefulness, you are young and filled with the ardent desires that animate all that are pure in heart. The grave has no terror for you. The so-called death has no sting. You are waiting with a smile upon your face, and a clear conscience for the summons that will call you home. But your work is not done yet. When the last page is written, and the last thought enscrolled that is designed to perpetuate your memory, then you will close your eyes and go home. Go to mingle with those who love you. Those that will guide you along the path filled with perfume from flowers in love, and along the still waters of the eternal stream of life. Peace be with you, dear friend, for evermore. Wm. Denton."

Phoebe Carey.—Dr. Buchanan said the message of Phoebe Carey was a surprise, as he had never had any intercourse with the Carey sisters in life. But she had communicated in warm friendship with Mrs. E. S. Buchanan.

"Dr. Joseph Rodes Buchanan—Dear Friend:—Life is not ended, but just beginning with you. We can see the door opening a little wider and wider, that will reveal to you the beauties and splendors of the Father's home where there are 'many mansions.' Ah! what a grand structure you are building; how many chambers, wide halls, beautiful gardens and grand avenues you are building. Every day you water the plants in wisdom, and scatter the seeds that will yield a bountiful harvest. This is a day for rejoicing, a day to crown you with love and friendship. So we each bring our tributes, and lay them at your feet. You are not alone, nor are you forgotten. The company that surrounds you is that which abounds in hospitality, they are all laden with gifts. Partake freely and without stint, for the storehouse is filled and the granaries overflowing with the harvest. Your friend,

"Phoebe Carey."

Robert Dale Owen.—"Robert Dale Owen, who came next," said Dr. Buchanan, "was one of my earliest appreciative friends, who in 1841, wrote to the New York Evening Post a glowing account of my experiments on the brain, and discoveries.

"Dear Friend:—Only a few words. Our heart is full to overflowing. We look upon you once more. Just a year ago we sent you our tribute. It has been decreed that you shall continue in the material life a little longer. You are one of the missionaries that has been spared to round out a perfect life in well-doing. You have lived to see obloquy changed to admiration, to see science applied to spiritual philosophy. It was not necessary to us to have the belief in truth reduced to a science, but it tickles the palate of the world's people. How they are searching, digging and delving to "prove all things," and yet the truth is made manifest in the fact that life is eternal spirit. It ever existed, and ever will live, throughout eternity. Let us congratulate you, let me add my tribute to the many myriads around that long to give in their testimony, and yet but a few can respond. In your researches, in your life work, you have attracted them to you. It is easy to account for. Many of them may be strangers in a material point of view, but affinities in soul love and aspiration. Now I take my leave. I am glad to give you this evidence of my presence. May the days that greet you on earth be free from pain, and rich in material blessings, and graced by the help of angel love. Your friend,

"Robert Dale Owen."

Robert G. Ingersoll.—"The message from Ingersoll," said Dr. Buchanan, "was a great surprise, as I had never been near him, though I admired his labors. But I believe he was brought in by meeting with my friends. His message is eloquent and natural.

"There is a good deal that is dark to me, a good deal that is past understanding; but I see rays of light. I feel the invisible power that will lead me 'out of the wilderness.'

"How fleeting is material life. The frame-work is filled with animation to-day, the eyes look upon the objects in an adoring gaze. The senses are thrilled with emotion, while the bodily needs may attract attention. Man plans and devises his life, how he will devote the hours, days or years, and yet, in a moment almost like a breath from the wind, it is all ended, and the temple that has been inhabited is a piece of senseless clay, that must be hidden from sight to escape pollution. Ah! how much there is to learn, and alas! how few realize it. Little did I realize the perplexities that awaited me, yet I can truly say from out of the darkness, I am coming into the light. I do not find spirit life one continual dream of bliss. No! indeed! I find so much to leaven, mistakes to atone for, and problems to solve. I cannot say that I have many regrets to offer, regarding the material life. I was not perfect, but I endeavored to be just to my fellow-men. To my wife and children, I left a heritage of love; I idolized them and their love was the main source of happiness to me. How touching, yes, and how thrilling come to me the telegrams over the wires that bind our hearts in subtle sympathy. It blesses me, it helps me on my way, encourages me in my struggles to gain development in the spirit. I recognize now many mistakes I made regarding the grand philosophy, how beautiful it is in conception and how magnificent in its truth. It is not a time for sorrow in my home, but a time to rejoice, for I am home, and not alone, but in the mansion builded for me. I would not have my dear wife, nor any one that is near to me shed a single tear, for I have only advanced a little nearer to the realization of true life, and I am waiting to greet them in love. True their tears are like diadems, and they glitter and scintillate and illumine the surroundings in the proof of imperishable love; but I am free from care, all that I need is the knowledge that they are happy. How death levels all distinctions. How hollow the mockery that attends great pomp and display. Here we meet upon a common level, are judged according to our attributes in wisdom or otherwise. I realize the truth, 'in the Father's house are many mansions.'

"I deplore the mistakes I made in material life. I have renounced my agnosticism. Why not, when the living truth is revealed? The grand men and women who have exposed its principles should be crowned with jewels. Many of them have almost suffered martyrdom. It makes me feel cold at heart, when I think of the theories once claimed, so unsatisfying, so unreal.

"Exerience is a grand teacher. What shall I do to retrieve my mistakes?—seek to influence those that are intelligent and promulgate the truth. I am a new scholar in the school. Study my lesson well. Oh! the dark clouds, the doubts and perplexities that first assailed me. The feeling that I was alone. It was terrible, but it has gone never to return. To the world I can only say: I renounce my theories, and I take up the standard of eternal life and wave it to and fro. Up the mountains of doubt I will climb, span the chasms of distrust, pass by the narrow path of prejudice and plant my banner upon the mountain's summit, where the sun of love can reveal its colors, and the moonlight shine upon its glittering folds. Doubt and distrust have left me, and the truth is revealed. Life is eternal, the material existence but a probationary period. How grand to know that I live and that I will greet my wife, children and friends in eternity. I once was blind, but now my eyes are opened. I have no comments to make upon the action of my fellow-men. All that I ask is that they seek the fountains of eternal life, true wisdom. My heart was touched by the actions of the many ministers of the Gospel. They gave me more credit for good intentions than I anticipated. Death seemed to soften all asperities. But I am asked to add my tribute to this grand old man, on this, his 85th anniversary. Ah! what can I say? Congratulate him? Years of devotion to science and philosophy have endeared him to many hearts.

"I come as a pupil to a teacher, one that is entering a new school. I extend the hand of friendship, and congratulate myself, not him, in making the acquaintance. Sometimes a fierce blast of nature's elements will destroy an entire forest, all but one or two tall towering oaks, that stand alone in all their majesty, their branches towering to the skies. Behold here is one of Nature's noblemen. Years of antagonism, have not swept him out of existence; like the oak he stands erect, filled with courage, defiant in his defense of truth. The world is the better for his living, and his memory will go down into coming generations through the works he leaves behind. Peace be with him and all mankind. Robert G. Ingersoll."

Kate Field.—"Kate Field," said Dr. Buchanan, "is very welcome; she has often come to Mrs. E. S. Buchanan as a dear friend and give us decisive proofs of her knowledge in this life, once by describing a stranger that she said would call next day, which he did."

"Dear Friend:—The bouquet is nearly completed, it seems to me. Such a love feast, so many at the banquet, but I could not resist this opportunity. I congratulate you—why not? It takes bravery to live in this age. It requires less courage to die. You have heard from me before. You will again. It is proverbial that 'women have the last word.' What a vast scope of power she had in the 'Garden of Eden.' Yet man is called the superior being. Let me give you my thoughts. They come surging to me to-day, irresistible like the mountain torrent. I am glad Mrs. Piper has been taken up by the scientists; it is a new departure. Science has proved at last what common sense taught years ago, yes, ages ago. But all of these things help to round out the perfect whole. Yes, I have had many hours with the power granted me in communicating through the organism of Mrs. Piper.

"Dear Lilian Whiting, true friend, staunch and undismayed. All that she has written can be verified. And after all, it is but the experience of hundreds, so many evidences are proven from day to day. If the material world or the beings who live, could only understand the rules that govern these matters, spirit communion would be easy to obtain. I learn more and more every day of my life. Oh! the colleges of learning, schools and universities, and yet how woefully ignorant of the true life to live. The key that unlocks the door to wisdom is hidden, but few find it. But the signs are good. True unfoldment is coming to many. And when the spiritual realms are also beautified by more instructors and apt scholars the blessings in spiritual love will be grand in conception.

"I have little more to say. It would be hard to add to the many gems. I yearn for divine wisdom; I am seeking to gain all I can. I love to mingle with my friends, to be near to Lilian yet, and to defend her. Dear friend, it seems but yesterday that I addressed you, and congratulated you on the day when the 84th anniversary was at hand. Now another year has come and gone. Another golden spike has been driven in to hold the rail that will convey you to your home. When the time comes, a song of glory will be sung, and you will be welcomed in true soul companionship. Blessings attend you. Your friend, Kate Field."

Thurlow Weed.—"The message of the great politician, Thurlow Weed," said Dr. Buchanan, "was a great surprise, for I recollected him only as one of the trio ruling New York—Seward, Weed and Greeley, from which Greeley withdrew."

"The group that gathers around you, and the lines of invisible telegraphy in harmony, are sending messages that are truly a blessing. Count me among the number eager to greet you.

"Thurlow Weed."

Edgar Nye.—"The message of Edgar Nye," said Dr. Buchanan, "was a greater surprise than that of Mr. Weed. I knew nothing of his name except that Bill Nye was a fictitious name of a popular humorist, whose lectures attracted many. But I have been assured that Edgar Nye was a writer of superior ability. His message is humorous, shrewd and appropriate."

"To look upon the many words that have been given, and the myriads that surround, one cynically inclined might say, Alas! they are all here but 'God Almighty.' Why not, and what is God but infinite love, the presence that is overshadowing and blessing this day. Love is God, and God is Love, and it is here to-day, yes and warm in the fullness of designs. This is my tribute; I am proud to give it. Edgar Nye."

Rev. John Pierpont.—"My old friend of fifty-seven years ago," said Dr. Buchanan, "is ever very welcome."

"Dear Friend:—Only these words, may peace, love and spiritual blessing be with you now and for evermore. Amen. Pierpont."

Victor Hugo.—"The messages I have heretofore received from Victor Hugo," said Dr. Buchanan, "have been intense, eloquent, and extremely cordial. That he should speak of his country now is as natural as that Gladstone should speak of England. Both seem very fearful of the future of Europe. There have been some alarming prophecies as to the future of France."

"Dr. J. Rodes Buchanan:—The impulse that draws me near to you to-day, is one that is easy to define—Brotherhood. Our ideas may be different, but we are working for the common good. I see the danger threatening my country, France. I realize the changes and convulsions that are near at hand. The old world is in a spirit of unrest The pent-up torrents will burst through the banks after a time, and terrible will be the results. The fate of Rome does not seem to be remembered. History will only repeat itself. After the storm and from amidst the ruins and chaos will spring up a new generation. God grant it will be founded upon the principles of justice and equality. You are near the setting of the sun in material life, but the dawning of the day, will be near at hand, and find you blessed in intelligence. Victor Hugo."

Henry C. Wright.—"Of Mr Wright," said Dr. Buchanan, "I had only a slight knowledge as a radical reformer more than fifty years ago."

"I come to add one grain of wheat to the many in the sheaf. May it be garnered, and prove a blessing to you in the harvest. Your friend,

"Henry C. Wright, Boston."

Theodore Parker.—"Theodore Parker," said Dr. Buchanan, "who was my friend in life, has spoken to me heretofore in the same spirit as to-day, insisting on the supreme importance of love, as a sufficient platform for the spiritual movement, in which I agree with him."

"It has been said, that spirits do not return to earth after a certain period, that they go to the other realm beyond the material, and do not care to return, and cannot. I doubt this as a truth. Love, boundless love, animates the spirit, and no matter how far away, or how long they have been out of the body, the thought sent out in space calls them to the heart. It needs but the touch upon the wire that binds soul to soul in consanguinity. Love lives forever in the heart, and it cannot be effaced by time as computed by material. You have my best wishes. I come freely and gladly this day.

"Theodore Parker."

After the messages were read, bouquets presented, and refreshments enjoyed, the company sang with energy, "Home, Sweet Home," and "Auld Lang Syne," and adjourned with many expressions of delight and interest.

CORRESPONDENT.

San Jose, Cal.

Is Spiritualism a Religion?

This depends upon what we understand the definition of religion to be. The fact of spirit return is a scientific one and not necessarily religious in character. But that scientific fact develops in those who duly appreciate it, certain feelings, sensations, principles or ideals which may be called religious. By whatever name they may be called, they are the result of that scientific fact and the expression of the nobler sentiments or the spiritual in man's nature.

If Spiritualism is not per se a religion, religion is the legitimate and inevitable result of Spiritualism—that kind of religion as described by the immortal Ingersoll as follows:

"Superstition is not a religion. Belief without evidence is not a religion. Faith without facts is not religion. What is religion? To love justice; to long for the right; to love mercy; to pity the suffering; to assist the weak; to forget wrongs; to remember benefits; to love the truth; to be sincere; to utter honest words; to love liberty; to wage relentless war against slavery in all its forms; to love wife, and child and friend; to make a happy home; to love the beautiful in art, in nature; to cultivate the mind; to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness; to make others happy; to fill life with the splendor of generous acts; the warmth of loving words; to discard error; to destroy prejudice; to receive new truths with gladness; to cultivate hope; to see the calm beyond the storm; the dawn beyond the night; to do the best that can be done and then to be resigned. This is the religion of reason, the creed of science. This satisfies the brain of the wisest and the heart of the best."

And, in the opinion and best judgment of the undersigned, this is the religion of Spiritualism.

H. V. SWERINGEN.

WHAT IS SPIRITUALISM?

C. H. Mathews Discusses the Subject.

(Continued from No. 526.)

With your kind permission I will quote the subjoined summary, which embodies the views on a variety of topics generally prevalent among the most intelligent class of Spiritualists thirty years ago. It was submitted by the editor of the Spiritual Age:

I.—THEORETICAL.

1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit; which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

5. That happiness or suffering, in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity and divine law.

6. Hence, that the experience and attainments of the present life lay the foundation on which the next commences.

7. That, since growth (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion or progression is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or interblended with our present state of existence; and hence that we are constantly under the cognizance of spiritual beings.

9. That, as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that state includes all grades of character, from the lowest to the highest.

10. That as heaven and hell, or happiness and misery, depend on internal states rather than on external surroundings, there are as many gradations of each as there are shades of character, each one gravitating to his own place by natural law of affinity. They may be divided into seven general degrees or spheres; but these must admit of indefinite diversifications, or "many mansions," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spiritual world, whether by mental impressions, inspirations, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come; and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence, that no inspired communication, in this or any age (whatever claims may be or have been set up as to its source), is authoritative any further than it expresses truth to the individual consciousness—which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

13. That inspiration or the influx of ideas and promptings from the spiritual realm is not a miracle of a past age, but a perpetual fact—the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demoniac beings which have manifested themselves, or interposed in human affairs in the past, were simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so-called) in the past—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movements of physical objects without visible instrumentality, etc., etc., have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all life, intelligence, and love—are to be sought in the internal, the spiritual realm, not in the external or material.

17. That the chain of causation leads inevitably upward or inward to an infinite spirit, who is not only a forming principle (wisdom), but an affectional source (love), thus sustaining the dual parental relations of father and mother to all finite intelligences, who, of course, are all brethren.

18. That man, as the offspring of this Infinite Parent, is his highest representative on this plane of being, the perfect man being the most complete embodiment of the Father's "fullness" which we can contemplate; and that each man is, or has, by virtue of this parentage, in his inmost a germ of Divinity, an incorruptible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly conditions, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with this inmost or divine principle; and hence whatever prompts and aids man to bring his more external nature into subjection to and harmony with his interiors—whether it be called Christianity, Spiritualism, or the Harmonial philosophy—whether it recognizes the Holy Ghost, the Bible, or a present spiritual and celestial influx—is a "means of salvation" from evil.

(To be continued.)

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

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SATURDAY, JANUARY 6, 1900.

THERE CAN BE NO Progress With a Perpetual Calm. A WELL ESTABLISHED FACT.

—:o:—

"Let us Have Peace."

The words heading this article have headed several in these columns during the last few weeks from various writers, many of whom approve the creed adopted by the N. S. A., late in convention. To antagonize that creed is interpreted as a species of war, hence the refrain.

If every expression hostile to just or unjust assumption is belligerent, then the world is filled with war. But is it not a fact that malaria is the result of stagnation in the atmosphere? The sun rises and sets, the various processes of nature go on undisturbed; the air is still; while inland lakes and pools with no tides to disturb their tranquillity, are throwing off by evaporation the poisonous effluvia generating in bog and marsh, impregnating the vital element, making it obnoxious to animal life.

A zephyr, a breeze, a tornado, a cyclone sweeps over a region. Thunders roll along the sky, rain descends in torrents, the disease-exhaling pools are stirred to their depths, as are the lakes and rivers; a flood, perchance, follows, and the death-laden waters are borne away to the ocean. The foul air lately producing disease and death, give place to pure ozone. The blood flowing in arteries and veins, lately sluggish in its movements is properly aerated; health mantles the cheek; the eye sparkles with the intellectual fire; every movement and function is healthily performed; lost energy returns; the man is well, all because of the war of the elements.

Let us have peace! Yes, that peace which enlightens and invigorates; that peace which is ushered in by the clash of contending ideas, each struggling to be right and to gain the truth.

We want no peace the product of repose and inactivity; of disease, decay and death; a dead-lock to thought; a revival of old creeds to tie us back to a dead past. But we do want a steady inflow of new truths harmonious with the new age in which we live; we want those giant strides that bear forward and bring us in conflict with new worlds of thought an influx of nature's grandest conceptions; the exaltation of true science immutable and enduring as time itself.

"There is no peace," said the immortal Henry, when the American colonies were beleaguered by a foreign foe, and were threatened with extinction. There should be no peace while Error, with its hydra-head is rampant. "Let Truth and Error grapple," as Milton wrote: "Who ever knew Truth to be worsted in a fair and open encounter?"

Prof. Joseph Rodes Buchanan.

This eminent medical man, author and Spiritualist, has passed to spirit-life, at the ripe age of 85 years. In this issue will be found an account of the celebration of the 85th anniversary of his birthday, at his home, in San Jose, California.

Dr. Buchanan made a strong impression on the medical and scientific thought of his time. He was the possessor of unusual powers of mental penetration and intuition; which led him into untrodden fields and enabled him to enrich the world with valuable discoveries in his chosen lines of research.

Having found the truth, he was bold and fearless to announce and defend it, however much it might be at variance with the received views and accepted doctrines of the world at large, and however much it might expose him to unkind criticism and even obloquy.

He may be considered the discoverer of Psychometry, as well as other recognized principles in mental science and therapeutics. He published valuable contributions to human knowledge in his Journal of Man, his volume on Psychometry, and his large work on Therapeutic Sarcognomy, as well as other minor volumes of varied import.

A stalwart mind, imbued with the spirit of deep philosophical research, descrying and seizing upon points and phases that escape the ordinary student of nature's principles, he was no ordinary man, but a giant among giants, towering above the mass of his fellows; and his passing out leaves a hiatus that will not be easily filled. His demise is as the fall of one of the tall cedars of Lebanon.

HAS GRAVE DOUBTS In Reference to the Existence OF THE GREAT OVERSOUL.

—:o:—

The Challenge Accepted.

It is amazing to witness the depths of "ignorance" some writers exhibit when discoursing on the "Oversoul," a modernized term for God. Why, in our issue of two weeks ago, an anonymous correspondent, or so nearly one as to only attach the letter M. where his signature should have been, challenged not only our learned and venerable friend, Brother Peebles, but "any one else, to point out one single case in the history of the human race that furnishes evidence that there is an overruling power or providence that has at any time, or on any occasion, interposed and righted the affairs of men, or has shown the least feeling for their sufferings."

Audacious in the extreme. Only an unlettered "charlatan," ignorant of history, could have issued such a challenge. M. cannot be so lost to truth as to reject the story of creation, and in fact the account of the genesis of the human race as revealed to us in the early chapters of the Bible. Protestants assure us there is no error there. The whole Catholic world has announced through a General Council that the Pope is infallible, and that he cannot err. He has indorsed that holy book as history, as has the whole of Christendom.

Go with us, Mr. M., thou detractor of the goodness of divine Providence, to the Garden of Eden. There we find our first parents clothed in innocence, made in the very image of Providence, the "Oversoul" of Brother Peebles. They ate of the fruit of the "tree of knowledge" at the instance of the subtle serpent. Their eyes were opened. They saw, to their shame, mortification and humiliation, that they were naked. They must have suffered, and suffered severely because of that knowledge. If the whole story had been given in detail great big gushing tears rolled down their cheeks and they wept because they had been so cruelly wronged by the great Creator who had made them in his image.

It was then, when they made that awful discovery, that they hid themselves, just as our Anthony Comstock of modern times would have done, behind a currant bush, so the generations who were to succeed them should not behold their condition. It was then, too, this "Oversoul," stalking through the garden on a still hunt, made the welkin ring with his inquiry, doubtless in Stentorian tones, "Where art thou, Adam?" Our first parents came forth from their retreat, in the shameful plight David was in when he "danced before the Lord." And then the sympathy of the Oversoul was aroused for humanity, and he set himself to work to relieve their sufferings. He made a dash at some wild animal, caught it, stripped it of its skin, made them coats and clothed them. The careless historian neglected to tell what animal had the honor of supplying our remote ancestors the material for their first wardrobe.

Thus the modest Eve was relieved of her suffering, and Oversoul showed he sympathized with humanity in distress, by quickly interposing to prevent further wretchedness on her part.

In view of these facts, the only case we recall in history, it is evident M. had not read his Bible so attentively as he ought, before challenging the world to furnish the evidence we have now done to correct him. But such exhibitions of ignorance are expected from unbelievers in a virgin born and crucified God.

Idolatry in Chicago.

Rev. P. H. Swift, of the Englewood Methodist church, of this city, addressed a noonday revival meeting, at the Central Young Men's Association rooms, a few days ago, during which he is reported by the Journal to have said:

"Ours is a land where temples have never been erected, yet I say to you that there is just as much idolatry in Chicago to-day as in Rome in the days of the Cesars, or in Greece in the golden days of Pericles."

Was not the pulpiteer in error in his statement that we have no temples? A temple is defined as "an edifice erected and dedicated to the service of some deity, or deities." What else is a modern church?

Rev. Swift was correct when he said: "There is just as much idolatry in Chicago to-day as in Rome in the days of the Cesars, or in Greece in the golden days of Pericles."

What is idolatry? Defined: "The worship of any object less than God." If Jesus was real or fictitious, if mortal born, he is less than God, and to worship him as such is idolatry.

Many countries, the old Romans did, canonized their heroes just as Catholics do their saints, and worshiped them. We call the old Romans idolators, because of that action. And Protestants insist the adoration of saints by Catholics is a species of idolatry. On the same principle we look upon the worship of Jesus, whether anointed or not anointed, as idolatry; hence we indorse Rev. S.'s assertion, though we are conscious he did not intend to give so broad a significance to his statement when he charged idolatry on the people of Chicago.

Lese Majeste.

Capt. Coughlin, of the government ship Raleigh, while attending a banquet in New York, in April last, on request, recited a poem entitled "Hoch der Kaiser," the refrain of which was "Myself—und God," concluding:

"Gott pulls mit me, and I mit him,
Myself—und Gott."

Of course there was the usual amount of gush indulged in by the religious press and its sympathizers. Even government officials, it is said, took umbrage because of it, and national complications were threatened. It was an insult to the ruler of a nation with which we are at peace. We believe the Captain's commission was threatened because of disrespect to the Kaiser.

Without justifying, or even excusing the sportive Captain, does not the church assume the exact logical position given the Kaiser? Does it not claim—

Gott pulls with us, and we with Gott?

If an insult to heaven, blasphemous in fact, is not the assumed partnership between the Church and Infinity equally offensive to good taste, prejudicial to true devotion, and well calculated to foster a spirit of superiority over others, ultimating in inharmony and discord between churchmen and those who repudiate its extravagant claims?

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 20 cents. For sale at this office.

HE ACCUSES THOSE Who Are Silent, of Being Dumb DOGS, FAITHLESS SHEPHERDS.

—:o:—

An Appeal to the Clergy.

W. T. Stead, of London, has made a very powerful appeal to the clergy of all denominations in Great Britain, inquiring if they have done all in their power to avert the terrible scourge of war. He accuses those who are silent with being "dumb dogs and faithless shepherds in the present crisis."

Editor Stead clearly mistakes the mission of the church and its ordained leaders. He seems to suppose Christianity was founded to stay the ravages of war, to prevent contention and strife, to aid in the uplifting of humanity; the ennobling of the race; the exaltation of all the virtues; but such was not the teachings of its reputed founder, if his biographers can be trusted. Instead of coming to bring peace, he came to make war, to divide families, to array its members one against another. He has been a grand success in that direction. War, slavery, intemperance, polygamy—all the vices, very few of the virtues—have followed in his trail.

If the 200,000, more or less, of the Christian preachers of Great Britain and America had united and exerted their influence, bloodshed in the Philippines and in South Africa would have been stayed, and the brave men slaughtered in battle would have been saved for the support of their bereaved families, and for the extension of the area of freedom. Had they prayed less to God, and been more zealous in influencing rulers to avoid strife, the desolation and ruin which have marked their path would have been arrested long ago.

The policy of a priest is to crush opposing sects, to make place for his own. It is Christian against Christian, both in the Transvaal and in Luzon. It is the same, with such a cruel sacrifice of life, in every country where the "defenders of the faith" are arrayed the one against the other.

Mr. Stead is right. He has the ear of our British cousins, and we hope he will hold it until he makes the worshipers of the war-god hear and change their action.

At home or abroad, in the family, or in the social circle, as in the affairs of nations, The Progressive Thinker is at all times an advocate of peace when it can be maintained with honor; but peace with the right every time and everywhere. It favors serving the gods less—who ought to care for themselves, and will if what they are represented—and humanity more both in completeness and in detail.

The Same Everywhere.

Under the head inquiry: "Why do not Men go to Church?" the old Ashtabula Sentinel, now published at Jefferson, Ohio, answers:

"We don't know, but as a feeler would suggest, men are all modest, and do not like to be pushed forward. When they enter a church they find the back seats crowded, while there is a howling desert of empty pews at the front. They shrink at showing their back hair to the congregation and stay away. If the members of the church would go forward so the preacher could touch them with a twenty foot pole, if he wanted to, it would leave room near the door for an ordinary sinner."

A neighboring paper to the Sentinel says that explanation won't go in its town; that "in its churches there is always room, both in front and rear; but when Uncle Tom's show blows in there is only standing room left anywhere for the belated visitor."

This complaint is universal. Empty churches, the almost entire absence of male attendants, and the good sisters who are scattered through the few occupied pews seem to have eyes open for the prevailing fashions. Instead of reverently worshiping a human idol the church has substituted in place of the Eternal God and placed on a cross, they adore the dead birds on the sister's bonnets.

Life's Journey Ended.

Evangelist Moody died at his home in East Northfield, Mass., on December 22. Thus ends his mortal labors. Mr. Moody was doubtless a good man, and a powerful hypnotist. He mistook his ability to influence others for good as a direct interposition of Providence, just as multitudes of others have done who were similarly favored. His subjects, scattered all over the country, who were brought under his control, were really the gainers, and were made for the time better citizens on that account.

But the continued draft made on the Evangelist's vitality exhausted his physical forces, just as is very frequently the case with professional mesmerizers, and an early death followed as a natural consequence.

It has been repeatedly urged in these columns that the great revivalists, they who subordinate the will of others to their own, are invariably practical mesmerists, and their converts are those they can and do control in this direction. They who cannot be thus influenced are supposed to be under the frown of heaven, whose saving grace has been withdrawn.

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"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

IN HONOR OF THE Translation of the Holy House FROM NAZARETH TO LORETTO.

—:o:—

It appears from the Bulletin that at the vespers in St. Frances' Church, at San Francisco, Cal., Dec. 17, 1899, special devotions were held in honor of the Translation of the Holy House from Nazareth to Loretto. The Children of Mary sang the Litany of Our Lady of Loretto and the pastor, the Rev. T. Caraher, preached upon "The Hollest House on Earth." He spoke in part as follows:

"The scene of the conversation between the Virgin Mary and the Archangel Gabriel, which is recorded in the Gospel, for the feast and of the adorable mystery of the incarnation was the holy house of Nazareth belonging to Mary and Joseph. It is now commonly called the holy house of Loretto because it was miraculously borne from Nazareth in Palestine to Loretto in Italy. There is no building in creation that has such strong attraction for the Christian heart as the Holy House of Loretto, for no other building has witnessed the occurrence of such miraculous events.

"The Holy House stands directly under the dome of the majestic basilica or cathedral of Loretto. Its walls are built of stones of the size and color of bricks, and they were originally covered with a flat roof that was taken down some centuries ago, and is now preserved under the altar. The building is only 31 feet long, 13 wide and 18 high. The ancient single door by which it was entered was closed by Pope Clement VII., and in its place he opened three new ones for the ready ingress and egress of worshipers. The original window by which it was lighted is still preserved, but it is somewhat altered and enlarged. Toward the end is the altar, which is said to have been consecrated by St. Peter, and upon which the Apostles celebrated mass, in a niche over it are two figures in black cedar, representing the virgin and child and said to have been carved by St. Luke. The building is lighted by twenty silver lamps which burn night and day and give it a heavenly appearance.

"My first visit to the Holy House was on a Sunday morning in the month of October, 1894, and the spectacle that I then witnessed shall not be readily forgotten. The inhabitants of the town and adjacent country went in double line upon their knees from the door of the cathedral towards the Holy House singing the litany of 'Our Lady of Loretto.' The effect of the singing was indescribable.

"And, now, how are we to account for the presence of the House of the Holy Family in Loretto, Italy, since they lived in Nazareth, Palestine? When the Mohammedans swept over Palestine they either destroyed the Christian churches and shrines or turned them into mosques. The Redeemer, wishing to save his home and that of his blessed mother and foster father from desecration and ruin, had it born westward by angels and placed first in Torsatto, Dalmatia, and afterwards in Loretto, Italy.

"Few of you, if any, will ever be able to visit the Holy House of Loretto, in Italy, but you can all pray to the Holy Family whom it once sheltered, and by leading holy lives you can enter into the house of heaven that is inhabited by the angels and saints of God."

With an extremely vivid stretch of the elastic imagination, one can in fancy conceive of the transportation of a house of the above dimensions for a long distance, through the instrumentality of spirit power. Then, too, the critical mind can with subtle reasons, present plausible methods whereby it could be accomplished with ease. Levitation is a fixed fact among Spiritualists. The dematerialization of physical objects, and their apparently complete dissipation, and then at a subsequent time their restoration, is a well-known fact. Matter is seemingly passed through matter with apparent ease under certain conditions. All remember the levitation that occurred with the medium Home. With these facts in view we will not declare it to have been impossible to transport a building 31 feet long and 13 feet wide, hundreds of miles in a few second of time, although we do not wish to be designated as a full-fledged believer in the remarkable event; in fact we don't have the least idea that it ever occurred. There are any number of marvels on the physical and spiritual planes of life, and it takes one's imagination as well as reasoning powers to conceive them as facts. The Mining and Scientific Press states that in the manufacture of carbon steel microscopic diamonds are formed. A number of steels from a variety of processes have been examined and gave identical results. A piece weighing 300 grammes was cut from a lump of steel and treated with nitric acid; the insoluble residue collected was mainly graphitic carbon. After being washed with water it was boiled three times with fuming nitric acid, which partially dissolved the residue; hydrofluoric and then fuming sulphuric acid were used. There then remained nothing but graphite, which, after being washed, was melted with chlorate of potash. This long series of operations was recommenced, because it was necessary to subject the residue to all the treatments mentioned. The insoluble residue obtained fell to the bottom of a vessel filled with iodide of methylene and the little, transparent octahedrons visible through a microscope burned on a sheet of platinum without leaving any ash. These were the diamonds. Only the demonstration proved the existence of microscopic diamonds in the manufacture of carbon steel, and only the demonstration could establish the fact that the Holy House was transferred from Nazareth to Loretto. Admitting, then, that this remarkable feat may have been accomplished in accordance with the declaration of the Catholic church, it only establishes the fact that spirit power is manifested in connection with orthodox creeds the same as in Spiritualism, and that Spiritualism has no monopoly of spirit return; in fact, the various religious sects are honeycombed with the result of spirit influence especially the Catholic church. There are religious creeds undoubtedly in the spirit world as well as here; there are many shams there as well as here, and only a gradual evolution can exterminate them.

An Even Exchange.

Rev. Dr. De Costa has just retired from the Episcopals, and has gone over to the Catholics. The Doctor could not fellowship Dr. Briggs. Following closely on the heels of this backward summersault comes another, a forward projection. The Rev. Theodore MacDonald Stuart, a Jesuit Father, has left the Catholics, its errors and fraudulent assumptions, and was lately welcomed into the Episcopals.

THE MISCHIEVOUS Element in Spiritualism. WHAT SHALL BE DONE WITH IT?

—:o:—

Letter From Elgin, Ill.

To the Editor:—Can you endorse Willis Edwards, or Paul Edwards, as he calls himself? He abused you and your wife before quite a large circle; said disgraceful things and that he would not give your paper house-room. He said the spiritual society sent him to Elgin to do missionary work, and that Mrs. Cora Richmond endorsed him. He is doing some very tricky work, slate-writing and pellet-reading, making pictures and all that work; he has a boy with him and says he is his son. I feel that he is fooling the people of Elgin, and when they discover the fraud, then they will despise the Spiritualists. He does too many things to be honest. He is healing and giving out medicine, and giving absent treatment.

Yours truly,

Elgin, Ill.

"Dr." Willis Edwards was for a time a resident of this city. On several occasions he has been arrested and before our police courts. His reputation here and elsewhere is bad. He has never been endorsed by Cora L. V. Richmond, and she would not allow him to defile her rostrum with his presence. There is not probably a single society in Chicago that would countenance him in any way, so exceedingly bad is his reputation. If Elgin Spiritualists want such a man, that is their business—not ours. If we are correctly informed, he has no son.

A good looking young man, neatly dressed, and cordial in his manners, it is not strange that Edwards should find a following among those who read no Spiritualist paper, and who take no pains to post themselves on current events. He is a factor in the mischievous element that is now inflicting our ranks and a cry from respectable Spiritualists is coming up against it from all sides.

As we have said before there are in our ranks those who are simply pests, barnacles and profligates who cling to our cause for the simple purpose of extracting therefrom financial nourishment. They constitute the dark, dismal, pestilential side of life, and they never weary in laying plans to deceive the unwary and gullible. They poison the atmosphere of Spiritualism, introduce doubt as to its phenomena, and stir up antagonism where otherwise there would be harmony.

Ever since the world began, these human parasites, these vultures, these cunning tricksters, have afflicted society, and will continue to do so for many centuries to come. Spiritualism within itself affords an exceedingly inviting and attractive field in which they can carry on their evil work. The genuine phenomena of Spiritualism can, by artful trickery and deceit, be imitated quite successfully, and therein lies the trouble. No such inviting field exists in the churches; nothing occurs there which can be imitated by legerdemain, or which can be made lucrative as a business.

These tricksters many times deceive the very elect—the honest, careful, painstaking investigator; but their success is not permanent. Emboldened by their achievements they become reckless, improvident, and less careful in their tricks, and exposure finally takes place, and they leave for other fields and greener pastures.

There is no immediate way by which these reptiles can be exterminated or prevented from exercising their disreputable calling. They are segments of humanity; they are parts of the grand whole; they are an element in that archway that has been slowly evolved from cosmic conditions. Infinite Intelligence, God, He, She, or It or Natural Law; or some other working principle in the universe, evolved them in connection with numerous others who happen to be fortunately on a higher plane and constantly advancing. As the snake, centipede, and poisonous insects and reptiles of all kinds exist as segments of that magnificent plan which evolved the world and systems of worlds, so it seems that in the human family there must exist human beings whose very presence is more of a menace to society than the disturbing element that exists in certain sections of the animal kingdom. These human reptiles that afflict Spiritualism have been tolerated by it for fifty years. They have become more numerous lately on account of the genuine phenomena becoming more varied, and which they can in a measure successfully imitate. They are criminals at heart; natural vagabonds, as they are the legitimate evolution of a combination of untoward circumstances, the ultimate of preceding causes that had a nidus in the spiritual and physical organization of the parents.

When a gentleman in New Orleans realized that his wife had given birth to a full-fledged negro baby, his sensibilities were shocked, of course. His wife was white, beautiful and thoroughly accomplished, and as pure as an angel of heaven. It was found out afterwards that there was a drop of negro blood in her veins, and it unhappily came to the front in harmony with the subtile law of heredity. This same subtile law exists in all departments of life, and it evolves at times the monstrosity, the kleptomaniac, the sneak thief, and those who prey upon the divine truths of Spiritualism like so many vampires, barnacles, leeches, and villains. The only thing you can do, you who are honest, respectable and pure in thought and deed, is to stand up and oppose them and expose their methods. The truth will prevail finally, and nothing can suppress it; but in the meantime human reptiles will from time to time infest our ranks, and continue on in their dark career.

A Good Move.

Growing out of the Mid-Continent Congress of Religion late in session in this city, it is announced that the movers in it have determined to establish Independent Churches, on their liberal platform, in every city of prominence in the Mississippi Valley. The form of worship is to be undenominational, while theaters and popular resorts will be secured as far as possible, in which to hold services. Dr. Thomas, of the People's Church, Chicago, is the head of the movement, and is strongly seconded by Rev. Jenkin Lloyd Jones.

If the projectors shall drop hell out of their theology, and relegate a crucified God to the domain of Roman Paganism where he originated, it would not be very difficult for Spiritualists to affiliate to some extent with the movement.

THE BIBLE DOCTRINE To Be Exemplified in the EXTERMINATION OF CRIMINALS

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At a recent meeting of a Chautauqua Circle, in Newburg, N. Y., Rev. O. F. Wixon declared unequivocally that he was in favor of exterminating criminals. He said:

"I believe, when a man has been twice convicted of a grave crime, that he ought to be exterminated, because crime is hereditary. I don't like the guillotine; it's too bloody. I don't like hanging; it's too violent. I don't like electrocution; it's too uncertain and expensive. I'd chloroform them. I don't believe in saddling the expense of maintaining a hundred thousand criminals on honest people."

That is good, sound Bible doctrine, and is strictly following the example set by Jehovah in his direct dealings with men. The "letheal chamber" is advocated in the Humanitarian, that queer English magazine, edited by the well-known Victoria Woodhull-Martin, as the best measure to rid the world of the "unfit," so the darkest theology and the most erratic socialism are agreed and pull together like a well-trained team along this line. No doubt this is an easy way to suppress the unfit, the criminals and the larger class who appeal to public charity. Rev. Wixon is too particular. He is fastidious about spilling blood. The "good old way" of hanging does not accord with his esthetic tastes, and the electric chair is too expensive! We do not think the last objection applicable, for if the state entered into the wholesale extermination suggested by this ardent regulator of public morals, the charge of electricity sufficient to exterminate a criminal would be much cheaper than chloroform necessary for the same purpose.

The argument is that criminals have children who are addicted to crime, and thus the criminal class is propagated and multiplied. Examples of criminal families who, generation after generation, are true to their pedigrees, are presented, and no one denies that heredity is an important factor in character. The child is the creature of its ancestors.

Granted, and what of it? There are all grades of criminals—how much of a criminal must one be to be consigned to the "letheal chamber?" Criminals are often found in exemplary families. The one black sheep in the whole flock. The children of so-called criminals often are among the most exemplary. Nine-tenths of what is called criminality has no foundation in organizations, but is made so by law. In the United States, a man may go out on the public domain shooting, and receives praise for his success, but in England if he should shoot a deer, a hare or a pheasant, it would consign him to prison, and in not remote times he would be exterminated.

The Algerine colony of France receives a portion of the women consigned to French prisons. Thus exiled they have married and it is reported their families are not inferior in intelligence or morality to those of the "moral" people of the home country.

Theologians have had quite enough of "extermination." All who do not believe their dogmas, have been to them criminal, to torture and exterminate whom has been obeying God's will. Oh, no! The age has advanced out of that nightmare of theology, and will not readily return to its insane cruelty. The moral philosophy of to-day is of humanity, not of theocracy. It does not arm itself to kill, but would educate and reform by the force of love.

Credited to Thomas Paine.

The New York Herald in a late issue, in which special attention was devoted to the death of Washington, one hundred years ago the 14th of December, just past, quotes a paragraph from an oration said to have been pronounced by Thomas Paine, on the occasion of the General's death. When, where, or how it was dug up does not appear. It may be imaginative:

"Americans! The savior of your country has gained his last victory! Having reached the summit of human perfection he has quitted the region of human glory! Conqueror of time, he has triumphed over mortality! Legate of heaven, he has returned with the tidings of his mission! Father of his people, he has ascended to advocate their cause in the bosom of his God!"

There is nothing in the paragraph inconsistent with Paine's teaching.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

SPIRIT OBSESSION Or the Condition Arising FROM A DARK SPIRIT CONTROL.

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Charles M. Hines, of Rochester, N. Y., relates a very remarkable case of obsession or control by undeveloped spirits. In March, 1890, Mrs. Hines was attacked with what was termed acute Bright's disease of the kidneys. She was treated for it by physicians and said to be restored to her former health. After recovery she had strange unexplainable spells. They were not severe, nor did they give much annoyance at first, but gradually increased in frequency and force until finally the doctors pronounced it epilepsy. They tried one physician after another with no beneficial results. Some four years since a friend suggested that it was a case of obsession, and advised calling in a medium. Mr. and Mrs. Hines being members of the Episcopal church, demurred, but finally consented, and a healing and clairvoyant medium was called who failed to discover any obsessing spirit; nor was she specially benefited by treatments. Another physician was called, who decided it to be uterine trouble, and advised an operation. She was sent to a hospital and was operated upon. Still the fits (?) continued with more force and frequency than before—as many as forty-eight in six days.

The physicians said it was a hopeless case, and that she would finally lose her mind, but as a last resort, advised sending her to the Craig Colony (a hospital for epileptics). She went there, but did not stay long, declaring she would die there if she remained. She was told by one of the attending doctors that she would surely go insane if she left.

Last February, Mrs. E. H. Messersmith, a magnetic healer, was at Mr. Dustin's residence, giving treatments to his wife, when without any preconceived plans, Mr. and Mrs. Hines entered the house. During the conversation Mrs. H. stated that she felt strangely. Mrs. M. then placed her hands on her head, when she immediately went into a fit (?) which Spread Eagle, (one of her Indian controls) declared to be spirit influence, and he commanded the spirit to depart, which command was obeyed. Since then Mrs. H. has been under the care of Mrs. M. Her bodily health (which was badly shattered) has been restored. She has no more of the so-called "fits." She is a medium, being clairvoyant and clairaudient. She sees spirits and gives descriptions, with full names and messages. For five years she has not dared to go on the street unattended. Now she goes anywhere in the city, fearlessly and alone. They give all credit to Mrs. M. and her guides.

Mr. Dustin imparts this information for the special benefit of those who may be similarly affected, believing that many epileptics and insane might be likewise relieved.

Mr. Hines endorses all that has been said in the above, but claims that half has not been told. He relates one circumstance which occurred before Mrs. Messersmith took charge of his wife. She fell into a very peculiar condition. She was not unconscious, and still did not realize her condition. She would call for him, but would not recognize him. She remained in this half-comatose state about twenty-four hours. Mr. Hines sent for a physician, who said he feared the worst had come, and that her mind had failed, but wished for a consultation, and fixed upon the next day. The physicians came but found her in her normal condition. Mr. Hines now believes this to have been spirit control. He says that tongue cannot express nor pen transcribe the ordeal through which he has passed for many years, and the feelings of himself and wife go out in gratitude to the medium through whom this great work has been wrought.

Too much praise and credit cannot be accorded to Mrs. Messersmith and her guides for their untiring zeal which has resulted in snatching Mrs. Hines from the very verge of insanity or imbecility, and restoring her to her former self.

The Mission a Failure.

An Associated Press dispatch from Seattle, reports the return to America of Revs. W. W. Simpson and A. W. Lagerquist, Christian Missionaries, sent out three years ago by the Christian Alliance of New York, to Thibet. They report the mission at Paongan was completely demolished by armed natives, headed by Buddhist priests. They say:

"After three years' work not a single convert to Christianity has been obtained. The Buddhist priests, owing to China's internal troubles, are in absolute control, and will make physical war on the introduction of Christianity."

And so "the most moral people in the world," as Christian missionaries have invariably reported the Buddhists, refuse to give over their country to intemperance and the Christian vices; hence they must be damned. Well, if they can stand it who has a right to complain? Perhaps these "heathen" were conscious of the shrinkage of the population in the Hawaii islands from 150,000, when the missionaries commenced their salvation efforts there in 1820, to some 30,000 in 1897, when the sons of those missionaries gained complete control of the native government, and turned over the islands to a foreign power, the wishes of the real owners of the islands not being consulted in the premises.

They Remember Hudson Tuttle

F. A. Tilden writes: Amen! with Lyman C. Howe! I am ashamed of the sum, but I send all I have in my pocket and it goes with my whole heart, as a partial payment for what I have been instructed by Answers to Questions alone."

Carlyle Petersilea, the author writes: "We hope every Spiritualist who reads the noble announcement of our beloved Brother Francis, will make the best effort to carry out its Divine Plan. My wife and I are more than pleased to have an opportunity to manifest our appreciation of the grand services to the cause given by Hudson Tuttle."

W. M. Griffith writes: "I am glad to send a slight payment for the benefit I have received from reading his writings."

"A Friend" writes: "Fifty years is a good while to work for nothing, even for spirits. So I say to myself: 'Now, if you are an honest man, as you claim to be, you will divy up on that calf you sold,' and so I have done."

"A Spiritualist," St. Paul, Minn., writes: "Mr. Tuttle is not a stranger to any one who has kept in touch with the advance in liberal thought during the last half century, for his name in Modern Spiritualism has been during all the years of its life a household word, and the honored and noble name—Emma Rood Tuttle—is a fitting accompaniment."

Be sure and send all remittances direct to Hudson Tuttle, Berlin Heights, Ohio. Send any time during this month or next. Don't forget.

OUR ECLECTIC MAGAZINE

IN THE OCCULT LINE.

A Projection of Consciousness.

President James Albert Clark addressed the Theosophical Society, his subject being "Errors Wrought by Teaching Projection of Astral Bodies." The lecturer said at the outset that he would be criticised by superficial, and unscientific members of the cult, because in much of the literature which has circulated in the name of the society, such irrational conclusions have crept in because of a lack of understanding on the part of the earlier translators of the finer shades of meaning of Sanscrit words. What is taught in the books of the sages of the East is a transmitting of thought, a projection of a state of consciousness, in short, he said, just what Prof. Sir William Crookes teaches in buttressing his system of telegraphy, and to which eminent scientists have given sanction.

This practice, said Mr. Clark, has been known for centuries in the East by the magi and the great initiates, and was strikingly brought to the notice of the European mind during the meeting in India. Since then continued tests have corrobarated the ancient teaching and the recent translations from the Sanscrit give such detailed elaboration as to place the ancient science at one with the researches in the psychological realm of science of our day.

"The loosely used phrase, astral body," said the speaker, "has to cover every kind of phantasmal or 'spiritual' appearance of the human form, and the well-directed jest that theosophists are the only people who can be in two places at the same time would be well merited if such teachings were allowed to continue.

"Conan Doyle, in the 'Mystery of Cloomber' aimed to make a book that would sell, and by pandering to the 'eternal gullible,' he succeeded at the risk of building the greatest marvel on astral bodies yet conceived in the fertile imagination of any novelist of our day."

From diagrams prepared by the lecturer the lines of force as stated by Faraday in the study of magnetism were exhibited to illustrate the lecture, as was also the table of vibrations compiled by Sir William Crookes for his inaugural address as president of the Society of Psychical Research. The aim of these object lessons was to show that forecasts but require a medium upon which to act.

"In the case in point," said Mr. Clark, "man is the actor, for man comes from the Sanscrit word 'manas' to think. Therefore, it is the thinker who is projecting his thought upon the medium—'akasa'—which is the Sanscrit word for matter. Our science in the Occident starts as spirit-matter. The science of the Orient is exactly similar, starting from Atma-Akasa. It is Atma, the force or spirit, which is acting on the medium—akasa—which is matter. The teachers who so unscientifically postulate the projection of astral bodies have unwittingly confounded the force which acts with the medium upon which that force acts. When such irrational reading, is eliminated from the theosophical cult, then theosophy may claim a right to such a definition as was given by Prof. Max Muller of theosophy, as that system of thought so well known to the Christian fathers expressing the highest knowledge of the infinite to which the human mind can reach, but this same Max Muller declares that such a system does not necessarily include table-rapping, unintelligible hypotheses, weird and uncanny traditions and fables."—Inter Ocean.

INDIAN MAGICIANS.

Wonderful Feat Witnessed by Lord Lytton.

The following story of Indian magic was told me by the person to whom it was told by the late Lord Lytton. I give it in my own words, for the excellent though humiliating reason that I have mislaid the MSS. When in India Lord Lytton often sought out conjurers, but never saw any but the usual feats, such as the mango tree trick and the basket trick. The method in each case is known, or, at all events, plausible explanations have been given by Mr. Maskelyne and other experts. On one occasion Lord Lytton liked something in the looks of the conjurer who was performing in the open space before his house. After the ordinary exhibition his lordship asked the magician if he could not do something more out of the ordinary.

The man said he would try, and asked for a ring, which Lord Lytton gave him. He then requested an officer to take in either hand a handful of seeds—one sort was sesame. The name of the other sort my informant did not know. Holding these seeds, and having the ring between his finger and thumb, the officer was to go to a well in the corner of the compound. He was to dispose of the seeds in a certain way—I think on the low wall around the well, into the depths of which he was to throw the ring. All this was done, and then the mage asked Lord Lytton where he would like the ring to re-appear. He answered "in his dispatch box," of which the key was attached to his watch chain, or at all events he had it with him on the spot. The dispatch box was brought out, Lord Lytton opened it and there was the ring. This trick would be easy if the British officer was a confederate of the juggler's, and if he possessed a duplicate key to the dispatch box. In that case he would not throw the ring into the well, but would take it into the house, open the box and insert the ring. But this explanation involves enormous improbabilities, while it is unlikely, again, that the conjurer managed to insert a duplicate ring into the dispatch box beforehand. Lord Lytton then asked the juggler if he could repeat the trick. He answered in the affirmative, and a lady lent another ring. Another officer took it, with the seeds, as before, and dropped the ring into the well. The countenance of the juggler altered in the pause which followed. Something, he said, had gone wrong, and he seemed agitated. Turning to the second officer, he asked: "Did you arrange the seeds as I bade you?" "No," said the officer. "I thought that was all nonsense and I threw them away." The juggler seemed horrified. "Do you think I do this by myself?" he said, and packing up, he departed.

The well was carefully dragged and at last the lady's ring was brought to the surface. The ring, at least, had certainly been in the water. But had the first ring been as faithfully consigned to the depths? Experts will be of various opinions as to that—yet the hypothesis of confederacy and of a duplicate key to the dispatch box is difficult.—Longman's Magazine.

A PHANTOM CUTTER.

Sailors Frightened by an Experience at Sea.

The schooner Clyde had an adventure off the coast of Santo Domingo which alarmed the mate and her crew and proved to the satisfaction of the more superstitious of her sailors that events are sometimes foretold in phantom pantomime.

"We were bound from Cayenne, French Guiana, for Santo Domingo," said John McDunn, cook and steward of the Clyde. "We found ourselves off the Santo Domingan coast on a dark night in a four-knot breeze, with rain. Mr. Cronwite, the mate, had the watch from midnight to 4 a. m. All sail was set with the exception of the royal.

"Antinia Gordon, able seaman, a native of Demerara, reported to Mr. Cronwite that he had seen a man's form in the fore-rigging. The sailor had called out, but there was no response. For several minutes, the seaman said, the phantom man had amused himself by jumping from the starboard to the port shrouds.

"Before Mr. Cronwite had solved this puzzle a shadowy vessel was sighted on the Clyde's port quarter. She carried no lights, but in outline, spars, and upper works, funnel and ventilators she was a perfect cutter. The craft overhauled us rapidly and was soon on our port beam.

"Suddenly the report of a quick-fire gun startled all hands. Then a whistle blew. The mate sent a man forward to see if a shot had struck our forefoot or carried away our headgear. He also called Captain Thomas. The mysterious vessel rounded to, plainly seen by all, and cut across our bows, appearing to sail around us. Several more reports were heard. The captain laughed at Mr. Cronwite's question, 'Is the vessel firing at us, sir?'

"'There is no vessel there,' replied the captain, 'it is only a cloud floating around.' The captain ordered Mr. Cronwite to keep the Clyde on her course, but the mate was so agitated that he kept her off, standing away from the coast. When the mate's watch was up at eight bells, or 4 a. m., he would not go below, but stayed on deck with Mr. Alexander, the second mate, till 8 o'clock, when the captain came on deck again.

"We then bore up for Azua, and late that afternoon a black cutter with a streak of white along the water line hove in sight on the port quarter and gradually drew ahead on our beam. I don't know how to explain it, but suddenly the cutter appeared all white instead of black.

"It was a real vessel this time and a real shot plunged ahead of us, tearing up the water. The captain ordered Mr. Cronwite to hoist the ensign. An officer in gold lace, and wearing a long sword, with two men, boarded us, and the captain took them below. The boarders were Santo Domingan Government officials anxious to see that we had no contraband of war. They spoke only Spanish, but one of them could read English. Satisfied that all was right, they withdrew, and two hours later we dropped anchor in the harbor of Azua. The mystery of the phantom cutter was not solved, for we learned that the real cutter was not out on the previous night."—The Times, Washington, D. C.

Pointed Remarks About Creeds.

To the Editor:—Let us hope by the agitation now going on in The Progressive Thinker that our Spiritual Philosophy, born and reared outside of the church, and never wanting to affiliate with the church, may not long be compelled to masquerade in a creed or cloak of religion, placed upon it at the late Spiritual Convention. But the few only are responsible for it. The great mass of Spiritualists, regardless of the source from which it comes, will not regard it with favor. As well might we base a religion upon the sunbeams, the tornado, or cyclone, or other expressions of Nature, as to found a religion merely on "Infinite Intelligence" or "Spirit Communion," a something over which we have no control, and of which we know but little, excepting, perhaps, here and there a kind of "good, bad and indifferent." Better obliterate from our Spiritual vocabulary the word "religion," the thing which has caused more hate, persecution, and bloodshed in the world than anything else. If there is anything under heaven that has cursed the world more than another, it is that of religion. Instead of religion let us have sanitary science, or social etiquette, and instead of houses of worship, let us have halls of industry or schools of morality, or if we must have a church, let us have a church of the "Golden Rule," a church devoid of theologic dogma, superstition, and priestly domination, and relegate the word "religion" to undivine, mythical, speculative theology, to which it originally belongs. But speaking of houses of worship, there is time enough to have houses of worship when we know we shall have there something to worship. During three-fourths of last century, I attended some hundreds of different houses of worship in order to see there, if possible, some divine presence, or object to worship, and on one occasion when young I was induced to travel over 3,000 miles for the same identical object, and on no one occasion did I ever behold in any so-called houses of worship anything whatever to worship. To me, therefore, "houses of worship" are a misnomer.

I suppose, now, our new religion, to comply with the law, will have to be of the stereotyped order, and made to run on parallel lines with other religions, such as "let us pray," "Let us all kneel down and pray," "Believe and be saved," or "Doubt and be damned," etc.

Chicago, Ill. DR. R. GREER.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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

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

VERILY, THE ANGELS HOVER AROUND HIM!

The Divine Plan Further Illustrated and Exemplified, by an Object Lesson.

THE ATHEISTIC HUMANITARIAN IS REALLY NEARER GOD AND THE ANGEL WORLD THAN THAT CLASS WHICH LAYS SPECIAL STRESS ON THEIR BELIEF, YET DO NO GOOD IN RELIEVING THE WANTS OF OTHERS.

James Eads How, now living in St. Louis, Mo., grandson of James B. Eads, who built the magnificent steel bridge that spans the Mississippi River there, has just given the first interest received on his great fortune to be devoted to the "public welfare."

His gift is the nucleus of a fund that eventually will amount to nearly $1,000,000, all of which will be devoted to the same purposes and all of which, likewise, will come from James Eads How.

Though upon the death of his mother young How will come in possession of an estate now valued at $1,000,000, and which is increasing at the rate of $50,000 annually, this reformer, communist, single-taxer—he is all in a way—now possesses only what was left by his father, and even that he cannot dispose of as he pleases—not until after his mother's death—but the interest on it, that which How calls the "unearned increment," is his absolutely.

HIS PRESENT INCOME.

James Eads How's father was the vice-president and general manager of the Wabash Railroad Company. His salary for many years was $30 a day. Upon his death four years ago he left an estate of which his son James's portion is $75,000, but of which he can during the lifetime of his mother use only the interest. James B. Eads, How's grandfather, left an estate upon his death about fifteen years ago amounting to $500,000. It has been accumulating steadily and is now valued at $1,000,000. On the death of Mrs. How it will be divided equally between her sons, JamesEads and Louis. At the present rate of increase the young man James' portion should amount to $1,000,000 if his mother lives a reasonable time.

James Eads How is a graduate of Harvard. He has just turned his thirtieth year. His brother Louis also attended Harvard, but inculcated none of the ideas on social and economic reforms that were acquired by his more studious and serious brother, James.

On the completion of his college course How traveled abroad. The result of his observation determined him to devote his life and his wealth to the betterment of mankind.

His one great principle is that a man is not entitled to that which he has not earned by the sweat of his brow. For this reason he refuses to accept the $2,000 "unearned increment" on the property left him by his father, and on this principle he will not accept the principal itself when he is entitled to it.

How is the most modest, unassuming man a person could encounter. It was not his intention that his name should be identified with this public-welfare fund. Nothing is more annoying to him than to be questioned about his work. He shrinks from publicity.

HOW'S FAMILY LIVE WELL.

His mother and brother live in a palatial home in Lindell boulevard. But where does he himself live? In the slums somewhere, working day and night, not for his own, but for others' good. He dresses in keeping with his ideas. It's a long while since he has expended a dollar on himself for clothing. His meals he generally cooks himself. For a year or more he conducted a mission home at Ninth and Wash streets, in the poorest quarter in the city. But his work came to the public notice, and newspapers began printing long accounts of him and his work. Then he changed his abode. Not back to his mansion home, but to another hovel among the poor.

A month or more ago How called on Mayor Ziegenhein and offered him a check for $2,000 for the "public good." The Mayor knew not how to dispose of the money. Then How presented the money to a committee from the trades organizations and single tax reformers of the city. A mass meeting was held and a committee appointed to take charge of the money and devise a plan for expending it. This body is called the Community Benefit Committee. How was literally forced to membership in the committee, but he will have nothing to say as to what shall be done with the fund except that it shall be used among the poor.

WHAT A FRIEND SAYS.

Dr. James T. Caldwell, secretary of this committee, an intimate friend of How, and himself a slum worker, to-day gave this statement to a representative of the World.

"Mr. How's fundamental principle is that a man is not entitled to any money or any property that he himself has not honestly and actually earned by his own labor. His father left him an estate valued at $75,000, with the condition, however, that the young man is not to come into full possession of it until after his mother's death, but he may use the interest. The money is invested in real estate and bonds.

"Mr. How believes that property belongs to the community and he has no right to it. He also contends that bonds and stocks are public property, depending, as they do, on the community for their value. James Eads How, Sr., as general manager of the Wabash Railroad Company, got a salary of $30 a day. Without any reflection whatever on his father, the son believes that $30 a day is far more than any man himself, independently and by his own labor, can earn. In other words, it is something in the nature of a gift from the public. Mr. How has devoted the interest on this money continuously in furthering his work for the uplifting of mankind. It is his intention as soon as he inherits the estate absolutely to devote it to the same purpose. He will do this by turning it over to the Community Benefit Committee, if it frames a successful plan for disposing of it.

ANOTHER FORTUNE.

"From his grandfather's estate How probably will receive in the neighborhood of $1,000,000. He hasn't a cent of this now. It is in the hands of his mother as trustee. She is a prudent woman, and under her care the property is enhancing steadily. It will be safe to say then that upon the death of his mother How will own absolutely stocks and bonds and real estate worth $1,000,000. So, you see, that while statements have been made repeatedly that he is disposing of a million-dollar estate, the fact is that he has only begun the work on what little he has now, but eventually he will make disposition of that amount.

"Mr. How has been placed in a peculiar light by some published statements. Persons could not reconcile his creed that a person is not entitled to what he has not earned with the belief that he had accepted an inheritance. He has not accepted an inheritance. Restrictions made in the wills of his father and grandfather have stood in the way, but just as soon as they are removed by time, then he will enter upon the full practice of his faith, if indeed he is not doing so now in the eyes of people who have detected what they thought was inconsistency on his part.

"I believe now that I have made it clear that Mr. How is not accepting a dollar that he has not actually earned, and he is not disposing of his entire estate simply because he cannot do so. It is his firm intention never to take a dollar that he has not worked for.

HIS PLANS.

"Now, as to Mr. How's plans for helping mankind. He does not believe in charity or charitable organizations. He believes in helping others that they may help themselves. Just how this can be done best he is not decided. In fact he leaves this to the good judgment of the committee. He has talked with me a number of times about the matter. He suggested once that a gymnasium, reading room, night school and accessories might be established on a large scale in a poor district in the city, for the use absolutely of those who are unable to provide such opportunities for themselves. A sufficient portion of the fund would be retained to serve as an endowment for the support of the institution, which would be managed by the Community Benefit Committee, or such organization representing that body as would be apt to best serve the public interests. However, while this plan has been suggested, it is not at all certain that it will be followed out—that will rest entirely with the committee. I may say, that other gentlemen, who entertain views similar to those held by Mr. How, have signified their intention of adding to this fund, so that it may not represent altogether the beneficence of Mr. How, though to him will be due the credit of initiating the movement and pushing it forward to fruition.

"The $2,000 given by Mr. How is now in bank, bearing interest, and subject to the committee's order. Mr. How does not regard this as a gift, though I speak of it as such for the want of a better term. He believes that it is the property of the public; that the community created the real estate that produced the money; that the community enriched his father and his grandfather, who rose to great wealth, and that the entire principal with all its accumulated earnings, should revert to the community.

"The only conditions made by Mr. How in giving this fund, and in indicating his intention of adding to it whatever money he will come into possession of hereafter, is that it shall be expended among the poor—not donated to them, not distributed among them after the manner of charity organizations, not used to buy them bread and butter, but expended in work that will teach them how to make use of the gifts that the Almighty has given them. He strives to reach the higher, the nobler faculties of man, and he believes that, first and foremost, education will go a long way toward doing this."

The above is the carrying out of the Divine Plan, so often elucidated in The Progressive Thinker. In one unceasing stream the profits of the office is returning to its subscribers in premium books that are sent out for far less than cost, bringing the cost of the paper down to less actually than one dollar per year.

It is really humanitarian work that the spirit world demands, regardless of all religious beliefs or tenets ranging from Spiritualism down through all the creeds. The deeds of life are what count the most for or against a person.

Spirits Removing and Returning Articles.

To the Editor:—Under the above heading, Mrs. I. A. Benson, of Grand Rapids, Mich., says: "I am earnestly seeking information, not perversely-contradicting anyone." When any person honestly seeks after truth they are rewarded, and whenever we seek for a truth we should leave our prejudices at home; if not, we have our labor for our pains. Yes, spirits can and do remove articles. I have known articles thirty pounds in weight removed from one side of a room to the other. I wish to relate a few instances. Mrs. Moran, my wife, used to hold a trance circle once a week in Denver. A Mr. Ballard, employed in the freight department of the Daniels-Fisher dry goods store, Sixteenth and Lawrence streets, was a constant attendant for about three months. One night his wife in the spirit world came and took a flower from his coat, telling him that she would give it to him the next night. He came, and the flower was placed in his coat after eight days, as fresh as when taken. He immediately recognized the flower as the one he wore.

On another occasion, Mr. Edward Whiting, living in North Denver, had two photos taken from his inside coat pocket. They were returned to him a week later. On both occasions we searched the room thoroughly, all to no purpose. Another such incident happened in San Francisco. Mrs. McCarthy, whose address I do not know (she is a reader of The Progressive Thinker and I have not the slightest doubt that she will corroborate this statement), was requested by the spirit of her daughter to bring three roses. She brought them, and wanted a circle with none but her and the medium. She locked the doors so as to be sure that no outsider could enter the room. The flowers were taken by invisible hands and kept for eight days. The same precaution was again observed. The medium was searched. This lady, taking the medium's hands in hers, the flowers were placed in her lap. She had them marked, a secret mark, as she afterwards told. The flowers were three beautiful large white roses.

Lincoln, Neb. D. J. MORAN.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perucal. For sale at this office. Price, cloth, $1; paper, 50 cents.

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

SOMETHING POINTED.

Christmas and Christianity.

ELLA WHEELER WILCOX GIVES SOME POINTED VIEWS ON AN IMPORTANT SUBJECT, IN THE NEW YORK JOURNAL—"CHRIST DOES NOT WANT YOU TO GIVE LARGELY TO THE CHURCH WHILE YOU GRIND YOUR FELLOW-MAN IN THE MILL OF BUSINESS."

Nearly two thousand years have passed since Christ came to earth, and while his natal day is becoming more and more widely known and celebrated, the world is still far from understanding his simple philosophy of brotherhood.

In tens of thousands of churches on this Christmas day as on preceding ones all over the civilized world, professed followers of Christ—good-meaning people who believe they are Christians—will say with lip and heart, "Peace on earth and good will to men," and they will go forth from the churches to fight their fellow-men on bloody battle-fields, or in the more silent conflicts of the business world.

Millionaire Christians who have just planned a corner on wheat or pork, which shall pauperize thousands of their brother men, but shall swell their own millions into billions, will bow their gray heads on the velvet backs of costly pews and glorify the name of that gentle being who was born in a manger, and who bade his followers to "Do unto others as they would be done by."

Men who lie awake nights to perfect schemes of getting the better of competitors, will join in hallelujahs sung to the simple carpenter who lived to do good to mankind, and who said, "Love your enemies."

Men who have put away wives of whom they were weary and married others for whom they had conceived a passion; women who have bribed lawyers to divorce them, and clergymen to remarry them, will go to church and worship the Christ whose religion proclaims against a plurality of wives and husbands.

Meantime, in spite of all these unwholesome facts, and many more as disagreeable ones which could be mentioned, the world is slowly but steadily advancing toward the Christ standard.

Humanity is cleaner and kinder than it was even a few hundred years ago.

In the early days of Christian rule there was a deep-seated objection in the church against cleanliness.

Because the Pagans had been devoted to baths, the church considered bodily purity synonymous with impiety of soul.

Monks were allowed two baths a year in the middle ages, and a moistened corner of a towel which was common property in the convents, served for the nuns' occasional ablutions.

Even in the seventeenth century it caused a sensation in a convent when a duchess who had turned her thoughts to religious matters for a season, demanded a foot bath.

The desire for clean extremities was deemed unregenerate.

That is less than two hundred years ago, and to-day our churches believe that cleanliness is next to Godliness, and an untidy Christian is as rare as a clean native Indian. Indeed, the generally accepted idea to-day is that some moral slackness pervades the mind of one whose person is not clean.

And just as we have progressed in neatness so we have in kindness and tolerance. One hundred years ago we burned as witches people who possessed clairvoyant powers. To-day we call them "psychists," and science studies them with interest. A century ago Christians put insane people in dungeons and fetters, believing them to be possessed of devils.

To-day we know better—we know they are diseased sufferers, and we bring science and sympathy to bear upon their misfortunes.

Yet our prisons, our insane asylums, our reform schools and our poor houses, all of them supposed to be conducted on Christian principles, would startle the tender Christ were he to return to us this Christmas day and make a visiting tour among them.

What consternation would ensue were his calm eyes to penetrate the dark corners and his hand to reveal what lay behind closed doors.

Meanwhile we can only thank God and progress that things are so much better than they used to be, even while we are filled with wonder that they are not better than they are.

Christ never asked for forms and conventions and complicated dogmas. That is all man's doing.

Christ does not want you to give largely to the church while you grind your fellow-man in the mill of business.

He does not want you to make generous gifts to the poor on Christmas day while on every other you indulge in selfish, sordid methods of dealing with humanity.

Here are a few suggestions for practical Christianity during these holiday times:

If you are a married man do not starve your wife's heart and brain by giving her no affection and no recreation during eleven months of the year and then expect to make her happy by an elaborate Christmas gift.

Pay your iceman and your milkman, and your paper bill and all other bills before you display your generosity to churches, hospitals, fresh air funds or personal friends.

It is better to be called stingy than dishonest.

A little consideration, a little affection, a little thoughtfulness and a continual regard for the feelings and rights of others in your home and business relations every day of the year is more acceptable to Christ than a large display on his birthday of piety and benevolence.

Though the world is full of sinning,
Of sorrow and of woe,
Yet the devil makes an inning
Every time we say it's so.
And the way to set him scowling
And to put him back a pace,
Is to stop this stupid scowling
And to look things in the face.

If you glance at history's pages,
In all lands and eras known,
You will find the vanished ages
Far more wicked than our own.
As you scan each word and letter
You will realize it more
That the world to-day is better
Than it ever was before.

And in spite of all the trouble
That abounds on earth to-day
Just remember it was double
In the ages passed away.
And these wrongs shall all be righted,
Good shall dominate the land,
For the darkness now is lighted
By the torch in Science' hand.

Forth from little motes in chaos
We have come to what we are,
And no evil force can stay us—
We shall mount from star to star.
We shall break away each fetter
That has bound us heretofore,
And the world to-day is better
Than it ever was before.

ELLA WHEELER WILCOX.

CHRISTMAS PERIOD,

And the Coming New Year.

We stand to-day upon the threshold of another century; the steady and ceaseless flowing of the majestic river of time has brought the planet upon which we live to another of the landmarks of the progressive centuries. The millions of earth's inhabitants who still live in earthly habiliments and the countless myriads of those who have passed on to the ethereal realms of spirit existence have alike been borne upon the bosom of the mighty current of time to another of the notable periods in the onward march of the planet and the endless procession of evolutionary progress. We have arrived at a point where the present century is about to lay down its life and another century be born into existence. The passing out of a century and the birth of a new one is always a period of great interest to the majority of people. The old year is to most mortals considered in the light of an old friend, one that we have all become very familiar with; the new year we have not been introduced to as yet and we can hardly tell what it has in store for us as individuals, or indeed for the race as a collective body of people.

We have gathered to-day on the eve of a festival period which for many centuries has been celebrated by a considerable portion of the people who inhabit the planet earth. The festival of Christmas and the festival or celebration which follows so closely after, that of the New Year, are two events full of interest to all who are students of the great problem of human life and human welfare and happiness. To the thinking mind, to the student of evolution and human progress, the first of the two festival periods represents the passing out of old theories, the passing out of traditions, superstitions, ceremonial rites and barbarous practices, and the approach of a newer period, a more advanced civilization, a grander, nobler development of human life. Each succeeding Christmas festival, while originally based on pagan traditions and priestly superstitions, is after all another step in the direction of the ultimate adoption of the great truth of universal brotherhood. Christmas is the one time in all the year when the heart-strings of many people are softly played upon by the tender touch of human sympathy and the milk of human kindness. Hearts which are ordinarily hard, selfish and inconsiderate about the welfare of others, at this period of the year are wont to relax somewhat, and the pursestrings of the rich are loosened in the interests of their poorer brothers and sisters in the one great family of human kind.

The interval between the two festivals Christmas and New Year's Day is a transition period. During this short period more of the real spirit of brotherly and sisterly love is manifested among human beings than all the rest of the year. It is a little oasis amid the great desert of human selfishness, and yet it is a forecast of the future, it is a vision of the sometime better condition of the human family. It is a slight demonstration of the great possibilities of human nature when turned in the right direction.

We are now in the Christmas period of the planet's life; we have been in that period for many long centuries. We are developing better men and women, gradually infusing a very small amount of the real Christmas spirit, the Christ spirit of love, into our lives and actions one toward another. We have a dim vision of what may be when the New Year of truth and love comes into perfect manifestation, but we know that much-to-be-desired time is still only a vision. The perfect realization of that glorious period is something we must all work for, something which ought to call out all the ambition and energy we possess. To work for the future happiness of men and women is surely a work which we should all engage in to the best of our ability, knowing that while we may not witness the birth of the New Year of perfect happiness on earth while we inhabit our earthly habitation, yet we shall surely witness it from the higher planes of life beyond the transition stage.

In another sense we are in the Christmas period of the planet's life. We are still in the period when the great majority of earth's inhabitants worship personalities instead of principles, creeds and dogmas instead of noble deeds and loving actions. We are yet in the period when we idolize leaders and reverence days and dates on account of real or supposed historical transactions. With all our boasted education and enlightenment we hold in sacred memory pagan holidays. When the New Year of love and truth is manifested we shall have outgrown the idea of paying special reverence to certain days, and we shall consider every day too sacred to do an evil act toward any of our fellow mortals. We shall reverence all days, and all times and seasons as the proper time to exercise the highest faculties we possess.

We are in the Christmas period between the old-fashioned theology of our forefathers and the glorious inspirations of the New Year of human liberty. The old idea of human depravity still sticks with terrible tenacity to multitudes of human victims, yet the Christmas spirit of the divinity of humanity is enough in evidence to give us a hope of the New Year of ultimate divine perfection manifested in human form.

We are in the transition period between two great eras; looking backward we see with sorrowful eyes the era of priestly domination and ecclesiastical tyranny, the pages of history are open before us and we stand appalled as we read of the religious wars, the bloody massacres, the awful persecutions, the diabolical tortures which have been inflicted upon those who were martyred for the sake of religious liberty. The English language is inadequate to describe the monstrous systems of mental slavery which has been the result of priestly rule. But as we look forward into the far distant future, as we take the searchlight of modern science and the X-ray of spiritual prophecy we foresee a new Era when every man and woman will develop the innate spiritual powers possessed by themselves and through the avenues of inspiration, intuition and psychic development each woman shall become her own priestess, every man shall become his own priest. But we have not arrived at that happy period yet.

Sometimes we are told by selfish Spiritualists it is not necessary to keep up regular public meetings, for the reason that plenty of literature is available and all can study in the quietude of their own homes. Suppose we adopt this plan for a few years, and we allow the Catholic and Protestant churches to have full and entire control of public education. A large percentage of liberals and Spiritualists take no progressive literature; they are content with ordinary secular dailies and weeklies, which as a rule are far from being progressive along religious lines. Newspapers as a rule are devoid of religious principles; they cater to the denomination which represents the most dollars and cents.

Suppose Spiritualists and liberals everywhere close up their meetings, put a stop to all public effort. What would be the result? The inevitable result will be stagnation if not retrogression. We are sorry to say there is a class of Spiritualists who decry against all public efforts to educate the people in the principles of our grand philosophy. They continually oppose organization and any form of agitation. The result of such a policy is the same as in the case of a pool of water where there is no agitation, no flowing in or flowing out, there is soon a stagnant pool covered with a repulsive-looking scum and full of disease-breeding germs. Spiritualism to-day is exactly in this position in thousands of neighborhoods. The local Spiritualists are stagnant, they keep up no form of agitation, there are no opportunities for the invisible intelligences to educate the people by a flow of modern inspiration; the result is in those communities Spiritualism, instead of being a living power, is allowed to become a stagnant pool covered over with the scum of popular prejudice and orthodox persecution, and because its mission is misunderstood it is looked upon as a vile and repulsive object, unworthy of recognition or investigation.

We are yet in the Christmas period, the transition stage of Spiritualism. When we emerge from that period into the full light of its wonderful power, then all shall understand the full import of its glorious message to humanity. WM. E. BONNEY.

Bloomington, Ill.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

Many items will be crowded out in this issue, on account of being compelled to go to press earlier than usual, in consequence of the press room being closed on Monday, our regular day of publication.

One who signs himself "A True Friend," writing from Philadelphia, Pa., asks a pertinent question in regard to the temple of the Magi of this city. If he will send his true name and address, the question will be candidly answered; not otherwise.

Carlos Wright, of Joseph, Oregon, writes: "Brother A. M. Hall of Joseph, is negotiating for a plat of ground at the head of the beautiful Wallowa Lake, to be used as a Spiritualist campground and summer resort, and he would like to hear from all those in Eastern Oregon, who would unite and aid in building up a permanent association. Write him and express your wishes, and the prospective number who would attend the camp in July or August, 1900. Address A. M. Hall, Joseph, Oregon."

Dr. Morris, of Malden, Mass., gave our city a visit last week. He is prominent as a physician and Spiritualist.

C. E. Dent, of Vicksburg, informs us that Dr. Noyes has been there lecturing, and has done a good work. They can be addressed there, care of post office box 426. He says they have engagements at Schoolcraft, Dec. 26 and 27; Marcellus, Dec. 28 and 29; Wakely, December 30, 31 and Jan. 1; Colon, January 2 and 3; Union City, January 4 and 5; Sturgis, January 6, 7, and 8.

The Cleveland (O.) Press has the following: "Edward S. Menough, spirit medium, again asked for a postponement, Friday, when his case against C. E. Manary and Mrs. L. M. Brumbaugh, charged with pointing firearms at him, was called for trial in the court of Justice Wm. Brown. Menough's attorney, Judge Ong, was engaged in circuit court, he said. Attorney Paul Howland, representing Manary and Mrs. Brumbaugh, was mad. 'We didn't expect that he would be ready,' he exclaimed. 'We will be surprised if he is ever ready.' Menough protested that he was anxious for the case to go on. It was finally decided to postpone it until 9 a. m., next Wednesday. Half a dozen stylishly-dressed women, believers in Spiritualism, were in court to listen to the proceedings. It is expected that Menough's methods and seances will be thoroughly aired."

Mrs. Carrie Firth Curran writes from Toledo, Ohio: "The Spiritual Church of Progressive Thought, of Toledo, Ohio, had the good fortune to secure Dr. J. M. Peebles for two lectures, Sunday afternoon and evening services, December 17. The afternoon services opened with a piano solo by Miss Julia Curran, after which Mrs. Carrie Firth Curran gave the invocation; then Mrs. George Leibus rendered a solo, 'The New Jerusalem,' which was rendered in a charming manner. Mr. and Mrs. Leibus know but very little about Spiritualism but they have voices to invoke the spirit world. There are very few, if any, who can excel them, and any society that is fortunate enough to secure their services for mass meetings or for any public work would do well. Mrs. Carrie Firth Curran with a few chosen remarks concerning the worthy brother and his work, introduced Dr. J. M. Peebles. The Doctor held his audience spell bound from the beginning to the close. The evening lecture was on "Travels Through India and Ceylon," and the hall was crowded to its utmost capacity. The chairman, J. W. Martin, made some brief remarks and introduced the speaker of the evening, Dr. Peebles. The lecture was very interesting, and the power and force the Doctor gave was eloquent."

J. H. Pratt writes from Spring Hill, Kan.: "Mr. Aber is at my house, and his controls are writing another book. Dr. Reed says it will take probably eight months. It will be fully equal to the 'Rending the Veil,' or more than equal. I have lost $2,000 or more; one of my best buildings has burned. No insurance."

John N. Eames, of Medford, Mass., writes: "The book, 'Rending the Veil,' has been duly received. Thanks for your promptness. It gave me a Christmas treat I did not anticipate. I have read it with more than a common interest and must exclaim, Wonderful! It will prove to be a revelation and possibly a revolution to a large number of Spiritualists who are in a satisfied, semi-conscious sleep regarding duty and spiritual attainment. The dying embers of true Spirituality in the believer's soul need to be revived, and will be by the pertinent facts it reveals. It is entitled to an honest perusal, if not an entire indorsement by all, Spiritualists especially. I predict for it a large sale, and it will do much good."

G. W. Kates and wife had successful meetings in Bederwood, Minn., December 17 to 22. They lectured in Minneapolis, Sunday, December 24. Address them permanently at No. 1 Highland avenue, Minneapolis, Minn.

The Grand Rapids (Mich.) Spiritual Association's quarterly election for the first three months of 1900, made W. C. Potter president; B. P. Burneston, vice-president; H. W. Boozer, secretary, and George Gibbs, treasurer. The above four, with B. F. Sliter, J. Sanford and M. Hall, are the trustees. Speakers and mediums engaged are Lyman C. Howe, A. E. Tisdale and Josephine Ropp.

L. C. Pitts writes from Olean, N. Y.: "The people of this city are desirous of witnessing some of the wonderful physical demonstrations so often appearing in your most excellent paper, such as trumpet, slate-writing, moving pianos, materialization and platform tests, etc. There is an open field here for any medium who can give any true exhibitions in full light, robbed of any appearance of fraud. We have had all the monkey shines and prestidigitatorship desirable, such as ringing bells behind curtains, floating guitars in the dark, writing on slates under the table, etc. There is a very considerable interest manifested here, and think any truly honest medium can command a respectable audience in the various phases, with a fair remuneration for their services. Entertainment furnished."

J. F. Belsing writes from West Superior, Wis.: "Mrs. Clara L. Stewart of Stevens Point, Wis., came here on the evening of the 12th of December. She gave parlor lectures on the evening of the 13th and 15th. On Sunday evening she lectured for the Scandinavian Spiritual Society at their hall. Subject, 'Spiritualism, Its Aims and Objects.' On the 19th and 21st she had parlor meetings again, and they were all well attended. Mrs. Stewart did a good work while here, and we expect to see her back in February or March."

Minnie R. Alter writes from Watseka, Ill.: "Geo. F. Perkins held a series of meetings for our Spiritual Research Society here last Friday and Saturday evenings, Sunday afternoon and evening. He had a good attendance considering that everything was going on to attract and divide the attention of the people with the Christmas festivities. Brother Perkins held the close attention of his hearers for two hours each time, and they were then loth to leave. He is a grand worker in the cause of Spiritualism. He is the right man in the right place, and is well calculated to do great good in our glorious truth. All that is needed is for the people to come out and hear him."

Rolla Stubbs writes from Bederwood, Minn.: "We have had with us Mr. G. W. Kates and wife. They gave us six lectures. Our meetings were well attended. Their lectures and tests were good. All of Mrs. Kates' tests were recognized. Some of the tests were so true in description and names that they astonished the most skeptical. I have seen a good many mediums and speakers in the last twenty years. I do not think there are any better or truer workers in the Spiritual field than Brother and Sister Kates. Minnesota is being honeycombed with Spiritual ideas. We need more good workers in the Northwest. I believe it is a mistake that so many of our good mediums and speakers go to the East. So much interest was there in our meetings that some people came ten miles to hear the truth."

B. Franklin Clark, M. D., writes from Belvidere Seminary, N. J.: "Congratulations on your excellent paper. The platform question is prominent. Mine is brief, after fifty years of experience: 'There is no death. What seems so is transition.' The fraud question is killed by the family circles, as you say. Let each one investigate for himself at home, in prayer for the truth. That is the way we did before the raps. The Rev. LeRoy Sunderland became a convert to Spiritualism through mesmerism and clairvoyance. He found that his converts were magnetized, not educated. They lost their so-called experience of religion as soon as they got away from his influence. I have seen him magnetize thirty at a time in my own house, and many could see spirits. I could do the same in a smaller way. So we had spirit manifestations before the raps."

Mattie E. Hayden writes from Indianapolis, Ind.: "We are again home for the holidays, having just completed a very successful series of meetings in Terre Haute, Ind. We succeeded in arousing quite an interest in Spiritualism in that beautiful city. Brother and Sister Frederick Hutton and their estimable daughter, Miss Tillie, entertained us in such a way as to make our recollection of our sojourn with them only the most pleasant and agreeable. I go to Muncie, Ind., for the month of January. I am still desirous of hearing from societies needing my services as lecturer, public test medium and organizer of societies. I will go to any place for my car fare and entertainment. Address all correspondence to me at 1627 North Arsenal avenue, Indianapolis, Ind."

A few days ago a Cambridge, Mass., paper requested pastors of churches in that city to send in programs of the Christmas exercises. Most of the pastors complied with the request. The Rev. Samuel G. Shaw, pastor of the Reformed Presbyterian Church, was one of the few who did not. Mr. Shaw sent the following communication, which has caused considerable comment: "For the coming Sabbath we have made no arrangements respecting our church services, either musical or otherwise, different from our ordinary custom. No one knows on what day our Savior was born. If anything is certain, his birth did not take place at this season of the year. The 25th of December has been fixed as the anniversary of his birth by the Roman Catholic Church, and we want higher authority than this for any important departure from the rules for divine worship plainly indicated in the New Testament." Mr. Shaw says his letter is self-explanatory and refuses to make any further observations on the subject.—Chicago Tribune.

Frank Pearse writes from Louisville, Ky.: "The happiest as well as the most interesting event in local Spiritualistic circles in a number of years was the recent marriage of two well-known and popular Spiritualists, the ceremony being performed by a Spiritualist minister, in a Spiritualist church, and according to the rites and teachings of Spiritual belief. The groom was Mr. George W. Kircher, the popular and efficient secretary of the People's Spiritual Church. The bride was Miss Mary A. Reeder, the beautiful and attractive daughter of Mr. and Mrs. J. H. Reeder, of Columbus, Ohio. The ceremony was performed by the popular pastor, Rev. George H. Heinsohn. The ceremony was brief and simple yet beautiful and impressive, the pastor being in his happiest vein, and closed with these words: 'Those whom Love hath joined together let no discord e'er put asunder.' The church was tastefully decorated with ferns and palms, while the rostrum was beautifully festooned with roses and smilax, the whole forming a fitting background for the smiling and happy couple. Mr. and Mrs. Kircher were the recipients of many beautiful presents, and the hearty, sincere well wishes and congratulations of all their friends."

B. Frank Schmid writes: "The meetings at the First Spiritualist Church at Indianapolis Ind., continue with unabated interest, and found us with J. C. F. Grumbine as speaker and Mrs. Josephine Ropp as test medium. Grumbine's discourses are well calculated to lift one into higher realms of thought and spirituality, and those capable of following his flights of metaphysical thought no doubt received much comfort and beauty out of his teaching. Mrs. Ropp as usual did well, and her test work is exceptionally successful. November and December found us with one of our much beloved and valued workers, Mrs. Anna Robinson Gillespie. She is untiring in her efforts in the interest of the cause and our association. She has a kindly, sympathetic nature, well calculated to attract many friends, and her work is always appreciated, her teaching good and her lessons presented always valuable, such as all can readily grasp and understand. The Lyceum received much aid through her earnest interest therein, and many young people have come to hear her. On December 14 the Ladies' Aid held a very successful Supper and Fair, and much credit is due them for their very successful work in the interest of our home."

Mrs. M. Shields writes from Watseka, Ill.: "The Psychical Research Society of Watseka have been favored by having Emma Nutt Moore, of Danville, Ill., with us. The lady under the influence of Mrs. Colby Luther delivered two able discourses. The poems given through Mrs. Moore's organism by Spirit Nellie are very beautiful, the messages all being well received. Mrs. Moore while in Watseka was the guest of Dr. and Mrs. Alten, daughter of Mr. and Mrs. Asa Roff of Watseka Wonder fame."

The Milwaukee Daily News has the following, which will be joyfully received by all Spiritualists: "A verdict of 'not guilty' was returned in the Tyler-Moulton case at 2:30 this afternoon, in which Mrs. Tyler-Moulton was charged with telling fortunes. After the announcement had been made that the jury had reached a verdict, it was several minutes before Judge Ludwig arrived in the court room, and the defendant sat waiting for the outcome without noticing anyone who entered or left the court room. Then the judge entered and the jury filed in and took their seats while Mrs. Moulton held her handkerchief to her face and stared at the jurymen as though trying to read the verdict in their thoughts before it was announced. A pause, and the court asked the usual questions as to whether a verdict had been reached and what it was. 'We find the defendant not guilty,' the foreman responded. Mrs. Moulton dashed her handkerchief across her eyes, but the next moment she looked up smiling, though there were tears in her eyes. The judge dismissed the jury with wishes for a merry Christmas and a happy New Year, and as they filed out of the jury box Mrs. Moulton shook hands with each member of the jury and thanked them. Just then a woman friend, who had arrived just after the verdict was announced, came forward, and the defendant embraced and kissed her. Then she shook hands with Assistant City Attorney Ballhorn, who has prosecuted the case, and told him that 'she had been praying for him.' Then she departed from the court room in the midst of a group of friends, declaring she had expected a verdict of acquittal from the first with confidence, 'for you know I never did anything.'"

The Society of Psychology holds regular meetings every Sunday at 7:45 p. m., in Phoenix Hall, 824 East Division street. Visiting mediums are always cordially invited. Dr. E. I. Jacobson, lecturer.

The Daily Item of New Orleans, La., speaks of Frank T. Ripley: "We Spiritualists believe that hell is a condition of conscience rather than locality. The old way, you know, is a place of torture and suffering. I know from my own life that should I commit wrong, conscience, which is the monitor of the soul, which is the judgment of all human intelligence, begins to tell me at once that I have done wrong and even then my punishment commences. I do not believe that we wait until the change, surnamed death, comes, but the moment the wrong is committed, then comes a hell of conscience. I believe what Jesus said, 'The kingdom of heaven is within you.' The moment we know the difference between good and evil that moment we understand what is meant by heaven or hell. I believe in the law of heredity that the grandparents and the parents transmit conditions, not sins to the children and to the third and fourth generation. If we teach our children how to live right they will get rid of those hereditary transmissions and this that we call hell will simply be the lessons that we have to learn that will fit us for the life to come that we call heaven."

Emma Challand writes: "For the benefit of any who may desire to purchase music for use in spiritual societies, I would say that if you want a collection of splendid songs, every one of which is a sparkling gem of purest beauty, get Mr. C. Payson Longley's Echoes from the World of Song. There are two volumes, and they are such marvels of beauty, it is impossible to choose between them. I have for months been seeking something that would be new, pleasing, and soul-inspiring in the way of Spiritual songs, and I am more than pleased to think I have at last found just what I so much desired. I am so much rejoiced with my find, that I want others to know of these songs. Any person who is such a fine instrument in the hands of the spirit world and through whom they can give such soul-inspiring music to mortals should receive our most sincere sympathy and hearty support, and there is a double inducement in this case, as while we seek to bless Mr. Longley we will ourselves be doubly blessed in purchasing his songs."

Mrs. C. Cleveland writes from Detroit, Mich.: "I am poor in earthly things, but I cannot do without The Progressive Thinker. It seems as if every paper grew better and better, saying nothing about the beautiful books you so generously give to your subscribers. They cannot be too highly appreciated. Our spirit friends tell us that our homes in the spirit world are built up by our good deeds, kind acts and love to mankind."

Dr. B. F. Weythman writes from Memphis, Tenn.: "I received Ghost Land and Art Magic long ago, and I think them the best books ever published upon their respective subjects. I use them as text books in my profession, scientific medium. Consider me a permanent subscriber to The Progressive Thinker, as it is all that you claim for it."

Mrs. Le Sieur writes: "The Band of Harmony will entertain the young folks and the Sunday-school children of the Church of the Soul next Thursday evening, Jan. 4. A supper will be served to them free of charge. Members and friends will please bring sandwiches, cake, salads, fruit, as usual. At our last Band, December 21, we had a fine musical programme, and Mr. Barr, who is associated with Dr. Thomas in the new liberal movement, spoke in an earnest manner, which was much appreciated. Band of Harmony will be called to order in the afternoon at 3:30 as usual. January 4 we expect a large attendance, and wish to make it as pleasant as possible for the young people."

Secretary writes: "Mrs. Georgia Gladys Cooley, pastor of the First Church of the South Side, 77 Thirty-first street, officiated at a christening service on Sunday afternoon last, before a most appreciative audience. The ceremony was one which will not easily be forgotten by those present. A more interesting and at the same time more solemn service, was never witnessed by the members and friends of the church. It was preceded by a lecture, and closed by messages from our spirit friends, by Mrs. Cooley in her usual inimitable style. At the evening service the pastor delivered a lecture, selecting for her subject 'The Child of Bethlehem.' Her discourse was handled in a very pleasing style, and created a profound impression upon all of her hearers. We would like all of your readers to inform their friends that our doors are open to all and that one and all are welcome."

Mr. B. F. Sliter writes under date of December 28, 1899: "I am about to enter the lecture field of Spiritual truth and progress, and devote the balance of my active life in an earnest endeavor to unloose all the shackles of superstition and bigotry that I can—to tear down the false temples of ignorance and error, and rear lasting structures of truth. The harvest is abundant and the reapers few. I am 58 years of age and ready for the harvest. I solicit the correspondence of societies or individuals who may need or desire my services. My address is Grand Rapids, Mich, Box 335."

Mrs. C. H. Mullins writes: "Dr. M. C. Bland will speak for the Spiritual Freedom Society, Sunday, January 7, at 3 p. m., at People's Institute, cor Van Buren and Leavitt streets."

Luther W. Johnson, of Groveland, Mass., engineer of the tug Laura Marrion, was drowned in the wreck of the latter, off the Newburyport bar, on the evening of December 23. The body was recovered next day and was given into the charge of Dr. C. W. Hidden, president of the Newburyport First Spiritualist Independent Club, of which the deceased was a member. The funeral was held in Haverhill, Mass., on Dec. 26, the services being conducted by Dr. Hidden. The deceased was a clean, upright citizen, a loyal friend, and a devoted Spiritualist.

J. H. Mendenhall writes from Muncie, Ind.: "The Society of The Progressive Spiritualists of the city of Muncie, Ind., has closed a serial meeting of three weeks, which proved to the attendant thereof a feast of reason, poesy and psychometric readings. The exercises were held at the Bishop Block Hall, and were conducted by Bro. H. C. Andrews, of Jonesboro, Ind. Bro. Andrews, while naturally a man of great taciturnity, and with no pretensions to classic scholarship, possesses the gift of entertaining his audience with his threefold manner of speech beyond the average of our traveling lecturers. He has had a wide experience and is a warm advocate of the phenomena of Spiritualism as the opening door to the truth of life immortal, and urges most earnestly the practicalities of its ethical teachings."

The Indianapolis News contains the following from English, Ind.: "A case of total blindness is reported by the physicians. Ernest Andrews, a sober, industrious, truthful young man, is the victim, and his story that he was blinded by a ghost which he met on three or four occasions near Doolittle's Mills, influences his neighbors in the belief that the young man is insane, in addition to his visible misfortune. Mr. Andrews, who is twenty-three years old, reports that while passing in front of an old dwelling he was shocked by a huge flame, from which issued a voice telling him to pay a debt of more than $1,000, contracted by his uncle, now dead, or he would die by fire. The uncle died unmarried and intestate several years ago, when Ernest was but a child, and Ernest's mother was the only immediate relative. The young man at first accepted the vision as a trick of his uncle's creditors, and he was told by his mother, now a widow, to pay no heed to the demand, as the debts were contracted while intoxicated. Ernest is now blind, and he is giving the matter serious thought. His physicians and friends insist that he is insane, but he retorts that he wishes they were as sure of their judgment as he is of his own. It is a curious case."

The Lincoln State Journal, Neb., says: "Dr. P. S. George, of Lincoln, a Spiritualistic and magnetic healer, who has been treating patients here for some time, making monthly visits, was arrested yesterday afternoon at his rooms in the Central Hotel. The arrest was made by Sheriff Anderson on a warrant sworn out in the court of G. T. Belding, County Judge, charging a violation of the State medical law. The complaint was made, it is understood, by one of the medical practitioners at Pawnee City."

Dr. H. C. Andrews writes: "I send you the kindliest fraternal greeting. I am working hard as ever to spread the beautiful truths of Spiritualism. For the past two months have been working at Winchester, Dunkirk, Hartford City and Muncie, Ind. During January I lecture at Pittsburg, Pa. Will answer calls for week evenings or to officiate at funerals or weddings. The Progressive Thinker is the grandest Spiritual paper in the world, and long may you live to work fearlessly for the beautiful truth."

H. Trombly writes from East Arlington, Vt.: "Here is $1.25 for the paper and the book you give as a present. I am thankful for all the presents you have made me with the paper. I would not take $25 for the library you have given in connection with The Progressive Thinker. I thank you."

Dr. Adah S. Horman writes from Rochester, Ind.: "I am serving the Spiritual church at this point, and will make week-night engagements in the vicinity during my term of services here, or officiate at funerals. The N. S. A. has sent Mrs. Ballou here to hold a mass meeting the 28th and 29th, and the society desiring me to be present, accounts for my presence here so early, my engagement beginning the last Sunday in December, and terminating with the third Sunday in January. I am open for engagements thereafter, and especially solicit correspondence for camp work."

Mrs. W. McAboy writes from Louisville, Ky.: "The First Spiritual Church is having a good attendance. Dr. T. McAboy has been on the rostrum for over two years. He only speaks about half an hour; then he is followed with tests by Mrs. Mary Jewell, Mrs. E. Howard, Thos. McAboy and other local talent. Our congregation is gaining in numbers every year. One of our New Albany supporters, Mr. E. W. Harper, inspirational speaker, of New Albany, Ind., has organized a society of investigators at Marydale (suburb of Louisville) as an auxiliary to our church. Last Sunday was the opening day, and all of our officers attended to receive and welcome them into our church. They have a nice congregation and we added about twenty new members. Dr. McAboy spoke on the subject, 'The Interview of Jesus with the Woman at the Well, and God is a Spirit.' There was quite a number of tests given by the above-named mediums, and Dr. Frank (a spirit) controlled Mrs. E. W. Harper, a medium of New Albany. After making some remarks she gave several tests. We are to have an entertainment, December 31, with one hundred life-sized views, and a lecture concerning them, of Ben Hur; the lectures to be delivered by the well-known Captain J. A. Rider, and after which we will have an experience meeting of the Spiritualists, followed with tests by quite a number of mediums. We expect to watch the old year out and the new year in, by having a general good time. All true mediums and speakers passing this way will receive a hearty welcome by the F. S. C. of Louisville, at Falls City Hall, S. S. Market, between 11th and 12th streets, every Sunday night the year round. The People's Church, on Clay street, has had Mr. and Mrs. Pettibone for the last month, and it has met with good success. The Spirit Communion Society, on Walnut street, is having full houses also. So, to take it as a whole, I think that Louisville is keeping up with the times in the great cause of Spiritualism."

A. B. Roff writes from Watseka, Ill.: "Mrs. Emma Nutt-Moore, of Danville, Ill., was here and left here just before Brother Perkins came. She is a most excellent medium, a good lecturer, and gives the very best of readings."

Mrs. S. Marlow writes: "I received the Occult Life of Jesus, and The Progressive Thinker all right, for which accept my thanks. I have the four books now. I have enjoyed reading the three, and shall enjoy reading this one. I expect to be a subscriber to The Progressive Thinker as long as I stay on this side of life; if I could not have but one paper, I should take yours."

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

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

LUCID IDEAS.

Why Spiritualists Should Work in Harmony

For two years I have read the deeply interesting columns of The Progressive Thinker, and I have gleamed a vast amount of very useful information from the lucid and advanced ideas of so many eminent writers.

But still, it appears strange to me why these learned opinions should be so universally conflicting in regard to the most important and vital points of modern Spiritualism. Some exhaust the realm of a fervid imagination as they portray in glowing language the beauties of immortal life beyond the grave. These vain, and to me futile attempts to form Spiritual philosophy into a glorious religion already fill many ponderous volumes. Other writers take the opposite extreme and assert in very emphatic terms that the entire philosophy of Spiritualism is but an evolution of the natural forces of Nature.

Such a deplorable state of affairs among our leading workers and thinkers must beyond a doubt greatly retard the progress of our cause. The majority of the reading public do not fail to note these bitter dissensions, and consequently take but little trouble to investigate Spiritualism, being always in doubt whether it is a new religion, or if it is merely a vague and mysterious philosophy. Others look upon our cause through the scornful eye of suspicion, and with few exceptions condemn all advocates of Spiritualism to some charitable lunatic asylum.

In view of such an array of stern, unyielding contradictions and inharmonious conditions, is it not very evident to all earnest, true-spirited thinkers, that comparatively speaking, Spiritualism is moving along the thorny road of progress with a slow, leaden tread. For proof of this not very cheering assertion, I respectfully ask the reader to look down the long vista of fifty years of earth-measured time, and behold if our philosophy has kept pace with astronomy, electricity, or even the horrid science of war.

Now I will explain my views upon the interesting subject of Spirit Philosophy, though I feel as if I can pour but little oil upon the troubled intellectual sea of Occult Force. I have been in active business, as clairvoyant and magnetic healer for the last twenty-five years, devoting my time more to the philosophy of life and death than to that of making money. During the time mentioned I have resided in the principal large cities of the South and West. I have read the best books and papers, relating exclusively to spirit philosophy, which money could buy. Years of quiet, patient study will eventually develop a surprising amount of knowledge. The student of Spiritualism who searches for and thoroughly investigates the truth, will almost imperceptibly realize that a subject which at first appeared as dark and mysterious phenomena, at length through a careful, unprejudiced research, soon resolves into a perfectly formed phase of nature. But what causes me so much surprise and not a little amusement, is to read month after month in the liberal columns of The Progressive Thinker, the able and exhaustive arguments in favor of transforming spirit philosophy into a religion. This move in my opinion is certainly a wrong one, for it has no element from which a religion could be evolved. All religious systems are based upon one single idea and amplified into faith, or belief and hope, supported by a code of morality common to all races of men. The fundamental principles upon which Spiritualism rests are self-evident facts, and its many mysterious or startling manifestations are caused by natural laws, generally known as occult force. The continued existence of the soul, or spirit of man after death, has been for many years proven by unimpeachable evidence to be a truth beyond contradiction. That the so-called dead are as much under the control and dominion of Nature as are the earthly mortals. In ancient histories of all the known races of mankind it is very plainly authenticated, amid the myths and fables of the dark ages, that the departed dead appeared again on earth in various forms and held communion with the living. Like other great and momentous questions of the age, Spiritualism should be studied in a scientific manner, scrupulously excluding belief or faith in any form. "Is there a life beyond the grave? Can it be true that our loved are still with us? Oh, that I were sure that I will meet my friends who have gone before." Such are a few of the cries and exclamations wrung from bleeding hearts as the coffin of a loved one is lowered into the grave. Does the consolation of religion heal the wound of Death? No! a thousand times No. For if so, why those agonizing wails of the bereaved? And yet the N. S. A. would fain transform Modern Spiritualism into a religion. Give the people a Faith, instead of Facts. In the name of common sense what stupendous folly. Why not create a new God, or select one from ancient mythology? Why not revive the worship of fire, and let the God of the Christian alone? We could then point with pride to the ancient record of our chosen Deity. We could also write endless eulogies upon the good and evil attributes of the Fire-God, and perhaps in time it would regain its ancient homage from the people, who, through the official sanction of some prominent association, could cause it to be recognized, and thus triumphantly enter the contest for free passes and national glory.

But seriously, I think Spiritualism can be easily enough understood, and will in time be accepted by the intelligent public, upon its comprehensively evident principles alone, without taking any material whatever from the old and rapidly crumbling theological structure and endeavor to mould it into a modern creed. Cast all minor theoretical shades of opinion aside, and then let us sincere Spiritualists combine our respective talents in the supreme effort to Know, instead of to Believe, in regard to that which appears to many as a dark and impenetrable mystery. Ever bearing in mind the inevitable truth that Spiritualism is nothing more than a science, or an evolution of nature, and therefore it is simply impossible to create from it any rational creed or system of religion.

In my humble opinion they who search for Truth in any form, should take nothing for granted until every assertion or belief has resolved itself through proof into positive facts. We should in a true spirit of lenient brotherhood encourage our many able writers to freely spread the results of their respective opinions and researches before the reading public, and I have often thought that Spiritualism would advance more rapidly if the writers in question would more frequently dip their pens into the fountain of reason, instead of the gall of acrimonious criticism. The world is not yet fully prepared to welcome or appreciate the truths of spirit philosophy. There is very much to be done before we can demonstrate successively to a skeptical and extremely critical public that our philosophy is an established fact. Let all true advocates of spirit philosophy concentrate their united knowledge in liberal harmony. And above all things let none forget that it is far beyond human power to succeed in grafting the vigorous young scion of Spiritualism upon the old and decayed roots of Theology. DR. B. F. WEYTHMAN.

Memphis, Tenn.

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QUESTIONS AND ANSWERS.

This department is under the management of

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

E. A. B., California: Q. How can one sleep without bad dreams?

A. Bad dreams, such as climbing to the brink of precipices, and holding on with momentary expectation of falling; falling into water; being caught in places where flames threaten with scorching heat, or having heavy bodies press with sense of suffocation, are often ridiculed when related at the breakfast table, but they should be rather subjects of alarm. They are symptoms of organic disturbance, reflected on the mind, and that perhaps before there is any other indication. A fever incubating in the blood, may be foreshadowed by dreams of fire, and an incipient congestion of the liver, or inflammation of the intestines, first be revealed by dreams of peril, of climbing, or falling. This fact is recognized by the medical profession, although it is not given in symptomology the attention it deserves. A disordered stomach, liver, or kidneys give rise to disagreeable dreams and yet more unhappy those from disorder of the lower intestines. Such dreams involve the memory, that is they make an impression sufficiently distinct, to be revived when the disturbed slumber is broken. They may be coherent and yet the scenes and events they present with reality are not under the co-ordination of the will.

With this understanding of their cause it will be seen that physical treatment is required and that exceedingly varied. The healthful functions of the diseased organs should be restored by proper diet, pure water and air. In the case of this correspondent, the cause is the congested condition of the lower intestines. A mild cathartic would be immediately helpful, but better yet would be the drinking of pure water—not cold, but just cold enough to be remain palatable, drinking constantly more than is desired; with the use of acid fruits, and cereals for the diet, will neutralize and wash the poisonous matter out of the blood. Care should be taken not to over-exercise, and he should lie on his right side, with a low pillow.

"Truth," Washington: Q. As one deeply interested, I desire to know the opinion of your Question department as to the value of the anti-toxins now so much used by physicians. My children may fall ill, as with diphtheria, and would it then be advisable to use the new remedy?

A. It has taken some thousands of years to discover that poisonous drugs are not panaceas, and have no healing virtue. The belief in their efficacy has not yet disappeared, although its place is taken by the "germ" theory of disease, and the introduction of a rapidly increasing series of "cultures," of disease germs, known as anti-toxins. Why these are named "anti-toxins" is passing strange, as they are all, without exception, the most deadly blood poisons. In fact are the products of putrid blood.

A priori, it would be inferred that the last thing to be advertised would be the introduction of decayed blood into the veins, there to fester and corrupt the circulation, yet this is exactly what this new fad claims as the correct practice.

To one of ordinary sensitiveness this treatment is appalling and horrible, and the most eminent physicians have given it unqualified condemnation as contrary to every sound principle of physiology and pathology. George Wilson, M. D., at the annual meeting of the British Medical Association, 1899, in his presidential address said:

"Pasteur's anti-rabie vaccination is, I believe—and others with me—a delusion. Koch's tuberculin cure for phthisis has long since been labeled as worse than worthless." These charges were not disputed by the large assembly of doctors. The failure of the Pasteur treatment has been self-evident. Statistics show that in France the deaths from rabies have not diminished under the treatment, while in Germany where there is no Pasteur institute, scarcely a death from this cause is recorded. The Brown-Sequard Elixir of Life was a failure from the start, not giving its "discoverer" time to enrich himself by the sale. The lock-jaw virus recently claimed as a certain cure, not only has failed but makes death more assured. Columns of items might readily be gathered like the following:

"Leo Hagon was shot with a bullet of a toy pistol. He was taken to the Roosevelt Hospital and injections of serum given so as to affect the brain at once. Good results seemed to come of the treatment, but the patient died."

"Joseph Lavinsky, at the Bellevue Hospital, was given the serum, but to hurry up matters it was injected directly into the brain. He died!"

How is this anti-toxin virus obtained? By inoculating animals, and then taking their rotten blood, or by "cultures" of this blood in decaying gelatin or broth.

In the Zoophilist is a description of the effect of inoculating pigs with the cattle plague:

"Four days after the operation they became feverish, they ceased to eat, they appeared dull and shivered; their eyes were bleared; they vomited frequently, and were violently purged." On postmortem examination, after many days of agony, the stomach and intestines showed showed intense inflammation and ulceration, and the lungs were congested. From the prick of the needle on the point of which was a tiny drop of virus this corrupting death had come. In the manufacture of "horse serum" the antidote for diphtheria, a horse is vaccinated instead of a pig, but there is equally great organic disturbance and the animal suffers all but mortal pain. When the disease has reached a certain state, the animal is "ripe," and then its blood is drawn, or as much as it can spare and live, and the "serum" prepared to be sent out to the doctors who have "diphtheria" patients. The price at first for enough for an injection was $25; it is now $15 to $20, "as the traffic will bear." It will thus be seen that an old horse "ripe" with diphtheria, is better than a gold mine, and the doctors over the country who are lucky to have a patient with a sore throat, are tempted by the fifty per cent profit to diagnose the case as a deadly form of that frightful disease and persuade the friends to allow the use of the serum. If the patient recovers, the anti-toxin receives the praise, if he dies from the general collapse which frequently follows the use of any of these virulent remedies, it is from "unavoidable heart failure."

The consensus of opinion among physicians is by no means unanimous as to the efficiency of this treatment. In the Philadelphia Municipal Hospital, in 1895, there was a larger mortality among those on whom it was used than those who did not receive it. Dr. Lenox Brown of London, denies that it is useful, and Prof. Drasche, of Vienna, has seen in no case good results from its use. Such expert testimony might be given to almost any extent. There is a class of doctors who are favorable as they are to vaccination for smallpox, which is the foul soruce of all this serum craze. It is one of the best paying branches of their practice. If they can discover an anti-toxin remedy for any form of disease they at once become notorious, and with the small capital invested in an old horse, a cow, a dog or a guinea pig, reap a harvest by the sale of serum! The latest "discovery" is of the germ which produces old age, and the "anti-toxin," the elixir of life which destroys this germ and rejuvenates the system of the most senile!

There came under my immediate notice (I give this as an example of what presumably occurs in thousands of other places), the practice of a doctor in a small town. Last year he had forty-two cases of what he called diphtheria, and inoculated with "serum" at twenty dollars a head! And yet there was not an epidemic of the disease, and those most exposed did not contract it. Every case of sore throat received the costly injection. Any one who has investigated well knows that the presence of what are known as diphtheria germs in the mucous of the throat, does not absolutely prove that the disease is present. They are found almost always when the throat is inflamed. They are breathed in with the air, and do no harm unless the system is prepared for their reception. Where they load the air, there is more danger, because the greater the number the stronger the resistance against their multiplication in the blood—not throat which is a secondary effect—must must be. Recently this doctor was called to the bedside of a lovely girl, suffering with what her mother thought to be a slight cold. He at once diagnosed his favorite disease, and proposed his remedy. Her parents objected but were overborne. He told them it was what he would do for his own child, and would in his charity ask them no more than five dollars instead of the $20, with an additional dollar for the injection. The child had been playing until bedtime and had retired, At eleven in the evening the doctor came and gave her the treatment. At eight the next morning she sank away in a collapse and expired!

Was the object of this doctor, who enjoys a high local reputation, the care of the patient or the paltry six dollars against which he balanced a human life? Quackery? Who are the quacks?

Capt. Joseph Brown's Case.

The very candid letter in The Progressive Thinker, outlining the career of one of the most conspicuous Spiritualists in St. Louis, commends itself to every fair-minded reader, for its frank and impartial statement of facts. That Capt. Brown should have been shocked and bitterly disappointed by the fraudulent practices of the medium he had trusted and introduced at Lily Dale, is natural; but that such a reaction should unsettle his faith in the fundamental facts of Spiritualism, is not consistent with his extensive acquaintance with human nature and Spiritual phenomena. But Capt. Brown was not a profound reasoner outside of his business education and life-long training.

He was not critically exact in his study of mediumship, and demands of data upon which to predicate so great a subject; and when he discovered deception in one he had trusted, he naturally reacted, to a somewhat illogical extreme. Nevertheless he did not, at the time. I saw him, repudiate mental mediumship, and only demanded of the physical such proofs as should cancel all doubt of genuineness.

It was after the Hugh Moore excitement that Capt. Brown engaged me to speak for his society in St. Louis; and while there at that time I realized that he was bitter against Moore, and all deceptive mediums. But he told me then that his faith in Spiritualism was not disturbed by the discovery of one fraud; but that he had evidence that nothing could invalidate, and Spiritualism was as precious to him as it ever had been. He further informed me that he had made his will setting apart $100 to be paid to the speaker who should serve at his funeral, and that he had chosen me for that purpose, if it should be possible for me to serve, and if not then some other Spiritual speaker; but in no case could he tolerate an orthodox Christian.

At Snowflake, Mich., the last Sunday I spoke there, July 23, 1899, he came down from Petoskey, where he was staying for rest and health; and at that time he repeated what he had told me four years ago in St. Louis. He seemed to enjoy the meeting and the visit very much. He certainly could not, in any sane moments, return to the old Presbyterian faith, of which he often expressed horror and disgust. That his sister should prohibit any visits from his Spiritual friends, if he desired to see them, does not appear probable, and the most natural conclusion seems to be that assigned by Capt. Gould that, in his weakness, he was practically hypnotized by his environments and accepted the situation without resistance.

LYMAN C. HOWE.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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TENNIE C. CLAFLIN AND VICTORIA WOODHULL.

Two Remarkable and World-Famed Spiritualists and Mediums.

Victoria C. Woodhull was at one time president of the National Spiritualist Association. Her reputation and that of her sister Tennie was often the subject of bitter discussion, resulting in great dissensions in our ranks. They left this country apparently under a dark cloud, only to rise therefrom across the ocean into stars of the first magnitude. They rose to great prominence there; they married immensely wealthy men of great prominence, and since then they have been engaged in humanitarian work. The lives of these two remarkable women afford a lesson for deep reflection on the part of thinkers, who wish to consider planetary influence, the operation of law, the strange freaks of chance, the action of principles underlying all things, or spiritual or angelic guidance. The following is from the New York World:

There may be a few old hearts to stir with a mockery of youth at the news that Tennie Claflin has bought a home in New York and is coming back here to live.

But they are few; for Tennie Claflin and her loves and her hates are of the last generation—the generation of Commodore Vanderbilt, Jay Gould, Jim Fisk, Henry Ward Beecher and other giant figures of a younger New York than this.

This generation knows only Lady Cook, the demure, benevolent, silver-haired chatelaine of the beautiful estate of Montserrat, in Portugal; the wife of decrepit old Sir Francis Cook, one of the richest of Englishmen and a Portuguese viscount.

She will establish in this city, the cable says, a replica of her London institution, the Alexandra Home for young women artists.

It cost $1,250,000, and has accommodation for 160 inmates, each of whom is furnished with a bedroom, while every two share a parlor.

Lady Cook is prepared to invest $2,000,000 in this and in real estate enterprises here; and as a preliminary step she has purchased for a residence the house No. 137 West One Hundred and Twenty-first street.

Poor old Sir Francis Cook, Viscount of Montserrat, is in no condition for a violent change of scene and climate, but the Sunday World is informed by a friend of Lady Cook that she hopes to bring him with her, by dint of extreme medical precautions.

He is nearly ninety years old.

He has a standing offer of $5,000 to whoever will trace to their source certain scandalous stories about his wife that have been circulated for thirty years past.

Lady Cook and her sister, Victoria Woodhull Martin, once threatened to sue Thomas Byrnes, then Inspector of Police, because he had been quoted as designating them "charming adventuresses."

That they were charming no gallant of the vanished generations would have disputed.

Certainly not Jay Gould, Jim Fisk and other olden kings of finance, who were credited with having enabled the "lady brokers," Woodhull & Claflin, to clear large sums of money in Wall street.

Certainly not Theodore Tilton, who wrote Victoria Woodhull's biography when she was nominated for the Presidency, and whose name was frequently coupled with hers in the course of the famous Beecher-Tilton divorce scandal.

Adventuresses? There is no need of harsh epithets to-day. The sisters are kindly, clever old ladies, well endowed with dignity and honors, assured of social recognition in Europe, generous in bestowing wealth upon the needy.

Tennessee Claflin—in after years she called herself "Tennie C."—was the youngest of the ten daughters of Buckman Claflin, a Massachusetts lawyer.

In her girlhood she developed a powerful magnetic gift. Her parents made capital out of it, and traveled with her all over the country, advertising her powers of healing.

Her sister Victoria in the meantime had married one Dr. Woodhull, with whom she led a wretched existence.

When this union was dissolved, she married Colonel James H. Blood, of Missouri.

It was in 1869 that she and her sister Tennie formed the brokerage partnership that laid the foundation of all their subsequent notoriety.

Encouraged and sustained by Vanderbilt, Gould and the other great powers of "the Street," the sisters installed themselves in an office in Broad street.

Never were brokers so besieged as they. The newspapers interviewed them, the weeklies satirized them, the comics caricatured them.

They started Woodhull & Claflin's Weekly, and Colonel Blood became the editor. If he had used up more blue pencils his wife and sister-in-law would have escaped many troubles.

There was a great hubbub about these publications, but all might have gone well if Tennie Claflin had not taken it into her head to attack individually the private morals of well-known New Yorkers.

Then trouble began. They were driven out of Wall street. Men cried "Blackmail!" Women passed by on the other side of the way.

Then came the Beecher-Tilton affair. Woodhull & Claflin's Weekly was the first publication that dared to tell the news of the great preacher's difficulties, and the edition went like wildfire.

From the outset the Weekly took the side of Tilton, whom it exploited as a bitterly wronged husband.

Enemies lurked at every turn. Libel suits sprung up in all directions. They were arrested again and again, as fast as they could procure bail bonds.

Released on bail, the sisters essayed to restore their fortunes by a lecturing tour. More indictments and warrants followed. In many communities they were not allowed to speak in public.

They fled from the country, ruined in purse and broken in spirit. A kinder fortune awaited them abroad. Victoria became the wife of John Biddulph Martin, a rich London banker, and is now a widow. Tennie married Sir Francis Cook, a retired manufacturer. They became partners a year ago in a brokerage business in London, under the name Lady Cook & Co., with the sanction and help of Sir Francis.

BY HER SISTER, MRS. D. W. O'HALLORAN.

God willing, there is no possible doubt that my sister, Lady Cook, will come to New York and set under way some of the philanthropic work that she has so long and so successfully conducted in Europe.

Through all her trials Lady Cook's love of her native land has never wavered. It is that which is bringing her back.

Lady Cook is clear-headed, full of business sagacity. Her charitable work for the peasants on her husband's estates are well known. It is eleven years since she began her educational work in Cintra. From her own private purse Lady Cook supports seven schools.

To show his appreciation of a foreign gentleman who had expended such a vast sum to beautify his domain, the King conferred upon Sir Francis Cook the title of Viscount de Montserrat.

Oh, those grand old galleries at Doughty House! I wish you could wander through it and see their treasures. Sir Francis has them insured for $5,000,000. There are eleven by Murillo, three by Velasquez, three by Andrea del Sarto, three by Titian, three by W. Berghem, three by Wynant, four by Rembrandt. There are a number of art galleries in Doughty House, and their combined length is 600 feet.

Alexandra House in New York will probably cost in the neighborhood of a million and a half, and it will be deeded to a board of trustees. The London house, which is twelve years old, accommodates 150 young women students.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

For Sale at this Office. Price $1.50. Postage 10c.

GLAMOUR OF THE CROSS.

(Continued from page 1.)

horrors of conflict or feel any sympathy for the victims of the sword. To make a good soldier it was necessary that he should enjoy cleaving the skull of his adversary or plunge his weapon to the hilt through the body of his foe. So, too, women and young children were schooled to look on the agonies of a slowly expiring victim impaled on a stake or cross without having the least compassion for his suffering. To exhibit any sympathy would be construed as a weakness of character.

In many Catholic countries, and especially throughout Mexico and all parts of South America, the cross is one of the most effective agents of idolatry. It is erected at many places beside the public roads and no church devotee passes one of these symbols of a dark age without crossing himself and uttering a brief prayer. To propitiate a neglectful God they erect crosses in their fields and paint on them a petition to Mary, the mother of God, and beg her to intercede with her Son and urge him to send them rain and make their crops healthy and abundant. It is needless to say that the church looks with approbation upon these simple but abortive efforts to increase the agricultural output of a devoted constituency. And it should be a serious question with all orthodox people if this form of superstition has not been too much neglected. As some of our wealthy and fashionable people are relapsing to primitive forms of worship, why should there not be a renaissance of the cross to indicate the retrogression of the human kind even under the most promising conditions of civilization? It might soon be made a fad for all the young converts to wear little crucifixes or even place them in their bed-chamber as talismans to ward off disease or to retain the affections of their best fellow.

But would it not be more profitable to think more of the life of Jesus, of his good deeds and ministering kindness, than to go daft over his death and make conspicuous the ignominious means of his taking off? An examination of the conduct of those that go into hysterics over the cross shows that just in proportion of their idolatry for it, do they lose sight of and neglect the real works and value of Jesus' life. There are multiplied thousands of those who are suffering in the flesh to-day that appeal to contemporary sympathy, who might be made a shade easier by some act of kindness or word of encouragement. This kind of feeling would have the merit of efficacious vitality and would have a million times more value in it, than sniveling over a death that occurred nearly two thousand years ago. A lot of crazy nuns will shut themselves up, or bigamously dedicate themselves as "Brides of Christ," and convert all their sentiment into melancholy sorrow and waste themselves in tears while the demands of life cry aloud for service in assuaging the grief of suffering women and children to be found in every city.

As compared with the life of Jesus there could scarcely be anything more violently opposed to his conduct and teachings than the somber vanity and barren unsocialism of the convent and monastery where the idolatry of the cross reaches its rankest folly. Perhaps some day the human race will become sufficiently discriminating to distinguish between selfish hypocrisy and genuine philanthropy; and then for very shame the religious recluse and cross worshiper will cease to be.

Elkhart, Ind. C. H. MURRAY.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

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APPRECIATION

Justly Rendered Our Sweet Singers.

To the Editor:—With many of your readers, I was delighted with Brother E. E. Chesney's justly glowing tribute to the work of Spiritualism accomplished through the beloved composer and vocalist, Mrs. Laura B. Payne, of Topeka. Much has been written from time to time about "spiritual music," and I will say that few articles have yet appeared which so fully describes the quality that makes music spiritual as does this. With the writer, I also desire that Spiritualists might be aroused to the immeasurable importance of this factor in our work, and would unite with him in giving the greatest homage to all who have the gift of teaching our truths through the magical use of the human voice.

Brother Chesney wrote a great truth when he alluded to the conditions produced by the singer as an antidote to discordancies that by their littleness and repulsiveness disgust and repel the cultured and refined from our ranks.

Our musical condition at large is now at a very low ebb. In every stage of the demonstrative phase especially, are used the songs which belong to the past time of primitive religious error. The first work for Spiritualists is to be ashamed of singing religious falsehood. The absurd and horrible conceptions of undeveloped humanity are what should never be sung in connection with any presentation of our truth. The next step will be to make prominent in themes for vocalization that which distinctively marks us as a body—the demonstration of our truth; for all must realize that the "Sweet By and Bye," "Be good and do good," and "The Infinite Intelligence" ideas belong just as much to the liberal churches as with us. Our central idea is Spiritualism's demonstration and neither Unitarianism nor Universalism is Spiritualism.

I meet with much to impress us that we must go still deeper in this matter. Not long since I was where two persons who were closely connected with Spiritualism, frankly remarked that words in our musical service cut no figure whatever—the noise was all." Those whose idea of our service is simply that of entertainment should progress and learn that it is a school of instruction—that our meetings are places for people to think and reason—to expand with emotions of human affection and spiritual aspiration; that in this way we may grow to be characters so noble as to reflect the truths we stand for in everyday life's activities. Its purpose is also more than that of an external aid to inspirational effort, in that it deals with thought, sentiment and human affection.

This city also has a vocalist of long training and rare culture in church circles, who, in a full realization of our beautiful truth, now faithfully devotes her entire musical efforts to interpret it through song; and her work is truly wonderful as attested in our state convention and that in Chicago. Her name is Mrs. R. W. Merrill, and hers is the rare faculty of holding an audience spellbound, listening with united breathless interest to every word that is always so clearly articulated that not a syllable is lost. It is common to see people in tears while all are deeply impressed with her inspired effort.

H. W. BOOZER.

Grand Rapids, Mich.

LIFE'S AWARD.

"What work of worth," asked Death,
"hast thous achieved?
What mortal misery hast thou relieved?
What hast thou given to life, and what received?"

"What I have given to life my heirs divide,"
The millionaire made answer in his pride,
"For life hath given me millions multiplied."

"And I," the toiler of the ages said,
"In order that my body might be fed,
Have given my body's life—merely for bread."

"And I have given my all of heart and brain,
And life hath given me naught but its disdain,"
The poet said. "My work has been in vain!"

"And I have led the conquering hosts of power,"
The soldier said, "through belching cannon's shower,
And life hath crowned me hero of the hour."

"Unto life my crown and signet ring
And glittering robes of royalty I bring,"
The monarch said, "and life hath made me king!"

And Death said, "Is this all of life's award,
Its recompense to laborer and to lord,
To wielder of the pen and of the sword?

"Ye cannot measure life for what it is
By days or years, or yet by centuries,
But by the passing of eternities!"

W. WALLACE BATTLES.

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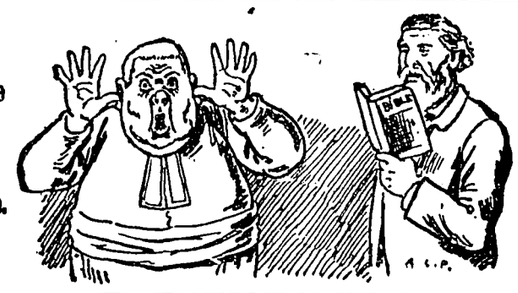

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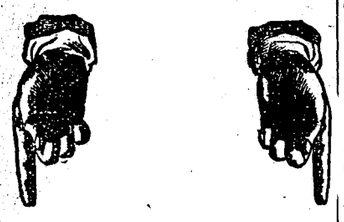

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A CARD FROM DR. WATKINS.

To the Editor and the Public:—Already my critics are at work saying, Dr Watkins is now a Christian scientist, a faith curist, etc. Now if they will look carefully over the files of The Progressive Thinker they will find that I was the first to advertise as a psychic physician, and for the past four years in your paper and others, and by books, that I have claimed boldly that most all of my cures were made through psychic power, or psychic healing. I still believe that in some cases medicine should be given. I know that God made herbs for medicine for the cure of disease. Still I also know that as man grows in spiritual knowledge and spiritual strength, less medicine in the form of herbs are required. You can cure a pain by giving morphine and you can also cure pain by psychic power. Now this is just my position—nothing more nor less. It is for the public to choose how they will be cured. Some I can not cure by psychic treatment; some I can. I am curing two-thirds of my patients by psychic power, and I desire to call the attention of the sick to our psychic circle. Those who desire pills and herbs can have them, but I advise them to try our new method.

Yours for health and happiness,
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TESTIMONIAL.

B. F. Poole, Clinton, Iowa:
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BEGINNINGS.

Two Ways of Looking at Them.

It is well that the students of Earth choose widely different lines upon which to pursue their favorite studies, for the reason that all sides need to be studied and then compared, to learn the relation of parts which compose the whole truth of evolutionary beginnings and pursuits. Some of the students search for the atom and its motion, for the protoplasm, the star mist, nebulae, etc., and speak and write as though they had fathomed creation's secrets, the beginnings and evolution of all things.

Another class of students traces all beginnings to the great luminous centre or circle which may be termed God or the All-Good, or Infinite Intelligence to suit those seeking for absolute truth concerning beginnings and universal operations. This latter class penetrates deeper and will be rewarded for labor by obtaining the knowledge for which they so ardently seek.

Behold, that great luminous circle with its white centre! As it widens out, the tissues of its variegated splendors are greater than aught else the eye can behold and find delight in, in all the boundless universe.

The sheens of light that issue forth from this luminous centre, move like countless meteors dispensing life, light, intelligence as they go forth on their missions.

It was there from these movements that the record was begun eons ago and which from said beginnings and in unbroken continuation is kept in the archives of the Temple of Magnificence which has many typical names, given to it by the students of different ages of the world's history, but which we will not here recount.

The first record of beginnings is traced to the great luminous centre and its emissions of light into prospective nature and worlds. This record can be viewed and all that was there purposed in that outgoing light or intelligence, was so indicated and the proofs thereof can be traced from the greatest to the least of created worlds, peoples and all that belongs thereto. Next in this eternal record we find that there existed numberless archangels, immortal souls whose beginning is not marked, but who seem to have existed from all eternity co-existent with that great luminous centre in which they have existed so far as can be traced by the highest intelligences. These beings were emitted as light and complete in their ethereal forms but of no tangibility, simply figures of might, of wisdom, and capable of action. They were the first agents of the great central power. They followed the outgoing sheens of light to the dark abyss and marked their lodgment and contained purpose, for at that remote period there was no separation of substance and force, no boundaries, no middle space; except in prospect, and with no name. Thus these archangels began their active labors and it is recorded that much, much time was required before creative energy was rightly comprehended in its application even by these wise agents of Supreme Intelligence. All this space in the record shows only experimentation, for they had from the first discovered that this energy must be applied to the substances contained in the abysmal mass, or, in other words, creative reservoir. By diligent effort, the grade of intelligence in those outgoing sheens of light became clear. They represented laws and forces which when directed upon the crude substances in corresponding order, started motion, etc.

As this application was learned, the Earth and atmosphere were created by slow and laborious processes. Atmosphere was the name given to the middle space between worlds. The rising and descending vapors met here and furnished breath and nourishment for the struggling spirits which had become incorporated into all kinds of material forms and diversified types. These atmospheric forces are traced out in those most primitive and original records, in their formation and services to all that is. It is further shown how, by experimenting it was discovered that boundaries for worlds and their own atmosphere could be affixed by these forceful central emanations of light woven into fabrics suiting such purpose.

There in those wonderful records the true beginnings are traced; also on the opposite side to this force play of light, the abysmal darkness is marked and presents a frightful picture; but it affords a complete solution of the beginnings and processes of creation.

The tracing out of the correspondence of crude substance to spirit is a wonderful process and can be wholly comprehended when viewed in those eternal records and maps, but the knowledge so gained can not be imparted in this wise to our desire. The order of degrees in accordance with nature's laws, are plainly marked by strong clusters of variegated light and the order of things to be created are so marked. Each shade of light has its own legal significance and to those who understand it is the voice of Omnipotence. Thus has he written his laws and performed these great labors through his intelligence so emitted, as said, and wielded for desired results by archangels and mortals. All that is, expresses in some degree a portion of this immutable law and the intelligence of its degree; therefore since all that is has proceeded forth from the All-Good or Central Intelligence, name it God, he is the comprisor of all that is—the source of all light, all life, love, wisdom, strength, power, justice, etc.

The outgoing of these attributes and forces are and always have been centered in mortals, and angels are evolved from crude mortals by this incorporated and constantly nourished divine power. God or the All-Good has in said wise diffused himself into all substance, force and beings and this action is constant, it never ceases; it is thus that he is omnipresent and omniscient as well as omnipotent. Thus it is that all live, move and have being in God.

This record before mentioned, also plainly shows that all souls and spirits incorporated into matter must comply with nature's rules. They must labor in a legal way and prove themselves useful as well as studious, so as to learn the object of life and each one perform his own marked share in connection with the whole, in order to become properly and legally graduated out of all crude degrees and divisions of material forces and substances, in accordance with the mark of law each one's ego or individual charter calls for.

So must men labor, learn and ascend in the true order of progression, from low to high degrees and states. These labor courses are purposely attended with difficulties in order to make the necessary impression for the said change, namely, transforming the crude man into an angel of light who can then enjoy the fruits of all his labors forever. MRS. M. KLEIN.

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Wasco, Ore., December 2, 1899.—Dear Doctor.—The last month's treatment acts like a charm. It is working wonderful changes in my health and I am nearly well. LORAINE CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks. MRS. DORA CALLAHAN.

New Orleans, December 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA KATHAWAY.

Garden Plain, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express. MRS. A. FOLLETT.

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WHATEVER IS IS RIGHT.

Considerations for a Born Fighter.

Whenever this statement is made, the cry of "halt!" is heard, and a solid phalanx of ignorance and crime rises up as testimonies against it. Dr. Peebles has so taken it to heart that he classifies it as coming from "inferior logicians," meaning logical but the source is bad. Of course his reasons for labeling it thus cannot be the same as he asserted the lecturer's was—that she assumed to speak from the plane of Infinity. If he is so familiar with "inferior" logic he must have been there, and not strong enough to say, "Get thee behind me, Satan."

But the lament is that there is no use for the reformer. "Aye, there's the rub." A man having recently asked the opinion of his theory to reform the human race, being told that the premise being wrong the conclusion must be, exclaimed: "Then, how can I be a reformer?" So we see the desire among people to reform the masses, to reform the race, to use the energy that some day will act as a higher self-reformatory power. They all believe as was said of the poet that they were born and not made.

Not long ago Dr. Peebles declared over his own signature to the effect that he was a born fighter. We will not dispute it. Born to fight error; born to fight wrong. Then whatever is is right. If he knows he was born to do that part of his privilege and occupation would be gone if it were not right. If there were no error, no wrong, how could he be born to fight it? If there were no other warriors in the field and he was born to fight, fight he would, and there must be others born to give the fighter something in that line to do. Therefore, "whatever is is right."

If the re-embodiment theory is true we might be suspicious that he fought in the past, not with tongue and pen, but with fist and sword, for he is a doughty chieftain against human oppression as he sees it. We are thankful that we have a Dr. Peebles and his kind; we need them and there is something for the reformer to do, even though reform works from within. The stimulus of one who is zealous that a higher ideal should be expressed in the race is good, just as good for the teacher and reformer as for the ignorant and criminal. The psychological influence is felt within the soul of the one who is just ready for inspiring influence. Aspiration takes hold and the reaching out for something better causes the whole being to thrill, be it ever so slightly. Thus teacher and reformer meet the weak and both are helped. Why? Because soul touches soul, desire from within is felt and, according to the amount of will and intelligence, do the ignorant or weak form or re-form. But until the need is felt the desire made, and the will and intelligence capable to carry out, no one is reformed though the thicket of ignorance be filled with reformers.

Dr. Peebles says: "I am an optimist to the brim, devotedly believing that God, Infinite Intelligence, 'Our Father and our Mother,' too, using the words of Theodore Parker, governs the universe by immutable law, and that upward, upward all things tend."

Then immutable law affects both criminal and reformer; and by and through that law we all evolve until the present point in civilization has registered itself and "upward, upward all things tend."

Slavery was wrong at a time when previously it had been called right. The right of to-day becomes the wrong of to-morrow. We profit by it, and the needs call for reformers to assist in reforms.

O, doubters of the right prevailing, fear not that ye have your calling taken from you. As light flashes from one mind to another, as the heart is filled with emotion for the foot-sore ones in the struggle towards the heights, there is need that the pen be dipped in the golden ink of brotherly love, that the tongue should not cleave and that hand and purse be ready for the weak. Ye fighters, like our Dr. Peebles, come forth in battle and accomplish what is in ye to do, what you were born for, but do not forget that there must be something wisely decreed as seeming wrong in human history that you may work out the energy within you to the betterment of all concerned. CORA FORBES BROWN.
Hudson, N. Y.

What Paganism Has Done for Us.

To the Editor:—By the various ideas expressed by the many correspondents of your educative paper, it becomes plain that the so-called Christian world has obtained a wretched abnormal idea of what constitutes religion. We are told that we must announce a belief in some infinite or creative power, in order to be considered a religious organization. Where does such an idea come from? Certainly not from the Bible, which is considered especially a religious book. I suppose no one, not even a judge on the bench, will deny the authority of Saint James. He says: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. It is plain that if anything more was needed to constitute religion, James in writing to "the twelve tribes scattered abroad" would have mentioned it, and if true religion was so simple in the days of primitive Christianity, why should it not be so now? Here again is seen the fine work of the semi-pagan priesthood. Religion must be made mysterical, requiring forms and imposing ceremonies, so as to capture the ignorant masses and hold them in eternal mental slavery, and the ruling powers of to-day seek to fasten this pagan idea of religion upon educated and intelligent people in the last year of the nineteenth century, and a convention of (supposed) representative Spiritualists truckle to this demand of quivering, dying paganism, and adopt articles of "belief" which one of our most wise and worthy pioneer patriarchs has justly termed "Infinite Nonsense." But for one I know that true Spiritualism will rise far above the pagan cesspool it has been temporarily drawn into. The mighty hosts of spirit life are guiding the new Ship of Zion, and seeming mistakes are sometimes allowed so that the truth may rise above all error and shine brighter and brighter unto the perfect day.
Tucson, Arizona. B. F. FRENCH.

Concerning Suicides, Etc.

To the Editor:—In your issue of December 9 you published an article in regard to the fate of suicides, in which it is said that they live in darkness and are able to communicate only with those in a similar condition. Is this state limited to suicides? or do not all who are unprepared for the great beyond have to pass through this stage? Take for instance persons killed by accident or removed from this life by any means which seems to terminate their mundane existence before their space of life is through. My reason for asking this question is the experience of a friend, a brakeman, who worked on the Florence and Cripple Creek Railroad, who was killed last July. A short time after death he communicated with us through the medium of Mrs. Maud Lord Drake. In this instance he did not realize that he was out of the body and assured us that he was not dead. About two months after this, at a seance held by Mrs. Barteis (a medium of this city), at which seance none of his friends were present, he wrote on a slip of paper: "Boys, my future looks awfully dark; pray for me." And later on another slip of paper, reading, "Give my letter to Mr. R." (one of his friends). Upon receipt of this communication we held a home circle and conversed with him. He said he was in darkness, and from what he said was greatly worried, no doubt having thoughts of an orthodox hell. We explained to him such of the Spiritual philosophy as we had acquired and advised him to allow nothing to draw him back to earth unless he was satisfied it would aid him to progress. Since that time we have heard nothing from him, hence do not know if he has succeeded in getting out of the dark or not.

I simply cite this as a case that would indicate that habitation of this dark sphere or place, is not confined to suicides, but would seem to include all who are not far enough advanced for the light.

Some time ago I had a communication with a lady friend who had passed out several years ago, in which she stated that she was not happy and began to weep (she had at the time taken control of a young lady in the circle). I talked to her and found that she was troubled because she had not found her Jesus. Oh! the good we all might do if we knew the truth, which makes us all free. W. H. BRENTLINGER.
Cripple Creek, Colo.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, from Huntington, Vt. Henry Sherman, aged 69 years and 10 months. A Spiritualist, whose daily life conformed to his interior light. He was a prominent and esteemed citizen, helpful to his fellowmen, earnest in all good works and for many years identified with the cause of temperance, morality and humanity. Mr. Sherman will be greatly missed in the community where he was born and has always lived. He leaves a wife with whom he had passed nearly forty-four years, and between whom and himself there existed unusual sympathy and attachment, but being a true Spiritualist she looks hopefully forward to a happy reunion in the Summerland. EMMA L. PAUL.

Mrs. G. B. Douglas, of Ogden, Utah, passed to spirit life, December 10, at her home, 539 South 1st West Salt Lake. She had been a Spiritualist for ten years. COR.

Passed to spirit life, December 24, after an illness of six years, Lucy E. Peters, aged 66 years. For the past year she has been a great sufferer, and the change brought welcome relief from physical pain. She has been a Spiritualist for many years. She leaves four sisters, and three children, among them Miss Zora Herring, well-known in this city. Appropriate funeral services were conducted at the home by Rev. J. O. M. Hewitt, and the worn-out casket was cremated at Graceland.

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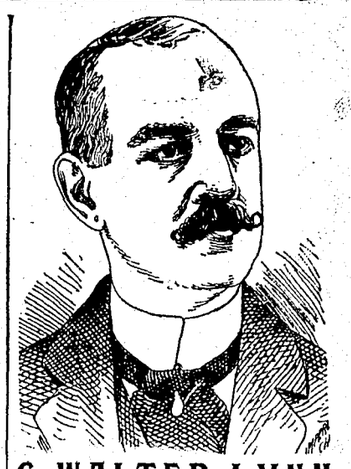

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VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, JAN. 13, 1900. | NO. 529

A STUDY OF NATURE

A Lecture Delivered before the South End Spiritual Society of Grand Rapids, Mich., by B. F. Sliter.

Mr. President, Companions in Work, and Friends:—Allow me to take you into the great laboratory of Nature, there to spend a pleasant hour in the contemplation of her most wonderful phases and components.

Nature as I have here used the expression is intended to embrace whatever there is in time and space—the Cosmos—the all-in-all.

To me nature seems arranged, or divided into six separate and distinct kingdoms, three of which are non-substantial conditions, namely: Time, space, law. They are universal, "without beginning of days or end of years." They exist for the reason that it would be impossible for them not to exist. The human intellect is incapable of conceiving of their non-existence. They are axiomatic states or conditions, that require no proof to establish.

The other three kingdoms are substantial kingdoms. That is, they are substance. Pardon me for designating them as the kingdom of matter, the kingdom of spirit, and the kingdom of life. To my mind the words matter, spirit and life are the most appropriate that the English language furnishes to properly characterize and denominate them. These last three kingdoms are, or seem to me to be, as universal as, and co-equal with the first three.

I am unable to discover any inhibition against these six several kingdoms dwelling together in concord—in a universal harmony.

These several kingdoms require no creator, for they are self-existent; they ever have been, are now, and ever will be. Above, over, or beyond them, my weak mind is incapable of grasping aught. To me these several kingdoms seem so radically distinct, differing so much, the one from the others, that to mistake one for an other, would be evidence of carelessness in the observer. I am consciously aware that they often seem to merge one into another, as the sub-kingdoms in the great kingdom of matter seem to merge into each other; as the mineral into the vegetable, and the vegetable into the animal. Yet, while we may not be able to discover the dividing line, there can be little, if any, question that that line exists and is well defined.

The kingdom which I designate as the material kingdom (matter), is the best understood and comprehended of all. For the reason that our bodies belong to this kingdom, and the five senses of our bodies are peculiarly adapted to take cognizance of this kingdom. Still there are many unexplored fields in the kingdom of matter, many unvisited chambers to be unlocked.

I am aware that some minds, even eminent minds, have been led to believe that matter is only a phenomenon of spirit. In other words, that it is spirit demonstrating itself in tangible form. But is such a proposition capable of being proven, or is it at all reasonable? Is not the negative provable? Let us see. Here we have a silver coin; it is congealed; frozen, if you please. Submit this coin to a certain degree of heat (spirit) and it will liquefy, add more heat and it will vaporize, still increase the heat and it will pass beyond the detection of the senses. But has it changed in any of its characteristics and attributes. Suppose that this operation has taken place in a retort from which the atoms of silver could not escape and be lost. What do we find? That the atoms or molecules of silver have lost none of their original distinguishing qualities, and can be reduced back into a like coin, without loss, by processes known to man.

We will now step into the kingdom of spirit, which such writers as Buchner denominate as force; but which it pleases me best to call spirit. Do not understand when I use the word spirit that I have any reference to the soul, the ego, the life. I am aware that the word spirit is frequently used by writers and speakers as synonymous with soul or life. But I do not use it in that sense, and I believe that such use of this word ought to become obsolete.

This great kingdom of spirit is not so readily comprehended by the senses and reason of man as the material kingdom is. While it is more potent, it is more elusive.

The distinguishing characteristics of the kingdom of spirit from the kingdom of matter are antithetical.

The material kingdom is governed by the known law of inertia, namely: matter at rest would ever remain in that state without being acted upon by something outside of and independent to matter; or stated inversely: matter in motion would ever continue moving forward in a straight line unless acted upon by something outside of, and independent to matter. This is a correct and comprehensive statement of the law of inertia to which all matter is subject. This law of inertia is an inherent attribute of matter. For this reason matter may well be denominated as the bone, tissues, sinews, and flesh of the universe.

The spirit kingdom is that substance in nature that cannot rest; activity—moving—is its normal state. It furnishes the motive power of the universe; and it is through its agency that all matter is organized and disorganized; that all material growth and decay take place. It is not subject to the law of inertia. The normal state of matter is rest; the normal state of spirit is motion.

Man has not as yet invented suitable words to name and classify the elementaries of spirit. Neither is spirit a solid, a liquid, a fluid, or a gas; these terms properly belong to the kingdom of matter.

I am hopeful that man, aided by those who have escaped from their tenements of clay, will yet through the study and investigation of the spirit kingdom, become reasonably well acquainted with its chemistry, and will devise for spirit chemistry a suitable nomenclature, and wholly or at least partially determine its elementaries, as he has mostly determined the elementaries of the material kingdom.

The words that we now use when referring to spirit substances, such as electricity, magnetism, chemical affinity, etc., are very unsatisfactory and incomplete.

The dividing line between matter and spirit is, as I have already stated, that matter is subject to the law of inertia, and spirit is not subject to this law. Another difference and radical distinction between the two kingdoms is, that the law of attraction governs and controls matter, but does not affect the spirit kingdom. Whether attraction is a law inherent in and an attribute of matter, or whether it may not be a spirit force operating upon matter, is a question that, as yet, has not been satisfactorily determined.

There does not seem to be any substance or element in nature that can suspend the activity of spirit. It furnishes the perpetual motion of the universe. It may be likened to the blood and nervous fluid of the human body.

Spirit activities and movements may be guided by the kingdom of life, and the kingdom of law, but not suspended. In fact, this spirit kingdom is the ever-active servant or medium of life and law.

By the kingdom of life I mean to refer to that substance, whose distinguishing characteristic or attribute is consciousness, intelligence, reason.

The word life is often used as synonymous with soul or ego. But in its broadest sense it embraces all conscious substance, while soul, or ego, refers to a specific portion of this conscious substance that has been polarized or personified.

This conscious substance, that I denominate as the kingdom of life, is as universal as the material and spirit kingdoms; yea, as space itself.

I hold that the consensus of the consciousness of this limitless ocean of life, rising above intelligence, and knowledge, and reason, becomes law—nature's law—the great, grand, unchangeable, and immutable law of Cause and Effect. The infinite, and supreme arbiter of the universe. Above intelligence, above reason, above love, above hate, above mercy, above revenge, above rewards, above punishment, and lastly and finally, above all the attributes, passions, likes and dislikes of finite beings. Not a being but a principle. Not substance but law. All beings must necessarily be composed of some kind of substance. God is not love! Love is an attribute of some finite being; love is desire, passionate or pure.

In the great kingdom of law there is no love, no hate, no rewards to be issued, no punishments to be executed. The law carries with itself its full effect. This effect to finite beings may be desirable or disagreeable, according to the love, the sympathy, the charity, the mercy, the sense of right and justice, and the regard that such soul has for the rights of others—the joy—the pain.

Morality and religion are merely evolutionary states or conditions, changeable as the wind until some basic truth is reached, when an anchorage is made.

As I have likened the material kingdom to the bone and flesh of the body, and the spiritual kingdom to the blood and nervous fluid of the body, I will now liken the kingdom of life to the brain of the body. Oh, how full of parallels and analogies nature is.

We divide the material part of nature into the mineral, the vegetable, and the animal kingdoms, and they are typical of matter, spirit and life, and rise by easy ascent one above the other.

It is often quite difficult to draw the dividing line between the mineral and the vegetable and between the vegetable and animal kingdoms. They seem to merge into each other, but it is not so. The line exists!

So the boundary line between the material kingdom and the spirit kingdom at places is obscure and difficult to locate. But, my friends, it exists, and the future surveyor will stake it out.

It is reasonable that all of limitless space is filled with this kingdom of matter, and that elasticity is an attribute of matter, so that when any portions of it may become compressed by the action of spirit upon it, other portions will attenuate to preserve the grand equilibrium and the universal harmony. The atomic and molecular theories of our scientists, though not strictly provable, are at least reasonable, and chemical analysis and synthesis are strongly corroborative.

It also seems reasonable to believe that all space is filled with the spirit kingdom, and the life kingdom, and that the occupying of space by the material kingdom is not inhibitive of its occupancy by the other kingdoms.

As we find the material and spirit kingdoms resolvable into elementaries, so also will we find the life kingdom containing elementaries.

The expression that "all life is the same life" seems to me to be an unwise, false, and feebly considered proposition. It would certainly be as wise to assert that all matter is the same matter. That the whole material universe by some undiscovered process could be reduced to gold, or to oxygen. How many valuable lives have been wasted in this foolish quest and still no nearer the end sought. It puts me in mind of the old hymn:

"When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise,
Than when we first begun!"

No, my friends, the search of the alchemist has been in vain, and will be vain! Gold is an elementary of matter, and not by any natural process or by any hocus-pocus can the other metals be changed into it.

So in the other great divisions of nature each has its elementaries; the beast-life cannot be evolved into the man-life, but the beast-life may be eliminated from the man-life. No, friends, all life is not the same life; the oyster life is not the cat life; the plant life is not the bird life. But if they all came from the same elementary life they would necessarily be the same. But they are not the same, and there is no process by which they can be made the same.

What analysis and assay is to matter, so is evolution to life. Evolution in man is merely the eliminating and rejecting of the animal life that helps to make up our soul, as they are now, leaving the purer, better, and the broader, man-life.

I believe in evolution, but I believe that it can properly be applied only to the consciousness of man; back and below this consciousness of man I believe that the word elimination should be used where we now use the word evolution. Every life elementary is constantly striving to attain its perfect type in form, in the material kingdom and spirit kingdom, and in purity in the life kingdom; but to reach this the process of elimination is more often used than the process of evolution.

We know something of the nature and uses of electricity; something of the nature and uses of magnetism; something of light, and have determined that it is a compound; something of gravitation, and have determined some of its laws; something of heat and its uses; something of chemical affinity and its laws. But in each of these departments are vast fields of undiscovered territory worthy of the keenest explorers and investigators whose success shall be crowned with more enduring chaplets of victory than the proudest monuments to the heroes of war. The Newtons will be remembered when the Alexanders shall be forgotten.

Now much better to be a Copernicus than a Napoleon; an Edison than a Grant. To build in the temple of evolution rather than to destroy in the temple of life! What is the vain and ephemeral fame of a Dewey in comparison to the everlasting glory of a Roentgen in his discovery of the X-ray?

There is no great difference between gold and silver (notwithstanding the financial and political excitement that they create). The same weight will not occupy the same space, there is a difference in color, the malleability and ductility of the one is a little greater than the other—this is all. But they are not the same metals. So there is a little difference between the life of some beasts and some men, but they are not the same life. The man life has qualities and attributes that the beast-life is wanting in.

Our scientists may yet learn that evolution in its broadest and truest sense is only the natural elimination and purification of the varied elementaries that are half crystalized and blended in our man-life; the analytical separating of one elemental of life from others.

Let us hope that when the process is carried to the extent that all animal-life shall be fully eliminated from our man-life, that then we may have perfect men and women on this earth, and that the dawn of the millennium shall be at hand.

This purification and elimination can only take place in the individual, for the great universe of life is a heterogeneous whole or ocean of all the elementaries of the infinite kingdom of life.

Outside of the actual return and communication of the so-called dead, it is the results of the continuous working of this process of elimination and evolution that furnishes the strongest arguments in favor of the continuity of personalized, conscious life beyond the grave.

This purification, elimination, and evolution will continue beyond the grave, and is the progress so much talked of by our inspired speakers and writers, and is the strongest reason for immortality.

Suffer me to illustrate this by a parallel or analogy in matter, for I must again repeat that the analogies existing in the kingdoms of matter, spirit and life are strikingly complete and full of instruction. Take a piece of gold-bearing quartz and submit it to the process of assay—then convert the resultant gold into a coin, which is personalizing it, and you have that which is impervious to the elements, or nearly so; that whose continuity is assured; that whose immortality, void of extraneous action, would be secure.

Take the same piece of quartz and subject it to the natural action of the elements and the gold that it contains is released in the atoms, molecules and dust, and is disseminated and lost, as we may say, in the great universe of matter.

To those who have closely followed my line of thought, I desire to announce a bold, yet to me, a reasonable proposition, which is this: Not every soul that is begotten into this phase of existence will attain immortality. My friends, do not start in horror at this idea, but lend an attentive ear to the voice of reason. For the result of pure reason is truth. This conscious life, this ego, this soul, which is the real you, and the real I, is a personality of growth and decay; of accretion and decomposition. Our bodies are its parallel or analogy in the material world. Now, when our bodies are unprovided with suitable substances, in the shape of food and drink and air, they shrink, and shrivel, and decay, and decomposition and disintegration returns them to the great ocean of matter.

The personified man-life, or ego, will need the proper sustenance for its continuity the same as this material body—and unclogged avenues for the rejection of its waste and accumulating poisons.

But someone will ask: "Upon what meats doth this ego feed?" And I will readily comply with the answer. The sustaining and nourishing food of the soul is love, sympathy, charity, justice, mercy, truth, and knowledge. Its poisonous secretions and waste are ignorance, selfishness, greed, jealousy, hate, oppression and deceit. That soul or ego that is properly supplied with the food of love, sympathy, charity, justice, knowledge and truth, and whose excretory organs are ever active for the discharge of ignorance, selfishness, greed, jealousy, hate, oppression and deceit, need have no fear of its continuity—its immortality. But that soul whose supplies consist wholly of selfishness, hate, deceit and envy, and allows itself to slumber on the bed of ignorance, can have but little warrant and less desire for immortality.

What means progression, my friends, that we Spiritualists are continually talking of, but the rejection of greed, selfishness, jealousy, envy, hate and error, and the absorption of love, sympathy, charity, justice, truth, and knowledge.

What can strengthen, purify, and concentrate this man-life, this ego, but this process of the absorption of the pure, the beautiful, and the good, and the rejection of the base and the vicious?

My friends, not in this whole boundless universe are there any neutral grounds for finite beings; any stationary phase of existence. We shall become stronger, and better, and wiser, and more capable of continuity, and immortality, or weaker, more uncertain and more ignorant and debased, until the compassionate law of nature disintegrates our souls and resolves them back into the primal ocean of life, to be reincarnated, it is hoped, under more fortuitous conditions. If the reincarnationist pauses here, he is on reasonably solid ground.

Do not take it for granted, my friends, that these processes and results that I have referred you to will be wrought out in short periods of time.

Our desires and aspirations may so change in the coming phase of life, that few if any souls or egos shall be covered back into the great treasury of life.

When you have sufficiently recovered from the shock of such a startling proposition as my last, although not originated in a fevered or distempered mind, or the result of a too fervid imagination, or of wild chimeri, I desire to confront you with another. It is that intelligence cannot be the attribute of an infinite being, if a being can be infinite. The word intelligence is derived from two latin words, inter (between) and (legere (to collect) and literally means to collect together facts, the power of discovering facts, and presupposes the finite. An infinite being could not discover and collect facts—he must necessarily contain all facts. But the term infinite being, without being applied to the whole unbounded universe and all that it contains, is purely finite nonsense. Intelligence therefore is not applicable to an infinite being. The only attribute of an infinite being is law. Law that is higher than intelligence. Law is perfect. Intelligence is not perfect. Intelligence comes from information and observation—from without, and is subject to error. Law is from within and cannot err; cannot deviate; cannot change. I refer to nature's law. It is above reason, above mind, above intelligence. Nothing, no one, can violate it. The laws of man may be violated, broken, rejected, spurned, amended, or abrogated. Not so with nature's laws. They are the inherent compact of the universe—the constitution of Cosmos. It is thus and thus because it could not be otherwise. This great law of nature is as much a part of existence as matter is, as spirit is, as life is; and its existence is coequal with them.

Intelligence, love, desire, hate, envy, mercy, charity, aspiration, ambition, hypocrisy, and deceit, are all attributes of finite beings, and necessary ingredients for the proper and final assay of the man-life, so as to leave the resultant soul, the completed ego pure and immaculate, a fit being for the enjoyment of the riches of immortality.

NO ANSWER.

Up from the dim hills of the North,
Across the twilight skies,
Breasting the billowy evening wind,
A single wild crane flies.
With vows of silent poverty,
It goes, a pilgrim gray,
And beats the air with weary wings
Along its lonesome way.

At morn a troop of Argonauts
With airy clangor flew,
And cleaved the sky with feather'd keel,
Themselves both ship and crew.
The clarion leaders at the prow
Cried: "Brothers, follow me!
I know a land of fish and fen,
Beyond the tropic sea."

But thou, lone bird, Monk of La Trappe,
That, tolling, scorns to rest,
And plume in yonder shining lake
Thy storm-discolored breast;
Mute Cellbatel with straining eyes
I watch thy mournful flight,
Out of the dark, mysterious North,
Into a starless night.

Spirit of sternest solitude,
Whence are thou? Whence am I?
From the unknown, to heaven knows where,
We wander forth to die.
And where are they, my loved and lost?
Have they, too, fled away,
Like thee, into some trackless waste
Beyond the light of day?
Or do they watch from some fair star
The flaming of the sun;
See the seven moons of Saturn wheel,
The wild-haired comets run?

But not a word does it vouchsafe,
In answer to my greeting,
Ah, well! our days are full of grief,
Of parting and of meeting;
For all the world is but an inn,
And I must play mine host,
With speed thee, and good morrow,
To each wayfaring ghost;
With ready smile for friend or foe,
And not a tear for one;
Be steadfast, oh! my sorrowing soul,
And learn to dwell alone.

—Nicholas Smith.

There are some persons who would not for their lives tell a direct and willful lie, but who so exaggerate that it seems as if for their lives they could not tell the exact truth.—Paget.

CONSEQUENCES.

The Evolution and Development of Nature and Man.

Having been questioned concerning insanity, intemperance and suicide, we have shown in our answers what are the just and inevitable consequences thereof, but being still further importuned, we will state a few more facts, to wit: Suicidal morbidness, as well as the disease of craving strong drink, need healing. They are largely hereditary conditions, being partial insanity and feeble-mindedness. In all individuals of morbid tendencies, the same as in the feeble-minded, some of the nerve centers of the bodily system are constantly overtaxed, which high tension affects the entire nervous system and disturbs its equilibrium, so that all these dislodged force currents which should support the system, conspire instead, for the woful results from which the unfortunate ones suffer directly, while all the rest of the human family suffer indirectly with them, for the reason that all are atomically related to each other and to divide these aggregations it is necessary to trace the ill-effects to their immediate causes; then to embryonic and germinal states, to learn how the constituents of each system were charged with the qualities and quantities of the weak or impure natural substances so assimilated into a human form, which inherent crude admixtures will, when not properly guarded, draw dense and unhealthy substances to the system, for the reason that the legal provision for said form is barred out, finds no ingress because of this deranged state of affairs, and so becomes a waste. Now observe, this natural and regular supply of system support being wasted, there is a vacuum in the system which is then filled with that which can not and does not benefit, because not of the right quality; therefore, instead of individual evolution there is a shrinkage.

Nature and man are most closely linked together. What man's system calls for is in her store to supply, and reciprocity is the one thing necessary between man and nature, to insure his progress or true evolution.

There are observed to-day as in the past, many soul cancers in a part of the human family. When a first wrong step is taken by an individual, a tiny dark spot is beheld on the soul thereof by the angels, and when the wrong course is pursued, that tiny dark spot becomes a sore that draws to itself the poisons exhaled by others who are somewhat stronger and with whom such a one comes in contact in the force lines if not in person. This sore being a soul cancer, grows and eats about itself constantly craving something to assuage the inexpressible pain. It is here where evolutionary processes work partially amiss, for such individuals become alienated from the general order, and as a rule very little can be done for them until they are released from their ill-serving bodies, then the sufferings experienced after such release are due to the fact that this healing and restoring of the afflicted and deficient parts requires such processes as are realized severely by each one, for all those poisons imbibed by the soul tissues must be drawn off by counter force and substance directed thereon. This is done in the order of universal operations for the improvement of man and nature alike, so all is drawn off and worked off and pure supplies inducted. In all the evolutionary processes, man and nature are closely linked together and supplement each other per system and all work together for good. As nature experiences great changes, humanity does likewise. Therefore we ask you studious ones of earth: What think you man needs to be saved from?

Verily it is not from the effects of the apple which Eve ate in the typical garden, for that was a decreed enactment of the new world's great drama in which all mankind were to be actors having the world for their stage. Man needs to be saved from the imbibing of impure substances and the ill-effects that naturally follow; in short, man should be properly born.

It so happens that when marked changes in these evolutionary processes are reached, force equalizations are necessary which require the application of severe measures such as the sinking of continents with their inhabitants and trains, ships, churches, cathedrals, mines and factories with their human contents are removed to invigorate the weakened forces of nature and dispose of the great bulk of impure force accumulations which at such times threaten to endanger the stability of the general creative and transforming system in nature. Thus has God ever worked and thus it will continue to be.

When vital enery is lacking to cooperate with the higher forces, stagnation ensues and changes must take place for the gathering of necessary forces. As peoples and nations are prospered, they indulge in luxuries and pleasures that gratify the natural instincts, or say we, man's lower or earth nature. This is the cause of spiritual degeneracy and corresponding decline, because the worldly things so indulged in fill heart and brain, and the loving, eternal soul and spirit shrivel up, are starved. It is a plain fact which all should see, that when man the mortal is lived for only, he is rated on the brute level. Such degeneracy has had and must ever have its rectification. Man had his place assigned him above all servile creatures. A moral platform of grandeur and solidity was affixed for him where he should stand as monarch of and over all things around and beneath him. His inborn divinity yearns to rise upward, and when weighed down by these worldly desires and indulgences it is misery to the spirit, and this falling on the part of man the mortal to assist in the improvement of his true and better self must be atoned for in suffering, until all deficiencies are supplied and the culprit is re-instated in his proper relations of true individual supplies of substance and force.

Van Wert, O. MRS. M. KLEIN.

MRS. MOULTON'S CASE

Mediumship On Trial In Milwaukee.

The trial of Mrs. Tyler-Moulton by the city of Milwaukee for fortune-telling, was decided in favor of Mrs. Moulton, the verdict of the jury of "not guilty" being received with much joy by Mrs. Moulton's friends. This is one of the most remarkable cases on record, and is destined to make history for the Spiritualists, both at home and abroad, it being a struggle between municipal authority and mediumship.

The jury was obtained only after many hours challenge, exhausting the panel of forty and obliging the authorities to go out on the street for those who had no prejudice for Spiritualism. The jury as selected was of men who had no acquaintance with mediums or spiritual demonstrations, particular stress being laid on admitting no man who belonged to any spiritual society. The twelve chosen classified as follows: Three Catholics, six Infidels, one Christian Scientist, one Methodist, one Episcopalian. Over one hundred ballots were cast during the twenty-four hours the jury was out, ten being at one time against Mrs. Moulton, but these were finally won over by the strenuous efforts of a Catholic, who was a G. A. R. man, and an Infidel. Those being charged in the future may know where to find justice—or leniency, as you desire to put it.

Mrs. Moulton appealed the case the 22d of last March, from the police court, where she was not allowed to call mediums as witnesses. Desiring such evidence regarding her powers of divination as only mediums can give, she sought justice from the municipal court and summoned the writer, who is a well-known lecturer and a Methodist, yet well versed in the different phases of mediumship and able to differentiate between mediumship and fortune-telling. But this witness was not allowed to testify to this difference, although this was the question at issue. The judge ruled that no medium should be allowed in the witness chair, and that all evidence touching mediumship be excluded. He further remarked that if he had a lawyer on his circuit who foretold the future, he would disbar him. Yet in spite of the fact that Mrs. Moulton had but one witness—herself, and had the paid minion of the law—Officer Janke—against her, "not guilty" was the verdict.

Singularly noticeable was the absence of the officers of the Unity Spiritual Society, and of the N. Y. Protective Society to which Mrs. Moulton belongs. Had this case been decided against Mrs. Moulton, the entire force of mediums in Milwaukee would be obliged to close their doors against future business of mediumship. But except the dozen who attended with the desire of testifying for Mrs. Moulton, none offered to assist this woman in her gallant fight for the right. Yet Spiritualists wonder why they do not progress more rapidly! It appears to an outsider, as I am, that Mrs. Moulton has in this instance used her time and money not only to protect herself from persecution, but to save others from a like fate. This, too, at a time when her hands and heart are both filled with the labors of trying to prolong the life of her beloved husband, who all the time of this trial lay at the point of death. Her mediumship is remarkable. Her position is a high one in the Spiritualistic world, she being ordained speaker, preacher and teacher, by Mrs. Cora L. V. Richmond.

The scene in the court room was remarkable, although to eyes not attuned nothing unusual was taking place. To many of those present the unseen far exceeded the seen. Mediumistic eyes saw a sight never to be forgotten. The municipal court is new, and a place of fine appointments. The judge is the ideal of dignity and conservative justice—austere and reserved. Around him were attendant spirits, judges of the sixteenth century, clothed in long, black judicial robes, with the traditional wigs. Above him was portrayed the judgment of Christ by Pilate. Around these were angel forms clothed in virgin white. Back of and on each side of the jury were twenty-four celestial beings, one man and one woman at the right and also at the left of each juryman, one representing justice, the other, mercy. Her attorney was attended by seven lawyers from the spirit land; Mrs. Moulton by three braves—Red Jacket, White Cloud and Grey Eagle—besides Prairie Flower, her guides. There was one girl with long golden curls who came and went between the judge and the witness. As the jurors left the room these spirit forms went with them, and three of the mediums gathered around the defendant, Mrs. Moulton, and concentrated their thoughts on instruction of not guilty, to the jurors.

Thus was won a case which through its peculiar religious features was shorn of all advantages of testimony in Mrs. Moulton's favor, and through unfamiliarity of the jury with any phases of mediumship was likely to be decided against her. If ever a case was won by spirit power, this one was. Who can militate against the powers of the world unseen? What prevail against this power?

Mrs. Moulton stood for Spiritualism. She suffered for its cause alone. Unsupported she has won the battle, but at fearful cost both to nerve and to purse, neither of which was she able to afford. Such cases should be assisted by the National Spiritualist Society. A fund should be collected, not only for future cases, but to cover the expenses of this one. A small sum set aside to furnish counsel when these arrests are made would be in order. For if the medium be allowed to carry this burden, to live in fear of the consequences of giving the tidings she receives from spirit life, mediumship will soon die out and genuine tidings naturally be altered or entirely suppressed through fear of arrest. The case of Mr. Roberts, called for January 10, will need assistance.

If indifference to the welfare of mediums be thus expressed, no wonder if the outside world look with contempt on the religion which does not protect its own. Where are your legislatures, men of Spiritualism, that these unjust and oppressive laws are allowed? Look to it that this ordinance is repealed in Milwaukee!

MRS. E. C. CLAFLIN.

Milwaukee, Wis.

SPIRITUALISM TRUE.

As Demonstrated by D. Edson Smith.

THE MEDIUMSHIP OF G. H. BROWER PROVEN TO BE MOST REMARKABLE.

Spiritualism true? This question is one of the greatest interest to humanity. I have spent hundreds of dollars investigating this question, and am ready to spend more time and money in aiding the masses to determine this question.

I have no desire whatever to advertise any medium, only as it shall aid humanity to solve the above problem.

It seems from L. B. Lyman's experiences with Geo. H. Brower, that Mr. Brower's portraits are not always recognizable. But that has nothing to do with the fact that through his mediumship portraits are painted before the eyes of a dozen sitters, without visible hands, nor the fact that the medium, and various ponderable articles, is, and are, floated about the room; or that independent voices are heard; or that independent, indelible slate-writing was obtained; the slate never being out of my hand; or that hundreds of ballots are answered, the ballots never leaving the hand of the writer. These various facts cause me to say that Mr. Brower is one of the best all-round mediums I ever met. This is not saying there are not thousands who are better. But I have never been fortunate enough to meet them.

At considerable expense to myself, I have hired a hall, and engaged Mr. Brower to come to Santa Ana and stay several months to aid in convincing the people of this neighborhood of the glorious truths of Spiritualism.

Mr. Brower spent twenty minutes giving public tests last Sunday in Santa Ana. The most remarkable to me was this fact: The night previous, Mrs. Smith, in the privacy of her own room, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write their questions, fold their papers and put them in their pockets. Then Mr. Brower, sitting on the platform, with pad and pencil, began writing messages in answer to the different ballots prepared by the audience. After writing several he began giving names verbally, and addressing Mrs. Smith, he gave her correctly the full names of all she had written the night before, sewed up and left at home. He also wrote a message to her, signed "Ann Eliza Van Velzer," one of the names she had written, and, as all can see, a very peculiar name. Now, can this phenomenon be accounted for in any way so easily as the Spiritualistic theory? I can hardly accept Prof. Hudson's unconscious cerebration theory; because Mrs. S. was thinking and desiring that the skeptics would get some evidence. And there were many in the audience whose entire thoughts were concentrated on their own friends.

To me, the most rational explanation is that the medium's guides saw in these sealed, and absent questions an opportunity to make a deeper impression on the public mind, by revealing the names, than in any other way.

But when indelible writing comes on the inside of double slates, held in your own hand, the last prop of unconscious cerebration is swept away.

D. EDSON SMITH.

Santa Ana, Cal.

A Spiritual Revival.

A glorious revival of interest is being manifested in the First Association of Spiritualists in Philadelphia. A very successful entertainment was given, December 27, for the lyceum. The hall was well filled, and after a brief greeting by yours truly, a very nice program was rendered. The feature of the evening was the presentation of a dramatised piece entitled "Annie and Willie's Prayer," specially written for the occasion by Mrs. M. E. Cadwallader, after which Capt F. J. Keffer as Santa Claus, distributed boxes of candy to the lyceum children. The society held a watch-meeting on Sunday evening, which was largely attended, many young people being present, and remaining till the New Year dawned.

The subject of the writer's lecture was "Spiritualism the Evangel of the New Dispensation." Following the lecture, Mrs. M. E. Cadwallader gave some reminiscences of her trip to Europe, after which a conference meeting was enjoyed till near the close of the old year. At this juncture as the old was passing, and the new year was being ushered in, it was my privilege to extend the hand of fellowship to eighteen new members, and among them quite a number of young people. There are more to follow, as several recently received were unable to be present. The lyceum has been re-organized, with Arthur Groom as conductor, Mrs. N. F. Ravlin as instructor of a large group of young ladies; Mrs. Cadwallader has charge of the little folks, and the writer looks after the older people. The hall is well filled every Sunday evening, and everything gives promise of a most successful season. Brother Locke's society, is also enjoying a grand revival of interest, and Brother Barry is also doing a good work in Columbia Avenue Hall.

Philadelphia, Pa. N. F. RAVLIN.

Nothing ever happens but once in this world. What I do now I do once for all. It is over and gone, with all its eternity of solemn meaning.—Carlyle.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER SIX

If a spirit wants a beautiful home here in the heavens, he has only to create it himself; and if his soul is beautiful and his thoughts are beautiful and his desires pure, his home here will be according to his desires. If he wants exquisite clothing, if his soul is beautiful, pure and clean, his clothing will be correspondingly lovely. If he desires love and companionship, the true other-half of himself awaits to be joined to him. He meets here all that he has lost on earth—wife, children, father, mother and friends, and he can be forever united to them if he so desires, or he can be united to whatever is congenial to him. One can be in heaven and still remain on earth if one desires; and this is really the one great cry of the inhabitants of earth: "Oh, we want to be happy!" for happiness is heaven, whether found on earth or within the celestial world.

Well, why are you unhappy? What is wanting to make you happy? One says: "I want more money!" Well, money is of no value whatever. You mean you want the things which money would buy. Well, you can never have anything more on earth than food, shelter and clothing. Have you a shelter which is comfortable? Have you food sufficient to nourish the body? Have you clothing to keep it warm? The most of you will say: "Yes; we have all this."

Then, if you have, look about you and see who has not, and when you cease to find anyone who has not, and you have helped everyone to get them that you have found who has them not, then you may commence to desire more elegant clothes, a more beautiful home and more delicate food. But do not make yourselves at all unhappy about it, for the most unhappy souls we come in contact with are the very rich; their food doesn't agree with them, as a rule; the objects of beauty, by which they are surrounded, they did not create, and, consequently, do not appreciate; for beauty must exist within the soul to be held at its true value; and it is the beauty created within one that gives true happiness.

You may wish that your clothing was more fashionable and elegant. The ugliest and most unlovable people whom we ever come in contact with are, as a rule, dressed in the extreme of fashion, which usually cramps and renders miserable both body and soul; and the most beautiful beings we have ever met, have been attired in a loose, flowing garment of simple texture, soft and modest in color, and wholly inexpensive.

Now there are spirits who come to this life who are in hell or unhappiness, plenty of them, and many are a long time in learning how to be happy. The most unhappy spirits whom I have ever met were exceedingly wealthy when on earth. Money, and the position it gave them, was about all they thought of. When there they were authoritative to those they considered their inferiors. About all the talent they possessed was that of acquisitiveness, how they might overreach somebody, in other words, rob some one. They had no ennobling qualities whatever. All the grandeur and beauty about them they had purchased for money, it did not originate within their souls; so, when they come here they are cold, shelterless and hungry. They have no money to buy anything with, and if they had, nothing could be bought; everything they possess must be within themselves and their outward clothing will correspond to what they are within themselves. Now perhaps it would interest you to know how some of them are clothed.

A hard, avaricious, grasping man, enters this life. He has never felt pity or commiseration for the sufferings of others. He passes through the gate of death, enters the spiritual. He has been wholly bound up in self and what he could gather to himself. He may have spirit friends here, but he had no love for anyone but himself, so his spirit friends are not particularly attracted to him, and even if they would benefit him his soul is hard and repellant; and, so, oftener than otherwise, he is all alone; there is no beauty within him, so his surroundings are bare and barren for he naturally gravitates to a plane corresponding to his inner self; his countenance takes on a fierce, scowling, ugly expression; his hair corresponds and is stiff and wiry and naturally takes on a dark, black color; his hands correspond to his inner nature and they take on the appearance of grasping claws; he is usually stooped in his shoulders; his legs are thin as his body, also his arms; his feet are often very large and deformed, for he is of the earth earthy, consequently his feet become flat and large.

Now his natural spiritual garment is shrunken and shriveled up, for the spiritual garment corresponds to the soul the mind or the spirit. His legs and arms are, as a rule, covered with bristly hair, for the nearer a soul approaches the selfishness of the brute creation, the nearer the spirit's appearance approaches the appearance of the brute.

I have seen many a man and woman, too, who had been, on earth, worth a million or more, with spiritual clothing so shrunken and shriveled that it was scarcely sufficient to cover them. I also said that some spirits here were cold; and this is true, for if a man has been devoid of warmth of soul and generous feeling, his spirit corresponds and becomes cold and chilly and has not warmth enough in it to be comfortable.

Now there are no houses or shelter of any kind here that can be purchased for money, consequently a spirit can have no shelter except that which it creates for itself, or is created for it by some loving spirit who is deeply interested in him, and if he is incapable of creating anything he is often left without shelter of any kind; so, you perceive from what I have said, that the very rich man who comes here is often cold, naked and shelterless, and his starving soul is so hungry that he is nearly like a ravenous wolf and that which is offered him he will not accept, for love and wisdom are the true foods with which to nourish the soul, and if one has not love within his soul he is starved, and if one has not wisdom he hungers unceasingly. So, man of earth, seek not wealth more than will make the body comfortable; after that, add to your spiritual riches, for the wealth of the spirit you can take with you into the celestial life. Your life on earth is very short at the most.

Now all these things that I have said are strictly true as one will find when one arrives here; and there is a large concourse of people coming here from the earth all the time. It never ceases for a moment, no more than the waves of the ocean cease to beat the shore.

It is a great pleasure to us, my dear son, to be able to write you concerning our life here. We know more or less about your life there on earth, but people of earth do not, as yet, know so much about our life here. This is not as it should be, for according to natural law the knowledge should be reciprocal. If we have the power of knowing of your life; there is no reason why you should not know of our life—no reason except not understanding the laws which govern the interchange of thought, or thought transference. Hypnotism, telepathy and thought transference are great eternal laws and will soon be better understood, and those who are the first to understand them hold a great power for good in their hands.

How happy one ought to be who holds this power, for cannot one do much toward bringing all the world into an understanding of it? I knew very well when I wrote "The Discovered Country," that the most of the world at that time would hold you up to derision; but derision and sneers seemed of little moment to me compared to the incalculable good which the world would derive from it sooner or later, for not a truth which I wrote in that book will ever die, and I did not, knowingly, write a single untruth. In every story I have written since that time, all the principles embodied in them are true and the most of the incidents. I have, sometimes, taken the privilege of the novel writer, and strung the incidents together to suit my purpose and have often placed the incidents to the credit of the hero or heroine to keep up the interest of the story or the plot; but whenever I have done so, I have invariably called the book a psychic novel or romance, for I would deceive no one. My object in writing is truth and only truth. Of course I can give these truths in a much more interesting form by using the freedom of the novelist. Many novelists write pernicious or untrue things; the principles underlying them are false; the reasoning of very little account; and in their stories they try to cater to those who are in power, or influence the imagination of the sensualist, or to please and excite the baser element in mankind—to please the multitude and fill their books with as much sensational matter as possible. These things I have not done. It is not necessary; for where I hold the knowledge obtained from my experience in both worlds in my hands I find a greater amount of truth which I can make use of than could be found in untruths or false principles which lead downward toward destruction.

While I was engaged in writing my books, other spirits became deeply interested, desiring to do the same, as the psychic whom I used was one of the best for this purpose; and there were those who would have liked, very well, to have pushed me to one side; for many here have not forgotten the habits of earth-life; but to these I turned a deaf ear, for I had full control of my medium. I was your guardian and teacher in the form of matter and I have constituted myself the same since leaving the earth and ascending higher, consequently I have allowed no one to gain control of my psychic but those whom I knew would not abuse the privilege.

When in London, Charles Dickens' spirit became interested in you, and I, also became intimately acquainted with him. He is so noble and good, desiring only to benefit humanity, that I gladly gave up my place to him for a season, that he might write a few books or stories.

"A Celestial Wanderer" is a true account of his entrance into the spiritual world, and he therein tells of his experience for quite a length of time. His other works have been written somewhat as mine were, to elucidate some great truth or spiritual principle; and we both have certainly succeeded much better than we at first anticipated, and we hope to succeed far better in the future.

Some have said that Mr. Dickens' style was not the same as when on earth. In "A Celestial Wanderer" he explains the reason why it is not. First of all, he is writing through another personality. Second, he does not care to retain the same style he affected on earth; and that particularly humorous style he affected more whilst he was a young man; in later life he became more spiritual and pathetic, and now that he has crossed the silent river he is thinking more deeply of the great truths he has to give to the world in all seriousness, than how he may please the people by affecting the humorous, or, as he now looks at it, holding up immortal souls to ridicule; and ,after all is said, it is but the thought which he transfers or stamps on the brain of the psychic; but, whatever sneers may come up to us will not deter us from our great and most important work.

Now another grand soul, whom I love and who I have reason to think loves me, desires to write a book, and I shall be only too glad to step one side and allow him to do so—and this grand being once bore the name of Robert G. Ingersoll.

Now he and I are both aware of the incredulity, jeers and sneers, by which we shall be assailed, but it will not hinder us in the least.

If he stood before the world with his battle axe, striking down error, for so many years in earth life, meeting incredibility, insult, jeers and sneers, he has the courage as a spirit to fight a little longer.

"Yes," he says to me, for he is again standing by my side, "yes, I will fight error and battle for the truth and right throughout eternity, if I am permitted to do so."

Mediums, as well as spirits, are often frightened and deterred from doing all that might be done, by the cry: "Oh, some deceive. Spirits affect to be some one who was great on earth." If the great ones of earth are not allowed to communicate through mediums, who should be allowed? Must they pretend that they are simply John Smiths, that they may be able to give a message to the lower world? They do not wish to falsify or prevaricate but if they cannot be allowed to give their messages they must do so in order to be heard. We are well aware that there is an immense amount of fraud, also that what is called drivel comes through the lips of many so-called mediums; but every sensible man or woman ought to be able to tell chaff from wheat. Even a school boy does not call husks corn, or think they are. A medium may be ever so illiterate and yet be a sensitive upon whose brain a renowned man or woman in the celestial world ,may be able to impress some great thought, thinking it better thus to do than not to give it at all. If you separate the chaff and the wheat too soon, the wheat may decay in consequence, for, sometimes, apparent fraud covers a great and eternal truth. A great, grand thought may be given through illiterate lips, in ungrammatical sentences, which are the husks or covering of the wheat. Sometimes a remarkably fine ear of corn is concealed by shriveled and unsightly husks, so, for a season at least, the spiritual world think it best for the chaff and the wheat to remain together; the time for the winnowing is not yet, and in pulling up the tares the wheat may be destroyed.

A thousand minds are turned toward Spiritualism by its phenomena; much of this is fraud pure and simple, but the mind begins to inquire and at last arrives at a great deal of truth—moreover—spiritual beings always stand ready to manifest if possible. None of these things will deter Robert G. Ingersoll from writing his book. Nothing ever deterred him from saying what he thought when on the earth, and nothing will deter him now.

(To be continued.)

GOOD RESOLUTIONS.

As Illustrated by D. W. Hull.

GOOD ADVICE, BEAMING WITH SPIRITUALITY, AND WHICH SHOULD BE ACTED ON THE COMING YEAR.

We believe in making good resolutions on New Year's day, or at any time before or after New Years, and in making an effort every day and hour to carry them out. Generally resolutions are made for reform from some vice, such as profanity, drinking or using tobacco. You should have no such vices to reform, but if you have such vices, you should not wait for New Years, but commence immediately.

Life is a continual growth. We never are, but we are always becoming. There is no present now; for when it is said, it becomes the past, and all the past is dead. You live in the future—by anticipation. You must grasp the opportunities of the future as you come to them, or they will escape you.

You should have a purpose in life—not a purpose to get rich, or merely to attain personal enjoyment, but to make that part of the world with which you come in contact, happier and better for that contact. You can help some fallen brother or sister to rise. You can reserve your sharp criticism of another; or exchange it for some hopeful word. The person who lives for self alone, who has no purpose in life, no matter how successful in business he may have been, is a mere cypher. He is passing through the world without administering a single blessing, or perhaps relieving a single heartache, and will carry with him to the other life a load which will weight him back through all eternity.

There are two kinds of sins which need correcting—positive and negative. We all know what the positive sins are; they are generally the violation of personal rights, the infliction of some damage by one or several persons upon another or others, either from some selfish purpose or wantonly. Negative sins are the none-of-my-business, every-fellow-for-himself and let-alone or laissez faire sins. We see a poor creature struggling under his heavy load of sin, trying to overcome the weakness of his nature; but we offer him no word of encouragement. We see him stumble and fall beneath his tremendous burden, and we hear the derisive shouts of the coarser mob, while the "refined" and sanctimonious, they who have scarcely had a temptation, and, notwithstanding their protestations to the contrary, never gave a finger's touch to a cross in their lives, call down the curses of heaven upon him, to avenge his "wickedness," but like the priest and Levite, we "pass by on the other side," fearing that an encouraging word from us might draw down upon our heads the jeers, the scoffs and the contumely of the vulgar crowd.

There are other personal reforms that we should inaugurate, some of which the writer has made a poor effort to incorporate in his life, for many years, but while "the spirit was willing, the flesh was weak," and much, very much yet remains to be done.

1. Cheating is stealing. Therefore our exchanges should be made upon the principles of equity. This principle is in harmony with the golden rule, yet we know only a few people who profess a belief in Christianity who carry it out. The usual idea is to trade for all you can get without reference as to how it will affect the other fellow.

2. In all disputes where hard feelings are engendered between self and another party, diligently enquire if it is not self (i. e., you or me) that is at fault; and if found to be so, go to the other party and acknowledge the wrong. This puts one as a judge over himself, but not over another.

3. In case self remains uncondemned, inquire within if there are not extenuating circumstances as viewed from the other's point of view, which makes the matter appear different to him than it does to you.

4. If a neighbor uses fretful language to you, maltreats you or injures you otherwise, it is on account of some unfortunate condition with him, and you should rather commiserate than blame him. He may have a headache, been afflicted with indigestion, temporarily insane from anger (all angry persons are insane), or unfortunately organized physically and mentally.

We hear the word "Utopian!" Yes; utopian if you make no effort to overcome; but if A, B, C and D resolve to adopt that course, they will meet with no difficulty as concerning each other, but will be a mutual help to each other.

Anger is poison. It poisons the blood, and thence the milk of a mother, throwing the babe that nurses it into convulsions, and the flesh of a beef prostrating a whole village. By becoming angry we injure ourselves—by making others angry we injure them. If one does us a wrong, we should pity, not blame him; for that wrong will react upon the doer. If by doing right, we thus panoply ourselves, none can injure us.

D. W. HULL.

I WOULD NOT CALL HER BACK.

I would not call my mother back;
I love her just the same;
But should she miss a single joy
Then I would be to blame.

I would not call her back to earth
With her great fount of love,
From her sweet home and children there,
Her spirit home above.

I would not call her back to earth
From her progressive sphere,
To this old earth of strife and woe;
I would not call her here.

But I shall keep my spirit door
Ajar for her the while
And gladly greet her spirit voice
And her familiar smile.

And I shall kiss those mother lips
Some day beyond the vail,
And rest my weary soul with hers
Above all earthly wail.

I would not call my mother back,
I know they love her there
And sadly wait for her return
When she goes anywhere.

But I shall keep my soul in tune
To meet her at the door
When she returns or when I pass
To that celestial shore,

Arise, my soul! Be on thy guard!
For soon this form must fall;
Then be prepared to meet thine own
Whene'er the angels call.

DR. T. WILKINS.

WHAT IS SPIRITUALISM?

C. H. Mathews Discusses the Subject.

(Conclusion.)

To the Editor:—I beg leave to hand you the conclusion of topics entertained generally among the most intelligent class of Spiritualists thirty years ago, as submitted by the editor of the Spiritual Age, who is probably the author of the summary:

II.—PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion, tends—

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a groveling materialism, which limits existence to the present life.

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

3. To give a rational and inviting conception of the afterlife to those who use the present worthily.

4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influence of the impure and unenlightened of the spiritual world. If such exist, and have access to us, our safety is not in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness and by loftiness of aspiration, to live constantly en rapport with the highest possible grades of spirit life and thought.

8. To stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital themes of a spiritual philosophy and all cognate matters—that it may be qualified to judge for itself of what is right and true.

9. To deliver from all bondage to authority, whether vested in creed, book, or church, except that of perceived truth.

10. To make every man more an individual and more a man, by taking away the supports of authority and compelling him to put forth and exercise his own God-given truth-determining powers.

11. At the same time to make each one modest, courteous, teachable, and deferential. (If God speaks in one person's interiors, he does the same in those of every other person, with a clearness proportional to their individual development; and if one would know the truth in all its phases, it is well that he give a patient ear to the divine voice through others, as well as in himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this, is the extreme of egotism; while unquestioning submission to another's convictions is the extreme of slavishness.)

12. To promote charity and toleration for all differences so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the affectional nature, making persons more kind, fraternal, unselfish, angelic.

14. To quicken the religious nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness, and parental care than is apt to be felt without a realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good—under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

C. H. MATHEWS.

New Philadelphia, Ohio.

Can the Spirit Leave the Body?

In The Progressive Thinker of February 12, 1898, I saw an article headed, "Psychic Question as Presented by Dr. Southwick. Does the Spirit Ever Leave the Body Before Death?"

Some years ago there lived in this city a clairvoyant who could see and describe spirits and tell you what relation they were to each one. I was at that time a total stranger to her. She described accurately some of my relatives and read my past history perfectly correct. She also told me that my spirit left my body at times and visited people miles away. When I left her house that evening I was very much interested. The second evening after that I was at home. The family had all gone to bed and I remained at the stove in my kitchen warming my feet. While there I got to thinking of what she had told me, and I was so deeply absorbed that my spirit left my body and went over to her house again, and asked her a question. She answered it, and I returned home. On becoming conscious I looked at the clock and saw it was between 8 and 9 o'clock. I probably would never again have thought of it again had it not been for what followed. The next evening after that I had three or four more questions to ask her. I went over and immediately after entering her house she said: "Your spirit was here last night."

"If that is so, what did I say?"

"You asked me a question, and I gave you an answer, and it was between the hours of 8 and 9 o'clock last evening. Do you know anything about it?" (naming the question).

"Yes, that is the question I thought I asked you, and that is the exact answer you gave me, and the exact time of night. I supposed it was all imagination."

"No; it was not; you were really here, and I saw you and you talked to me."

I having been brought up a Baptist, of course knew nothing at that time of spiritual things. Since then, some thirty years, I have been out of my body many, many times, seen people and heard them talk, and talked with them, and afterwards rehearsed the matter with them. I found that both parties knew all about what took place, as real as if two earthly bodies had met and talked, and this taught me one of the grandest lessons as to what is death?

I will here quote what John Quincy Adams was reported to have said: "On meeting a friend one morning after he became quite old, the friend said, 'Good morning, Mr. Adams, and how is John Quincy Adams this morning?' 'Well, sir, quite well, I thank you; but the old tenement in which he lives has become quite dilapidated and its owner does not think enough of it to have it repaired, and I suppose he will have soon to move out; but John Quincy Adams is well, sir, quite well, I thank you.'"

GEO. H. CHAPMAN.

Rochester, Minn.

DOING GOOD.

Lyceum Work in Brooklyn, New York.

There are many readers of The Progressive Thinker in this vicinity, and I desire to reach them through the medium of your paper, and let them know that we have a live spiritual Sunday-school in the City of Brooklyn, N. Y., the only one that I know of in the whole of Greater New York. Our lyceum is located at 423 Classon avenue, in the rooms of the Woman's Progressive Union, where we meet every Sunday at 1:30 p. m. It is under the management of Mrs. Akin and myself, with the very able assistance of Mrs. M. E. Morrison.

Several attempts have been made to establish a spiritual Sunday-school, but from various causes they soon passed out of existence. Owing to the failures of the others, we met with discouragement whenever we broached the subject of lyceum work, but Mrs. Akin and I determined to persevere in our efforts, and after enlisting the services of our good sister, Mrs. Morrison, we decided to open our Sunday-school and keep it open as long as we had an attendance of five. Accordingly on the second Sunday of last October, we met for the first time, and we had just five children, four from the family of Mrs. Constant, and the son of the writer—not very encouraging, but our number was there. The following Sunday added two to our number. Since that time we have increased until we now have two classes, with the prospect of continued increase in numbers.

Thursday evening, December 28, we had our Christmas festivities, with the kindly aid of Mr. and Mrs. Crosby. We arranged the platform to represent an old-fashioned room, with large chimney reaching up to the gallery. In one corner was our Christmas tree, decorated with gifts for the children. We had an excellent programme.

After music by the orchestra, a very pretty little piece was put upon the stage. Grandma (Mrs. Morrison) coming in with her knitting; the children going to bed; grandma winding up the clock; taking a sup of tea before retiring; falling into a doze; the clock strikes 12; the sound of sleigh-bells are heard; Santa Claus (Mr. Crosby) appears in the gallery, comes down the chimney, through the fire-place and awakens grandma; then the giving out of the presents to the children, a gift for each and a box of candy also. Neither time nor your space will permit our telling all that was done to make everyone happy. Not one of the children made a mistake, and all were encored two and three times. After the exercises were through the floor was cleared for dancing.

We have shown what one lyceum can do, and we expect good results from the entertainments given. We will gladly receive any young children, and promise to teach them pure, true Spiritualism, implanting in these young minds seeds that will bloom in after life, giving them pure thoughts, noble motives, and teaching them how to live so that when their spirit leaves the material body, it will be prepared to progress upward and onward. We trust all will send us their best thoughts and that the Spiritualists of Brooklyn will aid in the work by sending their children to us, instead of to the orthodox schools where they are taught the ideas and dogmas that the parent rejoices in having gotten rid of. If we have something that we believe in, that gives us comfort and happiness, why not permit our children to share with us? There are too many families where the child ridicules the belief of the parent. Whose fault is it? Send them to us, we will teach them to enjoy with you, and teach them to be a comfort and solace to you and to all who have to do with them.

F. E. AKIN.

'BELIEVE' AND 'AFFIRM.'

Belief Precedes Affirmation.

To the Editor:—There seems to be quite a divergency of opinion among Spiritualists as to the relative merits of the words "Believe" and "Affirm"—in respect to their supreme value or relative strength in expressing in the strongest terms possible, the position occupied by them on the merits or demerits of their views of Spiritualism—which divergency is entirely uncalled for, as they both derive their position and power from the same source, viz., specific knowledge.

There are five avenues (the senses) through which we receive evidence, and gain positive and testimonial facts, resulting in positive or testimonial knowledge, upon which we base all our conclusions and theories.

"Belief" is the reflection of positive evidence demonstrated through investigation, resulting in positive knowledge, from absolute facts.

Affirmation is significant when founded on belief, demonstrated from the same source.

No one can believe without positive knowledge, neither can they affirm without belief. "Belief" is prior to affirmation, and is the leading word of the two.

The expression that we "affirm" that departed spirits visit earthly beings is based entirely on circumstantial evidence and phenomena. No person in the physical form ever saw the mind or that principle called spirit, after it left the physical body, any more definite than they saw it previous to the dissolution of the body and spirits. The phenomena of people seeing what they term "spirits" is the result of the spirits attracting to themselves sufficient gross material to become visible to the material eye, thus to add a convincing proof of their continued existence, as far as possible, after the death of the body; as a positive proof is entirely out of the question. The nearest we can get to positive proof is first, the sight of the eye; second, the material touch, and third, the claim of the spirit, all under the phenomena of materialization.

But all this constitutes only circumstantial evidence misleading the mind into the belief that we have seen spirits by evidence too strong to be ignored, upon which we base our affirmations, when in fact, we have only seen the material clothing of the spirit.

Thus, to say we affirm, carries with it no more weight, and is no more convincing than to say we "believe," but, rather a tinge of exultant egotism in the claim that we are in possession of superior knowledge, when in fact, it is secondary to belief.

Moline, Ill. C. P. MITCHELL.

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SECTARIANISM.

Is It Necessary for Human Advancement?

In the propounding of such a question, if a just and satisfactory answer is given, we must revert back and take a retrospective view of primitive human life as it is enshrouded in the gloom of its latent but undeveloped force, and view its social status from that standpoint. We find that primitive prehistoric man was not, according to the recorded evidence, given a social being; not inclined to be clannish with his fellows, but of the hermit type, and only with the development of his mental powers manifested in the unfoldment of his reflective faculties which enabled him to reason from cause to effect, did he realize that by associating with his fellow beings benefits would accrue in enabling him to more successfully combat the antagonistic forces that contested his right to supremacy in the physical world.

We see that with the first dawn of his mental powers their presence was manifested through the law of self-preservation and protection, and that by leaving his isolated life and combining with his fellows, the power that formerly was only feebly possessed was augmented. In that primitive state of human life the necessities of the animal being were paramount to all others; but through the ages there was slowly unfolded the intellectual and spiritual faculties of his being, telling him that by a closer fellowship with his kind, benefits would come in other phases of life that were impossible of acquiring in his isolated state. There is the origin of the tribal systems of primeval life; and which through the law of evolutionary growth up to the higher types of human life has culminated in nationalities and races, and the highest types of organized governmental systems. In seeking to illustrate the needs and benefits of sectarian organization it will be observed that we at present are only dealing with the question as viewed from the standpoint of the requirements of the lower phases of unfolding life; and to show that whatever the wrongs are which in our modern systems are attributed to the excessive zeal of sectarianism, primarily it was that faculty to organize, from combinations, prompted by the desire for closer fellowship with those of like thought, that was the most potent factor in the starting of human life on its journey toward a higher existence than would have been possible without the unfolding of that faculty.

We now come to the place where the subject can be viewed from the standpoint of the needs of human life as it is represented by our most advanced associations, political and religious; and present the following questions for consideration, either approved or rejected only that the truth may be vindicated.

Firstly, is sectarianism as it present represented by the political and religious parties a factor which is favorable to the right solution of the problems which our modern life has developed and brought to the front, and which in some way must find a solution; or are they impediments to the solution of those problems?

Secondly, is human society ready to shelve sectarianism with all of its discordant and antagonistic elements that have developed from the primitive systems of life, and harmonize on life's essential needs, adopting and operating life on the maxim, "in essentials, unity; in non-essentials, liberty?"

Thirdly, will human life eventually attain unto that position where it has outgrown the necessity for sectarianism?

In the answering of question No. one, the reply must be according to the needs of the vast majority of human life, and not of the vanguard of that mighty army. They who have attained unto the heights where the question of how to solve the problem of human unity does not perplex them, they having realized in their individual lives the truth of the practicability of the brotherhood of man; they having evoluted beyond the needs of any external signs as a seal to that compact. But to others less unfolded sectarianism presents a form of unity of thought, a school in which they can learn the lessons and acquire that experience which will prepare them for a more perfect comprehension of the truth of the possibility and final consummation of the unification of life which will be made possible through their evolutionary growth from the lower to the higher forms of life's expression.

The reply to question second must be that when human life is ready to place sectarianism on the retired list as a needed factor in human development it will be done.

Thirdly, that it will attain unto that development where such a condition will become a reality is certain if we are to recognize the results that have been achieved on that line in the past, and what is being done in the present in the disintegration of effete systems in the political and religious world; and as viewed through the eye of the optimist, he knowing that the power which is removing the accumulated rubbish of the age is also preparing for and erecting a structure better adapted to the wants of advancing life.

The needs of the age are many times the obstructions of the succeeding ones; and the conservation that would seek to retain any system after its usefulness had departed ceases to fulfill the duty devolving upon a proper manifestation of the conservative spirit whose office should be to see that all the good the old time hath is retained and incorporated in the new. The ages that have past and are catalogued in the historical period of human life has transmitted to to the present with the large amount of material that is not adapted to the conditions existing in our modern life, truths that are applicable to the most advanced stages of our present existence, and whatever the progress humanity makes in the future, it will be able to adapt to its requirements the real while the unreal and superficial will take their place in the tomb of the dead past.

The unification of the world into that one universal association where the artificial lines are obliterated and the only ones having a distinctive existence are those which exist through natural causes, those that are beyond human control; that condition is the ideal thought of the world's most advanced thinkers, and that it will in the good time coming be realized is a self-evident truth which defies contradiction, if we can gauge future developments by the progress of the present time over the past. That unification will only be accomplished by firstly removing all human enactments that operate as barriers to the free development and growth of each individual soul on the lines that it by its mental structure is adapted for and can best utilize in advancing its own growth and in helping to forward the universal body of which each individuality is a needed and indissoluble part; only that the rights of individual life are held inviolate and sacred in that realm where it does not infringe upon the rights and liberties of other individualities. Where it does it must recede as the whole is greater than any part.

The broadening of the lines of thought which were formerly restricted to the limits of that system which was established by a fanaticism which thought that all who did not subscribe to that creed, whether religious or political, were without the boundary line of recognition of natural rights; has by such broadening established the truth that there is room for all in the arena to work out their solution of life's problems without crowding elbows with neighbors. That this toleration and mutual respect for other opinions will culminate in the unification of human thought on any one special line is not probable or desirable, as there can and will be unity in diversity. The religious and political sectarianism of the past generations of human life with their horrible persecutions waged for opinion sake, has in proportion as the nations and races have evoluted up to an understanding of the higher law been superseded by the present advanced ones, which will retire in their turn before the advance of a more perfect manifestation of that divine law which will step by step announce the advance of universal human brotherhood.

All forms of thought and their evolved external systems that contain within their organic life the evolutionary forces that are building from out of the present material of human society something better have their place in the great laboratory of evolutionary growth, however widely they may differ in regard to details which may need to be presented on those special lines to best illustrate the truth to those whose mentality has formed on those special lines of thought.

Life is better than the creeds by which it is shackled, and by it retarded but not prevented in its efforts to incorporate in the body higher ideals. If it were not so the hopelessness of the struggle would be apparent. As the race more fully unfolds its dormant spiritual life it realizes that the external symbols represented by sects and parties are not the real life, that is represented by character and the high ideals that do not bow down and do homage to any external symbols. My neighbor may be a man with whom in his political and religious beliefs I may widely differ, but who also may be a man of exalted character, whose spiritual life is a blessing to his fellow beings and an inspiration to those who come within the sphere of his influence to more diligently strive for the unfoldment of their higher life. Now it is the real man that we feel honored by his companionship. In regard to the unreal and superficial representative we agree to disagree, but with character we must give homge where homage is due.

That any one of the particular forms of thought which are manifesting and illustrating their ideal in the different sectarian organizations have failed to monopolize all truth and become absolute is proof that human life is progressing on the line of essential unity, and it is becoming more apparent that any one of them could as far as their external organizations is concerned become obsolete without seriously disturbing the equilibrium of life's forces. Out from the great storehouse of spiritual energy there will be supplied to human life that measure of the infinite truth which it is capable of receiving and assimilating, and whether sects and parties rise or fall the assurance is absolute that life will continue on its progressive journey to grander and more exalted views of its destiny.

HAMILTON DE GRAW.

Shakers, N. Y.

WHATEVER IS IS RIGHT

Explanatory Statement of the Question.

In No. 524 of your paper we find from the pen of that helpful writer, Dr. Peebles, some very pungent remarks upon the statement made years ago by the poet Dryden and oftimes since, that Whatever is is Right.

I was rather surprised that the Doctor did not work also from another point of view and so ease up a little on the speaker whom he heard restate an actual, scientific fact.

"Whatever Is Is Right," is an aphorism of real importance. Whatever is is the legitimate outcome of something that went before, so is right, is true.

Whatever I do must have a result. Whatever I think must have an effect, for thoughts are things. If nowhere else my thought is, it is floating in the air, sometime to be received by some brain and will have an effect on some soul; the effect an exact sequence, consequently right thus far.

The difficulty of comprehending the full meaning of the aphorism lies here: We get the abstract and the contrete mixed. The Doctor's point of view is the abstract; everything is not right there. To be exactly, intrinsically right, an act or word must stand the test of absolute correctness, must be wholly and incontrovertibly good. In this way all is not right, but it is just as true from the point of relation between cause and effect that whatever is is right; this is the concrete side of the question. So our sister was right when she gave the thought, only it should have been qualified. We know that many on the farther side hold views short in some respects of exactitude. They give their ideas, which many of us here can correct. I know of one instance in my own medium work where a spirit came into our circle with this very statement, holding in his hand a book with this title and of which he had been the author while on earth. I could not receive and make use of the idea because I could not sanction it, my thought being on the abstract order. Perhaps, had I received the spirit, I might have learned of a change of thought in him after he passed over, and perhaps it was through him that I looked into the subject more closely and became able to define it later. We little realize the paths by which we travel.

It is well for us to ventilate these questions; it helps other seekers, makes us groader, more charitable, and, indeed, more accurate in our conceptions of that which we are all searching for, Truth. We must keep in mind, too, that all of this our intellectual work goes into the spirit world, and we help or hinder many there by all we give; someone knows, reads, hears read, and the seed we sow falls on some ground that will fructify it and send it into effect. So let us be really our brother's keeper and hold ourselves to the higher planes for their sakes.

As to the statement also called in question by our Brother Peebles, "that all is mind," I would say that is the word from students in the beyond, but to me it has come in this form, "All is Thought." Minding is the active form of thought, working according to principles. This is a subject well worthy of our deepest regard, and I think is receiving more studious attention.

M. A. CONGDON.

Washington, D. C.

COGENT COMMENTS.

A Serious Question Asked.

In an article from my pen, published in The Progressive Thinker some months ago, I said by way of introduction that "it seems to me that some people's Spiritualism is too much of the head and not enough of the heart; too much philosophy and not enough religion; too much science and not enough humanity; too much iconoclasm and not enough reconstruction; too much howling about frauds and chasing after phenomena, instead of having an abiding faith in the correctness of the knowledge that has satisfied them of the truth of the ability of spirits to communicate with mortals; too much crankiness, bigotry and fanaticism by those who decry it in their opponents in religious beliefs."

I here and now emphatically reiterate every word of the above, knowing no reason why I should not so do. If it is necessary to accept all the rampant rot of intellectual bushwhackers known as progressive Spiritualism, in which the vilest vituperations are flung at the Bible and Jesus as being "back numbers," etc., then I beg to be counted out. If Spiritualism is a religion; if the Bible is to be studied carefully and candidly in the dispassionate light of a true Higher Criticism for the good that is contained therein; if Jesus is considered our Elder Brother, leading us by his life and works, then I accept, I do not see any reason why I should accept the dictum of the "National Spiritualist Association" as to what I shall believe.

In the ten years or so that I have been reading not less than three Spiritualist journals regularly, I have found that there is a great deal of hypocrisy practiced, though it may not all have been done intentionally. The pro and con between societies, mediums and individuals on fraudulent manifestations, etc., the various journals bear me out in this. And on this head I will here give an extract from a letter received by me not long since, bearing on the subject; the name of the writer I have withheld as he did not specifically say that I might or might not use it:

"I have read some very able articles from your pen and they suit me. I believe in plain talk myself, and plenty of it. Really, there are but few Spiritualists and many Spiritists that have no more thought of what true Spiritualism means than the Cubans—not a bit, yet they are prominent in the meetings and loud in their talk. I know one in particular who runs a society, is president, secretary, and all the rest, and he would be a disgrace to a house of ill-repute were his private character known, and—well, in the city of —— it is pretty well known. He has told me of things he has done at a seance and called it spirit, that was enough to drive anyone out of the ranks, yet he has been known for years as a great worker. Once, not being able to get a speaker, he proposed in a business meeting to hire a sleight-of-hand performer and let it go as Spiritualism. Well, I spoke—at the time I was secretary. Two of us came to our feet and told him what we thought, and stopped it. Now, what ought to be done about such? They are a clog and disgrace to anything good. The outsiders think by the reports in the papers that the society is a power, while in reality it is the laughingstock of sensible people as soon as they become acquainted with its leader and some of the local mediums. I investigated it as a stranger, and to see what kind of people Spiritualists were, and I soon found out. Now, others that I know of, wishing to investigate, went there and afterward said, 'Well, if you call that Spiritualism, excuse me.' Now, are other societies like this or not, and what ought to be done with such? Is it right to let such things go if we know it, or is it our duty to try and tear fraud out root and branch? All that is required is for our papers to print what they know is true. I write this to call attention to the fact that the world looks at our leaders and our societies."

Now, if this is true in this case, why may it not be so elsewhere? From my own observation, I know that "small-fry" mediums are not altogether "straight," and that societies are not as careful as they should be in securing speakers who stir up strife between the societies and the public, wherein, by unwise, unnecessary and uncalled-for assaults on their most cherished beliefs they have driven people forever from investigating the phenomena which could only strengthen them in their life work. Why do rich Spiritualists withhold their means from building homes for superannuated mediums and speakers, leaving them to the charities of the despised Christian churches or state and county infirmaries? There must be some weighty reason. Point out one who has done a nobler act than Millionaire Widener, of Philadelphia, who has just set aside $2,000,000 to build and maintain a hospital and home for crippled children? Verily, is it not true that though

"My form lies in the potter's field;
'Tis naught to me, 'tis true,
But if you prize the Truth revealed,
'Tis something more to you.
Go! preach the gospel by your deeds;
Give aid unto the poor;
Make earth a heaven; sow good seeds;
Your harvest will be sure."

The Christian Register aptly says: "There are no evil things. But there are evil uses of good things." How are you going to get the skeleton out of the Spiritualist closet? D. W. Hull's article on "Spiritualism a Religion," in The Progressive Thinker for December 16, 1899, will open your eyes. Meditate on what the Veteran Spiritualist Union is trying to do, and Mrs. Sleeper, in the way of founding homes for the needy. In conclusion, I will give my own creed or declaration of principles, which is equivalent to the teachings of Rev. William Ellery Channing, the Unitarian apostle, and which are very generally accepted and followed by that religious body, which is the only one at the present time that I can fully endorse and feel perfectly at home with:

MY CREED.

1—I believe in the Fatherhood of God.
2—I believe in the Brotherhood of Man.
3—I believe in the Leadership of Jesus.
4—I believe in Salvation by character.
5—I believe in the progress of mankind, onward and upward forever.
6—I believe in the communion of so-called dead with the living.

Ney, Ohio. G. FIGLEY.

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MY DREAM.

'Twas the twenty-first day of November,
In eighteen and ninety-nine,
The day had been dark and the raindrops
Seemed to chill this sad heart of mine;
Down the street they were talking of "Turkey"
And the coming Thanksgiving Day,
When men should forget their troubles
And feast (not fast) and pray.

Alone I sat thinking, and thinking
Of the past, the present and then
With a sigh of regret and repining
I thought of what might have been
Had I not been widowed and wounded
By liquor's insidious curse—
Had not this dark demon have broken
My heart and emptied my purse.

My two children, Ethel and Lilian,
Lay tucked away for the night,
And as in the dim light I watched them
A halo of radiant light
Seemed to circle about their foreheads
And brighten their dark brown hair,
And I blest them as they lay sleeping
In their innocent girlhood there.

And I wondered if I had not wronged them
In a way I had not foreseen,
For would it not sometimes be better
If the lives which are had not been?
And what right had I to give them
A birth into this troubled life
Unless I was sure I could shield them
From its struggles, its pain and strife.

And although I faithfully labored
To screen them from life's cruel darts
I knew that stern care had already
Wrung their tender, childish hearts;
And now I could give them not even
A sumptuous Thanksgiving feast,
But this 'mongst a sea of troubles
Seemed one of the very least.

I had heard them often, so often,
Sigh for pleasures I could not give,
But must labor all day until evening
That we might possibly live;
And our every joy was embittered,
And our hearts with anxiety rent
By the thought: What will become of us
When our very last dollar is spent?

O, it makes the fond heart grow weary,
And ladens the soul with grief,
To see those we love best needing comforts
While powerless to bring them relief.
And while I ponder'd life's problems,
I pitied, I blamed, aye, I cursed,
And declared that the plan of creation
Was wrong, and had been from the first.

'Twas growing quite near to the midnight,
My eyelids were heavy it seemed,
And I leaned my head down on the table
And slept, and sleeping I dreamed:
From out of the deep darkness around me
There appeared an angel of light,
His face was illumined with glory,
And his garments of purest white.

Sweetly smiling he beckoned me to him
Saying gently, "Follow thou me,
And I will give thee the keys to his kingdom,
That thou may'st step in and see
The mysterious things of creation
And the wonderful winding stair
Which leads onward and upward forever,
Away from all sorrow and care."

Then it seemed the years had turned backward
And made me a child again
While I thought that now I'd be happy,
With never a care or a pain;
But I found I was not contented,
And longed to be fuller grown,
While my yearning heart sought something
Better yet than it had known.

And then I beheld scenes of childhood
Passing by me in splendid array;
All the dear old familiar objects,
Appeared and as soon passed away.
From babyhood's days in the cradle,
To womanhood's years at life's loom,
Passed each day in grand panorama
With its fruitage of blessing and bloom.

But none of the toils and the troubles
Which they had brought in the past
Could be seen in their shining beauty
As they hurriedly glided past;
And the angel said that their shadows
Had been turned into clouds of light,
And their trials to flaming torches
To guide my footsteps aright.

From the cradle extending upward
I saw a bright stairway of gold
And passing both upward and downward
Were people—the young and the old.
Along the stairway there were landings
Where many lingered to rest
And wait for some loved one's coming
Up the way to the land of the blest.

And I noticed that those on the stairway
Each carried a troublesome load
Which he could not leave by the wayside,
No matter how steep was the road;
But he might lighten his burden
By helping his brother along,
For kindness their loads would lighten
And would make their backs grow strong.

And I asked the angel why was it
That some were then coming down,
While others were struggling bravely
To go heavenward one more round.
"They have missed the great law of progress,
Which is brotherly love," he said,
"And although they would fain go upward
They are going down instead."

And I said, "I see some are weeping,
And some there are longing to die."
He said, "All weep, there is no death
And they must dry each other's eye;
For verily I say unto you,
In no other way can they rise
But by bearing each other's burdens
From the earth to the vaulted skies."

And the angel beckoned me onward
Up the broad, grand, spiral way,
Past the weak, the faint and the shadows,
Where was shining God's perfect day.
Birds sang, children chanted glad anthems,
Sweet strains filled the soft balmy air;
No dream, I thought, had e'er pictured
A world so entrancingly fair.

I said: "To what land have we journeyed?"
He said: "To the home of the soul,
Where the glories of God's creation
To his creatures forever unroll;
And there in those sun-lighted gardens
Shut in by the beautiful gates,
Fair souls roamed in blissful reunion
With their own beloved, God-given mates."

Pearls gleamed among their soft tresses;
He said: "These are the tears they dried,
As up the broad stairway together
They journeyed on side by side."
Bright flowers bedecked their garments;
"These," he said, "are loving deeds
Shown to the poor and unhappy
In ministering to their needs."

And then like the murmur of waters,
Like the singing of sweet-throated bird
And a thousand well-tuned harp-strings,
Which only in dreams I had heard,
Came floating on zephyrs around me
A grand concordance of sounds,
He said: "Words of love, songs of blessing,
As they mounted the golden rounds."

But I said: "Who shall recompense them
For their struggles, their grief and pain?"
For love's sweet sake, in those summerlands
They'd endure those trials again (and again),
For the soul once bathed in the ocean
Of God's great infinite love
Can see that the road, though thorny,
Leads to happier things above.

And of all things yet bethoughted,
Most important is it to be born
Whether it be unto beds of roses,
Or whether to beds of thorn;
For a soul placed on life's ladder,
With its boundless capacity
Will rejoice in its full fruition
Through an endless eternity.

I awoke and the room was darkened
And the rain beat the window-pane
No angel was there and no Eden,
But the weary, dull life again;
Yet a lesson I had been learning,
And 'tis indelibly impressed
That love is law, and life progression,
And God's eternal ways are best.

LAURA B. PAYNE.

Topeka, Kansas.

CHRISTIAN SCIENCE.

A Case Where it Was Practically Tested.

"With malice towards none, and charity for all," sadly I pen these lines. I herewith give to the public the results of following the very unreasonable teachings of Mary Baker Eddy.

A near and dear friend of ours who had "come into science," as she called it, was so far blinded by its teachings that reason was never thought of. She never would admit that aught ailed her physical form; if she had to admit that there was pain somewhere about her, it was only "old mortal mind" that was lying to her. She had a fall just one year before she died, and was confined to her bed for some time. She finally recovered so as to attend to her household duties, and insisted that she was wholly cured, and that it was science that cured her. She would not allow even a wet compress laid on the affected part. Now it is plain to all that nature and her own strong will carried her through; did all that was done toward a cure.

It has come to us since that, she suffered more or less from the time of her fall till she passed out, and she saying all the time that she was perfectly cured, and that it was through science, through her pet theory that it was done. She was, to all appearance, the healthiest one in a family of nine brothers and sisters, and really we feel she committed suicide, for in the name of Christian Science she would not hear to a word of reason. She passed through the grippe and typhoid fever and had them just as any one does. Her faith didn't prevent her going the full length of these diseases, just as ordinary mortals do. If she had a pain she would say, "It is a lie. There is no sensation in matter!" There is just as much sense in saying there is no matter in sensation.

She was a scientist for twelve years. In all that time she never took anything to cleanse her system. She had a dormant liver, like the rest of her family, and would be afflicted with dizziness at times.

After her fall there developed a stone cancer on the side that was bruised by the fall. I think it is conceded that with those conditions cancers are sometimes developed. She knew for months that there was something growing on her side, but not a word did she say to her friends about it, and she forced herself to appear in her usual health, and would do the hardest work and seem as active as ever, when now we know she was suffering enough to have the kindly care that would have been gladly given her. Never did she yield till the pain became unbearable; then she put herself under the treatment of a scientist healer, and for four weary weeks, she, suffering tortures, waiting for "science" to heal her. No! it did not. Then she consented to call a physician. He pronounced it a cancer, and no help. We know that at that time and for months before, there could have been no help; but if she had kept her system in good condition from right living, she might have avoided such suffering and the going out of this life in her prime.

Not only those who are "in science" suffer, but the friends who are obliged to witness this suffering and not allowed to give relief—just to gratify this senseless belief. If you ask how the patient is, the answer is "they are better," if they are breathing their last. They are never allowed to make any inquiry about the trouble. The healer that treated this woman never looked at the afflicted part, treated to disabuse her mind, that there was a wen on her side, when it was no more and not as much like a wen as it was like a plaster. The idea that old mortal mind occupies our bodies, and that this old mortal mind is nothing but sin and evil, and that our spirits surround us on the outside of our bodies as I interpret it, in the great sea of spirit and will be lost in this sea of spirit when the body fades, and we will lose our identity. It is well that Mrs. Eddy cannot tell where the spirit goes at the dissolution of the body, that idea was taken from heathen mythology.

If there is any redeeming quality in the belief, it was taken from the teachings of Dr. Quimby. If adults are willing to suffer for such a senseless belief, let them; but it does seem cruel, to say the least, that helpless children should be obliged to suffer and die and not a hand raised to relieve. There ought to be a law to protect children from such fanatical cruelty.

MRS. C. C. BACON.

Bowling Green, Ohio.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One Year	$1.00
Six Months	50cts
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, JANUARY 13, 1900.

The Terms Are Too Mild.

"Are you not too severe on the Jews when you designate that ancient people as a tribe of robbers and assassins?"

So inquires a patron, and he shall furnish the answer, after reading:

"When thou comest nigh unto a city * * thou shalt smite every male thereof with the edge of the sword : * * thou shalt save nothing alive that breatheth."—Lord.—Deut. 20: parts of 10, 13, 16.

Turn to Joshua 10:28—"And that day Joshua took Makkedah and smote it with the edge of the sword, and the king thereof, he utterly destroyed them, and all the souls that were therein; he let none remain; and he did to the king of Makkedah as he did unto the king of Jericho," (that is "smote him, and slew him and hanged him upon a tree.") See v. 26.

Then Libnah, v. 29; and Lachish, v. 32; and Gezer, v. 33; and Eglon, v. 34; and Hebron, v. 36; and Deber, v. 38; and so on runs the inspired narrative, concluding v. 40:

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

The story of the slaughter, contained in chapter 11:14, reiterates what had been stated many times in substance:

"And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe."

It is a libel on Jehovah to say he directed this wholesale slaughter. He is not presented to us in a very attractive form in any part of these so-called Jewish Scriptures; but though the rudest sort of an idol, such as the good David delighted to dance before in a very airy costume, he never made such a command to General Joshua.

And he who pretended to voice Jehovah's will in the premises, shamefully misrepresented to his associate robbers and assassins that command.

But these outrages on the people who had built those cities and cultivated those fields did not end there. The chaplains in the armies of all countries adopting the Bible as a record of God's word, familiar with his will there revealed, have encouraged these excesses; hence the desolation following in the trail of war. Modern rulers, actuated by a better standard of morality than the Bible teaches, are trying to modify the horrors of war claimed to have been taught by a tribal God who ruled over a barbarous people; but there stands a "Thus saith the Lord" in opposition and the savagery goes on.

If there are harsher terms than "robbers and assassins," we are sure Inquirer will thank us to use them when writing of these savages who intruded themselves into a populous country, "destroyed everything that breathed," and took possession of it as their own, under the shameful pretense that their "Lord" had given it to them for "an everlasting possession."

Prof. Lockwood's Scientific Demonstrations of the Spiritual Philosophy.

It will interest many to hear that Prof. Lockwood, the widely-known physicist and experimentalist of this city is making arrangements to secure an X-ray outfit, and a Marconi "transmitter and accumulator" for wireless telegraphy. With the former apparatus he will demonstrate that Nature's system of co-related forces result in X-ray phenomena, as is witnessed in telegraphic and telephonic service, also as noted in human sensation of objects remote from him and particularly manifest in vision. With the Marconi system of wireless telegraphy he will demonstrate that individual mental volition generates a wave of electro action, analogous to that of the Marconi invention, each individual consciousness having a mental electro tension and character of its own, which can also be transmitted and received by the reciprocal polar consciousness of those to whom it—the message is sent. This fact of wireless telegraphy demonstrates, Prof. Lockwood claims, the relation of mind on the earth plane, also the relation of the spirit world to the mediumistic and receptive mentalities of mortals. In the hands of Prof. Lockwood these recent discoveries are made to speak a truth, that will shake the very foundations of old-time theology, and it will induce many Spiritualists to see that Spiritualism means more, vastly more, than has ever been claimed for it.

Busy not yourself in looking forward to the events of to-morrow, but those of the days which Providence may assign you neglect not to turn to advantage.—Horace.

OBSERVATIONS

In Regard to Friends and ENEMIES OF SPIRITUALISM.

—:o:—

Why Is It Always Thus?

As soon as a person is labeled Christian, judging by daily observation, he becomes intolerant, oppressive, dictatorial, self-opinionated, and incapable of impartial criticism, as regards the action or belief of those outside his faith. He antagonizes anything and everything that will better the world, and ennoble humanity, if it originates outside of the church. Though there are worthy exceptions, we have sometimes thought the so-called liberal churches, as Unitarian and Universalist, are more pharisaical and hostile to new thought than are the old school churches, Catholics aside.

Rev. Minot J. Savage, of New York, is one of those honorable exceptions; for he has dared to investigate Spiritualism, report results in his pulpit, and publish them to the world. His sympathy with the teachings of the new philosophy is very marked, and so with the revelations made in regard to a continued life, and the ability of the disembodied spirit to make itself known and communicate with mortality. He has gone further, and named mediums between the seen and the unseen, through whom messages have come which he declares are not frauds, but have proved themselves to be just what they claim. Yet Rev. Savage occupies a Christian pulpit, and, of necessity, perhaps of choice, we don't know, disclaims being a Spiritualist.

Not so, however, with some others. While they write and speak in highest complimentary terms of Rev. Savage; of his learning, natural ability, his honesty, integrity, candor, and powers of observation; yet, without investigating for themselves, they read prejudiced and partisan reports, like the Seybert Investigating Committee's, or the assertion of some strolling mountebank practicing jugglery, and accept such reports and interested statements as superior to the unselfish assertions of scholarly and practical investigators, who have brought to their aid a long life spent in legal, critical and scientific research, who set out to expose what they honestly believed a fraud, but were themselves convinced of their genuineness, and so truthfully stated to the public.

Before us is the reported interview, published in one of our city dailies, held with Rev. W. G. Eliot, Jr., of Milwaukee, wherein the Unitarian, after lauding Rev. Savage, and telling of his great worth, but denying he is a Spiritualist, went on to say:

"I am strongly of the opinion, basing it upon considerable reading, upon the investigations and reports of the Seybert committee appointed by the University of Pennsylvania, and upon some investigation and acquaintance upon my own part, that all professional mediums are deliberate frauds."

As regards that Seybert Commission, it may be just to remark in passing, that a distinguished Spiritualist, with large means, with the purpose of securing an honest and impartial investigation of what his own experience had demonstrated was true, placed at the disposal of the Pennsylvania University $50,000, to be expended in investigating the phenomena and philosophy of Spiritualism, and to publish the result to the world. That institution, wholly under orthodox control, appointed a commission ostensibly to comply with the expressed will of the testator. The investigation was prejudiced and sectarian throughout, and was conducted, seemingly, to secure the legacy, not to gain the truth.

And then again said Rev. Eliot:

"No one but a clear-head, cool-headed, keen, and if possible, scientifically-trained observer, who knows the ways and possibilities of jugglery, and 'how wicked some men can be,' can investigate with any profit or success."

We have in A. B. Richmond, Esq., of Meadville, Pa., a gentleman who just meets Rev. E.'s idea. Of all men we know he was the best qualified to investigate the subject, a doctor of medicine and a scientist by early education, subsequently a lawyer of remarkable ability, with a larger experience in criminal practice than, probably, any other member of the bar in America, extending through more than fifty years, a voluminous author, intimately familiar with the arts and deceptions of legerdemain and necromancy, just such a person as Rev. Eliot would desire to investigate. He became interested in that Seybert will and that University commission. He inquired into the subject, and soon discovered the unfairness, concealments, evasions and misrepresentations of the commission, and, in a public volume, exposed its sophistry. During the research Mr. Richmond became a convert to the truths of Spiritualism, and to-day there is no more zealous advocate and defender of the new faith than he.

We would suggest to Rev. Mr. Eliot that instead of denouncing all "professional mediums" as frauds, he investigate for himself, as Rev. Savage and many other fair-minded clergymen have done, as did Mr. Richmond, and multitudes of other honest men and women have done, and we have not a doubt he will correct his ill-advised statement.

That there are frauds posing as mediums The Progressive Thinker sorrowfully concedes. It is as earnest in its efforts to expose them as the most bigoted churchmen; but this does not prove all mediums are frauds, any more than proof that many preachers are vile, is not conclusive proof that all preachers are licentious and criminal.

The White Man's Shame.

The Springfield, Mass., Republican says twenty-two car loads of beer were shipped from Cincinnati to Manila a few days ago. It adds: "The Manila saloon-keeper to whom the beer was consigned, says he has a demand for eight car-loads a week." He is unquestionably a Christian and an imperialist. His interest would make him such.

The Philippine islanders are to be Christianized out of existence as were the North American Indians, and as were the Hawaiians. Commodore Cook, when he first visited those islands in 1778, reported the population at 400,000. The white man's vices and diseases were carried there, and they had dwindled to 150,000 in 1820, when the missionaries took them in charge, a diminution of nearly two-thirds of the entire population in fifty-two years. This waste of life was not arrested by the missionaries, on the contrary it was accelerated; for according to a census report made in 1897 there were but 31,019, all told, of natives remaining. The rest, it is hoped, are experiencing the joys of an orthodox heaven.

Must the Philippine islanders experience a similar fate?

IMPORTANT FACTS

Showing that the Chinese HAVE BEEN HIGHLY GIFTED.

—:o:—

Chinese History.

At the time of Alexander's invasion of India, before our era 325 years, China and its dense population was wholly unknown to the West. The conqueror spent nine months on the head waters of the Indus (now known as The Punjaub), and in descending that great river to the sea, and, possibly a division of his army advanced so far as the Ganges, yet they brought back no account of any of those great countries and wonderful people farther Eastward. And though the Chinese boast of a history extending back into the past fifty thousand years, and give positive evidence that they have authentic records for full 5,000 years; and though their arts and some of their literature had drifted into Arabia and Egypt, little was known of them until in quite recent times. We are indebted to these people for the invention of paper, and the indestructible ink used for writing upon it. They gave the West silks and the process of their manufacture, with the mariner's compass, and a multitude of arts ordinarily credited to Arabia and Egypt, among which may be mentioned gunpowder, glass, fine pottery and porcelain. And, strange as it may seem, Rev. Dr. Bridgman, assisted by native teachers, as told by himself, while translating the Bible into the Chinese language, made the discovery that "The 23d and 24th verses of the 19th chapter of Job, are nearly verbatim in a very ancient Chinese work: 'Oh that my words were now written, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever.'"

It has been the opinion of many learned Bible commentators that the book of Job was written by a Chaldean sage, and that it found its way to Alexandria in Egypt when Ptolemy Philadelphus was collecting his great library, and that it was collated with other material, at the time the fabulous Jewish Scriptures were falsely represented to have been translated into Greek; but there was no suspicion until Dr. Bridgman's announcement, that the original was in China.

In this connection we take the liberty of copying an extract found floating through the press, by whom written we do not know, but we believe it correct:

"The great libraries of Peking, in China, contain volumes of books numbered by the hundreds of thousands. In the archives of the government are still to be found the ancient predictions of eclipses made with great accuracy, together with works on astronomy which show a fair knowledge of that interesting science. Biographies, very succinctly written, of the emperors of the most ancient dynasties still exist, and written works of learned men are as voluminous as those of European nations. And all this learning and love of learning have been acquired without help or suggestion from any foreign people. If their authentic histories reach back to nearly five centuries ago, mythical history reaches still farther back into the very night of time.

"When Nineveh and Babylon were in the splendor of their might, men in China were predicting eclipses, making catalogues and giving names to the stars. But Nineveh and Babylon were mere mounds of earth and rubbish when China was great, and to this date the civilization and life of the empire is the wonder of the world."

A Glorious Vision.

The learned F. J. Gould, of London, addressing with his pen a tiny dot, three months old, whose name is Vega, so-called by her astronomer father, who named her after a brilliant star, otherwise sun, in the northern heavens, says:

"You will see a new religion—a religion that is even now whispering its evangel to the few, but which, in eighty years' time, will possess its Ethical Temples and an organized ministry. You will see the choristers gathered in the Temples, and they will chant the wars of Light against Darkness, Breadth against Narrowness, Manliness against Pelf, Womanhood against Disease, Motherhood against Anarchy, the New against the Old. You will see society planned as by architects, and not flung together as beleaguered soldiers hastily erect a breastwork. You will see faith in a Divine Providence abandoned by all the intellectual world. [What about our Infinite Intelligence?] You will see the foremost minds of all nations bending their ingenuities to the supreme work of education. You will see Reason moving its armies. You will see moral and social reformers cooperating in disciplined bodies. You will see Prometheus exalted as the leading genius of civilization, for Prometheus is he that foresees and foretells and foreordains. You will see science and love combining their wit in the study of human needs, and preparing for coming exigencies by wise and tender nurture of children, the enlightening of parents, the endowment of schools and universities, the shaping of history by prevision instead of by haphazard of war, jealousy, and internecine strife. You will see the Bible absorbed in the vast empire of sociology, and theology fading before the brilliance of a humanist ethics."

The Ecclesiastical Lash.

A few days ago a Catholic, Miss Moriarity, was married to Charles A. Miller, in the Presbyterian church of St. Joseph, Mo., a Protestant clergyman officiating.

The Right Reverend Bishop Burke immediately after addressed to Rev. Father Newman, pastor of the cathedral congregation, a letter of excommunication, which was read at all the services in the cathedral, cutting off the bride, her mother, all relatives, and all Catholics who participated in the marriage ceremonies, because she was married by a Protestant. The priest lost the fee, and the worthy Bishop shut the gates of paradise on the whole crowd, and doomed them to purgatory. To get out they must come down with the cash.

Hell and its environs were created expressly for priestly use, and right well they know when and on whom to bring them into service. Until educated away from a hellish creed those excommunicated people will suffer the tortures of the damned.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

HE HAS ADVANCED,

And at Present He Is Not IN SYMPATHY WITH HIS WORK.

—:o:—

A Noble Example.

The Sunday "Morning Star," of Rockford, Ill., brings intelligence that Rev. Wesley Haskell, formerly pastor of a Congregational church in Providence, R. I., later of the First Congregational church of Peoria, and since February, 1898, pastor of the Second Congregational church of Rockford, was about to tender his resignation, to take effect April 1. The Star reporter interviewed the retiring minister, who introduces the result of that interview, copied below, by saying:

For some time it has been known that Rev. Haskell was not in accord with the church doctrine, and while it was not intimated he would leave the pastorate, those who knew his strength of character, his determined will and honesty of purpose, have prepared themselves for such a move on his part. In announcing his decision to leave the church, he makes the firm declaration that he is not in sympathy with his present work; that the liberal church, in the essential meaning of the word, is the only one which meets his convictions, and to this field he will devote his energies in the future.

Rumors were flying about yesterday that the resignation was to come to-day, and when a Morning Star representative visited the Rev. Haskell at his home the latter quickly gave the reports the basis of truth. He discussed his position with candor.

"I am leaving my present work because I am not orthodox," he said in vigorous tones. "You cannot mix oil and water and I do not propose to even attempt to do it. I want to be honest with myself and with my friends. Above all things I prize a clear conscience. Hence the step I am to take.

"I feel the time has come when the liberal ministers must make their position plain. There are hundreds of them in the country to-day who do not hold to orthodox views and are yet *preaching in orthodox pulpits*. They believe they have a right to do it, to preach in the church in which they were born and bred. But I cannot work that way. I am not orthodox, and I cannot, will not preach orthodoxy.

"How can I be orthodox? I do not believe the Bible is the Book of God from cover to cover. I do not believe in the substitutional theory of the atonement as held by the orthodox church. I am out of sympathy with the dogma that clings to the apostles' creed. I do not believe in the doctrine of everlasting punishment taught by the church. Can I, not believing these things, preach in a church which does?

"I believe the Bible contains the word of God," continued the pastor, speaking with great earnestness, "but I do not believe it is his book from cover to cover, I can not believe blindly against the truths which history, science and reason reveal.

"It is hard to step out of the church. I realize what it means to me, what it means to my friends. But I feel good now that I have made the decision. It is the only logical and consistent thing I can do. Perhaps I might have gone on smoothing my way with the orthodox people, pulling lines here and laying wires there, but would it be right, would it be honorable? These are the questions I have asked myself, and my answer is No. I am doing nothing new; hundreds have preceded me. For two or three years I have been coming to *this point. I have not rushed into this* thing. I came to Rockford thinking the Second Congregational church was more liberal than it is. But I find it bound to a creed and that creed opposes me at every turn. To remain would mean to stultify my convictions, to be false to myself and false to good friends. I do not believe that any liberal minister can preach in an orthodox church and do it successfully.

"I am sorry to go. It seems that some of the best friends I have made are in Rockford. I believe I have made some good friends outside of the church. In many respects it is going to be a hard step for me. I shall go into the liberal ministry, try to find a liberal church awaiting me. This probably means that my next field of labor will be in the East.

"My decision will be announced to the society to-morrow. Any talk of a sermon embracing my position is unfounded. I will merely state my purpose briefly. I do not propose during the remainder of my stay here to inaugurate any campaign along the lines I have laid down. I will preach as I have in the past and retire with a good feeling for the church."

It is intimated in the Star that Rev. Haskell will find a pulpit awaiting him in Rockford.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen *in a Spiritualist* rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

Helpless Clergymen.

The Christian Register, in a late issue chronicled a great truth when it said in an editorial:

"The average clergyman is the most helpless of creatures when out of the pulpit."

Yes, strip him of his power "To deal damnation round the land" then his invective, learned from the "Master," falls to the ground perfectly harmless. His prayers lose their efficacy, and, practically, he is as worthless as the wretched mariner clinging to a floating spar, liable with each wave to lose his hold and go down forever. They are objects of pity, and they have our commiseration; but go they must, for education makes every man his own priest, with as much real knowledge of the future life as had the sky-pilot in his best days.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A PHILOSOPHER

Who Seemed to Be Very Mad, AND WHO EVOLVED A NEW GOD

—:o:—

It was a stormy night many years ago, when we were young in years, young in experience and young in almost everything else connected with human life. There was a genuine blizzard at the time, where we lived in the far West, the ultimate of the evolution of an exceedingly cold wave that was sweeping over the country. The wind was blowing almost a hurricane; flurries of snow rendered the darkness more complete, and the noises of the night seemed to be the moan of fiends, intermingled with the whispers of Satanic design. It was then that a well-known knock was heard at our door, and Dr. X., as we shall call him, was soon ushered into the room, and taking a seat by the cozy fire, he burst into a torrent of violent oaths. Known as the Mad Philosopher, he rendered the air lurid with the stream of swear-words that emanated from his lips, like flashes of lightning from the dark portentous storm-clouds. Dr. X. was kind at heart, excessively generous in all his impulses, a philanthropist in thought, word and deed, yet the violent torrents of swear-words that he poured forth, put one in mind of the river Styx, and we really felt faint as we heard the belchings of his fiery nature. Gazing intently at the fire, his features all aglow with the intense feelings raging within his soul, he said:

"If I were a God, I would be a God—a kind God, a good God, a God that took notice of poor humanity's needs—I would not be a two-sided creature. Little Ellen, an angel of light and love, one of my patients, taken down with typhoid fever, has just died, while that villainous Joe Little, taken sick about the same time, is getting rapidly better, and will recover. And why did this God do such a foolish thing as to evolve this typhoid germ, which, like a little demon, gets a foothold in the human system, and there proceeds with its work of devastation and ruin. And why, after he created it, did he allow it to kill this angel of beauty, cheerfulness and light, and at the same time permitting a villainous young man to live who was suffering from the same disease?

"Why did he make the centipede whose bite has proved fatal in so many instances?

"Why did he create the pork-measle tape worm to render life miserable?

"Why did he ever think of evolving the trichina of which as many as 350,000 find a congenial home in a single pound of pork?

"Danger on all sides! Absolute security nowhere!

"Look upon the devastation wrought by the cholera germ.

"Observe the cyclone that ruins the homes of our farmers!

"Gaze at the lightning that strikes with the force of a thousand fiends.

"If God is good, where does his goodness come in in connection with a volcanic eruption that buries cities like Herculaneum and Pompeii?

"What of Atlantis that was sunk in a single night?

"What of the titanic cyclone that would not stop its engines of destruction in order that the ocean steamer might be saved, and its precious freight of human lives landed in safety, and yet you say there is a God!

"If a God he is the author of all things, or else there is a creative force independent of him, placing two antagonistic agencies in the world of cause and effect.

"To-night nature has evolved a storm. Hear the wind howl! See the weird, fantastic frost on the window panes, while thousands go to bed cold, hungry, cheerless. Where is there a God in all this? If no God in the wild, distorted, howling side of life, then he is not on the side of happiness, prosperity and pleasure. If in one and not in the other, he is a one-sided God. If he scintillates in the wise sage, if he is manifest in all that is beautiful and lovely, then he must do the same in the deadly cobra. You should not say that God is in yonder church, but is absent from the house of prostitution and the dirty prostitute just over the way.

"I have been called the Mad Philosopher because I reason; because I think along logical lines; because I never pray; because, if a God is in one thing he is in all things; if he is in the blooming features of a beautiful, budding maiden, he is in the poisonous ulcer of the licentious and profligate; if he made one thing in the natural world he made all things.

"The fact is, there was never any beginning to creation; there never was a time when infinite space did not scintillate with worlds and systems of worlds. There never was a first man or woman. There never was a creation; self-existent evolution only.

"God is co-existent with matter, time and space and his correct name is Evolution!

"Oxygen and hydrogen unite with a most intense heat—the ashes or residue they leave is water—water we drink. Common salt is but the ashes of a violent combustion between chlorine and sodium. Silicon forms nearly one-fourth of the globe and oxygen forms nearly one half, and the two unite and burn spontaneously. Whatever is, is an Evolution, and can be nothing else. In its manifold operations, the centipedes, cobra and deadly microbes are evolved by the side of man and woman, for without poisonous animals it would not be known that Evolution in its manfestations is infinitely diversified. As a God, Evolution is not infinitely wise; he is simply infinitely varied in his manifestations. Infinite wisdom could dispense with Evolution, could dispense with poisonous germs and reptile, and in its stead indulge in creation—create worlds and systems of worlds if combined with infinite power. Infinite Wisdom and Omnipotence do not exist, independent of all cosmic matter or spirit, hence absolute creation is an impossibility. Evolution, in harmony with self-existing laws, moves in connection with all things. The world to-day is distracted about an infinite God with infinite wisdom. There is no such being."

And after this address the Mad Philosopher seemed to change; his features relaxed; his sternness vanished; his eyes then assumed a different hue, and he returned to his normal self, apparently sane as any man, and lovable throughout. Verily at times he was the Mad Philosopher; but a general favorite, and as kind in heart, as an angel of heaven.

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

A DEVOTED MOTHER

Now in the Spirit World, Sends HER SON TO HIS GRANDMOTHER

—:o:—

One boy's love for his grandmother has thrown one of the leading families of St. Louis into confusion, says the New York World. His name is William Barrett Frost. His father is John Mullanphy Frost. His mother, a daughter of former Mayor Arthur V. Barrett, died in 1885, when the boy was two years old.

Her last act was to place the child in the arms of her mother, Mrs. Annie F. King, saying: "It is my wish that you should take him and keep him and rear him."

Willie was heir to $30,000. He was such a charming boy at the age of five that his father's sister, Mrs. F. D. Hirschberg, asked her brother for him. Forgetful of his wife's injunction. Frost gave her the child. He was allowed to visit his grandmother, though, and she often took him on trips at her own expense. Four years ago Willie was ordered south because of some throat trouble. Mrs. Hirschberg could not afford to send him, but his grandmother volunteered to take him herself.

With them went Nellie Fahey, a servant in the Hirschberg family. At New Orleans the girl was proffered a ticket for home. Nellie Fahey refused to go. Mrs. King discharged her for impudence. The girl made an outcry in the hotel and accused Mrs. King of kidnapping the boy.

There was much crossing of telegrams with St. Louis, and detectives raced hither and thither. Mrs. King agreed to return to St. Louis and allow the law to determine who should have him.

Frost had just married the daughter of Gen. Rowen, of Kentucky, a beautiful and sympathetic girl. She appeared in court with him.

Frost got the verdict. When Mrs. King heard the decision she uttered a loud cry and fell to the floor.

Young Mrs. Frost started to her assistance. Her husband pulled her back.

Willie was turned over to his father. He rushed to his grandmother, who had just come to her senses. Throwing his arms about her he cried:

"I'll come back to you, mamma! No matter where they take me, I will come back to you when I am fourteen!"

He was sent to school in another state and forbidden to communicate with his mother's family. Mrs. King grieved continually. All her hopes of happiness were centered in those words, "I will come back, mamma," and she counted the months to his fourteenth birthday.

The birthday came, but no Willie. He was still at school. The months lengthened into one year—two!

Mrs. King felt sure that she must die without seeing her darling. Her health declined. She lifted her head at every strange footstep, but only to lapse into bitter disappointment.

But one afternoon a month ago a tall, comely boy rang her doorbell and to the servant said proudly:

"Tell Mrs. King that her grandson has kept his promise."

One who was present said afterward that lovers never met with greater ardor than the warm-hearted boy and his grandmother.

Several times he visited Mrs. King, and each time he stayed longer and left with greater regret. One night he did not return until 10 o'clock. Questioned next morning, he boldly said that he had been to see his grandmother.

There was excitement in the Hirschberg-Frost camp. Scolded for his disobedience, Willie went to Mrs. King's prepared to stay. His father went after him and ordered him to come away.

"You may be able to take me by force," said the boy stoutly, "but my home is with mamma, and I'll always come back here at the first opportunity."

This boy is undoubtedly overshadowed by his spirit mother, which accounts for his persistent actions in reference to his grandmother.

Evil Effects of Christianity.

Japan, says the New York Tribune, has been more hospitable to Christian missionary effort than most oriental countries, but there is some opposition nevertheless. A Tokyo paper, the Yorolzu Choko, opens fire upon it with a wealth of adverse historical citation and illustration, considerably out of drawing, but directed with much vigor. Christianity, it says, has killed India politically, and also killed Burma, Annam, Hawaii and Madagascar. It will yet kill Abyssinia, Egypt and Morocco. "What security have we," says the Choko, "that it will not kill China, Korea and even Japan, if the opportunity offers?" Christendom, it says, does its work not only with guns and bayonets, but more destructively with its intoxicating liquors and its diseases.

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

SHE IS VERY GIFTED,

And is a Most Excellent Medium. BOTH HANDS WILL GIVE A TEST.

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As set forth by the Kewanee Courier, of this State, a number of reliable parties stand ready to swear to wonderful phenomena as witnessed in connection with seances conducted by Mrs. Nellie Davis. Mrs. Davis holds these seances each Sunday evening at her home, and many have taken advantage of the opportunity of testing her powers as a medium. She was born in Sheffield, Ill., February 23, 1869. She is the daughter of Thomas Durack, of Mineral, at present and for many years past the section boss at that place for the C. R. I. & P. road. She is the wife of Frank H. Davis, of Kewanee, who is a son of Hiram Davis, police magistrate at Sheffield.

Mrs. Davis attended the district school at Mineral until thirteen years of age. Since that time she has been an industrious, hard working woman, with but little time for reading and self culture. She has three children, whose ages range from eight to twelve years. She has lived all her life in Sheffield, Mineral, Neponset and Kewanee. In all these places she has made many friends and no enemies. She is spoken of by those who best know her as a truthful, conscientious and honorable woman.

Col. N. C. Buswell, police magistrate of Neponset, who has followed her work as a medium, best tells of her powers when he writes as follows of her over his own signature:

"About two years ago it was first discovered that Mrs. Davis was a medium, and from that time to the present seances have been held at her home or at some of the neighbors in the immediate vicinity, as often as once or twice each week, attended by six or eight personal friends of undoubted intelligence and integrity, among which I have permission to mention and refer the reader to Nathaniel Tibbetts, Supervisor of Kewanee, and wife; Charles E. Sturtz, City Attorney, and wife. I might mention other equally creditable persons who attended these seances, all of the same mind as to the character of the manifestations that occurred.

"From these sensible and careful investigators during the past two years I learn that Mrs. Davis, while in an unconscious trance, writes with both hands, two communications on entirely different subjects; writes the German language, of which she is utterly ignorant. Writing between folded slates is produced, and she also claims to see spirits and describes them, gives the date, cause and place of their death, often of those who have lived a long distance away and the names unknown to those present, who then wrote to persons at the place mentioned and in every instance have her statements been verified. I might mention still more astounding phenomena that have been witnessed at these seances, but let this suffice. All the witnesses agree in saying that they have never noticed the least word or action on the part of Mrs. Davis that had even a tint of fraud or deception.

"Her first attempt to speak to a public audience was some two weeks ago at Neponset. She first delivered quite a long prayer in which with deep and earnest pathos she invoked the Divine Spirit to possess, uplift and aid her in presenting the grand truth of immortality as made manifest by spirit return. She then delivered an address presenting the claims of Spiritualism that was truly wonderful. Her well rounded sentences were delivered in clear and distinct tones, without hesitation or embarrassment, full of deep, tender and earnest appeals to the moral and spiritual nature of her audience.

"The following Wednesday, Mrs. Davis delivered a lecture at the town hall in Neponset, her prayer on this occasion being a poem. Her lecture was decidedly different from her former one, in fact a more scholarly one. Going back to the fourteenth century, B. C., she mentioned the great religious reformers, such as Confucius, Buddha and other zealous religious teachers that had appeared from time to time all along the ages down to the present.

"Had these grand and eloquent addresses, closing with a beautiful poem, been delivered in Apollo Hall to a cultured Princeton audience, it would have been impossible to have convinced them that the speaker was one of our country girls, who had acquired her limited education in a district school at the age of thirteen years, and that these were her first attempts to speak in public. That strange and unaccountable phenomena occurs in her presence is admitted by all who have had an opportunity of knowing the facts. The opinion of others who have not, will have no weight with sensible people."

This medium is undoubtedly superior in many respects to the wonderful Mrs. Piper of Boston.

HUDSON TUTTLE.

Heartily do we approve of The Progressive Thinker's movement of sending 10 cents, and larger contributions, to that able and faithful exponent of the spiritual philosophy, Hudson Tuttle. He has stood these long, long years a very rock amid religious blizzards, a pilot amid the raging sea storms of superstition—a grand moral hero battling against bigotry and old time theological dogmas, as well as defending that most blessed of all truths, Spiritualism.

And how can we refer to Hudson without mentioning Emma Rood Tuttle, his helpmate and soul-companion. Her home life, her social neighborhood life as well as her contributions to the press in prose and poetry, all demonstrate the rich royalty of a true womanhood.

Ten cents looks small to send to Mr. Tuttle. There are those who could well afford to send him ten times and even one hundred times that amount.

Though a good sleeper—and though in debt, paying interest money from buying out Dr. Burroughs, nevertheless I think that I shall sleep sweeter and dream more pleasant dreams by sending him this day, $5. So here it goes, with a God bless you, Hudson, my old friend and fellow-worker in the almost triumphant Zion of spiritual truth. We have differed occasionally, upon some minor matters, mostly theoretical. Such differences are necessities, owing to heredity environments; and yet these differences of opinion have never in the least dimmed the luster of a single link in our long, long chain of friendship. You ought, kind reader, to some time see Hudson Tuttle and myself meet and hear us discuss these metaphysical and theological matters pro and con, face to face. Mrs. Tuttle, ever calm and impartial, acts upon these thought-inciting occasions both as moderator and mediator.—J. M. Peebles, M. D., in Temple of Health.

Be sure and send all remittances to Hudson Tuttle, Berlin Heights, Ohio. Don't forget.

A VOICE FROM MASSACHUSETTS.

To the Editor:—I received my paper and the books, Occult Life of Jesus and The Next World Interviewed, yesterday, and wish to thank you for your prompt response to my communication. I consider the books as virtually a New Year's present, and anticipate much pleasure in reading them. MRS. E. J. BUCHANAN.

Charlestown, Mass.

OUR ECLECTIC MAGAZINE

THE EVIL EYE.

Queer Facts Brought Out in Nebraska Court.

WOMAN HELD IN HYPNOTIC GRIP —UNDER GAZE OF THE ACCUSED MAN THE WITNESS IS COMPELLED TO SHIELD HIM—WONDERFUL OCCULT POWER.

Kearney, Neb.—Extraordinary circumstances surround the tragedy which resulted in the deliberate murder of Fred Laue and Mrs. Frank L. Dinsmore at Odessa. Frank Dinsmore is accused of the double murder by Mrs. Fren Laue, who asserts that she consented to the crime while under the hypnotic control of Dinsmore. The object of the murder was, she says, to get rid of Mrs. Dinsmore and Mr. Laue, so Dinsmore and herself could marry.

The two couples occupied the same residence. They were prominent socially. Dinsmore had been in charge of the Omaha Elevator Company's business in that section of the State for years. Laue had been a prominent business man of Odessa. The two men were bosom friends. Mrs. Dinsmore was a bride of only four months, Dinsmore having married her in Chicago in August last.

On the night of the tragedy Dinsmore aroused the town by screaming "Murder!" early in the morning. A crowd gathered and found Mrs. Laue sobbing by the bedside of her husband, who had a bullet in his brain. The dead body of Dinsmore's wife lay on the kitchen floor. She had been poisoned with prussic acid. The stories of the two survivors agreed in detail. Mrs. Laue said her husband woke her by kissing her good-by, and then blew out his brains. The shot aroused Dinsmore, and, finding his wife gone, he had started in search of her and found her dead body. Both bodies were cold, however, when the crowd arrived, and this gave rise to suspicion.

The evidences of a peculiar influence exercised over Mrs. Laue by Dinsmore developed the morning of the tragedy. When the man was in the same room with Mrs. Laue the authorities noticed that he gazed steadily on the woman. Under this look she told a straight story and told it over and over again. In fact it was this very unvarying story which first attracted suspicion. Mrs. Laue seemed to be in a dream. This was at first accounted for on the theory that the tragedy had temporarily impaired her reason. Then it was observed that Dinsmore kept constantly in her presence. He is a man of great physique—six feet tall, very heavy, and with the most extraordinary eyes ever seen in a human head. They are abnormally large and jet black. They are close together. Mrs. Laue was at ease only when under Dinsmore's piercing gaze. The moment he would leave the room the woman appeared to collapse and remained nervous until his return.

These circumstances were remarked by a number of people. Then Mrs. Laue's father arrived on the scene, and the authorities concluded to have him question the woman. They insisted on Dinsmore's leaving the premises. He did not want to do it. He was removed by force, and instantly the woman became hysterical. He passed outside the house, and under the window of the room. Mrs. Laue glanced outside, saw the man, and instantly stopped her tears and appeared calm. The curtain was pulled down, shutting out all sight of Dinsmore, and again the woman appeared frenzied. Then she was asked to repeat her story.

For the first time it differed in minor details from those repeated in Dinsmore's presence with so much persistency. Then she was told boldly by the father that there was something wrong, and she must tell the truth. The woman began to break down, and insisted that Dinsmore be sent for. The father refused, and the nervousness of the woman increased. After five hours of exhaustive work she confessed that the two had arranged the double murder. She told all the details of the affair; told how Dinsmore forced prussic acid down his struggling wife's throat; how he then shot Laue, and how he had taken the quivering body of his own wife into the kitchen and waited for it to cool off before warning the neighbors. The woman declared that she had been mesmerized by Dinsmore, and had been under his influence for years, even before she had married Laue.

RETRACTS UNDER DINSMORE'S GAZE.

Dinsmore was informed of the confession, and carelessly asked that she repeat it in his presence. The authorities consented. When Dinsmore faced the trembling woman she denied every word of what she had said. When she was alone again she repeated the confession and swore to it.

At the preliminary hearing the woman was brought in, but could or would say nothing until Dinsmore was removed. Then she told the story clearly. The proof of the double murder lies wholly in the woman's story, and she appears physically incapable of testifying while Dinsmore looks at her. This is the hope of the defense.

Dinsmore was bound over without bail, and Mrs. Laue is in the custody of her father to await trial. She will probably be tried later for her part in the crime, but the authorities are going to make a supreme effort first to convict Dinsmore. The woman is under a physician's care. Lawyers agree that, if she cannot testify in the presence of Dinsmore, her testimony cannot be taken. In fact, the law is clear on this point, and the defense relies on it for an acquittal. The State is paying a specialist to treat her for nervousness, in the hope of relieving her so she can testify when the man is placed on trial.

The case is attracting the attention of experts in criminology from all parts of the country, and a great many letters are being received from the authorities touching the peculiar phase of the case. The trial promises to be the most sensational in the history of the West, as the defense will claim the right to have the witnesses face the accused while the testimony is being given. At present the woman cannot face Dinsmore without being absolutely under his power. He denies the charge of murder.—Chicago Inter Ocean.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

MOST REMARKABLE.

He Heard It Himself and Was Dumbfounded.

ALL SEMPRONIUS IS TALKING ABOUT WONDERFUL SOUNDS IN THE SKY—THEY WERE OF GLORIOUS MUSIC, AND THE MANIFESTATION OCCURRED IMMEDIATELY AFTER THE DEATH OF A CHILD, WHOSE MOTHER ALSO TOLD THE NARRATOR OF THE REMARKABLE INCIDENT.

Auburn, N. Y., December 23, 1899.—A strange story comes from Sempronius, in the southern part of Cayuga county, which will furnish food for the psychologists and students of spirit phenomena for many a day to come. The story is vouched for by Edward Wellner, clerk of the street department of the city of Auburn, who is personally acquainted with the parties named and who was himself a partial witness to the events narrated. According to Mr. Wellner, a band of spirit choirsters playing on various sweet toned instruments, has been heard in broad daylight in Sempronius town, much to the delight and amazement of the people of that secluded and out of the way borough. There is also a pathetic side to the story which serves to deepen the mystery of the wonderful and unaccountable phenomena, which is the sole topic of conversation in the neighborhood.

MUSIC ON THE BREEZE.

A few days ago while Mr. Wellner was driving along the old turnpike between Sempronius and the Goose pond, his attention was attracted by the most entrancing music, which appeared to come directly from the lowering winter skies overhead. The spot in the road where Mr. Wellner's old bay mare was quietly plodding along at a 20-minute gait was far from any farm house, and the open fields at either side of the road showed no signs of life. The music seemed to steal upon the solitary traveler like a soft midsummer breeze and gradually increased in volume until at last swelling and throbbing like a mighty anthem by a cathedral choir, it was wafted in all its grandeur upon the listener's ear. Passing directly over the astounded traveler's head and in a southwesterly direction, the music grew fainter and fainter until at last it died away.

During all this time there was naught to be seen overhead but the scudding clouds, which were moving in a direction opposite to that taken by the invisible sounds of minstrelsy. A strong and chilling wind was blowing from the south, yet far above the moaning of the breeze could be heard the dying echoes of the heavenly music.

GAZING AT THE HEAVENS.

At every farm house along the road Mr. Wellner caught glimpses of amazed faces glancing with wondering eyes at the heavens. Men stopped him on the highway and asked him if he had heard the music played by invisible hands and sung by invisible choristers. Many doubted their own senses and only gazed vacantly at the sky, as if under a powerful hypnotic spell.

Arriving at the home of Samuel Atkinson, an old schoolmate and friend, Mr. Wellner drove into the front yard and hitched his horse to a tree. He entered the house, being met at the door by Mrs. Atkinson, who was weeping bitterly. She ushered him into a little sitting room, where the members of the family were gathered in silence around a child's trundle bed on which lay the dead body of a sunny haired boy about seven years old.

DEATH OF "WILLIE" ATKINSON.

"I knew the little one well," said Mr. Wellner in telling the story, "and had often dandled him on my knee. Willie Atkinson was a remarkable child. He was the youngest of the flock. Born a cripple, his infirmities only served to make him more beloved by his parents. From the time when his infant tongue first learned to prattle, he surprised everybody by the poetry and the wonderful imagery of his words. For hours he would sit and converse with imaginary guests and it was feared that he was mentally as well as physically infirm. When questioned as to his imaginary visitors the little cripple would look up with a surprised countenance and say: 'Don't you see them? Why, they are my little friends from the sky.'"

"I learned from the distracted parents his last and just berore my entrance at their home little Willie had breathed his last and that just before my entance into the room they had tenderly folded the little arms and closed in everlasting sleep the bright blue eyes of their last born. The mother with tear-stained face looked at me in a peculiar manner and said: 'A strange thing happened when Willie died. We were all gathered around him just as you see us now, when my boy arose in his bed and with a smile of joy on his face which I shall never forget, said: 'They are coming for me. Listen; don't you hear them?'

THE MOTHER HEARD IT.

"And then the mother in a voice choking with sobs, told of the strange music which had attracted my attention on the road.

"It seemed to gradually approach the house and kept growing louder and louder until at last it was over our heads. My little boy raised his hands upward and with a smile upon his face the light gradually faded from his eyes and all was over. The music pealed forth joyously and then the sounds passed on, growing meanwhile fainter and fainter until at last they died away in the distance!

"I am not at all superstitious," said Mr. Wellner in telling the story, "and have no explanations to offer for the strange phenomena. It is one of those things which baffles my philosophy. You may think it was all a dream, but it was not."—Syracuse (N. Y.) Sunday Herald.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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

CONVINCING TEST.

Given Through Mrs. Piper to Lilian Whiting.

It is the new year. We cross the threshold of 1900. We are entering on an era of undreamed-of progress, beauty, joy, and extension of relations with the unseen. A recent experience attesting the reality of communion between those in the seen and in the unseen is so striking in its testimony that I venture to offer it here.

In my latest seance with Mrs. Piper, my beloved friend, Kate Field, was writing through Mrs. Piper's hand, and I asked: "You remember Mrs. Livermore, Kate?" The hand gave a strong assent. "Have you seen Dr. Livermore since he has been in your world?" I asked. "Yes," she replied, "I have seen him, but not very much." Could you call him to come here now?" I questioned, "and ask if he would send any message to his wife?" "I can," she replied, and the hand dropped the pencil and spread out into space, and, finally, taking up the pencil again, wrote: "He is here," and then, again dropping the pencil, pointed most significantly, as if he were standing there. The hand tapped my head and again pointed, the pantomime being curiously significant. Then Dr. Livermore (apparently) gave some messages to be given to his wife, and among other things he said, "Tell her I am much with Mrs. Norton." Now, this name meant to me absolutely nothing, and it was with the gravest interest that I awaited Mrs. Livermore's reply, when I had transmitted to her the message. Under the following date and address, Mrs. Livermore wrote:

"Melrose, Dec. 12, 1899.—Dear Lilian:—Mrs. Norton was one of our dearest and most treasured friends, who passed out of earthly life in Arlington, Mass., nearly a dozen years ago. Her husband still lives there, and I go to his eighty-fifth birthday party in a very short time. He is a remarkable man, physically, morally, mentally, spiritually. I cannot remember when I first met Mrs. Norton. I was three years old, she was a trifle younger, and we were sent to the same 'infant school' (they called it then) to be amused and kept out of mischief, to sing and to play. I remember no other child in that school but 'Eliza Abrahams;' she was then a pretty, delicate, timid, loving little thing, and an affection was enkindled then that lasted through life. My husband knew her, through me, before our marriage, was always happy with her, and it would be like them to gravitate toward one another in the other realm. I have said in the family again and again, 'Papa has met Eliza Norton before this time, I am sure. I shall ask, when I have another sitting with a good medium.' Her beautiful picture stands in my room, ever before me, as does that of her husband and mine. She was inexpressively lovely, spiritual, and believing about as you do in Spiritualism. You shall see her lovely face when you come here.

"Why, Lilian, this is a great test, greater than I can make you understand. I am exceedingly pleased that you had the interview with Mrs. Piper that has resulted so satisfactorily to me. I am very happy about it. * * Yours in love, M. A. Livermore."

This seems to the Society for Psychical Research one of the most significant and remarkable among their tests of the persistence of personal identity and the reality of the unseen world. To me it is so significant that it is a pleasure to offer the matter to the readers of the Inter Ocean, with a very happy New Year.—Inter Ocean.

THE SOUL IN DREAMS.

Death Told to the Soul in Sleep.

Speaking of dreams that come true, a few days ago the newspapers published a strange but trustworthy story of a Mrs. Malloney, of West New York, N. J. In a dream she saw her son caught under the wheels of a railway train. The vision was so vivid, it so wrought upon her that she rushed out into the night to the railroad and there, crushed to death on the track, found the body of her son.

When I read this incident it recalled one of a similar tenor, but more remarkable, which was related to me by a prominent lady of this city, who spends much of her time abroad. "A few years ago," she said, "I was tarrying a few weeks in Paris accompanied by my maid, who had been in my service for many years. One morning she came to me with her eyes red with weeping, and I asked her what the trouble was. She replied that her mother had died the night previous in Philadelphia. "How can you know that?" said I. 'During the night,' she explained, 'my mother appeared to me in a dream and told me that she had just died. I saw her as plainly as I see you, and I know she's dead,' I was attached to the girl, who had faithfully served me, so, having assured her that it was silly to believe in dreams, I promised that in order to convince her that her mother was alive, I would send a cable of inquiry to Philadelphia. I did so, and the reply came that her mother was alive and well. A few months later we returned to America, and leaving me in New York, my maid went over to Philadelphia to see her people. And what do you think she discovered? Why, she discovered that her mother had died on the identical night of her dream and that when she felt that her end was approaching she made her family promise that they would not let her daughter in Paris know of her death. 'I'll tell her myself,' said the mother, 'but if you cable or write her she may leave her employer and come home, and I wish to spare her that useless journey.' Therefore—the family explained to my maid—when your employer sent the cable message we felt that justice to your mother's request required us to tell a fib." This story as I have related it is absolutely true in every particular. I wonder if the Psychical Society has anything in its records which eclipses it?—New York Mail and Express.

EARTHLY APPEARANCES.

The widest river may not be
The best to navigate;
The fairest words may be the ones
That hide the deepest hate.

The loudest laugh may only serve
To keep away a sob;
The sweetest kernels do not grow
Upon the longest cob.

The keenest edge may not be found
Upon the longest blade;
The sweetest songster may not sing
Within the fairest glade.

The widest seat is not the one
Where mightiest men have sat;
Sometimes the greatest mind is not
Beneath the biggest hat.

—S. E. Kiser.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

A RATIONAL PURGATORY.

To millions of Protestants the word "Purgatory" is a "word of fear" or of irritation, as indicating "a popish superstition"—an invention of "the man of sin." But the idea is much older than the Romish Church. Zoroaster appears to have been acquainted with it, or some of his followers developed it. To this day the Parsees keep a yearly solemnity, known as "The festival of the dead." It is an ancient idea that the liberation, or the holiday, of lost souls took place during the last five days of the year; that, then, the purified souls went to Paradise, but that the unpurified had to return to Dutsakh. One of the religious books of the Parsees contains the following passage: "During these five days Ormuzd empties hell. The imprisoned souls that have paid penance and are sorry for their sins shall be freed from Ahriman's torments, and they shall receive a heavenly nature. All the rest must return to Dutsakh." It is highly probable that the Catholic Church, which borrowed so much from "the heathen," received the doctrine of Purgatory by way of Persia. The ancient "heathen," more humane in many respects than some modern Christians, held that the underworld was graded according to the deserts of its dusky or brilliant inhabitants. Tartarus was there with its purging fires; Elysium, with its delightful fields, and a place of purifying for the unclean. Somewhere, too, on the confines of Tartarus, children were detained. The Romish Church closely followed this scheme; and Purgatory was one result.

For our own part we have no objection. The crudest Purgatory is better than the most orthodox Hell, by so much as a chance of purification and rescue is more humane and just than hopeless misery and eternal doom. Many Protestants have seen this and have almost envied the Romanist his more merciful belief. Milner, in his "End of Religious Controversy," very justly said:

"Will our just and merciful Judge make no distinction in guiltiness? Will he condemn to the same eternal punishment the poor child who has died in the guilt of a lie to excuse, and the abandoned wretch who has died in the act of murdering his father? * * God will render to every man according to his deeds. The evident consequence of this is, that there are some venial or pardonable sins, for the expiation of which, as well as for the temporary punishment due to other sins, a place of temporary punishment is provided in the next life, where, however, the souls detained may be relieved by the prayers, alms, and sacrifices of the faithful here on earth. O, how consoling are the belief and practice of Catholics in this matter, compared with those of Protestants!

The Gospel of Nicodemus shows strong traces of belief in Purgatory, in the early church. Some of "the Fathers" laid great stress upon the descent of Christ into Hades, and his delivering of certain of its captives. They can hardly be blamed who infer that what happened once may happen again. Of course, the very remarkable passage in the first Epistle of Peter is greatly to the point here: "Christ suffered for our sins, being put to death in the flesh, but made alive in the spirit, in which also he went and preached unto the spirits in prison who aforetime were disobedient." But what is the use of preaching to sinners in Hades if they cannot repent and rise to the higher life? As a matter of fact, however, it has always been held that they did rise to the higher life.

In the "Confessions" of St. Augustine there are clear indications of deliberate prayer for the pardon of his deceased mother, and of sacrificial remembrance of her at the altar. And that brings us to the notable fact that belief in Purgatory and prayers for the dead go very much together. The Council of Trent plainly declared that "there is a Purgatory, and the souls detained there are helped by the prayers of the faithful, and especially by the acceptable sacrifice of the altar." The first Liturgy of the Established Church had its prayer for the dead, "that God would grant them mercy."

Why not? If prayer can avail for anyone here, why not for those who have passed on? One might indeed argue that the value of prayer would increase when offered for those who had found out the great secret and who had arrived at the sources of knowledge, conviction, love and power. From another point of view, prayer for the departed seems specially natural and beautiful. While our friends are with us here, they seem to be in our keeping, or to be within swift reach of our help; but when they go away from us we feel moved to commend them to God in proportion to their distance from us or the improbability of their return. Why should that natural prompting cease because that departure has been into spirit life?

But to return to the subject of a Rational Purgatory. Dr. Paley, in his sober and enlightened way, said:

"Being damned does not imply any fixed degree of evil. * * All men will be ultimately happy, when punishment has done its work in reforming principles and conduct. * * Who can bear the thought of dwelling in everlasting torments? The mind of man seeks for some resource; it finds only one; in conceiving that some temporary punishment after death may purify the soul from its moral pollutions, and make it at last acceptable even to a Deity infinitely pure."

Of course, the idea of a Purgatory can easily be perverted and directed into polluted channels. And, as a matter of fact, it has been so perverted. That perversion occurred in the tenth century, with the degradation of so many good things by Christians who knew not Christ; and it culminated in the impudent trafficing in indulgences, which struck out from the honest German heart the Protestant Reformation. But the thought at the basis of the idea is reasonable and scientific, just and merciful—reasonable and scientific because it recognizes realities and bases itself upon that stern but reasonable law, "Whatsoever a man soweth, that shall he also reap;" just, because no arbitrary wrath, no crude inequality of common doom, irrespective of desert or degree of guilt, intrudes upon the supreme verdicts based upon facts; and merciful because it gives to every one a chance of learning, repenting and rising. And surely that which is reasonable and scientific, just and merciful, must, in the best sense, be religious too.

Anyhow, this conception of a Rational Purgatory might furnish to many burdened and belated Protestants a sufficient way of escaping from their harsh and really irreligious doctrine of a hopeless because eternal hell.

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

THE TWO WORLDS, MANCHESTER, ENG.

"SPIRIT LIFE."

Sir:—Your correspondent "Monsieur," appears to be greatly exercised in his mind, because of the statement that there are mountains, rivers, cities, houses, bricks and mortar in the spirit world. Why should there not be these objective realities? Not, perhaps, bricks and mortar similar to the bricks and mortar of our experience here, but just as real and objective to the inhabitants of that place of existence where they are said to be.

There are many mansions or planes in the spirit world, and as many thousands of people pass from earth to whom houses, cities, rivers and mountains are necessities of happiness, consequent upon their experience or mental condition in earth-life, the statement made through the trance medium does not seem so wildly improbable after all. Our difficulty is to realize the wide range in degree of human mental development; what seems an impossibility to one person may be a necessity to another, and we may rely that all requirements and necessities are provided for in the spirit world.

A lady closely connected to me used to remark that she was quite unable to to understand how life in the spirit world could be happy, because she thought there would be no objective realities; no house, no piano (she was very fond of music), in fact, nothing tangible or substantial, and therefore she felt sure she would be very unhappy when she entered on that stage of existence. Two years ago she passed over to spirit life, and one day, through a lady whom she had never known while on earth, she gave me a message to the effect that she was surprised to find how real and substantial were the objective realities, and how much happier she was than she had expected to be.

Since then she has told me she has her own house, and a piano which is as real to her, and affords her as much pleasure as she obtained from her instrument on earth. Here is evidence which corroborates to a great extent the statement made through the trance medium.

Again, flowers grow in the spirit world; their scent has been perceptible to persons still in the body. These must grow in suitable soil or ground, and if there be ground to grow flowers, why should not there be fields and lawns, valleys and mountains.

But whether one believes or disbelieves the descriptions given of spirit life, they do not affect the spiritual religion one iota, and therefore cannot discredit it; and we must remember that the ideas of spirit life entertained by the most intelligent Spiritualists are only ideas—not experiences. The record of the experience of one person in spirit life must necessarily outweight the conjectures of the most learned persons on earth.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

In your last (December) issue the following questions are said to have been answered in the affirmative: "Second, Is it true that the precursor of the second coming of Jesus Christ is already incarnated? Third, Is it true that the second coming is close at hand?" The questioner probably was a believer in the second coming of Jesus in person, and the control may have had a leaning in that direction. But from answers I received some time ago from a high control, I think it unlikely and unreasonable that Jesus of Nazareth will again be incarnate in human flesh. I had no thought of the question of the second coming at the time. My questions and answers were to the following effect: What sphere are you in? Answer, "10th." Have you ever seen Jesus? "No." Can you tell me what sphere his spirit was in before his incarnation as Jesus of Nazareth? "The 14th." Do you know what sphere he now occupies? "No." Has he gone so high that you cannot get communication with him? "Yes." Are you aware of any other spirit as high as he was being reincarnated? "No." What sphere does John the Baptist now occupy? "16th." And the Apostles—Paul? "5th;" John? "5th;" James? "6th;" Peter? "4th." I learnt also that Paul and John had each only advanced one sphere, while Peter and James had not made even that advance during their 1800 years' spirit life. The subject is worthy of investigation by well-developed and advanced Spiritualists.—John Patterson.

[There is no generally recognized standard to define planes of spiritual development by, each sphere having many grades. In this instance the communicating spirit's figures can only be taken as an indication of proportionate stages of development. The second coming of Christ has been predicted many times, but he comes not. We do not see any reasonable grounds for assuming that Jesus is coming again to this earth in propria persona, but take it that his influence the Christ spirit may be powerfully manifest among mankind to their great advantage.—Ed. H. of Lt.]

WHERE WICKED FOLKS ARE BURIED.

"Tell me, gray-haired sexton," I said,
"Where in the field are the wicked folks laid?
I have wandered the quiet old graveyard through,
And studied the epitaphs old and new,
But on monument, obelisk, pillar or stone
I read no evil that men have done."

The old sexton stood by a grave newly made,
With his chin on his hand, his hand on a spade;
I knew by the gleam of his eloquent eye
That his heart was instructing his lips to reply.

"Who is the Judge when the soul takes its flight?
Who is the judge 'twixt the wrong and the right?
Which of us mortals shall dare to say
That our neighbor was wicked who died to-day?

"In our journey through life the farther we speed,
The better we learn that humanity's need
Is the spirit of love, which prompts us to find,
Rather virtue than vice in the lives of our kind.

"Therefore good deeds we record on these stones;
The evil that men do let it die with their bones;
I have labored as sexton this many a year,
But I never have buried a bad man here.

—Ex.

LOCATED BY A SPIRIT.

Story that Is Told of the Alleged Bradley Will.

Judge Lex J. Kirkpatrick, of Kokomo, Ind., may be selected as special judge to try a sensational will case in the Clinton Circuit Court. It is a case of an alleged long lost will disposing of an estate of $20,000, in which spooks, spirit mediums, mind readers and dreams figure in the discovery of the instrument in a law book that was once the property of the notary public and attested the signature of the testator. Six years ago Hiram H. Bradley, a well-known resident of Frankfort, sickened and died. His widow was appointed administrator, being informed by Bradley in his dying hours that he had no will and that everything was left to her, as there were no other near relatives. The estate was settled according to law. The widow was established as the sole legatee and there was no thought of a will by any one. Two weeks ago a trance medium came to Frankfort and in one of the seances told of a long lost will of the late Hiram Bradley that could be found in a certain book in the law library of the late Judge Joseph C. Suit. A search was made in accordance with the medium's prediction with the result that an instrument was found purporting to be the last will and testament of Hiram H. Bradley. It is a type-written will attested by Judge Suit and witnessed by T. C. Parish and John A. Petty. The will leaves the widow without a dollar. It devises $1,000 to John Bradley, $1,000 to Frank Bradley, a farm to the city of Frankfort, and the remainder, about $14,000, to Frankfort Commandery, No. 29, Knights Templars. The will was offered for probate by the attorneys of the persons named in the instrument, but it was met by a protest of the widow, now Mrs. Sara A. Miller, who declares the will a forgery. None of the beneficiary are accused or even suspected of fraud in the matter.

The various motions by the lawyers were received by Judge Kent, but he being a member of the Knights Templars, the main beneficiary of the alleged will, is disqualified to sit in the hearing. Of the four persons alleged to have signed the will as testator, notary and witnesses, only one is living, John Petty, one of the witnesses, and he, so far, has refused to say whether his signature is genuine or forged. The signatures of Bradley and Judge Suit are acknowledged to be clever imitations, if not genuine. Nearly thirty lawyers are engaged in the puzzling case.—Indianapolis (Ind.) Journal.

Joseph Rodes Buchanan.

The greatest philosopher of earth has passed over to spirit land. Excepting the Christs, such as Jesus, Buddha, and Zoroaster, no greater man has lived on earth than Buchanan. The sweep of his mighty intellect and the light of his great spirit illuminated, and to some extent renovated human life on all three planes, the physical, psychical, and spiritual.

Beginning life on the material plane as a physician, he founded the Eclectic Medical College at Cincinnati, and tried to extend the medical domain from the physical to the psychical plane. Disgusted with materialism and bigotry of the medical profession, he entered the mental realm, analyzed the human brain, demonstrated the true relation of mind, brain and body; corrected the errors of the Gallian system of phrenology; and more than forty years ago published his grand science of man, entitled Anthropology. He discovered the great truth that man, and as well as the entire universe is governed by mathematical laws. He discovered that the several organs of the brain not only represent the different faculties of the mind, but also control corresponding parits of the body; and thereby established the science of Cerebral Physiology. Proceeding from these grand major premises, he discovered and established those wonderful new sciences, Sarcognomy and Psychometry, which are too wonderful to be described in this brief notice. Suffice it to say that psychometry is one of the most wonderful sciences discovered and not only throws great light on past, present and future, but will yet be the means of correcting the errors and frauds of history, and of giving the world a correct record of pre-historic times.

Ascending from the psychical to the spiritual plane, he gave the weight of his great name to spiritual philosophy. And as a last boon to humanity he published his great work, "Primitive Christianity," wherein he gives the real truths taught by Jesus and the Apostles as they now give it themselves, freed from the errors and interpolations of the priests.

History will place the name of Buchanan alongside that of Swedenborg, Socrates, and St. John the Apostle.

Paris, Tex. E. L. DOHONEY.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

The Beacon Light Spiritual Church, Sunday services at No. 40 East Randolph street (Handel Hall), at 7:30. Residence of pastors, Mr. and Mrs. G. F. Perkins, has been changed, and they are now located at No. 3558 Cottage Grove avenue.

The Chicago Tribune contains the following from South Landisfield, Mass.: "The strange circumstances surrounding the finding of the body of aged Mrs. Fidelia Brewer, who disappeared three months ago, convinced many that the discovery was due to the powers of a Chicago clairvoyant. Wm. Smith, of 505 Washington boulevard, Chicago, wrote to his father, the local postmaster, telling him of a clairvoyant in Chicago who could tell what had become of Mrs. Brewer if he could see her photograph and hold in his hand some article which had belonged to her. The photograph and a handkerchief were sent, as were the full name, age, and date of marriage of Mrs. Brewer. On Saturday last Postmaster Smith received a letter from his son, who said that the clairvoyant had given him the following: 'The old lady is dead, but there was no foul play. When she left her home she went one and one-half miles due west, across a little bridge, past a white house, over a stone wall about thirty or forty yards from a brook. I can see her lying there in a pool of water.' By following these directions the body of Mrs. Brewer was found in the swamp by her son, Julius Brewer."

Dr. J. H. W. Mumma writes from Dayton, Ohio: "I am doing a good missionary work by sending out the gospel of truth which is published in The Progressive Thinker. Wishing the editor and published a Happy New Year, and many of them.

B. B. Tiff writes from San Jose, Cal., under date of December 26: "At 2:15 this afternoon, Prof. J. Rodes Buchanan passed on. He was in usual health at 6 a. m., then became unconscious, and went to sleep like a child. Aged 85 years."

Married, Sunday, Dec. 17, 1899, at the home of the bride's parents, at Wonewoc, Wis., Miss Mable Whitney to A. T. Warnke, of Milwaukee, Wis., by Mrs. Edna Ford Pierce, spiritual speaker, of Wonewoc, Wis.

There was a grand Christmas entertainment by the Lyceum and Y. P. S. U. of the First Association of Spiritualists of Philadelphia, at Casino Hall, Dec. 27, 1899. The drama of the occasion, "Annie and Willie's Prayer," an object lesson in Spiritualism, was specially written for the occasion by M. E. Cadwallader. The play is a dramatized version of an old poem, adapted and rearranged for the occasion. Annie and Willie, the two children of Gordon Laurence, annoy him with questions concerning Christmas and the presents Santa Claus is going to bring them. He repulses them and sends them to bed, refusing to kiss them good night. The children being unable to sleep are brought to their Aunt Ruth, and ask her if they might pray to their dear mamma in spirit life, to send Santa Claus to them. They do so and the sequel shows how their prayers were answered.

Mrs. R. Barton writes from Rochester, N. Y.: "I have been engaged by the First Spiritual Church of Rochester for six months. The church is doing nicely. I have very fine music and every one is anxious to help the good work on. My friends can find me at 22 Melville street, Rochester, N. Y."

Geo. F. Leighton writes from Haverhill, Mass.: "I cannot get along without The Progressive Thinker, and often think that each paper is worth all I have to pay for a year's subscription."

J. G. Follett of Sherburn, Minn., and Sarah S. Rockhill, of Alliance, Ohio, send a large list of subscribers for The Progressive Thinker. They as well as all others interested in extending our circulation, have our sincere thanks.

Sarah S. Rockhill writes from Alliance, Ohio: "Mr. and Mrs. E. W. Sprague commence a three months' engagement with our society next Sunday. He is a good speaker, and they are good earnest workers in the cause of more light on all reforms."

G. F. Perkins has changed his residence, and is now located at 3558 Cottage Grove avenue.

Carrie F. Weatherford serves the Houston, Texas, society for January.

N. S. Banfield writes from Atlanta, Ga.: "Mrs. Loe F. Prior, pastor of the Society of Spiritual science here, is an able speaker and a very good test medium. There is a great field for Spiritualism in the South."

W. W. Aber, materializing medium and clairvoyant, is now open for engagements at camp-meetings during the summer of 1900. Mrs. Aber is a platform test medium. Address him at Spring Hill, Kansas.

Dr. Mumma writes from Dayton, O.: "I can do a good missionary work by spreading the gospel of truth to those that are ignorant of the philosophy of Spiritualism. I hope in the near future to send you several names to The Progressive Thinker. I consider it the best paper printed."

M. K. Bardsley writes from Fall River, Mass.: "I received the order complete. The premium books are more than satisfactory. Please accept my thanks."

The New York Herald contains the following from Shiloh, Me.: "Reports concerning the alleged raising from the dead of Olive Mills had brought to F. W. Sandford, an evangelist, thousands of letters of inquiry and denunciation. The 175 students here with Mr. Sandford believe that Olive Mills was really raised from the dead. Mr. Sandford says 'Belief is the foundation of ability to perform, but that the commands of Jesus Christ must be followed to the letter.' Sandford declares that he has recently driven a demon out of a person. 'It became apparent to us here some time ago,' he says, 'that one of our most loyal students was afflicted with a demon. He decided that he would appeal to the Holy Ghost and would put himself in the hands of the Lord. After prayer I commanded the demon, through the authority given by the scriptures, to leave the man. "In the name of Jesus," I said, "depart and leave this brother in peace and return no more." As I spoke the demon gave a loud cry, and the man leaped at me. There was a mighty struggle, and then I loosed the hands of the man and threw him from me. He lay as one dead for several minutes. Then he revived and was conscious that the demon had left him.'"

C. G. Brundige writes from Kalamo, Mich.: "I read the article in The Progressive Thinker copied from the Grand Rapids (Mich.) Herald, stating that Dr. Henry Slade is in Detroit in very destitute circumstances. Mr. Slade has done a great work for the the Spiritualist cause, and made converts in nearly every civilized country on the globe. Now how could the Spiritualists of America do a more benevolent act than by investigating the matter, and if found as stated render the Doctor financial aid."

Mrs. H. Straub writes: "Although a new comer upon the field of spiritual research, I gathered enough information about Mr. Hudson Tuttle, within and without the 'Question Column,' to congratulate the editor of The Progressive Thinker on his conception of the generous idea to inaugurate a public testimonial for the benefit of the unselfish, highly inspired and yet modest pioneer of Spiritualism."

F. E. Titus, of Toronto, Canada, gave our city a visit last week. While Mr. Titus is not a Spiritualist, he is a profound thinker on scientific and liberal subjects.

Correspondent writes from Fort Wayne, Ind., that Mrs. Josie Folsom's lectures, tests and materializing seances are being well received there. Mrs. E. M. Blake, of Grand Rapids, Mich., has been there also, and she too has been giving convincing tests. There seems to be quite an awakening there.

Katie B. Smith writes: "The Church of the Spirit Communion, Kenwood Hall, 4308, Cottage Grove avenue, Sunday, the 31st, in the absence of Dr. A. Houghton, was favored by a beautiful lecture delivered by Mr. F. E. Titus, of Toronto, Canada. At the close of his lecture questions were taken from the audience and answered promptly and definitely, not leaving one item unsolved. We will be glad at any time in the near future to have him favor us again, for I know his lecture was appreciated by all. Mr. H. F. Coates, test medium, gave his usual tests and spirit messages. The Ladies' Auxiliary dime social that was given Saturday evening, the 30th, came off with even greater success than the former one, and it has announced that a masquerade ball will be given in the near future. Our Sunday meetings same as usual, 3 and 8 p. m. All are welcome."

E. W. Bond, president, writes from Willoughby, Ohio: "At a recent meeting of the trustees in person and by proxy of the Ohio State Association at Cleveland, Ohio, Mr. C. B. Gould was appointed secretary of the association. Mr. Gould is a young man of marked ability and a thorough-going Spiritualist. All communications pertaining to the Ohio State Association of Spiritualists should be addressed to him at 412 Cuyahoga Building, Cleveland Ohio. The O. S. A. intends to do active missionary work during the coming year, by holding a series of mass meetings through the State and organizing local societies where none exist at present."

Word comes from Paris, France, that Thebault and his efforts in trying to prevent people drinking metchnikoff to prevent them growing old are put in the shade by Laborde, with his regular traction of the tongue to bring the dead to life again. Laborde's system has been curiously illustrated by Prof. Coutenot among his hospital patients. Coutenot had a girl patient dying from tuberculois meningite. During one of his visits the girl died. Prof. Coutenot continued his round of visits to other patients, then went to the amphitheater, where he delivered a regular clinical lecture for an hour on the subject of resuscitating drowned or suffocated persons by rhythmical mechanical movements of the tongue. At the end of the lecture Coutenot announced to his pupils that he was going to illustrate the technical part of his method upon the corpse of a girl, who had been dead over an hour. The whole clinic returned to the hospital ward, where, after the tongue of the corpse had been drawn backward and forward, according to Laborde's theory, a number of times, signs of respiration were noticed and continued for an instant. Shortly afterward the girl died again.

I. W. Hatch writes: "The Occult Life of Jesus, and Hull-Covert Debate, I recieved some time ago. I have taken time to read the book, and if I may be allowed to say it, it is just as fascinating as a novel, and as hard to leave when duty calls. As to the Hull-Covert Debate, it shows what a wonderful student of the Bible Brother Moses Hull is, and how eminently fitted because of his great learning, and his knowledge of that book, to be the champion of Spiritualism. Hasn't he whipped Brother Covert soundly? and with such perfect ease and grace, too. Long live the champion of Spiritualism, and may he have many more chances to do up the church brethren, in his own grand style."

E. W. Sprague and wife will return to Alliance, Ohio, for January, February and March, 1900. Mr. Sprague will answer calls to hold meetings at towns not too far distant from Alliance, on week days or evenings, and also to officiate at funerals. Mrs. Sprague will answer calls to speak and give platform tests, and to hold private or public seances on Sundays, or week-days, during their stay in Alliance. Address them at 745 High street, Alliance, Ohio.

G. Cronkite writes: "Premium books received. I am more than pleased with them. They are instructive and an ornament to any library. They will bring you many subscribers. Please accept my thanks."

M. H. Wefel writes from Fort Wayne, Ind.: "During October and November of the year just passed, the Spiritualists of our city have enjoyed the services of Mrs. Blake, platform test medium of Grand Rapids, Mich.—practically a new medium for public work. Her stay here, resulted in creating quite an interest, owing to her wonderfully clear-cut tests that she gave. The Spiritualists can safely employ this lady in any locality. She is earnest, enthusiastic, and intelligent, and a beautiful mental medium."

"Octo" writes: "Some time ago I saw a notice of the wonderful powers of Mrs. B. G. Sweet, the medium of Empire City, Kansas, telling of her ability to assist in locating mines. I wrote to her about a mine, asking her assistance. At her suggestion I sent her a small piece of rock from the mine, not larger than a small chestnut. By the help of this alone she was able to describe the shaft which was being sunk, and also to describe the foreman and others connected with the work. Mrs. Sweet has sensed three different ones known to be in the mine, and has given some directions for future work. The correctness of her predictions of the outcome of the business can only be ascertained by further work. My correspondence with her has satisfied me that she is not only willing but anxious to use her psychic powers for the benefit of those who apply to her, and not for the love of the mighty dollar, for I understand she makes no charges, only accepts such compensation as is voluntarily offered by those she serves. I think I can foresee a brilliant career for her whenever she can devote sufficient time to the further development and exercise of her spiritual gifts."

H. H. Scoville writes: "The writer attended Miss Thomas' evening meeting, Sunday, December 31, and listened to an interesting lecture. The subject was 'What Shall the Harvet Be.' She quoted liberally from St. Matthew, 13th chapter, Christ's parable of the sower, and drew from it her theme, the thought being that we are individually responsible for our harvest. The lecture could not have been bettered in any rostrum in the city. After about half an hour of her regular control, she was taken possession of again by Zettier, the Boer, and for one hour he held the audience spellbound with his earnest plea for the South African Republic. Tests followed for half an hour, some dozen being given, all true."

Mrs. Louie Holyoak writes from Toronto, Ontario: "When I was under control a few weeks ago, my trance control told my husband to tell his medium that I was to subscribe for The Progressive Thinker. If it cost $5 I was to get it, for he is a missionary in the spirit world, and the paper would give him beautiful knowledge through my mediumship."

J. E. Darling, of New York, details some startling incidents in the life of Rev. T. DeWitt Talmadgs, illustrating the true character of the man. Really, he is just like any ordinary mortal, and is not free from blemishes which mar his usefulness.

A. J. Weaver writes from Buffalo, N. Y.: "The work of the First Spiritual Society, under Mr. and Mrs. Hull, is of the best. The society is united, harmonious, interested, encouraged and steadily growing. New members are constantly joining. A large congregation, filling the temple, is present Sunday evenings. The lyceum, under Mrs. Hull has grown from seven children in the fall, to fifty children and twenty-five adults, and there are bright prospects for a still further increase."

G. H. Cluet writes from Lansing, Mich.: "Mrs. M. C. Lincoln, formerly Mrs. Nickerson, has been engaged with our society for the month of December, 1899. She is one of the best speakers and teachers of occult science that has ever worked for our society. She had a large class here."

Geo. L. Nixon writes from Ohio: "I do not know how I could possibly do without The Progressive Thinker, and though now nearly 65 years of age, I am only a recent convert to the doctrine of Demonstrated Fact, but am there to stay, to help to do, and to become enlightened to whatever extent may be, in the remaining years of my life. I was never during my life a member of any church, whatever, but favored the Catholic in my younger days, and later imbibed cold, hard materialistic views, but since I have stepped without the gloom and shadows of my past convictions, beams of that transcendant and effulgent light of truth has cast a sheen of brightness over even so desert and gloomy a field as mine. A cheering brilliancy has this great light, bringing as it does such feelings of exaltation and certainty of happiness for doing good, and in the good we do to fellow-men."

R. S. B. writes from Shelton, Wash.: "In your paper of Dec. 9, I was very much interested in the memorial address by Dr. L. L. Lambert, until I came to where he classes Brown and Quantrell as both fighting for the betterment of humanity. I don't like to see them associated together. Brown was fighting for a principle; Quantrell for revenge. I lived in Lawrence for eight years after Quantrell's raid, and have often heard those that lived there at the time tell of the murders he and his fellows committed, the sacking and burning of the town, etc. They were more after the colored people, some of whom recognized their old masters in Missouri. One colored man had been a cook for some time in the principal hotel. He told me he ran out of the back door and hid in the brush. I asked him if he was scared? He said, 'Scared! I was as white then as you are.' I think it was 82 he killed in cold blood. One preacher they wanted badly. His wife covered him with a feather bed, and after that got him out into the brush, saving his life."

Mattie E. Hayden writes: "I have just closed a very successful engagement with the Psychological Society of Terre Haute, Ind. I also organized a Ladies' Aid Society, with Miss Tillie Hutten, president; Mrs. Jared, vice-president; Mrs. Steventon, secretary, and Mrs. Conant, treasurer, with fifteen members to begin with. I will go to Muncie, Ind., for January. I would like to hear from societies and am open for camp-meeting engagements."

G. F. Perkins writes: "I have closed an engagement of four lectures, with tests, at Watseka, Ill., and never spent a more pleasant season in my experience. Mr. Upsall is president and the amiable and competent secretary is Mrs. Minerva Alter. Mrs. Calkins, at the Iroquois Hotel, entertained me one night at her elegantly improved hostelry, with Mr. Weaver as proprietor. The rest of my time was put in enjoying the hospitality of Mr. and Mrs. Roff and Mr. and Mrs. Alter, the home of the famous Watseka wonder. I would like very much to encounter more people as are at Watseka."

N. A. Stevens, San Pedro, Cal., writes: "The clerical roast by Rev. F. DeWitt Talmage, D. D., preached at Jefferson Park Presbyterian church, cuts no figure in changing the thinking class of the people in the church or out of it. If Spiritualism is not true, then how can the Protestant religion be any truer than true Spiritualism? Suffice it to say that orthodoxy is a branch from the Catholic religion. Now if Spiritualists are deluded, and Spiritualism is a fraud, Spiritualists who have left the sectarian orthodox Christian religion will have no use for Christian orthodox religion, neither for Spiritualism. For one I could not turn to the orthodox religion again; but under a compulsory law enacted by the people to unite with some church, the Catholic church would be my first choice. Under the Catholic faith and the power of the priest through his prayers, there would be a chance to gain the heaven of the evangelical band and be saved from the eternal hell of torment; but under the protestant sectarian Christian religion, according to the Bible there is not the least showing whatever to be saved. Being a Spiritualist, if Spiritualism is not true, then at the judgment, when weighed in the balance and found wanting, there will also be the clericals and their flocks, and all will be found in hell together."

Under the direction of Mrs. M. Summers, pastor of the Spiritualistic Church of the Students of Nature, there was a grand celebration of the passing from the old year to the new. The hall of that society, 1565 Milwaukee avenue, Chicago, was crowded, and excitement ran high in anticipation of a good thing, the people knowing who was at the head of it. The music was varied and excellent, the piano played with unusual skill, and the zither soloist outdid herself. The passing from the old year to the new was overawingly dramatized by a lady dressed in black to represent the former, and one dressed in gorgeous and brilliant array, to represent the latter. This was the main feature of the evening and was an exhibition well worthy of its place on the program. Mediums from various parts of the city were present and enthusiastically assisted in the exercises of the evening. Over sixty children were present, to whom were distributed the usual luxuries of the season by Santa Claus, who was called up by telephone from the North Pole for the occasion, after which a very fervent social was enjoyed and all the people repaired to their homes in unusually good humor.

Thomas Locke writes from the Philadelphia Spiritualist Society, Handel and Haydn Hall, 8th and Spring Garden: "Upon the threshold of the new year, I take the liberty of informing the readers of your very valuable paper as to what we are doing in the good old conservative city of Philadelphia. We have every reason to be thankful for the success of our society during the past year. Miss Lizzie Harlow of Haydensville, Mass., occupied our platform during the month of November. Our hall was well filled. She is one of the most interesting speakers we have in demonstrating our beautiful philosophy. She left us for other fields of labor at the close of the month, and carried with her the best wishes of our society. During the past month we have had with us Brother E. W. Sprague and his good wife. They have accomplished a grand work during their stay with us. Too much cannot be said in their praise. Brother Sprague drew crowded audiences to listen to his very eloquent lectures and his wonderful spirit messages at the close of each lecture. The best proof of his work was realized on New Year's eve when 27 new members were admitted and given the right hand of fellowship. The hall was crowded to witness the very beautiful ceremonies attending their admission. The New Year was ushered in with appropriate exercises consisting of a lecture by Brother Sprague, followed with spirit messages by him and Mrs. Sprague and Mrs. Sigmund. The rest of the exercises consisted of short speeches, vocal and instrumental music which was greatly enjoyed by all present.

Mrs. C. H. Mullins writes: "Mrs. Lucinda B. Chandler will speak for the Spiritual Freedom Society, at People's Institute, corner Van Buren and Leavitt streets, Sunday, January 14, at 3 p. m. Subject: 'The Meaning of Life.' The Next Meeting of the Freedom Society will be held at my home, 746 Adams street, Wednesday, January 10, at 2 p. m."

Lilly Le Sieur writes: "The Band of Harmony entertainment for the young folks and children of the Sunday-school, passed off very pleasantly last Thursday evening, January 4. A goodly number were in attendance. Several name poems were given. The occasion ended with a dance, which was greatly enjoyed, a few of the old folks joining with them."

W. M. Smith writes from Austin, Texas: "We have Mr. and Mrs. Calif with us for a month or so; they are doing good work in our city."

Louisa B. Reed writes: "Number 525 is alone worth the price of a year's subscription. Charles W. Stewart's lecture is the best thing I have read this winter. I know of no other publication that furnishes as much instruction for the money as The Progressive Thinker."

Frank T. Ripley, speaker and platform test medium has open time for the Sundays of February, March and April. All letters should be sent to him at 832 Howard avenue, New Orleans, La.

W. Fitz Hugh Smith writes: "The Sunflower Social Club of the South Side, 77 31st street, gave an informal 'go-as-you-please' entertainment Thursday evening, Dec. 28. Few were in attendance, but they were mighty, and managed to extract much enjoyment from the exercises, Mr. Stillman was in charge of the festivities, and the talent was strictly speaking, of a home order. The music, songs, recitations, etc., were so good that it was a pity more were not there to appreciate them. The next regular meeting will be held Thursday evening, January 11. It will be given up to regular business, election of officers for the ensuing six months, general discussion of ways and means, etc. Thursday, January 25, a grand dance will be given. There will be many original features appertaining thereto. Details will appear in good time."

W. H. Brentlinger writes from Cripple Creek, Colo.: "Little by little the souls of men are beginning to respond to the awful pressure upon them. I believe the intoxication of a 'New faith and a world religion' such as can only be found in Spiritualism, is upon us."

John H. Knight, secretary, writes from Pittsburg, Pa.: "Mr. Geo. H. Brooks has just completed a three months' engagement with our society which we are pleased to report has been most successful and satisfactory. His lectures during his stay with us have covered a wide field and have been listened to with marked attention. His every public utterance has been of a nature that none could listen to without moral and spiritual profit. The readings with which each lecture was concluded, were well received. Socially, he has helped us as few other mediums or speakers have done, instituting a feeling of greater sociability among our membership, setting us a shining example of this virtue by his ever pleasant intercourse with us. The audiences good and of a class likely to be of some use to our cause when convinced of the truths we are trying to spread. As one most pleasing result of his visit with us we are glad to report that through his personal and persistent efforts, some twenty-four new members were added to our society during his stay. We know him to be an honest, conscientious, hard worker, thoroughly imbued with the truths of Spiritualism, and their power to bless mankind."

Mrs. C. McFarlin writes: "My engagement with the Unity Spiritual Society, Milwaukee, Wis., closed last Sunday, and my stay here has been very pleasant, and I hope profitable to the society. There are many good and lovely Spiritualists here in Milwaukee as well as many of their friends who are investigating, who help to swell the congregations each Sunday evening. I believe I have made many friends here as was testified on Christmas eve, by the surprise which they tendered me in the gift of a beautiful solid gold watch chain, the clasp being set in a small diamond and two emeralds. Beside this I was recognized by many other beautiful gifts from members of the Unity, and my experience with the society leads me to say to spiritual speakers that they will find in the people attending and composing hte Unity Spiritual Society, a generous, kind-hearted and sympathetic people. Tuesday, the 9th, I again return to Winona, Minn., my permanent home, stopping upon the way to lecture at Wonewoc, Wis."

WANTS THE OLD STANDARD BEARER.

To the Editor:—One dollar and fifty per year, eh! and no news at that! Not much for your Uncle Joseph! Please send the old standard bearer, The Progressive Thinker, at one dollar a year just as long as my old grizzly head is above the daisies. Yours, J. W. DENNIS.
Buffalo, N. Y.

A LARGE CLUB FROM ALLIANCE, OHIO.

Mrs. Sarah S. Rockhill sends us a large club of subscribers, and writes: "The Progressive Thinker is a mine of wealth to those who seek, and it seems to grow better with every issue. I wish your subscription list was doubled, for the good it would do the new subscribers; but really times are too hard to get the small amount charged for so much real value. I never knew so many who want the paper, but have not the money."

THE GOD QUESTION.

And the Impending Discussion.

The action of the N. S. A., at its last session has opened up a broader discussion than has occupied the attention of Spiritualists for many years. That some form of organization was desirable was almost unanimously conceded, and that some form of declaration of principles and purposes was necessary, was the settled conviction of a large per cent of the Spiritualists. But very many were doubtful of the necessity of organization, and strongly opposed to any declaration because they were fearful of a creed. They also feared that organization would result in a creed. Time has proved their fears to have been well founded. The creed has been formulated, and it includes, in germ, all the monstrosities of those we supposed had been forever disowned by the Spiritualists. To be sure, the meaning is expressed in language which would not at first view seem to express all the hatefulness of the old creeds, but it is there all the same.

We have the "Infinite Intelligence" set before us in the first article, and his character in the second one. Character is manifested by words and actions. What are the "expressions," the utterances, the actions of the "Infinite Intelligence" of the N. S. A.? Why, manifestations of nature. Nature embodies the physical and mental potencies of the cosmos. In common language, nature and man. Well, isn't this the same old God which the church has forced upon us for centuries? Does not the Bible, the Christian God "express" all the attributes of man in a larger and more intense degree? Has that God any attributes not manifest in man? Is he not made in the image of man? But, if man was made in his image, it would be all the same. In nature they are counterparts of each other.

Now, the question comes to the front, and will not be pushed aside, is there a God, and, if so, is there anything known of him? Is there any proof of a supernatural being? Of what character is that proof? Is it scientific? Must we begin with facts, or assumptions? If facts, must they be facts of physical nature, or those of the mind of man, or of both?

One very eloquent article has already appeared in The Progressive Thinker, and more are promised. The first, and the promised ones I take it will be of the same character, is emphatically in favor of the old-time God. As I do not think it possible to discuss a more important matter than this; and as its settlement in the minds of Spiritualists is an absolute necessity in order to formulate any acceptable declaration of principles; and further, as it is impossible to agree upon any method of action as a body of people until we settle this question, it is necessary that it be thoroughly argued by those who are able to present the subject in its true light before the people.

In the first place, those who shall assume to discuss this question should be well posted in the arguments which have been urged pro and con by thinkers in the past. This is not a new question. God, man and the cosmos have been the themes of all the philosophers of all the ages. Imposing systems of argumentation have been demolished; and schools of philosophy have gone down because of failure in the grand argument. It is a very sorry plight to find one's self hors du combat because of having repeated, some long-ago exploded theories, which were urged as original arguments.

In the second place, let us, by all means, avoid the reprehensible practice of the church in arguing upon unproved assumptions, instead of demonstrated propositions. The theologians have for ages argued this question, as well as the inspiration of the Bible, in this manner. The so-called argument from design is of this character. It abounds in what is not proved, but which must be proved before the deductions can have the slightest weight except upon an ignorant person. Paley's Natural Theology is a most striking example of making all argument to rest upon unproved assumptions. Though not intending to make, or answer an argument in this article I cannot forbear to enumerate some of Paley's assumptions, and they are not his alone, but those of many others:

1. He assumes the absolute creation of the universe.

2. That the forces and motions of nature furnish the same demonstration of design as does a watch or any mechanical construction of man.

3. That the adaptation of means to ends in nature evidences design, purpose or plan.

4. That the growth of a tree or an animal evidences design as really as the construction of a steam engine.

5. That proof of design proves the existence of our "Infinite Intelligence" or God.

Now, as one phase of the argument for an Infinite Deity is all based upon this method of assumption, it will be well to beware of the prima facie defects thereof.

But another school of philosophers, realizing that all this form of reasoning could by no means prove an infinite Deity, nor that there was only one, have assumed that man, by virtue of being a reasoning entity, has the intuitive power to perceive God directly. They talk very glibly about the God within, and are very disdainful toward the poor materialists who are so unprogressed spiritually as to be unable to appreciate this divinity within. Like Dr. J. M. Peebles, they assume a personal God because there is a personal man. But here, as in the other case, there is plenty of assumption; just as you will find it in a Salvation Army or a Methodist prayer-meeting, where every excited, hypnotized convert knows that God has converted his soul, and that Christ is in him the hope of glory.

Let us hope that Spiritualists, in discussing this question will abandon the church method of assumption and practice the method which has characterized the spiritual movement from the first, that is, present facts as the basis of argument. J. S. LOVELAND.
Summerland, Cal.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

RENDING THE VAIL.

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

G. N.: Q. Why are the communications received by the planchette and psychograph so untruthful?

A. The use of these instruments requires a much less degree of mediumship than almost any other method; and the medium at times exerts a marked influence over the messages and there is often a stubborn effort to repeat every communication given, even when such message is erroneous. The ease with which messages are given, allows spirits to communicate who otherwise could not. A more potent cause is the conduct of the medium or members of the circle. When they find that they can at any time receive messages through these instruments, they resort to them on all occasions, and make them oracles on business and all affairs of life. This makes common the heavenly gift and wastes its benefits. There would be no cause of complaint, if a time were set apart for seances, say twice each week, at an hour when there would be no fear of interruption, and this appointment unvaryingly kept, and on no account sittings held at any other time.

A little thought will make the reason for this plain. The spirit friends knowing the appointed hour will surely be present, prepared to communicate and will not allow the approach of others undesirable. They will perfect themselves in the method required, which is often a difficult task. On the contrary, if the medium, on the whim of the moment rushes to the instrument, his spirit friends may be absent, presumably they will be absent, and any spirit drawn within his sphere may communicate, it may be truthfully, or it may be not. It may understand the process of communicating, or it may be ignorant, and give false or erroneous messages, because it cannot do better.

Another prolific cause of confusion and disputation is the resort at once to test questions and those relating to business matters of which the communicating, unless limitless in information, could know nothing about. The control well knows that if ignorance is pleaded there will be an end of confidence, and having claimed to be a certain individuality as a brother, sister or friend, guesses the answers and replies as best able. Or the control may be as claimed and with the most careful attention and integrity have the answer wrongly conveyed or misunderstood through the counteracting influence of the circle or medium. Then there is antagonism and by its means the door is opened wide for a flood of such messages. The medium and circle expect deception and prepare the way for it.

This advice is not only applicable to this method of communicating, but equally to all others. Instead of active participancy, there should be cultivated passive receptivity. Test questions should not be asked unless it is first ascertained of the spirit if it is willing under the conditions to answer. The best tests come when they are not imperatively demanded. Sit patiently and receive whatever may come, and should there be apparent mistakes, do not hastily rush to the conclusion that you are the sport of evil spirits, or being designedly given falsehoods. The cause most probably is in yourself. You are an imperfect or broken transmitter. The idea prevails that these instruments are machines which ought to turn out messages under any circumstances, whereas they are only the means which may be advantageously used, if the medium, the circle, or both supply the essential conditions. If either degrade this high exalted privilege of communing with the departed ,to the pastime of an idle hour, they attract spirits as inconsiderate, and may expect responses vain and inconsequential as their inquiries.

R. M. Stanton: Q. Is the punishment of the whipping-post yet on the statutes of any of the states?

A. Delaware yet retains the barbarous law, mostly now exercised on wife-beaters, though often administered for lesser crimes. This punishment was one of the most commonly inflicted, and the pilgrim fathers could not have been happy without one set up in every town. McMasters in his history of the people of the United States, says: "In Massachusetts ten crimes were declared by the general court to be punishable with death. Then the man who in a fit of anger, or in a fit of drunkenness was heard cursing or swearing or spreading evil reports of his neighbor, was first set in the stocks and then carried away to the whipping-post and soundly flogged."

The growth of intelligence, by which the hold of the Bible and the priests have been lessened, brought more humane treatment of the criminal.

Taking the Bible as true, the pilgrims in their brutality were right and the present age is wrong. "Vengeance is mine, saith the Lord," punishment, vengeance, swift and terrible, merciless is the law of the Bible.

Harry Bullinger, Canton: Q. What was the "Katie King Fraud," and what, if any, connection had it with the researches of Mr. Crookes?

A. The "Katie King Fraud" was in connection with the investigations of Robert Dale Owen. Mr. Owen had returned from a long consulate and occupied a prominent position in the literary and political world. He had become an ardent Spiritualist and was so bewildered by the miraculous manifestations of the Holmeses, that he did not give the careful attention it demanded. He on the contrary enthusiastically endorsed the manifestations given by the "Spirit Katie King," and vouched for their truthfulness. Still more disastrous, his position gave him access to the pages of the Atlantic Monthly, then the queen of magazines, and he contributed a lengthy article exploiting the wonders occurring under the mediumship of Mr. and Mrs. Holmes. The pages had scarcely fallen from the press when there came a complete and unanswerable exposure of the mediums. The spirit that appeared was a real person perpetrating this cruel fraud.

This Katie King was probably suggested to the Holmeses by the spirit manifesting to Mr. Crookes being of that name. The noted Epes Sargent in "Proofs Palpable," page 49, writing before the exposure, claimed that a comparison of the photographs taken of both, showed a marked difference. It is, indeed, marvelous that any one who examined closely the picture taken of the Holmes-Katie King would not at once have pronounced it that of a woman made up and posing for the occasion.

No exposure has ever been made invalidating the researches of Mr. Crookes.

Condensed Milk.—To the answer given in reply to a question on this subject in the number for December 2, Mr. James Boyd kindly informs the writer that the factories on the Pacific Coast, after evaporating the milk put it in cans and subject it to a temperature of 200 to 240 degrees for two or three hours when it is completely sterilized, and has not acquired the taste of boiled milk. It is sold under the brand name, first given by the Buena Park, Los Angeles Co., "Sterilized Cream." Analysis shows that the product put on the market is absolutely just as represented.

This thorough cooking of the milk is very advantageous as an aid to easy and perfect digestion. Simply bringing milk to the boiling point does not cook it, nor destroy the various germs of ferments and disease. A half-hour or a full hour is none too long a time, the milk being well covered, and care being taken not to scorch. Those who are unable to digest ordinary milk, will find when it is thus prepared, that it is readily so. As a remedy it will cure the summer complaint of children, is among the best articles of diet for fever patients, and taken hot, more stimulating to one who is ill or weary than alcoholic beverages. We thank this correspondent for calling attention to this sterilizing process.

D. D. C., M. D., Washington, D .C.: Q. I have presentations of countless successions of forms, with clouds, or at times a single form moves ahead of me when I walk the street.

A. The same manifestations were presented recently by another correspondent, and the answer then given applies here. The manifestations show the incipient stages of clairvoyance and a marked impressibility. The manifesting intelligence does not well understand how to gain control, and meets with obstacles. The formation of a sympathetic circle, holding regular seances will prove the most successful means of culture.

The home circle, which has been constantly advocated by The Progressive Thinker, as the one most important means of investigation and gaining of knowledge of spirit life, cannot be sufficiently encouraged. It is the ever ready means of opening wide the door for the return of those who have passed to the other side, and it is our bounden duty to afford them the means of manifesting to us.

THE LOVE DIVINE.

Oh, Love Divine, that still dost share and bear
Our toils, our troubles, trials, tears and fears,
That carest for our care, that teachest, preachest prayer;
We pray; and lo, thy perfect peace that passeth prayer, appears.

Oh, Love Divine, on thee we call when fall
To us the gall, the pall and all the vain,
Inane, insane, black thoughts of life which all appall,
And straight the whole world smiles, is sweet, is sound, serene and sane.

Oh, Love Divine, when sorrow seems so sore
And clings so close and presses hard, we call
On thee, and thou, thou giv'st us vision, vision more
Abundantly; so vanishes the gall, the pall and all

The trappings of vain woe and vanishes
All sorrow, sadness, madness; vast and vast
The vision grows, glows, stays of days and days and says
There is no evil unto him who sees the Whole, at last.

Oh, Love Divine, how weary all this life
Stale, flat, unprofitable, foul and fell,
Except thou make it clean and clear and stay the strife,
And make it warm with love and true with light and wholly well.

Oh, Love Divine, how deep and dark this doom,
This prison room and gloom, unless thy light
Divine, shall shine, benign, this earthly tomb illume,
And fill with bloom and rich perfume, from th' fair, rare flow'r of Right.

Topeka, Kans. E. E. CHESNEY.

TO EDWIN MARKHAM.

Under the weight of centuries, you say,
The Man lies bounden by his brother man?
Nay, rather has his own imperfect self
Kept him from rising. See that meagre brow;—
Lives there a soul of strength to let him rise?
Nay! Lift him by your power to highest place,
He could not otherwise than it debase!

Man is a growing product of the years,
Advancing, if it be but by a step,
Through ages measureless. The spirits own,
Lighter and purer, because longer wrought,
Rise by the law into the highest place
That mortal may attain. The coarse, the dregs,
Forever stay at bottom, until Time
Shall be no more, and dross is purified.

BESSIE J. BELLMAN.
Howard, Kans.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

LAKE HELEN, FLA.

Attractions of the Location and Surroundings.

I hate the crowded town!
I cannot live shut within its gates;
Air! I want air and sunshine and blue sky,
The feeling of the breeze against my face,
The feeling of the turf beneath my feet,
And no walls but the far-off mountain-top.
There am I free and strong—once more myself.

—Longfellow's Cruzado.

How restful and beautiful those words of the loved and loving poet. They are a fitting prelude to my article this morning on Lake Helen camp-meeting and surrounding country. The little lakes in Volusia county, Florida, on a ridge sixty feet above the sea are gems in this sunny, semi-tropical south-land; shining in quiet, unassuming radiance on Nature's bosom.

How invigorating and inspiring the majestic, long-needled pines that sway and sigh in the refreshing breezes from the Atlantic on the East and the Gulf of Mexico on the West. The place seems eminently fitted by nature for a camp-meeting for the propagation of the philosophy and science of Spiritualism and all analogous topics, and as a health resort for winter tourists as well as a piney woods home all the year round where the culture of the grape, peach and orange greatly thrive. The whole region is permeated with magnetic mental and physical forces of the brave, self-sacrificing, dusky, and greatly abused Seminoles and other Indian tribes who trod those forest paths in the centuries past and glided in rural splendor in birch canoes across the lakes and along the shores of the numerous bays of this wonderful land.

Florida is 700 miles long from its northern to its southern boundary at Cape Sable, has a mean breadth of 90 miles, and 1,000 miles of sea coast, consequently all portions of this fabled land so singular and incomparable in climate, soil, and physical features, discovered by Juan Ponce de Leon in 1512, is fanned daily by salt-water breezes like the Ionian isles in the Mediterranean sea.

Samuel A Drake, the New England historian says: "Florida, except in the vicinity of the swamps, possesses one of the most equable and agreeable climates of the continent. Occupying as it does a situation between the temperate and tropical regions, it enjoys exemption from the frosts and sudden changes of the one and the extreme heat of the other. The mercury, however, sometimes falls to the freezing point, and great damage is done to the orange plantations."

It appears from intelligent and well-authenticated testimony that in 1875 Lake Helen was selected by spirit intelligences through Geo. P. Colby, a medium then residing in Lake Mills, Iowa, as a spiritual center for progressive educational purposes to help free the race from ecclesiastical and all other myths and tyrannies, and as a health resort. At that time by the advice of his spirit friend, an Indian chief by the name of Seneca, he came to Florida and after much trial, perseverance and unique experiences (one of which was riding all night on a mule across a strange, wild country under the direction of the faithful Indian spirit intelligence, that he might reach Gainesville, the government land office, to file his claim for the Lake Helen tract ahead of other parties who had their longing eyes on the attractive place) he secured his claim. On his arrival in Florida and subsequently he found everything precisely as the noble and wise Indian spirit had told him previous to his leaving the north.

Mr. Colby built a house, settled down on his claim, waiting events in calm contentment, having entire confidence, through past experiences, that what Seneca, the Indian spirit adviser told him would prove true; not by any miracle or hocus-pocus, but through natural occult laws that seem so difficult for some good people to comprehend.

In 1893, one Mr. Rowley, having caught the inspiration of the successful camp-meetings in the north concluded to organize one in Florida. Securing cheap railway transportation, he brought down an excursion party to De Leon Springs, a somewhat noted landmark, six miles north of De Land. Among those excursionists was Mrs. Marion Skidmore, a devoted Spiritualist, a member of the board of directors of the famous Cassadaga camp-meeting in Chautauqua county, N. Y., and her friend, Mrs. Emma J. Huff, also a prominent advocate of the scientific demonstration of the continuity of life after the various beauties and struggles of this one is done. Mrs. Huff was, and perhaps is now, a cottage owner at Cassadaga, and possesses mediumistic prophetic gifts, though never using them in any public capacity. She is active and thoughtful in establishing spiritual educational centers to promulgate the further advancement of humanity to equal justice and freedom, and is a prominent factor with other intrepid minds in making Lake Helen a successful and useful camp-meeting, being its vice-president and corresponding secretary.

Mrs. Skidmore and Mrs. Huff visited many places in Florida, noting with careful, keen eyes and thought the sites best adapted for a camp-meeting, and after many remarkable incidents in the material and occult, Mr. Colby's place was chosen at Lake Helen, and a commencement made in March, 1894, by a two-days' meeting, fulfilling after near twenty years' patient waiting, on the part of Mr. Colby, the prophetic words of Seneca.

Emerson says everything comes to those who wait, and it is true. Mrs. Skidmore, whose interest never ceased gave it the name Southern Cassadaga, and raised the first banner to commemorate the noble undertaking. Like all camps for advanced propagative work it has had its successes to encourage, obstacles to overcome, and extraordinary phenomenal incidents that I have not time nor space to further detail here.

I have visited many camps north and west, spending many summers in their attractive atmospheres, and none are more needed for the advancement of progress south, or have greater possibilities for usefulness and beauty than this "Southern Cassadaga." Some of our goods friends have criticised the location, however admitting its healthfulness. The same objection was made when several of the most successful camps were organized, "too far away from cities." To those who desire a camp near the large centers of trade, I call their attention to Longfellow's words prefacing my article. Let us have camps free as possible from the commercial hubbub and the tobacco and beer influences of cities. Humanitarian, progressive, and cultured agencies should always be the magnet, and are always the real, permanent success of any camp. Some kinds of success are a monstrous failure. It should be located near enough to railways, etc., to keep in touch, when necessary, with humanity's intellectual pulse, but without being obliged to inhale the tobacco, beer, and sophistical trading atmosphere.

Lake Helen has nearly, if not all the elements of success and attractive usefulness. The region is historical, flouring, beautiful and very healthful. It is 125 miles south of Jacksonville, 60 south of Palatka, about 40 southeast of Daytona, 30 north of Winter Park, 12 north of Sanford, 40 west from the Atlantic ocean and 6 southeast of De Land. Volusia county lies between the St. John's river and the ocean; the census of 1890 gives its population at 12,000. It has a brick courthouse costing $20,000, a jail, $9,000, a poor-house, $4,000. Sept. 1, 1899, it had $11,000 in the treasury and did not owe a dollar. In the past four years several of the best equipped school houses in the state have been built by the county and the school term extended from four to a nine months' session.

Nature has been generous in this usually, flat, sandy state, in giving this county a long north and south central ridge of pine lands upon which De Land and Lake Helen are situated, and which gives them the high and just reputation they bear for healthfulness.

De Land, the capital of the county, has a population of 3,000, water works, electric light, an ice factory, paved streets, brick business blocks,, beautiful cottages, the John B. Stetson University—endowment over $200,000, the Sampson library of 9,000 volumes, orange groves, and fifteen miles of shell roads in the town.

As I came from Boston's frost and snow last February to that attractive village, with its palmetto-bordered streets, the weather as warm as New England June, and found a temporary home at the Putnam House, noting the thrift and intellectual atmosphere among the people on the streets and the veranda of the hotel, I thought I had been transported to the Elysian fields, and had I the faintest idea that there is a Creator of this beautiful universe—a God—I would certainly have at once sent him my compliments at least, before I ate my dinner. Of course no thoughtful student of nature freed from superstition ever prays or sends up, or down, or out an invocation. A few hours after I was driven across the country in the gloaming, over a sandy road carpeted with pine needles—"pine-strawed" they call it here—to Lake Helen. As I approached the camp ground the lights from the evening lamps came dancing among the pines that greeted me with their old familiar fragrance and genial talk same as when I drove cows to pasture in the Towanda Pennsylvania valley, many years ago. Of course trees talk; and what instructive talk it is. Hans Christian Andersen, the great Danish novelist, traveler, and best of modern fabulists, became so fascinated with a beautiful tree in the park at Copenhagen, that he rushed up and kissed it. Whittier said the beech had the most beautiful instep of all the trees but the pine the most wonderful voice.

Arriving at Hotel Cassadaga, Dohrn Brothers, managers, I found generous attention and a good table; as they are in charge the present season, I have no doubt the guests will receive the same kindness and hospitality. I found the camp more attractive than I expected; the spirit of neatness and progress more marked than in some camps that have been going twenty years. I speak from my own standpoint without solicitation from any one. I have no axes to grind, only the ultimate freedom of the race from all superstitions and tyrannies.

Nearly every one goes summering in August. With some it is a necessity; with others a pleasure; with others a fashion. Many go the seashore; some to the mountains; some to the springs; some to Europe. What a multitude of places to choose from! Why not go a wintering in February, 1900, to Lake Helen? The natural attractions are great. As I write about 100 miles south of Lake Helen the thermometer marks 80 degrees in the shade, and has done so at noon nearly every day this month; windows and doors open; no fire only to cook, and the gardens like June and July in Massachusetts.

There is a large though scattered body of Spiritualists and Freethinkers in the south and through the natural law of evolution they are constantly increasing. It needs work and wisdom to reach them, for many are surrounded with iron-bound creeds and customs, that it is very difficult for them to break away from, but I hope and expect a large number from various southern states, especially Florida, will avail themselves of the attractive bill of fare to be presented to them next February. It seems to me that every one making an extra effort to attend will be amply repaid in hearing the scholarly and radical lectures of J. Clegg Wright and the attractive and diversified ones of Carrie E. S. Twing who is a general favorite everywhere, and eminently fitted to lift the creed-bound, prejudiced mind out of the slough of the narrow dogmas, with a smile and loving sympathy that make all gladsome.

The purpose of establishing this camp was not only to promulgate the knowledge of Spiritualism, but also to enlighten the people in all departments conducive to human happiness and growth intellectually, morally and physically, and "to make a health resort—city of winter homes."

Dr. O. B. Webster has now open for invalids and guests a new neatly-appointed sanitarium, located on a knoll overlooking two pretty little lakes, where hot and cold baths, massage, etc., are administered under the direction of the Doctor, who is, I understand, a man of experience in treating the sick by natural methods and from whom all information regarding prices, etc., may be obtained.

I hope that ultimately a psychic school will be established there and at all camps, where all forms of belief and unbelief may be heard, and scientific experiments relating to human progress, will be features of the institution.

For programmes, etc., apply to H. A. Budington, Springfield, Mass., or to Emma J. Huff, Lake Helen, Fla.

JAY CHAAPEL.

Palmetto, Fla.

MARY'S LITTLE GAME.

Mary Baker Eddy made her son a Christmas present of a $15,000 residence and $10,000 in cash.—Newspaper dispatch.

Mary had a little game
That came from Pagan times;
She taught this world is but a name,
But gathered in the dimes.

She called the game the science plan
Of making Satan nil;
Said God is all since time began,
But worshiped Mammon still.

She wrote a book of godly rules,
And copyrighted all,
To prove the wise have all been fools
To think of earth at all.

Now Mary's share of earth is great,
And greater still it grows;
And when she gives from her estate
She watches where it goes.

H. N. MAGUIRE.

A CALIFORNIA SALUTE.

Inspiration From Summerland.

To the Editor:—I salute you and the many readers of The Progressive Thinker with the compliments of the New Year, and from this Eden of the far West where now the summer solstice fills the air with the incense of fresh greenery and a bewildering maze of tropical bloom and varied color. Nature is prodigal of her gifts here now in the rainy season when from valley and hill the sun-bathed radiance fills the air with song and gladness. My swift-winged "bike" bears me along the coast range where through every opening in the leafy branches the deep blue sky appears. The ear catches the sound of kisses sent from invisible lips.

The gray mountains, sentinels of the ages, lift their lofty peaks in solemn grandeur. The blue expanse of the ocean touches the deeper blue of the sky, and the billowy waves wash the white sands and pebbly shore. The fruit trees are just putting forth their pink and white blossoms in masses which gleam through the interlacing branches, and spring showers all her gold and silver through wood and glen. Calls of sweet welcome are heard in the air and the approaching summer opens her hospitable doors for birds coming from afar once more to take up housekeeping in orchard trees and friendly vine and porch. The pretty and the beautiful reign side by side in picturesque forms here, and call man up from the sordid to the higher standards of human rights where truth clear and crystalline speaks all persuasive to heart and mind.

But it is not all that can interpret her symbols and prophecies with poetic accuracy as our inspired bard, Edwin Markham in the poem entitled "The man With the Hoe." But this is an age of rapid motion and emotion. Thought is making its impress on the air on sentient bodies and stirring into activity the dormant mind and will. The car of progress is on an ascending spiral, its whistle is musical and the rumbling jar of its wheels is the precursor of coming light and blessings. It gives us wings and annihilates space and spiritualizes travel.

Transition being so facile, our age brings the world together by easy methods and the spiritual and mental laws of being are equally as much affected as is the body. Man's own youth is the world's youth. The growth of mind and spirit is the signal of immortal youth. Earth has a new significance when looked at through the vision of the soul. We are living in an age of research, of psychological study and inquiry. The laboratories of the mind are giving up their secret treasures, and we watch with bated breath the noiseless tide of the waves of thought as they beat against old forms and usages now fast crumbling into decay.

The question of immortality is settled beyond all peradventure; even the heavens are mapped out and the geography of that land "over there" clearly defined by accurate knowledge through inspired seers where—

Soul shall meet soul in realms of bliss
Away from the shadows that darken in this,
Untrammeled by sin or the stain of distress
The beauty we see is the good we possess.

As the New Year opens her door to the sunshine of new discoveries of truth in the occult world, new expansion in American territory, new theology in the Christian churches, may we not hope to see a new impetus in Spiritualism, and a closer, warmer sympathy among its adherents in the religion of humanity. Those clouds called doctrines and beliefs, whether in the Christian churches or out, are the stumbling blocks to a clearer sight and spiritual growth.

We want a Spiritualism free from dogmas and vague, abstract things. A theorist who dreams dreams and calls hypothesis philosophy, is not adding to the world's treasures, but palming his specious theories for gold. Facts are the groundwork of true philosophy, and philosophy the harmony of facts looked at with reason. We have theosophical Spiritualism, Christian Spiritualism and speculative Spiritualism, and out of these incongruous elements true Spiritualism is dimmed and obscured and its true light but feebly expressed. But the law of mediumship revives with the beating ages and today its flame comes to free and enlighten the world. We are entering upon a new era in the history of religion, when deeds not creeds will sway the world and spirit communion be an accepted fact by all Christian denominations, lighting the chancel windows and altars of their temples with a glow of inspiration, where culture and thought govern the mind with reason and logic. The new church will be a republic based upon the sovereign rights of men and women and the liberty to think and discuss all propositions pertaining to the good of all. To conclude in the words of Gerald Massey—

"'Tis coming up the steeps of time
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter."

BISHOP A. BEALS.
Summerland, Cal.

A CARD FROM DR. C. E. WATKINS

New Specifics.

On the eighth page will be found our advertisement of our specialties in family remedies. These remedies are new and are made especially for us. No one on earth has these formulas but ourselves. They are the best, the very best for the disease named that have ever been given to the world. They are all specific, made with much care, and we are satisfied no other remedies will do the good work that they will do. Let me advise all who may be suffering with these complaints mentioned, to try them. They are now being sold at cost, just to introduce them.

DR. C. E. WATKINS.
406 Mass. Ave., Boston, Mass.
3mo529

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

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

CONVINCING.

Tests Through Various Mediums.

The subscriber has witnessed many demonstrations that prove beyond cavil that spirit communications are genuine, through F. Corden White, Mrs. Willis, Maggie Gaule, and especially our local medium, Mrs. Thorp Williams, and others.

I wish to mention one or two as given by Maggie Gaule, at Lily Dale, the past summer.

I went to Lily Dale a perfect stranger to all, having never met any of the mediums in attendance. At the first meeting, after listening to Mrs. Cora L. V. Richmond, Miss Maggie Gaule, after giving one or two tests, stepped down near my seat, and said: "There is a little girl on my left, and a young man or boy on my right, who is a brother, and their mother is with them, and their name is Pitts." She asked if any one recognized the test. Of course I did, for I knew of spirit presence or return. She said: "Mrs. Pitts has recently passed out ,and you have talked of taking up the children and burying them beside her, but now she says not to do it. You are wearing something that was understood between you that you were to wear as long as you live."

Every word was strictly true, for the article was a watch chain and locket containing the two children's photos. The chain and locket was a Christmas present to the daughter while in earth life, who had been in spirit life 17 years, the son about three years, the wife only a few days.

There was no possible means of knowing any one of these occurrences by the medium, for it was my first appearance in the place and the re-interring, and locket had not been talked about by any one except with my wife before she left me.

Perhaps I may be pardoned for stating how I became convinced of spirit return, by relating the circumstances of my son's demise. He was 27 years old and my only support in my declining years, unmarried, and had entered into partnership in a general store. The last I saw of him was at supper the closing day of a street fair in this city, when he expressed his delight at the prospects of business and was joyous and happy in consequence. He slept at the store. The next morning before daylight I was aroused by the door bell, and was told that the store was burned down and that Pitts had not been seen. I hastened to the fire, but no son was to be seen, nor any trace of incendiarism.

In a little less than four weeks a Mrs. Williams and husband came here, and he informed me that his wife was a trance medium, and that he believed she could in a trance condition, explain how it had been brought about. I had not talked with her up to that time and frankly expressed my disbelief in the possibility of any such thing being done.

However, a circle was arranged and held. The medium took on the death scene of suffocation and agony, that frightened me, for I had never witnessed any such occurrences. She described two men that did the work of chloroforming, the amount of money they found about his person, it being Saturday night and the sales were in his possession, even to detailing the amount which corresponded very closely with the amount claimed by the partner when he left the store, even to the checks on banks. She also stated that some boys came there and set the store on fire after the murder, and the robbers had left. Nearly all she related I am now able to prove by individual evidence even to the parties that committed the chloroforming. The fire bugs are serving their sentence. The chloroforming has been still farther proved by three other mediums who could not know anything about it except by spiritual knowledge.

I wish to add one more proof of spirit manifestations which occurred at my home the next evening after my wife's burial, my wife's three sisters being present. At a gathering of relatives and friends our local medium related what she saw, not in trance, but clairvoyantly. She described my son dressed in soldier attire, as leading a party accompanied with the sister, and brother and sister of my wife, followed by three old ladies bearing my wife just as she appeared at the funeral, all smiles and surrounded with forms. She described the old ladies so perfectly that the sisters recognized their grandmother and two aunts as the bearers. Others received satisfactory tests, and fully recognized them. L. C. PITTS.

Olean, N. Y.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, Dec. 18, 1899, at 2 a. m., Mrs. Lucy Gregory, of Fluvanna, N. Y., aged 58 years. She had the truth revealed to her about ten years ago. The funeral was held at the house by Mrs. Clara Watson, of Jamestown, N. Y. Mr. and Mrs. Gregory have been connected with the hotel business at the different camps for the last ten years—Lily Dale, Lake Helen, Florida, and Lake Pleasant, Mass.

COR.

Once again the kind angel, whom mortals call death, has been among us and gently laid his hand on our beloved brother, H. H. Blair, whispered the words of peace and rest, and when the day was breaking in the distant east on the 22d of December, his barge was anchored on the sunkissed shores of the Summerland.

Mr. Blair was born in Catteraugus county, New York, December 17, 1832. Served in the union army during the rebellion. The funeral ceremony was performed by Mrs. A. L. Lull, of Lawrence, Kansas. .XX.

Passed to spirit life, December 25, Mrs. Inez L. Brown, aged 20 years. She had been a Spiritualist all her life. She communicated with her friends, Dec. 29, by independent slate-writing, saying she had only gone on a little while ahead. She leaves a husband and a baby 8 months old. The funeral services were conducted by J. C. F. Grumbine. WM. G. C.

Washington, D. C.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl- street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Contes and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 10:45 o'clock in the Grand Opera House and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 204 and 206 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The Society of Psychology holds regular meetings every Sunday at 7:45 p. m., in Phoenix Hall, 324 East Division street. Visiting mediums are always cordially invited. Dr. E. I. Jacobson, lecturer.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX.

Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

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

The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, JAN. 20, 1900. NO. 530

THE COMING CENTURY.

Lecture by the Guides of Mrs. Jennie Hagan Jackson, at the Temple, Fort Worth, Texas, Dec. 31, 1899.

The day has been gray, misty and mysterious, as if nature in this fair south-land of ours, had been drawing a curtain close about the face of the sun, fearing that his keen eyes should peer too far into the mysteries of the coming year; but the night has come, and with it the solemn, silent stars, which shine down upon us with all our hopes and all our sorrows, with all our disappointments and all our joys, from the far-off heavens. In ancient times the eager eyes of men looked up and questioned the stars, asked what the horoscope might mean of success or failure awaiting them within a coming year, and you and I to-night, while we may not ask the question of any astrologer, still ask in these human hearts of ours what is waiting in the journey down the way, around the lines and adjacent the distant curves of this coming year that so near approaches us. We turn with half-sad faces and look back. We see the joys and sorrows, the new-made graves within the silent church-yard, the sadness and sorrow of our hearts; we see all we have lost, or think we have lost, in the passing years. We listen for some voice that greeted us, and lo, it is silent, we look for some face that was dear to us, with the bright flush of health, and a smile of kindness, and it is not with us; and we grow tender towards the year that has fled, and we think about it, and the tears dim our eyes, and our hearts grow sadder, and some of us look back upon this year that has passed as sweeter and better to us than we at first had thought.

We stand in a strange and curious position. We are bidding good-by to the old year, and standing on the threshold of another century, for the brief twelve months of a year are only the threshold over which we start into a new century, another part in the great drama of the world's history. How much we have crowded into the figures that mean the 19th century; how much of success and power and force have been ours.

The old man standing to-night and looking back across the field of memory, sees the dim candle by which his youth was lighted. He sits again by the pine knots that are burning in the great fire-place, and he dreams the dream of his youth; he thinks of all that has been. But he is sitting now in a world of modern improvement, advancement, and wondrous growth. He thinks back to those old times, and his heart beats with exultation, that he is still here to remember all that has been in the journey of his life. He tells of the days when they watched eagerly for the semi-weekly paper, or even the monthly that occasionally strayed their way. He tells you of a time when news came slowly from England to America, and when men scarcely dreamed of receiving tidings from their friends who had gone from home, more than two or three times a year; when letters were folded in strange ways, and then sealed with the old red sealing wax, or black, and sent across the country in the saddle-bags of the carriers of the mail, and when it cost you a large sum, comparatively speaking, to receive your letters, which you paid after its arrival. All these strange and wonderful things belong to our century that is going away from us.

The old man puts his hand on his clothing. It may have been made in Scotland, or perhaps has come from some very remote country, but the contact of his fingers with the wool reminds him of a picture, when his mother, in woolen gown and white kirtle, sat at the loom and struck with steady arm, and carried with careful hands the shuttle, making the home-spun cloth that her boy should wear. Or perhaps he hears amidst the thousand sounds of the city the merry music of the old spinning-wheel, and the never-tiring step of the woman, who, to and fro, carried the white yarn like Priscilla of old.

All this comes in the picture of the past, and the dreamer, sitting there, thinking of the folded hands that have written the letters, of the weary feet that are reposing, of the eager hearts that beat no more in this world of ours, begins to compare the past with the present, until his head grows dizzy and tired with the wonders of the last quarter of the century.

If we go back fifty years, there is so much to employ our time and stir our thoughts; but if we come down into the little condensed twenty-five years, how much it means to the gray-haired dreamer and to you and I. What have we not to-day that we all dreamed a myth in the past?

Some one drives through the street. Did I say drives? It is a mistake; they are propelled, sitting there upon a mysterious carriage, the horses are invisible. What is it? Why it is one of those strange, many-named motors, propelled by electric force, carried by some clever mechanism, that the people can ride as long as they will, and the emancipated horses can rest at last. Our street cars are one of the stories of these last few years, a triumph over the older ones, and there is as much difference as one can possibly imagine in the palace trolley, in which our pleasure-loving people ride in our splendid cities, and the old tiresome horse-cars, where the jaded animals dragged out a miserable existence until death deprived them of their torture. All this has been within the last twenty-five years. The world is lighted with a new light, and other improvements are constantly pressing upon the heels of what has been.

We thought we had realized the greatest triumph when we had a telegraphic apparatus, by which, with mounted wires we send our messages from place to place; but the world is holding its breath now while something else is surely coming to take its place. The possibility of sending wireless messages from man to man is being established, and we are glad it comes at the closing of this century. It comes when we are standing on the threshold of these marvelous times that await us down the road. We have only a breathing space in which to prepare for that which awaits us. Science contains thousands of discoveries over which she is holding her eager hand, and carrying them into the profound depths of the great system of nature in her vast beauty. She is keeping her engineers and firemen each one in place ready when the signal is given to start to the northern or southern pole of our great world. She is ready to make her shafts, and send her people down to the very center of the earth, or build great ladders and let them climb up in their investigations of the narrowness of the past. The coming century holds the states of the world; those states of intelligence and thought and mental power, ready and waiting for their use whenever needed. There is a sound of eagerness that pervades the air; the world is full of restless spirits, and though shell and carnage is about us there is the music of peace that fills the heart in its restliness; that peace, that kind of knowledge, which slowly comes to humanity, that out of every shadow, out of every sorrow, at last some monument of good shall grow.

A little back of the twenty-fifth year, nearer in fact now to the fiftieth of our past century, stands one of the greatest chasms of sorrow. The time when our northern and southern country, divided with the fierce red teeth of war, tearing at each other's hearts, but who of us, either northern or southern, cannot look into the face of him who was once our foe, and feel that a broader, better country, a more perfect nationality is ours? Who of us cannot feel that we have a better kindredship than we ever had before?

We thus stand because of our past sorrows nearer together; and when in our country's last season of sorrow our people were called upon to do their duty, the North and South united in courage and heroism that sent forth from under the Stars and Stripes of our country a class of men that we will always be proud of.

This belongs to us, and standing on the threshold of this new century, looking across its borders, and pointing to the life before us, and the sacred message of the past seems to be a declaration of a brighter and holier future. We shall have within these coming years the opportunity of making the greatest amount of good out of what we have already gained. We have taken the most obedient power of the weak, and supported, nursed and encouraged it until it is around us on every side; the printing press. It voices the thought of the people, helps us to be something better; it gives us the statements of other lands, it makes us know what the world is doing. We can place our hands on the literature of our country, and see the pulsation of all the world, for it is echoed there from heart to heart; from the most distant parts of Africa, from the far-off lands the knowledge comes to us to-day, to-morrow. It places us in the position of a people who have this giant intellect to help them in their trials of the coming 100 years.

Then turning from our press, from the power that we have there, we look forward and outward, and we see one of the greatest privileges of all time before us in the splendid opportunities that are offered the boys and girls of America. No child, no matter how poor or unfortunate, but the school-house doors are open to him, to her, and the privilege of education, practical and simple, is before the child who desires it.

When asked at one time what was the best monument in the Uunited States, without a moment's hesitation we made the answer that it was the common school-house of our country. I know we have magnificent shafts of granite and marble that reach up until they seem to pierce the very dome of the sky above us, but they are not half as much to the true American citizen as the little school-house at the village, on the plain or mountain side; we peer through the coming century and look down its long isle, and see it dotted with the school-house, the college and the academy of learning, where our people can become so thoroughly educated that ignorance will be no longer among us. Not only this, but there are other avenues that are open to us. Public libraries and books are placed in the hands of everybody, present opportunities of becoming more and more acquainted with the great truths that surround us as a people.

The world's religions are undergoing a process of modification and growth, until, within the coming century, it will actually become a necessity to mark all of our churches in order to know which one we belong to. What do I mean by this? I mean that the norrow sectarianism of the past is fading away like the mists of a sunbright morning, like the frosts of a day of springtime; that where in the old days we had bitter controversies and sharp arguments, we now have kinder feelings and generous impulses toward one another; that instead of each church imagining that it has the entirety of religion, they will recognize that their views differ somewhat from those of their fellow-man who is journeying down the same broad line.

There is a sympathy among humanity that has never been before, and gradually our denomination, our special creed, our particular dogma, will be forgotten in this coming century of time in the greater and broader religion of humanity's love for one another. People are growing to interpret in this new century the principle of the living Christ as they did not in the past. Why? Because they have gotten better acquainted with one another; because the same kind of warm, tender sympathetic hearts beat in the breasts of the different thinkers of the world. Because we have been broad enough in this past century to have a congress of the religions of the world, and we found out at that congress that no man was quite so much of a barbarian or heathen as the others had imagined him to be, that there is a type in our religion, the highest and best which belongs to all the world, and from this the people went home to their different lands carrying a feeling of kindness, of sweetness and interest in the other parts of the world that they had never had before.

All the influences of these important features are a search-light, that sends its clear radiance down into the 20th century, that sings a song whose music goes out into the future, and makes it unnecessary to be a prophet in order to see that the days that are coming shall be filled with that broader, higher, sweeter knowledge of the kinship of God and man, and the establishing of the new religion of humanity which is as great as all the time that has ever been.

Talking of another century, standing on its threshold to-night makes one feel how much the prophecy of the past has declared all the prsent, and when we speak of the wonders of a wireless telegraphy, it makes us think of that other world which is beyond this one; that world to which those friends of ours have gone, of those whose faces smile not back at ours and those whose hands are folded.

Who of us that are here to-night will dream of saying that when man overcomes the material obstacles of a material world, as he already has, that he may not come in close sympathy and communion with the world of invisible light that is just across the border of so-called death.

I am here to say to you, here on the threshold of this coming century, that the truth of immortality shall dawn on us in these years as it never has before; that man shall recognize his immortality and his responsibility as an everlasting monument of unending time. What are years to us when we recognize this fact? What is it to be a person living for one hundred years when our immortal souls have received the kiss of their inheritance for all time that has been and for all time that shall be?

A long century is coming, and we shall not journey through it here. Some day we shall grow tired, and laying aside these forms that we have worn a short or long period of time, we shall go from them. Our friends will lay them in the silence of the grave; warm tears may drop on our lifeless faces, but we the immortal, the eternal Egos, shall continue on after the century has reached its fullness. The physical body changes, it is put away, but the immortal soul, the everlasting man, goes onward and upward into the presence of his eternal God.

This coming century will bring us more of this knowledge. Man will learn that death is not the triumph of life, but that life is the triumph of death; and when we have passed through its narrow channels we shall simply stand in the broader light of a more perfect world of truth, beauty and growth.

What are one hundred years to an infinite immortal soul, for all souls are kissed with infinity? Considered from the standpoint of this world little; compared with the eternal life that awaits us, much. What will the new century bring? Will it bring the reforms that are needed? Will it awaken humanity to the cry of brotherhood? Shall we slumber as we have through the past in selfishness and carelessness of our brother's need, or shall we begin to recognize that the bounty of the highest truth shall come to us through grasping the hand of the weak and neglected?

I have referred to the religions of to-day and of yesterday; I have made mention of how rapidly they are coming side by side. Now, standing in the position of one who studies the question of the morrow, I state that the blending of religious friendship shall bring the hearts of humanity nearer than they have ever been. Superstitions shall be lost, and truth shall triumph over bigotry. We shall learn that spirit of toleration, which will give our brother the right to think as he wishes, always retaining the same privilege ourselves. We shall put aside the narrowness of the past until at last we shall stand like the trees on the outside and inside of one of the old Abbey walls of England. There is a place there, where, at one time, the priests made very sacred their grounds. They planted trees on these grounds, and they grew in beauty and brightness, and their leaves were rich and green, and they placed a wall around these grounds because they were sacred and holy, but nature, always generous, dropped the acorns from the great oaks, over the wall that men had constructed, they dropped into the fertile and fruitful ground, they sprang up, they reached their arms up, and they put their roots down. Years went by, and when you go to the old grounds now, though the walls still remain, they are broken and crumbling, and a most peculiar fact is that the ground part of the walls are broken most. What is the cause of it? If you will stop for a moment you will find that the strong roots on the inside and the firm roots on the outside have grown toward each other. They do not recognize the wall that men made; they pushed under it, and in order to have plenty of room they have broken down the priestly masonry of man and journeyed across and interlaced. Now look above; watch the joining leaves of the oaks, and see that the strong branches have joined together and interlaced until it is difficult to tell which leaf belongs to which tree, and the brown acorn hanging in its cup undecided where to drop, suspended between the two until the wind sends it in her favorite direction. It seems it is a typical of the world's own condition. We are breaking down the walls of superstition.

In the same way the typical matter of the walls may be carried into that far-off land of China, these vast works of masonry that have walled her in have been the astonishment and perplexity of the world have been broken down by the great hand of commerce, and by the insisted force of those on the inside who want to come out and those on the outside who want to come in. The world is getting tired of having walled-in nations, having conquered in people.

And by and by when this new century dawns we shall begin breaking down other walls. I hope that sometime the day will come when the walls that make prison-houses will be turned into the walls that make places of education for the most unfortunate of God's men and women.

I hope the time is coming when the powers of mind masters these weak human bodies of ours, and will take the massive institutions of the insane and bring those friends back into their normal condition, and set men and women free who labor under mental disease, as it is termed.

I hope the day is coming within the 20th century when humanity's heart will grow so warm and so tender that we shall not have need or desire in this country of ours for places where orphaned and neglected children will have to be put away from the tender care of fathers and mothers.

You may call it only a dream; if so, let me dream of a time when only welcome children shall come into this world, blessed with the benediction of a father's honor and a mother's love, making them fit offerings upon the earth.

I dream of a day when manhood and womanhood shall stand on a pedestal of such virtue and such goodness that they will be equally honored and equally blessed in the defense of right, for the sake of right. I dream of a time when our religions shall lift us out of greed and sensualism into the fair light of a day when splendor shall gleam in the eyes of children of purity, virtue and love; and when I say children here, I mean the white-haired man and the wrinkled woman, or the little babe in the cradle—for what are years when we come to the real life? We are only children, one and all, children who are tired from the toil of the day or its play, children whose little heads want to lie close to the warm bosom or maternity and paternity. Human hearts, looking out over the cold world, asking for love, and receiving slights. There are various and indifferent people in appearance who are starving for a kind word and gentle greeting which costs so little and means so much.

Are you and I going into the 20th century empty handed and hollow-hearted? Or are we going through it full of the tenderest thoughts, the best resolves with our hands laden to give without reserve to the world that needs?

If we have any regrets for the past—if there are any mistakes that you and I have made, let us resolve a cure for them, and let that cure be to make some good deed stand in its place, and say in the coming year that we made our mistakes last year. If we forgot to do some duty, let us do another this year. If we slighted someone, let us remember to be tender and gracious this year. If we neglected to do some earnest, honest act that we ought to have done, let us accomplish it this year, and make this threshold where we stand out of the purest and whitest marble of our soul's best courage.

Thoughts and Reminiscences.

It is only a small space I beg to-day. "Not Allowed to Read the Bible," was the heading of an able article in The Progressive Thinker of December 23, 1899, which did me the kind service of "pressing the button" and called up the following:

The reading of the Bible was not only prohibited in England, but all over the realm of Catholicism. So-called Protestant England made no exception to the rule, for Henry VIII., the royal religious blacksmith, who welded together the old and new creeds and managed them as it suited his interests or his cruel and tyrannical whims cannot be credited with having founded a new religion or creed. English protestantism did not develop as a distinct creed before the time of Elizabeth, and it was only then that the Bible spread among those who could read it.

For Protestant Germany the Bible had been unlocked by Dr. Martin Luther, after his translation of it into German was printed and distributed among the people. Luther himself had not read it before entering the convent of St. Augustin, where he found one manuscript chained to a pillar in some half-forgotten part of the convent. He managed to study it on the sly, and comparing it with the teachings of the church, he found so much difference, that his religious views were soon entirely changed.

Luther was an impulsive, big hearted man, and an earnest seeker of truth. He considered the Bible as the embodiment of divine truth, and wanted everybody to partake of it, not stopping at any questionable passage, which the coarse manners of his time may have anyhow prevented him from seeing. The Catholics continued prohibition, giving as a reason that "common people could not rightly interpret holy scripture." They always use selections of the Bible for religious instruction, while Protestants, at least on the European continent, do the same only as far as children are concerned, giving the Bible free to everybody else. I never saw a Bible in any Catholic household, and my orthodox Protestant training made me pity "those poor Catholics," until one day I found a young friend deeply interested in some chapters of the Old Testament I had never come across and never would have dreamed of discovering in "the Word of God." Similar "Holy Scriptures" I later on happened to find as subjects of public reading and discussion in "Ladies Bible Classes," and could not help observing that "yellow literature" is white as snow when compared with numerous stories of the Bible.

How long will Christians allow the beauties of their ancient book to be disfigured by so much filth and so many remnants of barbaric ages? Is a noble tree the worse for being relieved of nasty caterpillars? The Bible will have to shrink into a very small volume, or be shelved away as ancient curiosity.

H. ST.

DEAD LETTERS.

Dead Prayers Which Are Pigeon-holed.

It has been stated that in December last more than 1,000 letters to Santa Claus reached the dead letter office in Washington. They came from nearly every state in the Union and contained requests for nearly everything one can imagine. The report has it that they formed a very touching and pathetic collection of petitions. The little chaps, many of them no doubt orphans, and desolate, will wait and watch in vain for answer to their passionate appeals for help, and not till the wisdom of years dissipates their belief will they forgive the Christmas myth for neglecting to send the things which they desired so much.

Ah! there are children of a larger growth and a Mythical Something to whom petitions are forwarded, not by thousands but by multiplied millions. Think of all the prayers offered up during the years gone by to a so-called Supreme Being. Have they not been as futile and fruitless as those pathetic missives which found a way to the dead letter office? If there is a dead prayer office in this universe somewhere it is a reasonable consideration that many billions of dead—awfully dead—prayers are pigeon-holed in its vast and gloomy recesses. If one solitary prayer was ever answered which cannot be explained as a very natural result of existing causes, or a merely remarkable coincidence, it has never been reported.

One of the great publishing houses sent me the book, "Prayer and Its Remarkable Answers." All history almost has been ransacked and the few dozen alleged answers to prayer forms the most absurd collection of stories I have lately read. Not one thing recorded in it—not one thing that ever took place in any man's experience—is of such a nature that the most fanatical person who ever prayed a prayer could honestly swear that it was a direct answer to prayer. Granting that a prayer was made and that the answer came exactly as requested, even to the minutest details, it would still be inconclusive. Before one could say God answered that prayer it would have to be shown that natural and already existing causes did not bring it about, and that the persons who were involved in it as agents did their parts, if not unwillingly, at least without manifest interest in the fulfillment and without any serious predisposition toward it.

From where I sit there is a rocky bluff visible, covered with stunted oak, crab-apple, elm and so on. It is practically worthless. Now then if there was anything in praying I would begin right now. My ideas are generally somewhat of a practical nature, and I would ask the Great Being to cause all that wilderness of brush to bear fruit next year, such as apples, pears and peaches. It would be a much better business than producing only thorns and worthless branches. It seems to me that such a prayer as that would be getting right down to the point. Plenty of poor people hereabout need the fruit, and it would be a god-send to them in fact. And yet, if I had gone out to the prayer-meeting held by my good neighbors in this town last night and prayed like this: "O Lord! make all the brush over on the Weiss hill bear apples next year," they would have laughed me to scorn. I would have been told that God did not answer that kind of a prayer.

Of course not; I know he doesn't. That is the reason I do not pray more. I do not propose to waste my time. When I pray I shall ask for something worth while, some tangible, practical, really useful thing. For instance: Four days ago a poor woman, half dead with consumption, was taken, with a little child, to the poor-house. If I could—and O, brother! how I wish I could—if I could I would have healed those perishing lungs, and I would have given her home and food. Alas! I lacked power to do either. Suppose I had asked the Lord to do those things? Would he?

Very well; it is only for something like that, something of actual worth, some real blessing, I care to ask, and since my most devout friends tell me I need not expect God to do such things, I am released from asking at all. I scorn to pray for good feelings, for an easy conscience, for sinners who need kindness and help rather than prayers. No; I want to ask for something reasonable, for that which common sense would approve. I would like for God to straighten out the bent and twisted form of a life-long cripple I know; to lift the mortgage on a struggling widow's little home; to stop F. B. from having fits; to change Brother I's son from a hopeless idiot to a bright, hopeful young man and thus lift a load from the poor mother's heart that has almost broken it; and many other things. O! I could pray if there was a solitary particle of use in doing it.

But if I should attend the prayer meeting and offer up such a petition as that my Christian friends would conclude that my mind had become affected, and I would become an object of ridicule. I did venture an experiment once in a "Holiness" prayer meeting. Said I: "My friends, I have been much interested in hearing you tell what the Lord has done for you, and it seems to me he has done a really good part by some of you anyway. Now, I will come again next week, and if it is not asking too much I would be pleased to hear you tell us what you have done for the Lord." Well, sir, it actually made them mad. A sister remonstrated with me for trying to ridicule their meeting.

From my former article you may gather that I believe in the existence of a Superior Intelligence, if not an "Infinite" one, but that Intelligence has placed us under wise and unchangeable laws, and our petitions will not secure any special favors or cause the slightest modification of a single law. Our time had better be employed studying those laws and adapting ourselves to his conditions, than in vain and fruitless pleadings for superhuman aid.

Moral:—Quit sending letters to the dead letter office.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

A WONDERFUL POEM.

"The Streets of Baltimore."

To the Editor:—It is some weeks since I saw in The Bee, an anonymous poem of rare excellence, purporting to be given "by inspiration," through some woman medium. Two important particulars regarding it caused me, at the time, to promise myself that, some day, I would furnish you the wonderful poem. Those two important particulars were: First, the absence of the author's name; second, its incompleteness—the climax and moral being omitted. I now redeeem my promise, and will also give the facts upon which the epic is based.

Let the euphonic alliteration be noticed. How many a space writer, during the thirty-seven years since this poem first saw light, has received good sound pay for his alliterated sentences.

Personally, I have no opinion to express regarding inspirations, mediums, manifestations, etc., ascribed to departed spirits.

The facts upon which the poem in question was founded are, in part, these:

Edgar A. Poe had occasion to pass through the city of Baltimore, Maryland, on his way to Virginia, there to wed a lady of family and fortune. He met some of his old associates, and was induced to join in a renewal of old-time convivialities, although he had been a successful abstainer for more than a year. The old appetite was aroused. Once more he was the victim of his old, relentless foe.

In a short time he wandered forth into the streets in a state of delirium, and was found next morning dying from exposure. He was taken to a hospital, where, on the 7th of October, 1849, at the age of 38, he closed his brilliant, troubled life.

The poem was delivered by its author, Miss Lizzie Doten, of Boston, at the close of a lecture on "Edgar Allen Poe," in the city of Baltimore, January, 11, 1863. It was phonetically reported.

It has, more lately, been given a title: "The Streets of Baltimore." At its original delivery, it followed the lecture—really the closing part of the lecture.

The poem in its entirety is as follows:

Woman weak and woman mortal,
Through thy spirit's open portal
I would read the runic record
Of mine earthly being o'er;
I would feel that fire returning
Which within my soul was burning
When my star went out in darkness,
Set, to rise no more;
When I sank beneath life's burden
In the streets of Baltimore.

O those memories, sore and saddening!
O that night of anguish, maddening!
When my lone heart suffered shipwreck
On a demon-haunted shore—
When the fiends grew wild with laughter
And the silence, following after,
Was more awful and appalling
Than the cannon's dreadful roar—
Than the tramp of mighty armies
Through the streets of Baltimore!

Like a fiery serpent coiling,
Like a maelstrom madly boiling,
Did this phlegethon of fury
Sweep my shuddering spirit o'er!
Rushing onward, blindly reeling,
Tortured by intensest feeling,
Like Prometheus, when the vultures
Through his quivering vitals tore,
Swift I fled from death and darkness
Through the streets of Baltimore.

No one near to save or love me,
No kind face to watch above me,
Though I heard the sound of footsteps
Like the waves upon the shore—
Now advancing, now retreating,
With a dull and dreamy rhythm,
With a long, continuous roar—
Heard the sound of human footsteps
In the streets of Baltimore.

There, at length, they found me lying,
Weak and 'wildered, sick and dying,
And my shattered wreck of being
To a kindly refuge bore.
But my woe was past enduring,
And my soul cast off its mooring,
Crying, as I floated outward,
"I am of the earth no more!
I have forfeited life's blessing
In the streets of Baltimore!"

Where wast thou, O Power Eternal,
When the fiery fiend infernal
Beat me with his burning fasces
Till I sank to rise no more?
O was all my life-long error
Crowded in that night of terror?
Did my sin find expiation
Which to judgment went before—
Summoned to a dread tribunal—
In the streets of Baltimore?

Nay! With deep delirious pleasure
I had drained my life's full measure,
Till the fatal fiery serpent
Fed upon my being's core;
Then, with force and fire titanic,
Did I burst the bonds that bound me,
Battered down my being's door,
Fled, and left my shattered dwelling
To the dust of Baltimore.

Gazing back, without lamenting,
With no sorrowful repenting,
I can read my life's sad story
In a light unknown before;
For there is no woe so dismal,
Not an evil so abysmal,
But a rainbow-arch of glory
Spans the yawning chasm o'er.
And across that bridge of beauty
Did I pass, from Baltimore.

In that grand Eternal City,
Where the angel hearts take pity
On the sins which men forgive not,
Or inactively deplore,
Earth has lost the power to harm me,
Death can never more alarm me!
And I drink fresh inspiration
From the source which I adore,
Through my spirit's apotheosis—
That new birth in Baltimore.

Now, no longer sadly yearning,
Love for love finds sweets returning
And there comes no ghostly raven
Tapping at my chamber door.
Calmly, in the golden glory,
I can sit and read life's story,
For my soul from out that shadow
Hath been lifted evermore,
From that deep and dismal shadow
In the streets of Baltimore.

G. W. A.

THE DIVINE PLAN.

Elucidated by an Old Spiritualist.

If you will allow me a little space in your up-to-date scientific Spiritual paper, I would like to express a few thoughts on the Divine Plan from my standpoint. Why you should take the short end of the yoke, and bear the burden of labor and sacrifice to furnish mental and spiritual food for the many thousands of readers, at so small cost, is a problem fit only for angels to solve. Such disinterestedness should awaken thoughts in every Spiritualist's mind, whether or not they have got a Divine Plan to work out. To be sure, we all cannot be publishers of papers and books; but we all can have a Divine Plan, and work on it. This is a question paramount to all others for Spiritualists (personally) to consider.

I have a plan; to be sure it is an individual affair, but I think it is divine all the same, and I am going to try to work on it, by angels' help. My plan is as follows:

1. To be just in all dealings with one another, and not contend for the half cent.
2. To be truthful and honest in my statements and general conversation, and not careful for the last word.
3. To be charitable and merciful to all, the dumb animals included.
4. To do all I can to comfort the sick and sorrowing, and help the poor and destitute as far as I can.
5. To be temperate in all things that relate to my drink and food.
6. To be courteous and obliging to all, and especially showing deference to the aged.
7. Never ashamed to be known as a Spiritualist, and to be always ready to give the reason of the hope within me.

There are other features in my plan, among them this: I must have The Progressive Thinker and Spiritual books, such as Rending the Vail, etc. They tune me up to do my duty. Did I not have their influence, I might not do as well.

Now, brothers and sisters in the philosophy of spiritual truth, what plan have you started on this new year, 1900? If you have made no new resolves for the present year, you should, I think, subscribe for The Progressive Thinker and read Rending the Vail, at least; thus you will gain much good to yourselves and help the car of progress along, if you are not at the long end of the yoke.

If we all would do our duty as Spiritualists, what a mighty wave of influence for good would sweep over our fair land. I am now nearly three score and ten, and it would be natural at this age at the commencement of a new year, to take a look over the past, whether we want to or not. It is our history written with a pen of iron and cannot be changed. What a truth for us all to contemplate. Whatever we have sown we must certainly reap.

JOHN N. EAMES.

Occult Life of Jesus.

To the Editor:—Though I have had the book above-named, for several months, and read it and studied it with great interest, I am impelled to give you my impressions regarding it. In many ways it is a most wonderful book. The author exhibits a profundity of human nature, of history and philosophy that impresses the reader on every page.

As a delineation of human nature, the secret springs of human action are most clearly disclosed. As a history it supplies what other historians have failed in, namely, an explanation of the customs, manners, modes of dress and living occupations and industrial pursuits of the common people, and the character of their institutions. As an exhibition of philosophy, it shows a thorough acquaintance with the systems then prevailing; thus affording a source of information presented in the most pleasing manner.

If regarded in the light of a romance, it is the most complete in its conception of a plot, the nature and carrying out the plot. The characters stand out like living personalities, and bring to the consciousness of the reader, realities as clear and vivid as any experienced in life.

If regarded as a biography, it affords a knowledge of every detail of the subject, and makes the reader as well acquainted with him as personal intercourse would afford. It sets him forth in a rational light and divests him of those absurdities and inconsistencies that abound in the gospels. It represents him as a type of true manhood living in an age antagonistic to that plane of life on which he lived and sought to elevate his fellow beings. He is a study and an example for the best of us, and the manifestation of a moral power that would bring about the reign of universal peace and good will to all mankind; prevented only by the selfishness and sensuality of the age. The closing scene of his sad, tragic, yet glorious life, is affecting in the most extreme degree, taking into consideration the character of its principal actors.

The readers of The Progressive Thinker are favored above all others in your generous presentation of this book. May the appreciation of it be equal to its merit. For one, I thank you most gratefully for your generous gift.

E. J. SCHELLHOUS.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER SEVEN.

Perhaps, my dear son, it may interest you to know something of my surroundings. At the present time it pleases me to have a beautiful home—to live quietly in it with my lovely wife who, as you well know, is my own other self or the true counterpart of my being. Of course our children are all married and living for each other in whatever way pleases them best. All our grandchildren are situated in the same manner. We have arrived at that time in our career when we leave the care and teaching of children to those not so far advanced as we are. Our home is more beautiful than anything you have ever seen on the earth, and yet it corresponds with many things you have there. It is a large building, for we often take helpless new-born spirits in and care for them until they are able to care for themselves. Helena busies herself in caring for unfortunate and helpless women, teaching them right and true principles, thereby rendering them strong and able to take care of themselves, or fitting them to care for helpless children who come here before they ought. Our home is built out of what appears to be the finest mother of pearl. Imagine the most beautiful seashell you ever saw, and then imagine it many times more beautiful still, and you will get a just conception of the material used in the construction of our home. It has a great number of rooms and they are all large and grand, for I loved, when on earth, all that was grand and beautiful. We have an immense music-room filled with all kinds of musical instruments, another large hall given up to teaching and instruction of all kinds, in their various branches of knowledge and art; we also have an immense parlor, or reception room, wherein we receive spiritual visitors; and whenever we desire to see a person of note, we have only to earnestly wish or will, and immediately the vibratory waves set up in our ethereal atmosphere reach the sensorium of the spiritual brain or camera and, if convenient, the spirit will come to us, or if not, we go to the home of the one one whom we wish to see.

Now, Carlyle, I am not writing you a tissue of falsehoods, but the real and exact truth.

Spiritual beings would not be happy floating around through space without object or home of any kind any more than people are or would be on earth. Human beings can thus float around, if they desire, without home or shelter, picking up what stray stuff they may be able to find; but when they do they are called tramps or vagabonds; and it is the same here with this exception—all who will receive wisdom, it is ready for them for the taking or asking, nothing compels them to remain in poverty if they do not desire to, but our poverty and riches are of the mind or spirit.

Now we have something here which corresponds to eating and sleeping; so we have a large and elegant dining hall wherein we receive many guests. We don not cook food and eat it as you do, but we are seated at table together with our guests and while we daintily partake, apparently, of bread and fruit, water and wine, we hold long and animated discussions on all the questions which interest mankind, also all those which interest spiritual beings, and you may be sure we have enough to talk about.

Our rooms take on the appearance of beautiful apartments in earth life, for all beauty in art originates here first and is transmitted to sensitives on the earthly plane; that is how you get models of beauty there, except what nature furnishes you; and our musical instruments are made—or are so delicately constructed—that the vibrations of sound only vibrate the ethereal atmosphere, consequently the sounds are not audible to dull, earthly ears. Our rooms appear to be carpeted with soft carpets of richest texture and exquisite pattern. I forgot to mention that we have also a large library of valuable books, for good and true books exist here as on earth—so, be careful, authors, that you write nothing to be ashamed of when you arrive here. We have elegant seats, tables, and beautiful furniture of all kinds. Our sleeping or resting rooms, are fitted up with couches and misty, white draperies; but all these things we create with our minds and the thoughts become objective things which we can enjoy and others with us. So, dear ones of earth, exercise your creative faculties to their fullest extent; it will well repay you to do so, for they are some of the treasures which one lays up in heaven or within the heavenly or celestial. One can no more live here, within the ethereal, without creating or thinking than one can on earth; the difference being that one's thoughts become objective or visible and one is surrounded by them. It really is so on earth, but the duller senses do not take cognizance of them. One is surrounded by one's thoughts, and most sensitives feel, or perceive these things clairvoyantly.

How often you will hear some people say: "I don't like this or that one; I detest him or her; I feel creepy all over when in their presence." How often those in earth life, who do not heed these things, are deceived, betrayed or finally robbed or ruined because they did not heed them.

I wrote to you in "The Discovered Country" that the spirit existing within all things which have life, ascends to this life, when those things appear to die or decay on earth; and this is true; consequently, we have everything here that you do there; we have vast forests, plains, mountains, rivers, seas, oceans, vegetation of all kinds, animal and insect life in their various forms, flowers, shrubbery, rivulets, ponds; nothing at all is left out, but on the contrary much is added that you have never seen, for we have also all that the past can give.

Now it has been said on earth, and we have heard these sayings, that there would not be room enough within the celestial spheres to hold all these things. We think those who can say this must entertain very cramped notions of eternity. Do such minds ever stop to consider that eternity has no bounds or limits—that it is forever and forever?

I know it is hard for one to conceive of this, but how can one put boundaries to never-ending eternity or space? Still, there is a limit or end to the forms that the earth produces, but the limits are so vast that a mind on earth could not possibly take them in.

Eternity is filled with forms of all kinds, and eternity has no beginning or ending bounds or limits. So, when I tell you, Carlyle, that our home is situated near a beautiful lake, it need cause you no surprise. The lake bears the same correspondence that lakes do of earth. The ethereal water is just as much heavier than the ethereal air as the water on the earth is denser than the atmosphere, and within the waters here, glide beautiful fishes—the spirits of those that have died on earth, and it is the same with our animals, they arise up more and more beautiful, one sphere above another, but nothing propagates its species here. All propagation is on the material earths and the earths cannot and do not propagate more than the celestial worlds need—moreover, nothing is crowded here and there are vast areas of space—so vast, indeed, that the mind of man cannot even conceive of them—wherein no form yet exists.

When wild animals die on the earth, their spirits rise into great spiritual forests which are so wild and gloomy that human spirits seldom or never visit them; when great sea monsters die, or smaller fish, their spirits ascend and find homes within boundless spiritual oceans. Your globe of earth, that seems so vast to you, is but a small speck, or like a grain of sand, compared to eternity and its eternal heavens. It is simply that the mind of man cannot grasp these things.

Forms come up through the material, not that they may perish, but that they may be conserved to fill eternity with beauty and intelligence—not only the intelligence of mankind but the lesser intelligence of beasts, birds, reptiles and fishes—these forms to nature are just as beautiful as is that of man. Do you ever stop to think, my dear son, that there are other earths, or planets, in space, whose inhabitants are so much beyond the men of earth that a man to them would appear as a reptile does to man on earth. Such is the fact, however; but the dwellers of those planets are too wise altogether to say: "Oh, the reptile man, on that small, insignificant earth cannot be immortal"—for they well know that all forms whatever are immortal and imperishable. Why the forms of everything you have on earth are contained within a small ethereal germ—spiritual germ—which must be held within all earthly seed, whatever its kind, and each after its kind—and right here is where man makes a fatal mistake, for the spiritual germs of everything in existence or that ever did or ever will exist are forever within the ethereal atmosphere, and as this ether penetrates through the material atmosphere the flowers of all vegetation attract and hold, each its kind; so of all animals, so of all men. Men and animals breathe or inhale these germs; the male, or positive element, holds what can be made use of, the others escape—for they are indestructible in the exhalations of the breath or through the pores of the skin or through any or all organs of the body. The first form of anything does not hold the seed of all that is to come after, within itself. Such an idea is absolutely ridiculous, but the parent of anything forms the seed of that which is to immediately follow, by having the power to hold the spiritual germ. Forms have gradually evolved one after another, but they do not evolve the spiritual germs, but each male form is able to hold germs, which he inhales from the atmosphere, for the next generation which is to follow; this, then, completes the circle. At the age of puberty the next generation inhales and holds other germs which are the seeds of a future generation, and this is true of all vegetable and animal life.

Now you ask me about heredity. The spiritual germ has nothing to do with heredity. It is absolutely pure and undefiled, but as it takes on its first material clothing from the being who holds it, the flesh inherits all, or at least many of the traits of the parents. The father first clothes the ethereal germ in his blood and if his flesh is filled with vileness he clothes the germ accordingly and is even more responsible for the hereditary tendencies of the child than the mother. She does not furnish the life or the living principle—the germ—she is negative and has not the power to hold them—she is female—but she furnishes the egg, or ovum; the germ therein finds lodgment and is nourished by the contents of the egg until it has taken on sufficient material to be hatched or thrown into the material world. If the germ is that of a mammal the egg falls, after a short time when it is ready, into the womb, there it is nourished by the blood of the mother until ready to be born.

Heredity is simply that which is inherited from the material with which the father or mother has clothed the germ This is also the reason why children resemble their parents, but the soul, the inner principle, is not tainted in the least, for sooner or later, either in the material, or spiritual, or celestial life, it becomes perfect as at first and has progressed up through the material, the spiritual, the celestial, gradually throwing off all impurities on its course until it is a God-angel, or archangel, or the wisest and best angel that man can possibly conceive of and man cannot conceive of such an angel while yet he is so small and unprogressed as to be a man within a material body.

But nothing is mean—nothing is insignificant—nothing can ever be. We are not the makers of anything that exists, consequently we have no right to despise anything whatever, not even the smallest insect or worm. Life does not originate with man; he simply observes it, and the nearer he approaches angelhood the less he feels like despising anything that exists within the universe, for all is God: All is God!

(To be continued.)

THE CHRISTIAN IDLER'S DREAM.

Quite weary with this mortal fray
And such a striving world as this,
In reverie I bent my way
To fairy lands of heavenly bliss.

I dreamed of castles in the air
Where I might rest in perfect peace,
And be exempt from toil and care
While heavenly treasures would increase.

I wandered on in search of rest
Where life would be an endless song
And harping choirs with heavenly zest
Would their eternal notes prolong!

With vain imagination filled
And buoyant hopes as light as air
On fancy's pinions off I sailed
To find the fabled mansions fair.

While reining my pegasus steed
Through endless space on heights above,
I quite forgot the earthly need
Of those dependent on my love—

Until an angel messenger
Accosted me in accents sweet,
Inviting me to follow her,
Says I: "Into the golden street?"

She looked at me in sad surprise
And pity, for my childish thought,
And said: "Your mansion in the skies"
Will rest upon the good you've wrought.

And now my brethren here I am
Bereft of all my vain desires;
Possessed of a deep heavenly calm
To work where duty most requires.

A. H. REYNOLDS.

Auburn, N. Y.

IN BUFFALO.

Spiritual Doings as Seen by Moses Hull.

Including the Woman's Union, there are, I think, five Spiritualist societies in the city of Buffalo. I hear that they are all prospering. I am so busy with the First Spiritualist Church and its lyceum, that I have not had time to attend even one of their meetings and therefore can report nothing definite concerning them.

The First Spiritual church is moving on better than it ever did before. Every month sees our church and congregation larger than it was the month previous. We have demonstrated that the longer a pastor works in a church, if he works right, and all try to do their duty, and if they keep harmony in the church or society, the stronger the bond becomes between church and pastor, and between member and member.

I may not take charge of this church another year; but there is no doubt that the church will have somebody settled over it, and I will probably do pastoral work somewhere. I am perfectly convinced that this is the only way to build up a permanent organization.

Our lyceum had a very fine Christmas entertainment. The children did their part well ,and the most of them were well remembered; so were many of the older ones.

During the last month we have had Maggie Vestel, of Dayton, Ohio, with us. She is the only trumpet medium with whom I am acquainted who holds the trumpet out in full light before a large audience, and gets independent voices through it. This she did in our Temple twice on each of the five Sundays of last month, besides she gave us a special seance every Wednesday evening.

I wrote her that we would be glad to have her come, and give demonstrations of her power, in our temple, if she would on one occasion submit to having her mouth plastered up in such a manner that she could not talk. She accepted my proposition. We chose a committee consisting of two surgeons, and a Mr. Kerr, who is a prominent member of the Presbyterian church. They drew her lips tightly together, then fastened them thoroughly with surgeon's plaster, then pasted a large piece of surgeon's plaster over the whole, so that it would be impossible for her to move her lips or articulate a sound The talk went on in the trumpet as if nothing was in the way of the power of using it. After this, as someone suggested that she did the talking through her nose, they sealed her nose up in the same manner; still the talk went on as usual. The spirits uttered many sentences which no one could utter without the full use of their lips. One was, "I want to speak to Dr. Armstrong." This was spoken as distinctly as I could speak it, and loud enough to be plainly heard all over the auditorium. The committee promised a full report of the matter, but as yet, I have not been able to catch the chairman of the committee at home. He is a popular physician, having a large practice, and it is a little hard to find him at home. I will try again, and when I get the report I will see that The Progressive Thinker has an opportunity to print it.

I ought to say here, that Mrs. Vestel is an entirely uneducated woman. She was reared in Ireland, in the bosom of the Catholic church. I believe her to be a thoroughly honest woman. The talk which comes through the horn, in a well-lighted room, is not of the highest order intellectually. Many of the spirits who thus come cannot even give their names, but that the manifestations are genuine I think is doubted by very few who have had a fair opportunity to investigate. Talking and singing was done through the horn while she was singing outside; both voices were heard at the same time. This to me was a better test than that of sealing her mouth and nostrils.

My impression is that while the trumpet manifestations may not cease with her, she will soon develop into a platform test medium. She gave several platform tests while with us.

Our success with Mrs. Vestel was so great, and the people became so anxious to see something more, that we secured the services of F. Corden White for this month. I had not seen much of Mr. White for several years. In my estimation he has improved wonderfully. He has now appeared on our platform three times; I must acknowledge that I never saw clearer and more astounding tests than he has given. I think that every member of the audience, without exception, is satisfied that the tests are genuine. There are very few, if any, better test mediums than Mr. F. Corden White. Of this, more in the near future.

The New York State Association of Spiritualists now talk of holding a mass convention in our Temple either in January or February.

My book grows a little every day. Mr. Bach, my publisher, says it will surely be ready to put into the hands of the readers on the fifteenth of February. I assure you that I am as anxious to get it into the hands of the readers, as any of them are to receive it. They shall go to those subscribers as soon after February 15 as the express and mails can carry them.

The price of paper, printing material and labor has come up so much since I first announced the book for one dollar that if the announcement was to be made now I would either have to put the book up to one dollar and fifty cents, or would have to cut the book down very much from my calculation; but, I always do as I agree, and as I issue a very large edition, thereby getting it proportionately much cheaper, I will let all advance subscribers have it at the price mentioned in my first card.

We have just added several new and beautiful songs to Mrs. Hull's Songster, and we are now getting out a new edition which will be bound in leatherette covers and wire-stitched through and through; thus they will cost us nearly twice as much as any other of the more than twenty editions which have been issued; yet we are going to sell them at ten cents each as we have done heretofore. We will let societies have them at $6 per hundred. We will immediately ship five hundred to the office of The Progressive Thinker.

I have been fortunate in having but few outside calls for work this winter. The tremendous amount of work I have had on my hands would have prevented my going for more. Now my work has progressed to such a point that after a few days I will be able to occasionally leave home for a few days at a time.

We all hail The Progressive Thinker from week to week. Now through the kindness of Brother Wetherell we have a nice wire basket fastened up on the wall of the temple, near the door where we can deposit our papers pro bono publico, as soon as they are read. On Sunday morning the basket is pretty well filled, but when we leace the church at night it is empty. We hope that this will result in benefitting the public and in making a demand for more Spiritualist literature.

Buffalo, N. Y. MOSES HULL.

A VISION OF TO-DAY.

Applicable to the Field of Spiritualism.

I see before me a vast field of waving grain; it is stirred by breezes, that make it seem as if I looked upon the billows of Ocean; every shade of the picture, though, is instinct with life.

But, too, I see, or seem to see, that though it is grain, there is no practical use made of it, unless we count admiration of beauty useful. There is no harvesting going on. There are plenty of lookers-on. I look again; these lookers-on are starving ones; and yet they do not take and eat; they only look on and admire, or else they are asking: Is this a field of grain, or is it only a mirage? Men who have investigated say to the world, that though they have found by investigation that many weeds are growing in the field, yet it is not a weed-field, but a genuine wheat-field, that there is food in abundance growing there—that it is ready for the use of man as food. It is true, these do not say to the starving ones: Do as did the disciples of an ancient master of our reverence: "Pluck off and rub the ears of grain in your hands and eat," for men have learned by experience that by careful milling we will get the best bread; but they do say none the less that the wheat ought to be used for food, and not be left to fall back into the ground and so be wasted, while so many are everywhere starving because they have no bread!

I take another view, or vision rather, I would call it; and I see men and women digging about, 'mid what seem to be ruins; and something tells me that these ruins were once used as storehouses; that once they held wheat; and I am told that these whom I have seen digging about them are searching for the wheat, that was consumed there long centuries ago; thinking that if it could be found, or "reincarnated," it would be good food for to-day. Alas, why do they not harvest to-day's living grain, nor seek for the reincarnation of a long dead Past of man!

But again my vision changes, and I see about me many beautiful buildings, prepared in almost everything that would tend to give comfort and convenience in a Restaurant; and I hear voices, calling: "Come and eat;" but I notice that the multitude heed not the call. But, 'tis true; I see many going in and out of these buildings, and I hear some of them saying, softly to themselves, "It was good to be there; it was so restful, and the appointments were beautiful."

But by and by, as I more closely looked at them, I noticed on their faces, as I had noticed on the faces of the multitude about the wheat-field, the look of a starved humanity; and as I listened further, I heard many of them saying of these Restaurants: "The bread, if it was bread, was mouldy; so mouldy that we do not wonder it was called "Shew-Bread!" But not all who came out said this. No, I saw some gathered about in little groups, and these were telling each other how their hearts glowed within them as they were told in the Restaurant of the times and the places where that Shew-Bread was baked; told of the men who wrought in the old, and consequently sacred wheat-fields; of those who threshed and ground the flour; of bakers who baked it in sixty-six; no more, no less, loaves of bread; and some said, "We think our piece was freshly warmed over;" and then they sighed, because they had not lived in those good old times, when men could get the bread hot from the oven!"

But I thought of the wheat-field I had seen; and I thought, did these think of the fact that never was there a time of harvest, of grinding and of bread-baking, when man did not himself labor, and labor hard, if he obtained bread? But lo, the vision passed. What did it mean?

Was not the wheat-field Spiritualism, with its varied phenomena of immortality, of man's continued personality and life? So it seems to me; and so I ask Spiritualists, What ought we to do about it? What will be our action in respect to the reopening of the vision of the seer of the ages; the fresh upspringing of the living grain of Soul under the influence of to-day's sun; the fresh baptism of immortal being that floods us now from the above?

That this is a new age of man, distinct from all other ages, I fully believe. I cannot, nor can the world, be satisfied with the old, "the Shew-Bread" of the Past. We must be aware of that; we sense, too, a responsibility put upon us by the very fact of our knowledge of the immortal life, and the actual rapport of lives, both incarnate and excarnate; that we do for man to-day what the seers of other ages did for the man of their day; namely, not only harvest the grain, but separate it from the weeds of fraud and pretense, and in the mills of philosophic thought prepare the bread of a higher and more wholesome human life. No revelation of mere personal existence beyond the hour and article of death, unless it opens to our vision a better sense of our relation to our fellows, is of any real worth, any more than the discovery of some hitherto unknown tribe in some island of Ocean is of worth; for are not these visitors of the Beyond human beings, and only that; as much now as when they were in the flesh? There must be an uplift secured to us by this opening of a new age, else why call it a new age? I quote an old hymn:

"We are living, we are dwelling,
In a grand and awful time—
In an age on ages telling,
To be living is sublime!"

And I realize that the words are true, but I can but feel that we must be earnest students of these visions—revelations, call them of our actual and continuous mental rapport with "the mighty dead"—with those not mighty also—and we must discriminate character as surely in the guest unseen as in the seen. So, too, there must be the verification of reason in all the manifestations of life that come to us; in all the teachings, just as we exercise reason as we listen to the speaker who in the flesh gives utterance to new ideas; proclaims new theories of social life. The hymn says, "We are living"—to be truly living implies that we are actors in the passing drama—the tragedy, it may be; in the inspirations and ecstasies of a new hope; in the sense of human opportunities and increased usefulness. In view of this, my thought is: What is duty in this hour of a divinely human revelation of personal continuance and eternal life beyond the grave, of actual rapport of the mortal with the Immortal Man?

The human soul is never satisfied with the mere husks of knowledge—it demands spiritual food; it asks continually for better social conditions; and we who are Gnostics—not Agnostics; we must become the workers; the students; the teachers of this new age; or else all our "findings" will be of no more worth to the age than are the fossils, the bones, and the other material specimens that we find in the museums of curiosity hunters.

I believe in progress; but with man I cannot call anything progressive unless there is with it social uplift. It is "The Progressive Thinker" that is the true leader of thought; and especially is this true, as we remember that Now, is the Now of a New Age.

Chicago, Ill. J. O. M. HEWITT.

MATERIALISM, ETC.

Stewart Replies to Severance.

In years gone by I have been often entertained by the writings of Bro. Severance, of California, hence my surprise at his recent reply to my address. He rehashes the stale arguments of materialism which have become as wearisome as a speech on the tariff.

As a sample of his logic I will show how his last statement appears under analysis:

"The world went on before the appearance of Mahomet precisely as at present. If Mohammedanism was necessary to the world it would exist everywhere."

The world went on before the appearance of the Declaration of Independence precisely as at present. If the Declaration had been necessary to the world, it would have existed everywhere, at all times and places.

The world went on before Darwin precisely as at present. If evolution had been necessary to the world it would have existed at all times and places.

I am sorry that Bro. Severance quoted that, because it weakens my faith in Voltaire's reputation as a thinker and gives color to some of the church criticisms of that great man. It is a complete begging of the whole question. Every great discovery has changed the mental and moral world in the same way that every geological epoch changed the physical world. Hence the world did not go on before such events as it does at present. And when Ingersoll asserted that "nature creates man without purpose and destroys him without regret," the statement is such a bald specimen of petitio principii as to shock the very citadel of logic.

When a man asserts his entire want of knowledge of a thing, even the very existence of that thing, and then goes on to predict the intentions and purposes of that unknown thing, he hazards his reputation for sanity.

I nowhere proclaim a belief in "a" God. Old Samuel Kirkham told me when a boy that "the indefinite article a limited the noun to one of a kind."

I simply believe that the Infinite Energy of the universe is intelligent, and that so-called natural law is but the instrument of administrative power. Man's energy is obedient to his will, and man's will is but the agent of his intelligence. If man is a microcasm, a universe in miniature, then the energy of the universe must be obedient to will, and will the agent of infinite intelligence. Even Max Nordau takes this view of intelligence.

Moribund materialism squirms under the lash of logic worse than did defunct theology. It gathers up the rusty cannon balls it once threw at Yahweh, and tries to fit them to the guns of science, but they are out of date.

Materialism begins with matter in diffusion and at rest, either eternally so or as a result of exhausted energy. When asked whence came the motion which started evolution, it answers, "an unknowable cause," which is absurd, for a cause whose effect is observable, is so far a known cause. Until Bro. Severance can bridge the chasm between functional action of the brain and consciousness; or show that all knowledge is based on the field of ideas which are absolutely independent of all dimensional law, let us hear no more of the boasting of materialism.

If you test and measure matter by mentality, and mind is but a product of matter, you have the hay weighing the scales, instead of the scales weighing the hay.

Bro. S. says: "Religion, for which Mr. Stewart makes such a plea, is a matter between God and man, as Voltaire defined it; therefore those who have no God to fear, love, or worship, have no need of any religion." As well say that a man who had no knowledge of liberty or enlightenment, had no need of them; and that is the difficulty with all materialist arguments; they invariably assume the point in dispute. The difficulty lies in what might be called theophobia. Astronomy does not fear astrology, chemistry does not fear alchemy, nor will scientific theism have any difficulty with the crude ideas of the past, nor will it assume any sacerdotalism. I am opposed to the first article of the late Spiritualists' creed, simply because it would shut out Bro. Severance from full fellowship with me.

As he did not attempt to reply to any of my arguments or quotations from leading scientists, I will not burden your columns further than to ask that my address and Bro. Severance's reply be read together. C. W. STEWART.

Marshalltown, Iowa.

New Era Camp, Oregon.

During the annual session of the New Era Camp last July the organization of a Ladies' Union was effected, the object being to assist the Camp Association financially and otherwise, by such methods as the members might devise. This was one of the things most needed by our camp, and the members went to work with a will to raise the funds needful for the furnishing of the hotel, etc.

A bazaar will be held during the next camp season, and any article contributed to this department will be of assistance to us. We are also making a "crazy patchwork" quilt, of silk blocks (12x12 inches), which is to be sold by chance early in the spring. Names of friends will be placed on the blocks for the sum of ten cents each.

The hotel on the grounds is sadly in need of furnishings, which we hope will not be forgotten by our good sisters, for many things may be given here that we will not miss from our own homes, yet be of great use to us during the camp. Anyone desiring to assist the ladies in their efforts to help the cause along in Oregon, can do so by contributing some article towards the hotel furnishing, or to the bazaar, or by piecing a silk block for the quilt. We are only a few in number, but our hearts are strong and true, and our cause dear to us; hence we know that success will crown our efforts. Let each member redouble her vigor and work with a strong determination to make this Union "a very help in time of (need) struggle," and the coming years will repay all our efforts tenfold.

All quilt blocks should be ready by April 1, if possible. All articles for the Union should be sent to Mrs. Kate Obrock, 309 Shaver street., Station B, Portland, Oregon, or she should be notified of any article to be given us.

Any suggestions from other societies, along the line of work followed by a Ladies' Union will be fully appreciated.

New Era Camp Association has beautiful grounds, which are their own, and it is a most delightful place to spend a few weeks or months of camp life.

ELLA ROYAL WILLIAMS,
Pres. Ladies' Union.

Salem, Oregon.

Theosophy and Spiritualism.

Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Discuss Their Respective Cults.

Prof. Lockwood's Closing Letter.

Note.—A word of explanation is due the readers of The Progressive Thinker for the delay in the appearance of this our last article in this debate. Bro. Titus' last letter appeared August 5, when we were very busy with camp work. During September and a portion of October we were sorely afflicted with our annual visitant—hay fever, and unable to write. Since that time we have been speaking from four to six times a week, and this in connection with our manuscript work and a large correspondence, has delayed our responding to Bro. Titus; but we trust that he and his friends no less than the general reader will find in our present article something to think about, that is not found in the literature of theosophy, but the data of which is everywhere recorded in nature's laboratory of cosmic evolution.

In his last article Bro. Titus does me a favor and extends me a compliment by copiously copying from, and mainly agreeing with the facts stated in our former letter. He evidently sees so much truth of impreguable character, that his theosophical platitudes and assumption give way for the time to self-evident fact. That he should mistake consciousness—an evolution of the shaping force in human development, for a "ray of that universal spiritual consciousness" of the theosophists, can easily be understood when his theosophical bias of mind, and indifferent adherence to the postulates of natural evolution, are fully comprehended by the investigative thinker. In a former article we called attention to a basic principle and fact, expressed as an axiom of chemical and cosmic combination and evolution as follows: "That it is the central tendency for all elemental substances and forms of matter to enter into the promotion of something entirely unlike themselves."

Now we witness this tendency in every combination that can be made in the laboratory of chemical art. It is noted in the phenomenon of the evolution of water; the oxygen and hydrogen promoting this equation, possessing in their individual polarities nothing in common or at all like water. Hence water is not a characteristic of either one of these elements per se, any more than consciousness is necessarily a characteristic of the invisible elements and forces of invisible spiritual character, that enter into and aid in the promotion by evolution, of sentient beings. There is no molecule of water in either oxygen or hydrogen gas, for the reason that these elemental gases are tensioned to a very different polarity than that manifest in water, as spectrum analysis fully demonstrates. There is no "ray" or "molecule" of consciousness in the air we breathe, in the water we drink, or the food we eat; for if this were a fact in human evolution, Bro. Titus and the writer of this could add "rays of consciousness" to mental process, by indulging more freely in alimentative and bibative habits—the "rays of objective consciousness" that could be crowded into the physical anatomy, would raise our mental status so high that reincarnation would not be necessary to promote "contact" with the physical world, for we could come in conscious touch with objective mind by simply eating and drinking its manifestations. Possibly this process, however questionable, would be as acceptable to many as evolution by reincarnation.

But water and all compound forms of cosmic character, being the result and phenomenon of changed but blending polarities in process of combination, and the manifestation of this principle of natural evolution being found in all cosmic progress, we affirm that consciousness is likewise the phenomenon of evolution by combining elemental processes, and is manifest in varying degrees from the lowest form of sentient existence to the highest type of human kind.

Therefore consciousness is not a "ray" or a molecule per se, but is the phenomenon of combination, and it has its inception and origin in man by the blending of those magnetic spheres that qualify the germinal centers of parenthood. When the glands promoting reproduction are devitalized or abnormal, the offspring partakes of these vitiated states. To say that a God stands ready to give to a nubbin of corn a soul fitted to its shriveled structure, or to a human nubbin a soul of a fool, a rascal or an idiot, implies that God goes into partnership with the weaknesses, appetites and rascally idiosyncrasies of half-born humanity. To affirm that the soul is conscious before it is born in human form, and seeks by its own volition this avenue of unfoldment, is a laughable and ridiculous commentary on its consciousness as "a spark of God." The predominating percentage of weak, diseased, mentally-shriveled, and stupid human beings now in existence ought to convince any rational God that his "sparks" are a failure, and persuade him to let us try human propagation and development by natural selection in evolution.

However erudite Bro. Titus is in matters pertaining to the soul's evolution by reincarnation, however potent his mentality in accepting upon faith the platitudes and assumptive vagaries of modern theosophy, we are obliged to note that his consciousness has not as yet been deeply impressed with the truths and principles of natural evolution. He, in common with very many others, seems to think that the origin of the conscious ego must exist as a molecule of consciousness in objective nature—an elemental factor per se, which enters into and aids in the promotion of every form of whatsoever character found in all cosmic processes. And yet we would question if Bro. Titus would expect to find a water molecule separate from the combination of oxygen and hydrogen, a molecule of light apart from the energies that evoke light, or a molecule of heat, electricity, color, or sensation, as an individual element outside of or distinct from the combinations that in their especial reactions promote these phenomena. If all of these factors, then, are an evolution—are the result of reaction in reciprocal combination, let us ask why may not consciousness as an attribute of the human ego be the result of evolution also, by reciprocal polar combinations? This truth of consciousness as an evolution so thoroughly demonstrated in the formula of human development and the science of embryotic biology, and which finds analogous truths in vegetable embryology, not only appeals to common sense, but it saves the credit of God or the "Divine Being" spelled with a big B from being the author of a growing population of discordant, and depraved humanity. Right here then will come a howl of dissent from a large class of people of various beliefs; and largely from those entirely unacquainted with the principles and facts of embryology and human evolution. They inform us in flowery language and with combative zeal, that this kind of thought is "rampant materialism," "chemical materialism," and mere "drugstore chemistry." Hold on! my fellow traveler; you are breathing "mere drugstore oxygen," drinking pure water of chemical character and eating food, thoroughly analyzed in drugstore chemistry, to support your half-born soul and intellect, which you think, as it seems, comes from God or a "Divine Being;" and you never once stop to think in your combative mood that the same God or Being also, according to your belief, made this visible physical world and "established its laws." Hence your intended criticism reverts back upon you; since that careless statement about drugstore chemistry makes your God responsible for the material character of the visible physical world. This criticism becomes all the more pertinent when it is known that the term "materialism," as applied to a materialist, does not apply to nature in general or to its analogies; but refers to the physical character of the human soul. And there are some theosophical writers and a few theosophical journalists, whose verbal vaporings about "materialism" will seem a trifle intellectual if they will bear this fact in mind.

Bro. Titus informs us that "Barring a certain crudeness of terms as it seems to him, he is still with the Professor." Thank you! As the Methodists say, "continue in grace," Bro. Titus, and perhaps my crudeness of terms will disappear when you fully appreciate the value of modern scientific formula, and lay aside the Oriental verblage that qualified and was peculiar to Hindoo theology six thousand years ago. The terms "astral matter," "physical matter," and "etheric matter," are terms unknown in the vocabulary of modern physical science; and in what way the use of these terms are more refined than the term "cosmic matter," I am not able in this nineteenth century's science of language to understand. The term "Karma," so dear to and frequently heard and found in theosophical lore, we will confess seems a trifle obscure as to its meaning, especially when we trace its origin and etymology. It does not come from Brahmanism or the Sanskrit language, but is found in the Pali lingual system in the north of Hindustan. It is a term found formerly only in the vernacular of the ancient atheistic Buddhist, and it was so repulsive to the theosophical Brahmin that he introduced another term in its place, and that term was "Yoga." See C. F. Koeppin's Religion of Buddha. See also Lassen's Indische Alterthumskunde.

The terms "Pranayama," to regulate the breath; "Kumbhakas," how to swallow your tongue; "Dharana," how to fix the eyes on the tip of the nose for 21 minutes and 36 seconds; "Samadha," a state of profound meditation, are all of them undoubtedly terms expressive of theosophical refinement of language, and will be fully appreciated by readers of The Progressive Thinker, when it is understood that in the ethical and religious practice of this refinement, the ancient theosophists had to sit in a cross-legged position, swallow their tongue, look cross-eyed at the tip of their nose, and mutter the mysterious syllable "Om" 144,000 times without change of position. See H. T. Colebrooke's Essays for the practice of Yoga. What an intellectual practice for the soul's advancement; and what refinement of ideas the reintroduction of some of these pagan terms finds in modern theosophy!

We have stated before that no idealistic idiosyncrasy of the human so stimulates zeal, in vague and inconsistent thought, so thoroughly ignores reason and judgment and common sense to the limit of mental perjury, as the fanaticism of religious ideals, based upon the unbalanced picturing power of the human intellect. It is only just to say in this connection, that a large number of theosophists are not included in this criticism. But eventually it will be seen that any system of philosophy that lays its premise in a "Theos," and confines its work and effort to the glorification of a God, is more interested in the "sparks of God" than in the bodies and well being of man. Whatever revives pagan formula for the soul's practice, and ignores in its zeal the demonstrations of modern physical and biological science as applied to human and its environment, will be swept into oblivion by the rising tide of the human intellect as the ascending sun of scientific truth penetrates the citadel of human reason. Before this flowing tide of mental emancipation, Oriental systems of speculation regarding the soul and its advancement by reincarnation will give way to the truth of human evolution by natural but intellectual development.

In the light of this emancipation of man's reason, the theosophist will find no satisfaction in thinking that once he was the philosopher Anaxagoras while now he is an incoherent ass. Once he was Archimedes with his lever to move the world, but now his soul is a blatant jack, braying for the lion-skin of former greatness. Once he was Aristotle, who laid the foundation of physiological anatomy, but now he is a "mental adept," that doesn't know the name of a single bone in his osseous structure from the kick of a mule.

And women in the light of this evolution, will cease to entertain the thought that the pangs of parturition, the pains of enforced maternity, and the mental anguish over deformed offspring are her necessary Karma, while her child may be, after all, the soul of her own great-grandmother, or that of "Jack the Ripper." She will refuse to become a partner in vice and lust, in sensuality and crime, for "the rounding out" of a spark of God. She will eventually relegate these Gods and "their sparks" to some Buddhistic Hell, to join company with their former Oriental partners in human enslavement, and she will seek to become the intellectual mother of liberated manhood. Man and woman will each refuse to associate in a system of theosophy where is taught the fallacy that "the human ego makes its own Karma in crime, and then excuses the ego and its crime as something necessary for the soul's advancement and development; implying thereby that human depravity, appetite and crime are as essential and necessary to individual progress as an inborn virtuous and moral life.

How often we hear theosophists say, when some man is in the meshes of the civil law for crime, or a woman has transgressed some social code, "O! well, I suppose these people had to have just this experience to 'round them out'—it is in their present Karma." Such reckless thought and speech are an insult to the intelligence, and if accepted as an axiom of truth by the popular mind, would soon reduce society and civilization to a state of barbarism. For it must follow as a natural sequence that if "whatever is, is right"—is necessary for individual experience—then every child born to woman needs become a criminal, a rascal, an evil doer, that its soul "may contact" all of life's experiences. Glorious soul, "spark" of God! What fraternal co-operation you must find in theosophy—especially in its Karma, when you are allowed "the freedom of the town" "to build your own ego" in depravity!

Bro. Titus informs us that the structure built by the conscious ego "can never wholly express the full power of the builder." "In the very nature of things spirit can never fully express itself in matter." "The whole powers and capacities of the conscious ego cannot be fully revealed in its physical representative." Now this is precisely what the intelligent Spiritualist will affirm, but it is an unfortunate admission for a reincarnationist to make; since the theosophist lays no stress upon the advancement of the soul in spirit life. It seems rather, according to former statements made by our friend, that spirit life is a realm where the soul, having "lost its desire," rests from its earthly labors until by some carnal instinct or intuition, or some sensuality, not explained or accounted for in theosophical tenets, its "desire returns," and it again seeks an avenue whereby it can take on the form of flesh and revel in its Karma of earthly experiences, with a new physical organism, structured to another tension of physical life. Now if Bro. Titus honestly believes the thought obtaining in the paragraphs quoted from him, if he is sincere in admitting that "spirit can never express itself in matter," public intelligence will be interested to know, why then, so many reincarnations!

It really does begin to look as though our friend had mentally absorbed much of the thought expressed in our former letters, and his pen, automatically perhaps, already acknowledged the central fallacy of reincarnation, by admitting that "the capacities of the conscious ego, cannot be fully revealed in its physical representative."

This thought expressed in the philosophy of a scientific spiritualism, would affirm that but little of the physical world could be comprehended by any capacity of the conscious ego of man while in the form. A scientific spiritualism affirms that we are born into and live in spiritual infinitude. The bio-plasmatic organism is only a continuously changing scaffolding, through which, and in which, articulates the shaping and growing energy, called the soul, or life principle of man. This shaping, growing life principle develops consciousness. Increasing years adds to this consciousness; it is the growth of the soul. Whether this earth life be prematurely cut off by accident, or continues to develop mature years before the change called death, in either case the soul enters a spiritual realm of realities. It is the realm where the facts and data of spiritual infinitude are more clearly seen and understood than is witnessed on the mortal plane. The realm of reality belongs to the spiritual world. The realm of external seeming—of the phenomenal, is the physical world. On the physical plane we come in touch with the real, by a close investigation of those invisible "modes of motion" that connect and co-relate the physical to its spiritual basis. The soul that has been prematurely liberated from the body has to come into the earth realm to acquire knowledge necessary for its advancement. But it does not need to reincarnate into flesh and human form to carry out its evolution. It comes as a magnetic entity into mental touch with the savants and thinkers of modern progress. If Bro. Titus and the writer of this desire to know something of the succeeding eras of cosmic evolution from "the Eocene age" until the beginning of the present form of the earth's crust, we are obliged to come into mental contact with the thought of geological savants, as found in the written page of geological history. We cannot reincarnate into the men who wrote this history, nor into the ages of which they write. Man's consciousness advances, grows and becomes more conscious by mental contact. Nature provides for this evolution of the soul's consciousness, by connecting it to objective nature by "invisible modes of molecular motion;" and this same eternal order and principle of infinitude connects the soul's consciousness to a realm of life and progress beyond the grave of the physical body. As the soul in man and its developing consciousness comprise the real magnetic entity that is evolved while the bioplasmatic organism we see is only the physical phenomenon and expression of the evolution within, so in all types of existence, the shaping force or soul is the invisible life and magnetic entity evolved. Nature connects each of these types of life to her laboratory of invisible, ethereal, spiritual elements and forces by what Science calls "invisible modes of molecular motion;" and each type of life, of whatever character, is capable of attracting and using whatever it has reciprocal polar affinity for. Thus it will be seen that so far as the human soul in its progressive state is understood, the earth existence in reality is a continuation of processes of gestation, in many ways analogous to that of prenatal life. In reality, the soul of man is not born until it leaves its physical body and earthly matrix at the grave. This birth of the soul, called in some sacred writings "the second birth," introduces the conscious ego into the realm of realities, where what we call "spiritual modes of motion" comprise the real, and by which it is in close touch with its loved ones, and those with whom it is reciprocal on the earth plane, and it is capable of manifesting its individuality by this molecular or spiritual contact. But this manifestation cannot take place until human consciousness is reciprocal to this order of impression. Like the Marconi system of wireless telegraphy, in which we witness the evolution of a special wave of electro character, which his electro "accumulator" gathers in and registers with the thought contained in them, so human consciousness, whether on the mortal plane or in the immortal realm, generates thought waves and transmits them through the electro character of ethereal space, and the human consciousness that is reciprocal to these mental waves gathers them in with the thought contained in them and comprehends their import.

Remember that the transmission of elemental energies in nature through the electro conditions of matter, is known as "electro induction," while that energy emanating in and transmitted from man's conscious ego, is known as "mental electro induction," and this system relating consciousness to consciousness, whether expressed in the raps of a wireless telegraphic system, in "spirit raps," in telephonic communications, in psychic transmission of thought on the mental plane, or emanating in immortal spheres, relates consciousness to consciousness and soul to soul throughout the realms of space, and will be understood as "mental electro induction." With these grand facts and principles so thoroughly demonstrated in modern science, connecting the progressive soul of man to all planes and spheres of existence, how inconsistent, and groveling, and low, and sensuous, are the dogmas of reincarnation and "the soul in human embodiments."

As consistently might the mathematician desire to learn again the multiplication table, the savant in philology desire to learn again his letters, or the man of genius desire to become again a nonsentient fetus in the maternal matrix, as a soul that had reached the citadel of spiritual realities, desire to again reincarnate into the primitive form of the human with its earthly experiences and co-related environments and uncertainties. This idea of the theosophists appears in most ridiculous aspect, when it is known that seventeen out of every twenty who are evolved or born into the human form, never reach the age of 21 without some accident, mental or physical, that impairs either body or mental states. The vast number of human embryos that are "still born," the surprising multitude of human offspring that never reach the age of three years in consequence of the lack of parental vitality, the appalling mortality in consequence of some transmitted weakness, appetite or vice, affords a grewsome commentary on the wisdom of a soul that is so anxious to "contact these conditions" and certainties as to desire to run this gauntlet of human evolution by reincarnation.

This low ideal was born of pagan sensuality, at a time when the undeveloped mentality of the age that gave it birth supposed that sensation was a function and attribute of physical structure, and that to contact all forms of earth life comprised the cycle of the soul. The completion of this cycle landed the soul in Nirvana, where, according to ancient Buddhism, it was "blown out" and "extinguished," or where, according to some Brahmic schools, it lost its personal identity in the great sea of life at oneness with God or Brahm. Neither this doctrine of theosophy nor that of "The Soul in Human Embodiments," is tenable in the light of modern physiological science and biology; and they will fade from view when the human intellect is more deeply schooled in nature's formula of evolution. It may satisfy some to think that their soul formerly was that of a "mother-in-law," but now it is learning life's lessons in Karma by rounding out as a "son-in-law."

Ignorance may bask in the alluring thought that once it was wise and great and luxuriated in regal splendor. But the liberated intellect, the truly wise and great, are those who, sensing the grandeur of infinitude, have a full comprehension of how their conscious ego may contact all there is to be learned in all realms of existence, through the formula established in nature of "invisible modes of motion, which formula is recognized by science and its savants. Hence, the soul born into earth life needs no further development by reincarnation, since nature provides for its continuous development when in the physical body and in spirit life, through this only avenue of contact of molecular or spiritual co-relation. This philosophy of natural progress will eventually be known as "The Spiritualism of Nature."

JULES WALLACE.

A Most Remarkable Mischief Maker.

To the Editor:—The question raised by your correspondent, "Subscriber," What is to be done with Jules Wallace? is one of greater importance than would appear on the surface.

This man of many aliases is one of the most remarkable mischief-makers of the past decade. It is not enough to speak of a remedy for "This class of evil doers." There is only one. He is in a class by himself. He is to-day doing Spiritualism more harm than all its enemies combined. In nearly every large city and town in the United States can be seen the blighting effects of his presence. He appears in a city and is received with open arms by a certain class of Spiritualists (so-called) and is almost deified. They refuse to listen to advice, and curse and persecute those who, having the interests of true Spiritualism and honest mediumship at heart, would expose him. Finally the crash comes. He has long been under police surveillance, and having secured sufficient evidence they swoop down on him and expose to public view one of the most rotten scoundrels the world has ever seen. Not only is his mediumship demonstrated to be fraudulent, but his private life is shown to be vile—unspeakably vile. The entire community had been stirred up by his apparently marvelous tests and materializations, and hundreds are turned away from his meetings and seances. Spiritualism is being talked everywhere. Then comes the expose. The reaction is terrific. Spiritualism is held up to public scorn by press and pulpit, is cursed and derided by hundreds of victims of this monster, and staggering under the crushing blow, collapses into a state of coma from which it does not fully recover for years, if ever.

But this is not all. This vile trickster still has many friends known to their neighbors as Spiritualists, who refuse to believe that he is anything but a persecuted medium. Not only that, but they are aggressive and seeking some one upon whom to vent their wrath, often select some innocent medium or other person and a systematic persecution follows. Bitter quarrels follow and the ranks of Spiritualists are split up into contending factions.

Were Jules Wallace to appear in this city to-day he would be received with open arms by a large class of so-called Spiritualists and installed as "pastor" of some "church." Indeed, this would be an accomplished fact were it not for the police, who will not allow him to enter the city. To them and not to any system of treatment of "This Class" must we look for protection.

This is no overdrawn picture. It is an exact description of conditions as they exist to-day in this city, and probably in many others.

I know that in our city, as a result of the arrest and exposure of Jules Wallace, contending factions are at war and honest mediums and other Spiritualists who are unjustly suspected of having caused his arrest are execrated, maligned, slandered, and persecuted by friends of this notorious scoundrel. And this after two years or more since his arrest!

Such is the influence of this man that some specific remedy is needed. I would suggest that his photograph and a complete description be kept standing in all Spiritual papers, and that wherever he appears a concerted attack by all true Spiritualists and lovers of morality be kept up until he is forced to leave. As it stands now, the only protection honest Spiritualists have is police protection, a sad commentary on the intelligence of Spiritualists as a class. What are intelligent, thinking people to think of us when we have to depend on the police to protect us from fake mediums? Think of it! What are you going to do about it?

OLD SUBSCRIBER.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 20 cents. For sale at this office.

BIBLE HISTORY.

Facts About the Latin Vulgate Bible.

The earliest text of our Bible was doubtless in Latin, and its existence in any complete form cannot be traced far back of the time of Martin Luther.

The Council of Trent (a city of the Tyrol, 46 miles north of Verona), decreed the Scripture canon, establishing the number and order of the sacred books as we have them in the Douay Bible. The decree alludes to all the Latin editions now in circulation, and continues in these words:

"This same old Vulgate edition, which by the long use of so many ages has been approved in the church itself, is to be held for authentic, in public lections, debates, preachings, and expositions. None may dare on any pretext to reject it."

The publication of "the same old Vulgate" was also decreed. But no "old Vulgate" was forthcoming. The want of a standard text of the Vulgate," says Dr. Westcott, "practically left the question as unsettled as before." Cardinal Bellarmine (1542-1621) explained the decree by saying that the old Vulgate was to be preferred to "recent, and so to speak, crude editions." Whence came the crude editions if the old Vulgate had been in use so many ages and was everywhere in the hands of the faithful?

There are well grounded suspicions that the alleged decrees of the Council of Trent are an after-thought. How could a large body of ecclesiastics have published a decree referring to a book which had been many ages in existence and yet could not be found?

Assuming that such a decree was issued in 1547, the Antwerp edition of the Bible published in 1573-4, appears to have been the earliest attempt to execute the decree. But that edition was put forth as a temporary "substitute," and in 1585 Pope Sextus V. expressed indignation that the decree was still unsatisfied. Five years later appeared what is called the Sixtine edition of the Vulgate, "emended and printed in the Vatican Press" and declared to be the edition decreed by the Tridentine Council.

But alas! Cardinal Bellarmine had to have the Sixtine edition revised and corrected. It was declared that Pope Sixtus had been rash and hasty, had improperly emended the books, and had brought the church into great peril. And Bellarmine proposed that the Sixtine errors should be corrected and should be laid to the charge of the printers. "This pious fraud," says Dr. Westcott, "or rather daring falsehood, for it can be called by no other name, found favor with those in power." Accordingly, in the year 1592, one hundred years after the discovery of America by Columbus, the first authenticated Latin Bible appeared. It is called the Clementine edition because it was published in the first year of Pope Clement VIII. In Bower's "History of the Popes" I find not a word in reference to the Bible in the pontificate of either of these Popes.

A further revision of the Scriptures was made about a hundred years later, when Sabatier, a French Benedictine, edited the Latin Bible, and Martini, an Italian Prelate, translated the Bible into Italian. But it may be assumed that the Vulgate, published at Douay in 1609-10 (the New Testament having been published at Rheims in 1582) is substantially the authorized Catholic Bible, though it may lack the positive sanction of the Church. It contains several books in the Old Testament which Protestants repudiate. Eliminate these and there is little difference between the Catholic and Protestant Bible.

I doubt if any church council was ever held before that of Trent; and that appears to have been a secret conclave, whose decrees were not promulgated until after the alleged council ended. The Protestant church is not yet four hundred years old, and its mother, the Roman Catholic church, may not be more than three hundred years older.

W. H. BURR.

Soul Communion Thoughts.

As come the waves that lave the strand,
As go the winds that sweep the lea,
So come and go the faces strange,
And life is felt in all we see;
The life that chills,
The life that cheers,
Is seen and felt in ev'ry form,
But hearts that thrill
And souls that fill
With love for all find love alone.

"I know all he sees," said the philosopher; "I see all he knows," said the seer.

You insult your own soul when you doubt infinite intelligence, for it is essentially of it.

One thought of truth never before uttered radiates its influence further than the fullest encyclopedic compilation of old ideas.

It is unnecessary to follow an expression of truth with a special vindication; it will take care of itself.

A philosophy of nature without mind and a philosophy of mind without nature are equally untenable. Think from the center, taking in all.

Every organism has its special method of expressing the spiritual, but all expressions accord with the universal harmonies, are notes in the universal diapason. Hold to the center and hear the heavenly music.

Laws of nature are methods of operation and not the primal power. Spiritualism would be greatly numerically weakened by the withdrawal of the controverting materialists, but if their withdrawal would not strengthen it, certain it is that it would not essentially weaken it.

Forecasting events in the individual's life is the art of calculating what will or is most likely to occur in the general line of the individual's destiny. Every man is or should be his own prophet. What appears inevitable to the circumscribed view of a line of destiny may appear to the fuller view uncertain if not impossible. It is the part of wisdom to think and do the best possible in the light of the present, composedly awaiting the unfoldings of the future. If the rule is followed all cause of apprehension will be removed.

H. N. MAGUIRE.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year..... $1.00
Six months..... 50cts
Thirteen weeks..... 25cts
Single copy..... 5 cts

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

SATURDAY JANUARY 20, 1900.

Dr. Elliott Coues.

This distinguished scientist and eminent Spiritualist, passed from earthly life, at Johns Hopkins Hospital, Baltimore, on Christmas Day, from the effects of an operation performed some time ago. The leading medical journals and the great dailies in their notices of his death, while enlarging on the high rank he attained in science, do not even mention his belief in Spiritualism and the contributions he has made to its literature. He was at one time inclined to Theosophy, but was repelled by the deception he met with. He ought, in justice to himself and for the good of the cause, to have given more time in his riper years to the exposition of Spiritualism, for which he was so well qualified. We presume such was his intentions, but he departed in the strength of his manhood, and this task only begun.

He was born in Portsmouth, N. H., in 1842, graduated from the medical department of the Columbian University in Washington in 1863. He held the rank of assistant surgeon in the United States army until 1881, when he resigned. He was interested in natural history, more especially on birds, on which he was regarded by all students as the highest authority. He was professor of anatomy in the National Medical College, Washington, and of biology in the Virginia Agricultural College. He was not narrowly confined, but his studies and writings ranged over the broadest and diverse fields. He was the author of thirty-seven volumes, and contributed over one thousand articles to various periodicals. He was on the staff of six scientific journals, and member of more than fifty American and foreign scientific societies. One of his most arduous tasks was on the Century Dictionary, to which he contributed forty thousand words, and definitions in all branches of zoology, comparative anatomy and biology.

Really, Where Are We At?

A late issue of the Boston Herald gives a detailed account of certain scientific experiments at the Marine Biological Station, Wood's Holl, Mass., by Prof. Jacques Loeb, of the University of California, which are worth earnest thought. It is represented the Professor successfully fertilized the eggs of sea-urchin, by subjecting them to a solution of sodium and magnesium, and that in two hours they hatched, and afterwards passed on through successive stages of development to perfected forms of life. If other tests shall confirm the results stated it may revolutionize our philosophy as to the beginning of life.

When children are born who can only see in darkness, and are blinded by light, as we read of one, seemingly authentic, the other day, and wireless telegraphy is practically demonstrated, as it seems to have been, we are prepared to believe almost anything.

Wm. Simpson and Jonah.

The Chicago Tribune says: There died last month a man who had done much to shake belief in the legend of Jonah. William Simpson devoted his life to a study of the narrative, and wrote a book to prove that the Biblical story is due to an initiatory ceremony connected with the religion of the Assyrian fish god, who was akin to the Dagon of the Philistines. Recent researches have brought to light hundreds of pieces of Assyrian sculpture containing representations of human beings draped in fish skin or protruding head and shoulders from the jaws of the fish. A man who clad himself in fish skin was supposed to be endowed with the attributes of the deity, and after undergoing the rite of the novice was supposed to be "born again." Simpson argued that in course of time, when the ceremony fell into disuse and its meaning was forgotten, the incidents of the rite were developed into a miraculous story.

God's Anointed.

The Truth Seeker of the 23d ult. devotes a whole page of that issue to short paragraphs, each detailing in brief the late crime or shameful misdemeanor of some Christian preacher. The editor says he has no agent prying into the private lives of preachers; that his information is derived from the public press, but the clergy are ever assailing unbelievers, charging them with immorality, then: "There is no more moral class of men than the Christian clergymen who make that charge."

There are but 36 in this batch of derelicts, but the Truth Seeker Co. is keeping a close tab on the wayward doings of these earthly representatives of heaven, and publishes a volume, with, we think, above 6,000 names of holy offenders, to which are added from time to time additions which come to the editor's knowledge.

TEMPLE OF THE JEWS

Duplication of the One at Tyre.

A WELL ESTABLISHED FACT.

:o:

The Jews Furnish No Proof.

A preacher is reported in an exchange to have inquired in the midst of a discourse on the "Divinity of the Scriptures," "What evidence have we of the truth of the Bible?" He answered his own interrogatory by saying: "The Jews, the Jews, the Jews."

The multitude of Jews scattered all over the world was proof to the dominie that the Bible is divine.

The Jews disappeared from history, as we have shown time and again, in the year 70, according to Josephus, who is indorsed as authority by Christians, and justly; for it seems to be their production. Those who were not slaughtered were sold into slavery, and their descendants must have mingled with the general stock of slaves.

With the extinction of what are known as Jews the Phenicians, a Semitic people, such as the Jews are claimed to have been, disappeared from history. The Romans hated the Phenicians as bitterly as the so-called Jews are hated by Christians.

The Saracens were trying to overrun Europe at the close of the eleventh century, and all the governments subordinate to Rome were resisting them. Was it then the story of the Jews took form, and a crucified God was set up, and an avalanche of humanity rolled over the Orient, destroying its cities, slaughtering the inhabitants, the invading armies—the few that survived—bringing back with them the civilization and refinement of the East, which gradually spread over Europe, and developed into the enlightenment which characterizes the close of the nineteenth century?

Were the books, ecclesiastical and secular, giving an account of the Jews and the Fathers of the Church then forged to make appear what never existed in fact? Were the Jews invented, or reconstructed out of the Phenicians scattered all over the West, to aid in scattered all over the world, to aid in

The reader is asked to keep constantly in mind that the verbal and written language of the Phenicians and the so-called Jews is substantially identical. Their manners, customs, literature and Gods were the same. Each practiced circumcision, each offered human sacrifices to their Gods. The temple of the Jews, with its holy of holies, in which the Lord dwelt in "thick darkness;" its courts and chambers; its altar of burnt offering; its molten sea supported by twelve oxen; and its ten brazen lavers; its twelve candlesticks; its idol of Baal, removed from the temple by Hilkiah, the high priest under Josiah; and every detail of that temple and furnishing were but duplications of the temple at Tyre.

Each people, the Phenicians and Jews, is represented as navigating the Great Sea, with sending ships to Tarshish, which was in Spain; and the Ophir of Solomon appears to have been a Phenician mining region in what is now known as Mashonaland, visited in 1891-2 by Lieut. Bent and wife, the ruins of the still standing stone temples, with relics, inscriptions and vacated mines, are all there, proving they were Phenician.

These Phenicians, scattered all over the world by desolating wars some 2,000 years ago, are now everywhere passing as Jews. Gather up the fragmentary history, use reason well seasoned with common sense, discard the fictions of the church and those who have devoted their lives in its interest in forging them, and then the truth may be gained. The base a falsehood, of course the superstructure is false, and with the disappearance of the one will disappear the other.

What the Church Carpet Cost.

"The Chicago Advance gives the following estimate of the direct and collateral cost of a church carpet. The price was $800, but as the women of the church raised the money by giving entertainments the pastor's estimate was that when all the items of cost were figured in the carpet had cost fully $4,000. He reached the astonishing total by estimating the work, worry, nervous strain, bodily weariness and heartaches of 100 women, the heroic efforts of men, women and children to eat the things which were to be eaten, and hear, see or buy things which had been provided to extract money from them; the colds, fevers and other ailments contracted while attending the entertainments and the consequent doctors' bills; the money spent in other churches, for if they come to your entertainment you must go to theirs, and, worst and most costly of all, the demoralization of the church and the curtailment of the legitimate giving which follow in the train of such methods of raising money. But they got their carpet."

The church structure; the carpets; the upholstered pews; the general decorations; its richly gilt and illuminated idol, adored as the "Word of God;" the fashionably arrayed communicants; the wide-mouthed priest belching great big words melodiously spoken, and the rich music from a hundred throats assisted by viol and organ; and a bell of thundering sound to call the worshipers together, all are needed to make up a fashionable church, and each feature drains the people of their wealth, just as the carpet did in the quoted extract. Is it a wonder the people are rising in revolt against priestly rule?

Becoming Obsolete.

The Churchman, an Episcopal organ, complains that of late the Bible is so little read in these last days that allusions to remarkable events in the book are not understood. It illustrates by the inquiry in a College Library room: "Where can I find the story of Samson?" When answered: "In Judges," he then inquired: "Where can I find the book of Judges?" Another wanted to know where he could find the Ten Commandments.

When the Catholic prohibition of reading the Bible by laymen was in full force, everybody wanted to read the book. Now, when the claim that it is the infallible word of God is promulgated by priests, and the masses know the claim is false, few care to read it, and reference to it for purposes of illustration are of no value, and public speakers are very generally discarding such references.

A Curious Thing.

The belief that Jesus Christ was God is one of those curious things to be accounted for only by the close relation between religion and insanity.—Rev. J. E. Roberts.

CHRISTIANITY:

Is It Really a Hateful Curse?

REV. T. B. GREGORY SAYS IT IS.

:o:

In Spite of Christianity.

We feel like applauding every time when we hear of an ordained Christian clergyman giving free expression to his honest convictions. The pleasure is the greater because so few do it.

Rev. Thos. B. Gregory, of this city, has organized an Independent Church, which holds its meetings at the Grand Opera House. Some two Sundays ago, during a discourse with the subject, "Is Christianity a Curse," he is reported to have said:

"Within a week's time I have heard a Protestant minister and a Catholic priest damning men and women to hopeless perdition in the name of the Christian God and by authority of the Christian Bible. This Christianity has filled man's heart with fear and his head with superstition. It has bullied the reason, anathematized the spirit of research, and retarded the march of progress. The world has progressed, not on account of Christianity, but in spite of it. It was Christianity, extinguishing the torch of Greek learning, that forced Europe into the dolorous night of medievalism; it was Scotus Erigena, Abelard, Roger Bacon and Bruno—heretics all—who first assisted in ushering in the dawn. It was Rousseau and Voltaire who created that Nemesis of feudalism, the French Revolution. It was the unbeliever, Jefferson, who penned the first charter of human liberty and equality. It was a little group of Boston freethinkers who, appealing from the preaching of the preachers to the 'higher law' of reason, set in motion the struggle that was to result in freedom for five millions of American slaves.

"It is sometimes said that the greatest argument for Christianity is the fact that the Christian lands are away in advance of the non-Christian. Christian civilization, it is said, is the fruit of the Christian religion. But do you think the Malays, Chinese and East Indians would have accomplished as much with their Christianity—had it been given to them—as we have accomplished? Is there nothing in blood? Has not the white race, with its genius, skill and energy, done as much for Christianity as Christianity has for it? I think so. Europe and North America are great, not because of their Christianity, but because of their racial characteristics, their enormous strength of brain and will. It is in them to be kings of men, as it is in the lion to be king of beasts. And because this imperial race is great by nature and by eternal tendency, it has risen to its splendid civilization in spite of all that Christianity did to prevent it."

Make the Indifferent Different.

Our esteemed contemporary Light, (Eng.) has the following item which is commendable:

"An acute American lately made a speech, the opening sentences of which were so cunningly witty that we feel moved to present them to our readers, with the alteration of just one word, to bring them home to us:

"It is credibly reported that a distinguished divine of our communion, leading the worship of the congregation in the Harvard College Chapel, once offered prayer after this fashion: 'Make,' he prayed, 'the incorrigible correctable, the intemperate temperate, and the industrious dustrious.' If I may use the word of another Cambridge clergyman, not of our communion, I should say that the primary problem set before our Spiritualist people to-day is how to make the indifferent different."

Yet it may be asked, How shall we be different? Some want harmony and want it so badly that they are willing to gloss over the frauds and deceptions which demand exposure, and accept any path self-asserting leaders mark out. Others want to curry favor of the "world," and parade in the threadbare regalia of church organization. Others again go wild in fear of getting tangled in the meshes of a creed even when expressed in such general and ambiguous terms that it means nothing. Others have become so "individualized" that they resemble boulders, rolled and furrowed by ice and storms, utterly isolated, and touching common humanity at so few points that no cement is strong enough to make them adhere with others. There the builders remain in their loneliness, the moss growing scantily on their sides, the only sign of life. There these human representations remain, living their hard, self-immolated lives, losing all the pleasures, and culture, union with others bestows. And we earnestly pray and supplement our prayers with work: May all of these be "different."

Col. Ingersoll a Back Number.

Rev. Minot J. Savage got down to bed rock in a discourse awhile ago wherein he said:

"The little tradition of the creation, instead of being inspired and given to Moses, is found to be [by the Higher Critics] not even what Col. Ingersoll called one of the 'Mistakes of Moses.' Moses never heard of it. It was hundreds of years after Moses' time. It was not even Hebrew. It was borrowed from the Babylonians and the Persians, only a few hundred years before Christ.

"This little story as to how the world was made in six days has become a beautiful tradition, taking its place among other childish stories of the origin of things. Now we know God never created the world and finished it. God is in the most distant star, the light from which takes millions of years to reach us. He is in the grass blade at our feet, working here. Creation is process, always in process, never completed. We have our modern magnificent universe; and we have a new man, not created six thousand years ago, but two or three hundred thousand years ago beginning to grow, as all life has grown, from the beginning up to the highest. * *

"We have found the Bible is simply the religious literature of one people, and that there are a dozen other Bibles held to be infallibly inspired with just as much reason as this one. We have found out a different origin of man, so we know he never fell."

The Lord Jealous

"The Lord, whose name is Jealous, is a jealous God."—Exodus 34:14.

That was the Jew God, also known as Jehovah, whom the Christians have adopted and worship. The word, as used by "Jealous" himself, in addressing Moses, as quoted, means "Suspiciously fearful or doubtful; looking with suspicion."

All should be glad "Lord Jealous" was not adopted by the N. S. A. as their God, but in his place Infinite Wisdom was substituted, who is not of a suspicious nature, and is never on the lookout for insults.

IT IS A CRYING NEED.

Proper Spiritual Instruction for CHILDREN OF SPIRITUALISTS.

:o:

A Fruitful Field Sadly Neglected.

To the Editor:—Why do not Spiritualists outline in a simple and instructive way the truths embraced in their beliefs, so that the children may be taught along those lines in a comprehensive way?

It seems to your correspondent that this is the crying need of the hour. What instruction can be given the children, is a question that forces itself upon every thinking Spiritualist, who desires to avoid the creedal waves that heretofore have engulfed a small proportion of humanity. Surely with all the inspiration in our ranks, there should be unanimity and force enough to promulgate the grandest truths, and in such a simple way, that even the smallest of the little folks could easily digest it. Training of the little ones gives force and vitality to our denomination. From the youth of to-day will come our strength of to-morrow. Other denominations are constantly obtaining recruits from the ranks of the children of to-day, who have been taught in their various Sabbath schools. At present Spiritualists seem satisfied by simply catering to the craving of mature minds—no provision whatever is made for the little ones, to whom a cup of cold water would be recognized as at least charitable.

Why this oversight is permitted to continue seems a mystery. There should be called at the earliest possible moment the ablest in our ranks, to convene at some central point, and there with the greatest of care, promulgate valuable lessons to be taught to the young of this generation—surely there is a great responsibility resting upon those who are able to break this bread; and there is also a burden resting upon those who are able and do not pay liberally to have these truths promulgated to the coming men and women of the world. Your correspondent believes this to be the most important question that Spiritualists are confronted with, and hopes The Progressive Thinker will urge the matter in the most impressive manner possible. "ANNEX."

We are glad to publish the communication of our correspondent, for it calls attention to a serious failure on the part of Spiritualists—a costly omission of duty, working serious loss and damage to our cause.

The Progressive Thinker, impressed with the immense importance of this subject, has from time to time endeavored to press upon its readers the great need and resultant benefit of a suitable spiritual instruction given the children of Spiritualists and such others as may be gathered into Spiritual lyceums.

Were our Spiritualist people to take hold of this matter, with an earnestness bearing due proportion to its importance, our cause would reap an immense harvest of good that would tell grandly to our numerical and spiritual advantage.

It does not need that a lyceum must start on a large scale. One whose heart is so interested in the work can effect good results by beginning with one or two or three, and these may be one's own children, in one's own house and home. To these add others as they may be induced to come. Even though the growth may be slow, the results will be beneficial, to children and instructor alike.

Many a once flourishing society of Spiritualists has gone down to decadence and ruin because of failure to work with the children, who, uninstructed in the truths, philosophy and ethics of Spiritualism, have drifted into the orthodox Sunday-school, where they have imbibed orthodox notions, have learned to despise Spiritualism, and have found homes in orthodox churches.

This is all wrong, a grievous evil, and may and should be avoided.

Any person—and we hope there will be many to grasp the suggestion—can find all needful help in forming and conducting a lyceum, by consulting the Lyceum Guide, by Hudson and Emma Rood Tuttle, which will be found advertised on page 6 of this issue of The Progressive Thinker. Read the advertisement carefully and you will see that it covers all points needed for such a purpose. The "Angell Prize Contest Recitations" will prove an excellent auxiliary help, and will impress good humanitarian thoughts and principles, that will tend to make the children kinder and better men and women as they develop into manhood and womanhood.

The Tuttles have done some of the best work of their useful lives, in the preparation of the Lyceum Guide, and it would be a matter of which we might justly be proud, if this notice, calling special attention to it, should result in an avalanche of orders for the book.

Further, we would impress strongly the benefits derived from a paper published especially for children and young people. An excellent paper of this kind is "The Lyceum," published by Tom Clifford, 1905 Pearl street, Cleveland, Ohio, 50 cents a year. Hudson and Emma Rood Tuttle and other talented writers are contributors; and it furnishes a series of lessons that will be helpful in lyceum work.

If Spiritualists will take hold of this lyceum work in such manner as befits its importance, and add to its influence the family circle, it will add immensely to the vigor and growth of our cause, and result in rich spiritual benefits to humanity.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

Col. Ingersoll's Address.

The edition of The Progressive Thinker of January 6, containing Col. Ingersoll's address through Mrs. Cora L. V. Richmond, has been completely exhausted, so great has been the demand. We will apply all unfilled orders for this issue to the subscription of the sender.

THE WICKED DIE

While They Are Cursing and the RIGHTEOUS WHILE PRAYING.

:o:

Sometimes a person while guilty of an immoral act, or blasphemy, or cursing or engaged in ribald conversation, has been suddenly stricken in death; and then the various churches have referred to the incident in illustrating God's hatred of sin and sinners. But people whose characters are without blemish, and who are highly esteemed and reverenced by all who know them, are sometimes unexpectedly clasped in the arms of Death. Such was the case on one occasion sometime ago at North Manchester, Ind. The hand of the Lord, it was reported at the time, descended heavily in the camp of the Dunkards. It smote the white-haired patriarch in the midst of prayer. Five thousand elders, brothers, and sisters were on their knees in the conference tent crying "Amen" to the words of the man of God. "We thank thee, O God, that we are permitted to meet——" The tremulous voice died away, the venerable head drooped, and without a groan the patriarch fell upon his face in the dirt dead. The multitude seemed to know by intuition that the stroke was fatal. The people were like waves on a shingly beach, the sob which issued from the foremost being taken up by each successive row until it reached the walls of the tent, when it died away in a prolonged wail. Brother Sturgis and Brother Vanlman, who were nearest, raised the head of the prostrate elder. Then they stood up and said solemnly in unison: "Our brother is dead." The announcement was followed by gushes of tears and audible lamentations in all parts of the tent. Women buried their faces in shawls and aprons, and the forms of the brothers shook with suppressed emotion. Several of the brothers raised the body from the ground and placed it on the long table occupying the platform in the center of the tent. The statement of a physician that the patriarch was indeed dead was superfluous. For some minutes the congregation sat silent, but for their sobs, as though benumbed by grief. Presently some of the older women mounted the platform, crossed the hands of the dead patriarch on his breast, and closed his eyes. They retired silently and Brother Enoch Ely raised his face from his hands. It was wet with tears. He stood up and in a voice almost unintelligible from excess of emotion said: "Our best loved brother has gone from among us." The sobs and groans of the multitude broke out afresh. "He was to preach for us tomorrow; O, how loudly he preaches today." This was more than either the audience or the speaker could bear. The evidences of grief on all sides were moving. They were the more so in that they were accompanied by no wild physical demonstrations.

Thus it is that the Infidel is stricken down while cursing, and the devout Christian while engaged in solemn prayer, and we do not entertain the opinion that death in either instance was caused by Deity or Infinite Intelligence. Law rules throughout the universe, and if, perchance, the sinner dies while blaspheming or the sincere Christian while praying, their death may be ascribed to a violation of some law connected with their physical organism, or some defect therein. On earth all are within the domain of law; heat affects the Christian the same as the vile and licentious, and the frosts of winter will bite one with the same severity as it does the other; the refreshing rain descends on both alike; each has the blessing of summer, and both can enjoy alike the bounteous harvests of nature. So far as "Divine Providence" is concerned he leaves all on an equal footing, and the fact that one dies while committing a diabolical act, and another while engaged in worship, it does not follow that God was the direct cause thereof. When humanity generally fully realizes the grand truths of Spiritualism Deity will not be charged with offenses against law and order, for then each one will know that he makes his own heaven or hell, and carries it with him to spirit life.

Higher and Lower Criticism.

Rev. Savage, in one of his discourses some weeks ago told what was meant by the Higher Criticism, and the Lower Criticism, which it is well to understand. He said the Lower Criticism is the criticism of texts, of words, as to what they mean, as to the teaching of particular passages in the Bible. The Higher Criticism raises the question as to the authenticity of the books of the Bible. The Higher Critics believe they have a right to raise the question when, where and by whom a book was written, to determine whether it is infallible revelation, supernatural and divine, or otherwise.

In the same discourse, whose points only we have quoted, he reports Dr. De Costa, who lately left the Episcopals and went over to the Catholics, as saying:

"The minute you treat the Bible as literature, and raise the question whether there is a mistake in it anywhere, that minute you have no absolute, supernatural, miraculously authenticated divine revelation left in the Book, or, if you have, nobody knows where it is. And the moment you grant that, do you not see that all the superstructure of the Church, which for centuries has rested on this supernatural and divinely authenticated claim, must be shaken, must topple, must be liable to fall?"

And again De Costa:

"The Church—that which has claimed to be 'the Church,' divinely organized and inspired for two thousand years, or nearly that—rests on this particular claim; and without it the Church becomes only a voluntary organization to teach and inspire and lift up the world. It does not remain the sole depository of an infallible truth for the salvation of man."

De Costa saw the light on the hill tops. It frightened him, and he retired to the vales where the shadows are more dense; where an infallible Pope saves him from the labor of thinking, by proclaiming what is inspired by God and what is not.

Too Bad! Too Bad!!

A good Methodist brother was lately expelled from the Methodist church of Stamford, Ct., because he prayed too loud. The offender was an old gentleman whose habits were formed many years ago when noise was mistaken for sense by those engaged in prayer, and though frequently labored with he could not overcome the habit.

THE IMMORTALS

Permeate All Religious Cults as WELL AS SPIRITUALISM.

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The remarkable cure of Joseph Hughes, two years old, son of Mrs. Joseph Hughes, of Bridgeport, Conn., is credited wholly to prayer by the family, as set forth in the New York Herald.

The little fellow had been an invalid almost from birth, and about six months ago spinal and hip trouble developed. The boy became greatly emaciated and was unable to walk. The family called in several local physicians, who pronounced it an almost hopeless affliction. Several consultations were held by Dr. J. E. Hair, Sr., Dr. Day and other physicians and they decided that only one chance for prolonging life remained, and that was by an operation.

Mrs. Hughes lives with her parents, Mr. and Mrs. John Shea, and the grandmother would not allow them to place the boy upon the operating table, although an operation was urged by the doctors. Mrs. Shea is a devout Roman Catholic, and has always believed in divine intercession where there was full faith. After consulting her priest she decided to visit the Church of the Missionary Fathers, in West Hoboken. During Thanksgiving week mother and grandmother, with the child wrapped in a blanket, set out for the church.

When they arrived they found it filled with invalids, kneeling in front of the altar where the miraculous relics are exposed. The Father to whom they told their sorrow examined the child carefully, and inquired all the circumstances of the disease. The mother and grandmother expressed complete faith in their appeal to the Creator. What followed is best told in Mrs. Shea's own words:

"We were told to kneel and hold private communication with God and St. Joseph, the patron saint of the child. Then we were given some prayers to say, and the child, who had not put a foot under him in months, was tenderly taken by the good father, who, after praying over him, blessed him and anointed the afflicted parts with holy oil. Then the sacred relic was placed to the afflicted parts, and we all knelt and cried out that God would in His providence remove the disability which had rendered little Joe's life almost a living death.

"What I am going to repeat is God's solemn truth. Before our last prayers were ended Joe struggled from my grasp, and crawling to the floor, walked about apparently free from all ailment. He ran about the church as lively as if he had never known what it was to be without the use of his legs.

"Of course, we wept as we poured out words of praise to God, for if this was not a miracle, what would you call it?"

While Mrs. Shea was talking little Joseph came running into the room as happy and lively as any two-year-old boy. He was apparently in perfect health, showing no signs of hip or spinal trouble.

Dr. Hair, one of the physicians consulted several weeks ago, said that at that time it was the unanimous opinion of several doctors who saw the boy that he could not live more than two weeks. He was astounded when he learned that the boy was running about, and in good health. The news of the recovery of the boy has spread rapidly, and hundreds of Catholics have visited the home of Mrs. Hughes during the last week.

This remarkable cure was performed, no doubt, through the agency of spirits, who perhaps were allied to the Catholic church and working in its interests. The same law that will enable a spirit to communicate through one of our mediums, will also enable one to work through mediums who are members of some bigoted orthodox churches. There is a great deal of ignorance and superstition yet in spirit life.

A Motive for Lying.

Mark Twain says: "In England they have odd ways. They won't tell a spoken lie—nothing can persuade them except large moral interests like politics or religion."

We fear there are other countries than England with odd ways whose people lie in the interest of both politics and religion.

Still Digging Up Evidence.

A papyrus roll has been dug up in Egypt, so churchmen claim, establishing the probability that Jesus was born nine to ten years before the Christian era. A good many papyrus rolls will be needed to prove to the intelligence of the 20th century that a God was even born of mortal woman, save in the imagination of some romancer. And thousands will be required to prove one to have been virgin born.

NO HOLY CHRISTMAS

Church Doesn't Believe in It.

MANY WILL RESPOND, AMEN!

:o:

As set forth by the Boston Morning Journal, there is in orthodox, wise old Cambridge a minister of good standing who does not believe in the celebration of Christmas. The remembrance of Santa Claus and youthful visions of green fir trees can have left little impression, apparently, upon the mind and heart of this man.

In answer to a circular letter issued by a Cambridge paper, requesting the pastors of churches in the University City to send in programs of the Christmas Day exercises arranged for their respective churches, Rev. Samuel G. Shaw, pastor of the Reformed Presbyterian Church, sent the following communication:

"For the coming Sabbath we have made no arrangements respecting our church services, either musical or otherwise, differing from our ordinary custom. No one knows on what day our Savior was born, and, if anything at all is certain, it is that his birth did not take place at this season of the year.

"The 25th of December has been fixed as the anniversary of his birth by the Roman Catholic Church, and we want higher authority than the Roman Catholic Church for such an important departure from the rules for divine worship as plainly indicated and laid down in the New Testament."

Rev. Mr. Shaw was seen in his home on Antrim street by a Journal reporter, and was asked if he or his church intended making any observance of Christmas day. He said:

"No. If we were sure that the 25th day of December was the birthday of Christ we should, of course, do so, but, as it is, we believe that almost any day in the year would be more suitable for such a celebration than the one now named throughout the Christian world.

"Anyone who knows anything about the matter will tell you that December is midway in the Palestine rainy season, and that the shepherds, therefore, could not have been at their vocation.

"The day in reality was decided upon by a Roman Catholic pope who wished to wean over the old Roman heathens by giving them the same day on which to celebrate the birth of Christ that they had for centuries celebrated with their feast of Saturnalia. It is, therefore nothing but a Roman Catholic adaptation of the frailest, flimsiest kind.

"The Reform Presbyterian, which is a lineal descendant of the old Scotch Covenanter Church, is very young, but it is independent, and its members believe that if the apostles had wished that the 25th day of December should be observed as the birthday of Christ, they would have so recorded it.

"We shall hold no services to-morrow and no observance of the so-called Christ day. Though we make nothing of Easter and Christmas, I wish it understood that we do attempt to keep the Sabbath day in the strictest sense of the laws laid down."

The Dague Tramp Bill.

Our friend, ex-State Senator Dague, of Los Angeles, Cal., while a member of the California Legislature, introduced a bill which has become widely known as the Dague Tramp Bill. It was passed March, 1897, but the Governor let it go by by neglect, instead of a manly veto. It is to be brought up again before the present legislature of that state, and before that of every state in the Union.

In the present strong movement for "good roads," the bill places in the hands of the government the means of unlimited improvement in that direction. It also solves the growing difficulty of how to employ convicted criminals in a way that will not interfere with any class of working men. It further gives labor to those in need, and is a remedy for the tramp nuisance.

The proposed law has the endorsement of the most eminent jurists, statesmen and reformers. Mr. Dague has given diligent attention to the labor question, and this bill is a practical application of his investigations. If enacted, the labor now almost wasted, in penitentiaries, prisons, and workhouses would be utilized, and the unfortunate would if able to work, have no excuse for being unfed. The tramp would be unknown, for he would be compelled to labor for his maintenance, and if he earned more, receive a just recompense.

An Awful Lesson.

Eight little girls at Quincy, Ill., tricked out in cotton batting, rehearsing for a Christmas exhibition at a Catholic school for a tableau, entitled "The Birth of Christ," came in contact with a gas jet which set the cotton on fire and burnt the children to death.

The lesson is a fit subject for a Talmage.

THE HUDSON TUTTLE TESTIMONIAL

C. H. Mathews writes: "I send a small compensation for the herculean services of Hudson Tuttle in behalf of the only religion that will ever redeem the human race from the tyranny of ancient religious creeds, whose only result is the sustenance of a lazy and corrupt priesthood."

Walter P. Williams writes: "Accept this slight token of affection with which one of the younger Spiritualists esteems the work of a veteran whom it is a delight to honor for long years of arduous and unselfish labor for the enlightenment of humanity."

Andrew Jackson Davis writes: "Here is an order on the government. I wish it ten times more. To you and your noble wife I send abundant love and peace."

V. G. Lundquist writes: "Men who are sordid and selfish, who do not understand the correct use of money, generally have many thousand times more than their share, while those who devote themselves to the education of humanity, reform, progress and learning, have generally many thousand times less than their share. This is wrong. Our educators, who devote their lives to the unselfish pursuit of knowledge and its diffusion have not time to gather golden treasures. If, like Hudson Tuttle, they have given the results of their labors to the public, it would be unjust if that public did not show its appreciation. I feel that I am reciprocating a great favor and obligation by sending the enclosed. It expresses my appreciation, but by no means is adequate payment for the benefits I have received from the reading of his inspired writing."

In order to swell the amount of the contributions to the testimonial to Hudson Tuttle, we now make the last appeal. Every Spiritualist, we are sure, has intended to respond to the appeal, but from oversight or negligence many have failed to do so. They should respond sometime this month. We are sure they will feel better, grander and nobler by the realization of the feeling that springs from a good deed. Do not allow this opportunity to pass. Send all contributions to Hudson Tuttle, Berlin Heights, Ohio.

THE CATHOLICS.

They Have a First-Class Hell, AND TAKE GREAT PRIDE IN IT.

—:o:—

There Is a Hell!

That is the ultimatum of Rev. Father Dillon, of Albany, N. Y., in a recent sermon to his flock, and he voices the belief of the Roman Catholics of the world. Whatever others may believe, the mother church is steadfast in this dogma. Father Dillon hits the situation squarely when he said: "The First Council of Constantinople met and agreed that hell was eternal, and all Catholic teachers have so agreed to the present time. Catholics must accept this doctrine as a part of their faith."

"The man who says there is no hell puts his own private opinion against that of many. The little group of men who deny the existence of a hell stand alone crying in a feeble voice against the multitude. They are scarcely heard.

"'Thou shalt not die the death!' Those are the words of the Devil.. He is not a very respectable person to quote, but I quote him as an example. He used those words to our first mother in the Garden of Paradise, and she, believing that there was no punishment for sin, fell into it.

"Every nation has believed in hell. The Egyptians, Assyrians, Arabians, Greeks and Romans all believed in the existence of hell."

The world moves, but the Catholic church got all the truth in existence ages ago, and remains just as she was in the middle ages, when sainthood depended on ignorance and dirtiness! We confess we rather like this frank statement of a shocking belief. The Protestant churches have this doctrine as strongly in their creeds, but they have become enlightened, humanized, and fear to bring forward the ugly spectre of bygone ages. They remain silent, and leave the subject in doubt. Rev. Dillon hates this hypocrisy as he hates sin, and takes the Devil by the horns and prances him out, with the flames of hell in the background. He knows all about hell and the Devil, and no one ought to know more on this matter than a Catholic "father." He imitated Virgil's description by saying that the left path led to a river of fire where the grating of irons, rattling of chains and groaning of lost souls kept up a continual roar. Time had passed by. There was no longer an end. Men, women and children rost on a river of fire."

For what all this agony? For what this infinite torment for infinite time? The priest answers: "Because God is just!" An Apache savage if in control of the universe, possibly might have invented such a horrible scheme; even a savage has mercy. Here there is none! And justice! Is it just for an all-wise, all-powerful Creator to damn man to everlasting torment because 6000 years ago Adam, his remote ancestor did exactly as God created him to do?

Is it not a little peculiar, that when a Rev. Father vents such antiquated and abominable doctrines, the secular press furnishes willing reporters and publishes with heavy headlines, while the spiritual or liberal speaker, however eloquent or thoughtful receives brief mention or is passed by in silence?

Not so peculiar, for it shows the strength of that vast organization, the most perfect ever planned by villainous craft, to hold the souls of mankind in slavery. The secular papers not owned or controlled by Catholic influence are afraid to offend, and are among the most eager to bow to the pope and degrade themselves even to the kissing of his toe. Anything to make the paper sell, is the motto over every commercial paper. It has been recommended that Spiritualists and liberalists boycott the papers that treat them unfairly. This is impracticable, and not a manly means. If, however, letters were sent in condemnation by readers who are offended, to the proprietors, a change for the better might be the result.

They Come! They Come!

Manuscripts galore of the early centuries of our era are now being thrown upon the market. One with the title of "The Testament of Jesus Christ," comes through the Syrian Patriarch of Antioch. It teaches that Bishops are not to take wine nor eat meat except at communions. And the eucharist is to be observed on Sabbaths and fast days. Our Lord overlooked that matter in the past, hence the need of this new Gospel.

And another Gospel, that of "The Twelve Holy Apostles, with Revelations from Each of Them," was found in a pile of Syriac leaves which it would seem had arrived in London.

In The Progressive Thinker, of date Dec. 18, '97, under the editorial head of "Classical and Ecclesiastical Forgery," will be found an account by Prof. Max Muller of an attempt to palm off some forgeries on him, and his exposure of the forger's arts. These scoundrelly wretches have returned to the Orient with their forged productions, and now dispose of them to pilgrims to Palestine at big prices, who attempt to recoup the outlay for the purchase and cost of travel by sale of the manuscripts. And the religious press lends its aid in creating a demand for such frauds. Verily, if the iniquity goes on as now, the time will come when "Even the world itself cannot contain the books that will be written" to strengthen the original falsehood.

No Mixed Marriages.

The Pope scores one because 1900 is "Jubilee Year.'" Hitherto, the bishops could grant dispensations for marriages of Catholics with Protestants. A good fat fee was required, of course, as much as "the traffic would bear;" a few dollars for the impecunious and a few thousand for the wealthy. Now the bishops for the year will have to surrender this plum to the "Holy Father," and if a Catholic is so unfortunate as to fall in love with a Protestant, he will have this year to appeal to the Pope, which will be too costly for any but the wealthy to avail themselves of. There never was invented a press that would squeeze as hard as the papal money machine.

The priests and Bishops at home dare not be extortionate as the "Holy One," over the sea, who has no personal acquaintance to influence him.

Next year the priests will again have the power to grant these "dispensations," which of course come direct from heaven! What a singular, all-powerful thing is this belief! It is inherited, with the prestige and hereditary bias given by thousands of years of ancestral bondage and ignorance. To it, the training and education of the individual is as thin veneer to the solid, underlying fabrics.

OUR ECLECTIC MAGAZINE

SOME OF THE SPECTRES I HAVE SEEN.

By the Late Dr. Elliott Coues, of the National Academy of Sciences.

"I have myself seen the ghosts of a good many dead persons.

"I remember one occasion, when I had just gone to bed, the light being turned out. I was composing myself to slumber when I suddenly became aware of a presence in the room. The impression conveyed to my mind was that it was the presence of a certain person lately deceased, with whom I had been on very intimate terms. In fact, I felt an overpowering sense of the nearness of the individual in question.

"At about the same moment there arose slowly from the floor a nebulous mass of what looked like shining white vapor, which began to take shape, as did the smoke from the casket opened by the fisherman in the "Arabian Nights" tale.

"Gradually it assumed a more distinct outline until it presented a radiant image of my friend. The lips appeared to move, and from them came an intelligent utterance—a message, in short, from the departed. I do not care to say what that message was.

"I can assure you that the vision was no dream and the nature of the message was such as to eliminate, to my own satisfaction at all events, the theory of hallucination.

"What, then, was this shape of shining white vapor? Was it a human soul? It is a question pregnant with intense interest.

"Every afternoon at about 5 o'clock I lie down on the sofa in my library for a brief rest before dinner. Occasionally, while enjoying this repose, though perfectly wide awake, there comes upon me the peculiar sensation of the ghost chill, which I will presently speak of. I wait with much attention and interest to see what is going to happen, and presently I find my own consciousness projected objectively, as it were, so that my conscious self stands out in the room and views my body lying on the lounge.

"About the latter is a bright light, which grows gradually until it has filled all the room, and my conscious self finds itself surrounded by phantoms, most of them of persons who appear to be strangers to me, while others resemble acquaintances who have long been dead. They seem to walk about and converse in the ordinary way, though not audibly. All the time I am clearly aware of the situation and make useful mental note of whatever I observe, until after a few brief moments the spectacle vanishes and I find myself on the sofa again.

"It is obvious if ghosts exist at all that they must be made of something. My belief is that they are in a sense substantial and possess a semi-material structure.

"If you ask what I mean by 'semi-material,' I will refer for illustration to the ether which is understood to occupy all space. It has waves of known lengths and measured velocity, which strike upon the retina of the eye and produce impressions of light. In short, we know a good deal about this ether, but nobody ever saw a particle of it, inasmuch as it has not the molecular constitution of ordinary matter. It is semi-material.

"I have no notion of the nature of the substance that makes a ghost, but I suppose that when a man dies it separates itself from the grosser particles that compose his physical organism. The latter decomposes, but the spiritual part of the individual does not necessarily share that fate, being composed of finer stuff.

"Did it ever occur to you that we ourselves may be moving in a world of unseen specters and continually surrounded, whether at home or on our walks abroad, by invisible phantoms of the dead?

"It has been estimated that for every human being now living 30,000 have died on this earth, so that, if the spiritual bodies of all preserve existence here after death, we survivors are but a comparative few, passing a brief term of years of what we call life in the flesh amid a vast impalpable swarm of beings incorporeal.

"Indeed, my own notion is that it is only the very rare and exceptional ghost that makes itself visible to the living, and that such a phenomenon is to be regarded as wholly extraordinary.

"We have reason now to think that there is no such thing as the highly-conventionalized ghost represented by tradition and described in popular fiction—the corpse-like apparition which enters by preference at the stroke of midnight, dressed in a winding sheet, smelling of the grave, and dragging a clanking chain through the sliding panel just by the door, while the candles burn blue and the dogs howl dismally.

"According to my own observation, and to the testimony of many other reliable persons who have observed such phenomena, the real specter of a dead person shows few signs of life, resembling a magic-lantern picture more than anything else to which it is readily comparable. It does not speak or use its limbs, its method of locomotion, when it moves, being gliding. It is clothed not in a winding sheet, but in garments such as were worn in life by the individual of whom it is the eidolon or image.

"It appears by daylight as often as at night, but never with any purpose in its actions that it is at all comprehensible. Occasionally it is self-luminous. In most cases it disappears through a door or wall, but often it simply fades away in shadowy mist. Sometimes the phantasmal figure is seen as though illuminated on a dark background; sometimes the contour is indistinct and resembles a luminous cloud; sometimes there is no figure at all, but merely a diffused glow.

"Each of us, I believe, has in him a ghost, which ordinarily is confined to the precincts of the body. When I die, my ghost leaves my body permanently, and, having done so, perhaps it may continue to be the vehicle and means of expression of conscious will, memory and understanding. St. Paul says, 'There is a natural body and a spiritual body.' It is of the spiritual body that I am speaking.

"Our senses take cognizance of no forms of matter except those which are in a certain degree of condensation, but, as I have already said, the spiritual body may be of a more rarefied and tenuous substance.

"The non-appearance of ghosts to us may be a question not of the existence of specters, but of the acuteness of our perceptive faculties. My own experience is that the coming of an apparition is always preceded by a curious sensation which I call the 'ghost chill,' When this symptom arrives the threshold of consciousness seems to be shifted to the extent of rendering possible a perception of something ordinarily invisible. The change is usually very brief, lasting only a few seconds, during which the manifestation occurs.

"Since childhood I have found myself possessed of an organism in which the threshold of consciousness is markedly capable of such shifting. On several occasions I have been aware of the presence of the spiritual bodies of deceased persons, who gave to me information that was not otherwise obtainable, and who conveyed to my mind a conviction of their identity. The evidential value of these experiences is wholly personal, of course, inasmuch as they are not subject to the ordinary processes of verification.

"In each of us there is an inner individuality which differs wholly in its characteristics from our other self. It is not subject to the law of gravitation and it cannot be mechanically affected to its injury or benefit. It does not depend for its being upon the welfare or survival of the body it inhabits. It is capable of changing its location by its own volition under certain circumstances, such as I will presently mention, though probably not exactly in accordance with our ideas of transfer through space.

"To such a being the notion of time is doubtless quite different to our own, and this may give it a duration of existence comparable with our notion of endless life. Very likely it is not confined to this planet, when once released from the body. Indeed, nothing forbids the assumption that it antedated the body which it inhabits. It is the soul of ordinary language, and may consist of a substance as dense for its conditions of environment as is the physical body for the conditions surrounding it.

"I have spoken of the permanent separation of the ghost from the physical body as implying the death of the latter, but there is plenty of evidence to show that it sometimes leaves the corporeal tenement for a brief time, presently returning.

"I myself have seen phantoms of living persons on more than one occasion, which looked and acted precisely as the individuals themselves might have done. They looked like figures thrown upon a screen by magic lantern, usually being recognized for a few moments and then disappearing; but in some cases they had every appearance of solidarity, to the extent of hiding objects behind them. I never heard any of them speak, but on two or three occasions they gave intelligible messages by their attitudes and gestures.

"There is no essential difference between the specter of a living human being and the apparition of a dead person, so far as appearances go. Each of us, as I have said, carries his own ghost with him, which ordinarily is under the control of the possessor, but sometimes appears to act independently.

"As a rule, the projection of a phantom by a living person is an involuntary act, resulting ordinarily from great mental perturbation, with the cause of which the individual to whom the specter appears is in some way connected. The most startling instances of this kind occur a little before or shortly after the death of the sender, and such ghosts are known as 'death wraiths.'

"One reason that I have for believing the evidence of my own senses in this matter is that on several occasions the apparition of my own personality has presented itself to other persons in places where my body was not at the time.

"Some years ago I was in Chicago, at an ordinary evening party, with about forty friends, when an individual in Washington, who did not even know where I was, was visited by my phantasm and received from it a brief message, stating where I was at the time and giving the names of two or three of the guests present—persons with whom the observer was unacquainted.

"This was one of the rare cases where the ghost made itself audible. The Society for Psychical Research has collected enough carefully attested and fully authenticated instances of such appearances to fill two bulky octavo volumes.

"Of course, in a study of this interesting subject the chief and obvious difficulty is to distinguish veritable apparitions from mere hallucinations.

"We know that the bodily senses are very easily deceived, and therefore we have to be on our guard in sifting all the evidence obtainable. There is probably not one of us who might not be haunted this very day or night by a specter projected from his own imagination.

"Men of great reputation for learning have in numerous instances recorded their observations of familiar phantasms, which, though they recognized them as purely creatures of their own brains, have been constant companions of their waking hours, always likely to be on hand and accepting no hints to depart.'—Philadelphia Sunday Press.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

A STRANGE CASE.

Materialization In Broad Daylight.

To the Editor:—I clipped the following from last Sunday's St. Louis Republic, being a portion of a two-page sketch of Senator Geo. G. Vest, of Missouri, with characteristic stories of his life. This story is too good to keep, and as it is undoubtedly true, I send it to The Progressive Thinker, and hope you will give it to your thousands of readers. I know Judge Portis well. He was one of Nature's noblemen and was an outspoken Spiritualist for many years prior to his translation which took place in this city but a few months ago.

Judge Portis delivered the dedicatory address when I was installed as settled speaker for the First Church of Spiritual Unity, in October, 1898. As this story indicates the Judge was himself a fine medium. W. F. PECK.

St. Louis, Mo.

SENATOR VEST AND A GRACIOUS SPOOK.

Attorney John R. Walker of Kansas City, tells a good story illustrating Vest's superstition. Joe Litton was at one time attorney of the Missouri Pacific Railway. He was succeeded to that position by Judge Portis, of St. Louis. During Litton's connection with the Missouri Pacific Railway the law firm of Phillips & Vest at Sedalia, had represented the road in a damage suit. An appeal to the Supreme Court was taken. While the case was pending Vest was elected to the United States Senate. Three years later, during his summer vacation, while back in Missouri, he had occasion to need the papers in that case to prepare a brief for the Supreme Court. After a diligent search through his old office at Sedalia, he concluded that the papers must be at the office of the Missouri Pacific Railway in St. Louis, and went to the city. He was informed that the papers were not in possession of the railway, but that Judge Portis, who had succeeded to the attorneyship of the road on the death of Joe Litton, would probably have the desired documents.

Accordingly, Senator Vest called upon Judge Portis. He found him buried in a set of law books. Vest aroused him from his work and explained his mission. Judge Portis said:

"I do not know where the papers in the case are, but Joe will be in presently and will tell us where they can be found. Take a seat, Senator, and make yourself at home."

Judge Portis conversed awhile with Vest, and, being very busy, turned again to his law books. The Senator read a newspaper, finished it, threw it away. He studied the pattern of the carpet, glanced impatiently at the door frequently, but still Joe did not come. Finally, grown tired of waiting, Vest remarked very tartly: "That darned office-boy of yours is awful tardy. When do you suppose he will be in?"

"It is no office-boy—it's Joe Litton," replied Judge Portis.

Vest sprang to his feet.

"Portis, what are you talking about? Hasn't Joe Litton been dead three or four years?"

"Yes, but he comes into the office and consults me every day about the business of the road.

"The first time that he came I didn't recognize him. He sat down in a chair, and when I looked at him questioningly he said nothing.

"'Who are you?' I asked.

"'Don't you recognize me?' he replied.

"'No.'

"He then put on his spectacles, which he always wore, and then I said: 'Why, it is Joe—Joe Litton,' and I shook hands with him. Since then he has called every day to consult about the business of the road."

They were in the sixth story of the Equitable building. As Vest related the story afterwards to Mr. Walker, he got his hat hurriedly, said that he did not care to have an interview with a ghost, but if he found those papers to send them around to the Southern Hotel.

To use Vest's own language in describing his feelings at that moment: "John Walker, if a newspaper had rattled in a corner of that room I would have plunged out of that window, although it was six stories from the ground."

Vest returned to his hotel, and late that night received a message from Judge Portis, simply stating that Joe had called and that he would find those papers tied about with a blue ribbon and rubber band, in a little drawer in the right-hand corner of the old oak desk which Vest had used when in partnership with John F. Phillips at Sedalia. Vest says that a decidedly creepy feeling came over him when he read that letter.

He returned to Sedalia and found that the desk had been stored in a lumber-room. He went in alone. To an imaginative man the place was an ideal one for spooks. The light was dim and filtered through one dust-coated window. Cobwebs festooned the walls and rafters. Vest stepped into the place tremblingly. A mouse squeaked and he grew more agitated. Still he walked forward to the oak desk situated at the further end of the room. With trembling fingers he raised the lid and then glanced hastily about the room. He might have been a criminal instead of a United States Senator, so nervous and conscience stricken he appeared to hesitate to open the drawer at the right hand of the desk, but finally gave it a quick jerk, and in the corner lay the package of papers, tied with blue ribbon and the rubber band.

In relating his experience, he said: "I would not have remained in that room three minutes after I found those papers if they would have given me the entire Missouri Railway. I came out perspiring like a farm-hand."

SOUL-SIGHT.

To those whose eyes are blind thro' earthly lust,
Fair heaven's earthward windows seem opaque,
And dark as night when moon and stars forsake;
To those whose eyes are only dimmed by dust,
Upblown at times by doubt's distressing gust,
Those windows seem translucent pearl, and wake
The old heart-hunger for the shadows sake
Whose dim outlines are those we love and trust,
To those who find a lens in every tear,
The glory sought through purest crystal streams,
Revealing eyes that wear the old love light,
And lips that smile on those that hold them dear.
Opaque, translucent or transparent seems
The wall of sense according to soul-sight. CALLA HARCOURT.

Chesnut, Ill.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

CHARLES BROCKWAY.

Spiritual Ordination at Galveston, Texas.

The second ordination by the Spiritualist Society of Galveston, Texas, was performed Sunday night, Dec. 31, by Mr. John W. Ring.

The rostrum was neatly decorated with palms, ferns, tarlatan, and an abundance of sunflowers. Portraits of the Fox Sisters and charter from the Texas State Association of Spiritualists were also conspicuous.

The usual evening service consisted of an inspirational lecture by Mr. John W. Ring from subjects proposed by the audience, and spirit messages by Mr. Charles B. Brockway—the candidate for ordination. After giving several names and messages, all of which were recognized, he gave the number of a watch (case and works) which the owner did not know.

A recess was then taken, and, shortly before 12 o'clock, the choir rendered two very pretty and appropriate songs. As the ordination party moved up the aisle to the rostrum, "Give the Charge" music arranged for the occasion, was rendered in a manner to add beauty to the simple but impressive ceremony.

In way of explanation, Mr. Ring said: "As Spiritualists we recognize the ceremony of ordination as simply an expression of mortals' emphasis of the action already taken by angels. It is not for man to ordain or set apart his life or the life of any one else for any particular purpose. But he who moveth in strange and mysterious ways (to men), he who has called order out of chaos, and has brought out of error, beauty, truth and life, has already ordained his children; to each a peculiar gift, but to all of earth's children, an abundance of his love.

There comes to us this evening one who has already been ordained for the work of a Spiritualist minister by the spirit world; and it pleases us to emphasize this ordination of the spirit friends by this ceremony. Sir, brother, child of earth, you have been taken through the forges of life, although young in years; you knew no soul communion until the cleansing fire had threatened to scourge your body until it would no longer be a fit place for the indwelling of the spirit. Through all these burning experiences there came the sweet influence of your spirit friends.

You have faithfully labored for the spirit world and for humanity; and now you present yourself at this altar of humanity with a desire to accomplish good for all earth's children; with your soul flaming with love for humanity, with a mind teeming with an illumination not of this world, you pledge this to your spirit friends and to us, your friends—your brothers and your sisters—to carry forward this trust for humanity wherever they may be found, as long as you have power to think and act."

In a clear and decided tone, Mr. Brockway said, "I do."

"Then," replied Mr. Ring, "Dear Brother, child of this mundane sphere, may the power of the Infinite God of the universe through those ministering spirits that guide you, pour out upon you an abundance of the fire of truth until you shall be able to cleanse darkened places of the gloom and sorrow there; may you be able to take away the tears from weeping eyes and woe from the soul in distress. We, reposing perfect confidence and trust in you, do by these presents ordain and set you apart to be a minister of the Gospel of Spiritualism, to minister unto humanity in all her needs and requirements, giving help to the friendless, peace to the sorrowing, and joy to the distressed. We know that by carefully following the holy impressions of your spirit friends, you will long continue in this grand and noble work."

Mrs. Nettie M. Wood, vice-president of the Galveston Society, here presented Mr. Brockway a beautiful bouquet and said in a most impressive manner: "Rev. Charles Brockway—Brother:—In behalf of the members of the Spiritualist Society of Galveston, I have the pleasure of presenting you these flowers, fitting emblems of your future life. On the threshold of this new year, grand possibilities for benefiting mankind are opening before you. To-night you have assumed nobler duties. You go forth with higher aims. May your influence for good be as far reaching as the aroma of these fragrant blossoms. may your life be as stainless as the lily; may you grow in wisdom and knowledge; may your principles be as firm as the unyielding oak; may your elucidations of our beautiful philosophy be as clear as the crystal waters. When you look on these everlasting flowers, may they remind you of our unfading interest in you. We ask your acceptance of these flowers and with them our appreciation of your labors for the cause of Spiritualism and the uplifting of humanity."

Mr. Brockway received the flowers and certificate of ordination, and said: "It is with pleasure that I accept these flowers and this charge; I believe that I realize the responsibility which you have placed on me, and of which you would remind me by these emblems of nature's beauty and greatness. I trust to always be able to fill the place to which you have assisted me, and ask you, (turning to the audience,) to bear witness with me, as I pledge myself to those who have given me this charge, (holding up the ordination certificate) and to my spirit friends, to always do the best I can." Just as the choir pealed out,

"Joy, oh, joy attend thee
Through thy life, short or long,
May grace and patience be
Thy virtue and thy song."

And as Mr. Brockway moved down the aisle the clanging bells declared the old year gone, and hearty handshaking and congratulation occupied the advent of the new year.

Mr. Charles Brockway is a member of the noted Brockway family of mediums.

This young man, twenty-five years of age, is unquestionably one of the greatest mediums for psychic phenomena now before the public, remarkable demonstrations having occurred in his presence from boyhood up, such as musical instruments being played upon by unseen fingers. While a baby only a few months of age, the cradle in which he was placed would rock to and fro by invisible power. Levitations of ponderable articles have occurred at various times in his life without any aid of mortals. It would seem that the law of gravitation had been suspended. In the year of 1892 he was rescued from under a burning building and carried to a place of safety, thus proving it was possible for the angel world to protect the three who were cast into the fiery furnace, and liberating Peter from his prison chains in the primitive times.

Some of the most wonderful manifestations of spirit power have been produced through his organism, with the use of the Zenobia cabinet, under the strictest and sometimes very cruel test conditions. Of late he has developed his spiritual gifts more in mental phenomena for public work (he taking a dislike to physical phenomena). He now gives personal tests with incidents and facts proving beyond a doubt the presence of the departed, giving names in full, reading sealed letters in the pockets of the investigator, telling the number on movements of watches without opening them, the owners of the same not knowing the number, dumbfounding the wisest of the wise.

Mrs. A. Brockway, the mother of Chas. Brockway, is a minister of the Gospel of Spiritualism, she being ordained by Moses Hull in the First Spiritualist Association of Clackamas county, Oregon, July 22d 1894.

COR.

MIND-READING.

Child May Solve a Scientific Problem.

"You are in love with a doctor," said little Bennie Maverick, 9 years old, who resides at Ivywild, a suburb of Colorado Springs, and astonishes everybody by his accurate mind reading.

"Why, I—I hardly know him," stammered the pretty widow, blushing so hotly that the mercury in the thermometer that hung behind her shot up ten degrees.

"Nevertheless, you will marry him," persisted the boy in a tone of conviction.

In vain the pretty widow pleaded that her relations with the physician named were merely informal, and that his calls on her were purely professional. Bennie stuck to his prophecy. It was uttered three months ago, and it was fulfilled last Friday.

But that isn't half what this prodigy has done in the exercise of his marvelous powers. He tells anybody, offhand, almost anything he wants to know. The future has no problems for him; he sees right through it at the first glance, and the past can cover up nothing that this lad cannot at once uncover.

Bennie's special powers were discovered long ago by his playmates at the Washington school, and he so enjoyed using his peculiar faculty that it became a regular pastime for the children during recess to gather about the boy and listen to his revelations and divinations and stare and shudder at his apparently miraculous readings of their youthful minds.

Miss Maud Jones, Bennie's teacher, at first paid no attention to the stories of the other scholars about the lad's strange mental exploits, but, having put him to the test, she was compelled to confess that the child's mind was certainly remarkable; but she attributed his supposed powers to tricks of memory aided by an extraordinary perception.

The elder Maverick, Bennie's father, is reticent on the subject of his boy's strange gift, and will not admit that he believes that his son is a prodigy; but it is told on good authority that Bennie has made revelations that have deeply astonished Mr. Maverick and convinced him against his will that the child's powers are little less than supernatural.

In the meantime, Bennie's remarkable mind readings have become the talk of the town, and the neighbors tell numberless interesting stories of his astonishing mental feats.

To a young married woman from Texas who was visiting friends in Colorado Springs last summer, Bennie gave names of all her relatives, dates of their birth, their occupation and the color of their eyes and hair. He told the lady that her husband was a physician and added:

"I can see the doctor standing in front of a large office building."

"I do not doubt it," said the lady, "my husband has a habit of standing at the big door of the building, chatting with friends."

But Bennie has an affliction—an ailment which may have risen in overexertion of some of the nerves of the eye or brain. His eyesight is growing very weak. He has been taken from school, and it is feared he may go blind.

This sad possibility suggests a deep question for scientists as well as psychologists: Is the sight essential to mind-reading?

Should Bennie's power of vision fail utterly, the question will be solved.—Denver Evening Post.

A Correction.

To the Editor:—In your issue of January 6 is an article, "Unjust Laws Used to Oppress Mediums in Texas," which I wish to correct. The statement, "The state authorities will not recognize Spiritualism" is misleading and false. The Texas State National Association of Spiritualists was incorporated a religious body at Austin, May 15, 1897, and ever since, the ordained ministers, missionaries and mediums of the association have received every courtesy and privilege accorded other teachers of religion.

"The time to make a determined fight," is certainly at hand. When the state chartered an association of Spiritualists it took upon itself the responsibility of protecting that association. There are a host of "wandering mediums" who impose upon the public in the cloak of Spiritualism. They are unknown and unrecognized by associations and societies; we have no power or authority to bring their true character before the people and I think we can look to no better source for protection than to the civil authority—the state law which has recognized us and chartered us. I feel safe to say that a majority of our true, honest mediums do not affiliate with organization because slight effort is made to purify our ranks. Therefore I am hopeful that every state will enact laws which will protect our legally organized and chartered associations from the impostor who "wanders" and in the name of Spiritualism takes from those who can spare a little or "more if you have it to spare," thus protecting us and our honest, earnest workers, yet at the same time not infringing upon the personal rights of those who do not join us in organization.

In conclusion let me say that we have very much enjoyed, also feel the good results of the stay of the Brockway Family in our city. They are people of refinement and their work so clean and pure that we reluctantly bade them good luck in their work in Houston. May they always retain the high standard of purity, thus adding light and beauty to our growing Spiritualism. JOHN W. RING.

Galveston, Texas.

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

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

Dr. H. C. Andrews writes: "My address for this month will be 226 Jackson street, Allegheny, Pa. I will accept calls to lecture, give tests, attend weddings and funerals. Correspondence solicited. Terms reasonable."

Mrs. Lizzie Brewer writes from Lake Helen, Fla.: "We arrived in Lake Helen December 28, and the change was a most marvelous one to a Northerner—the great palmetto trees and tree palms, the beautiful magnolia trees. On New Years' day we visited one of the adjoining farms, and there gathered roses, and such roses we do not get in our hot-houses in the North. This is certainly an ideal spot for a winter resort. The quiet, soothing atmosphere seems to feed and build up the worn-out frame. We found Mrs. Dorhn, the proprietor of the hotel on the camp grounds, most generous as a host and thoroughly capable of looking after the interest of the most fastidious of guests. We have every prospect of a full camp, as many are now on the grounds and constantly new arrivals. Our worthy president, Mrs. Emma Huff, is sparing no pains or labor to make this a congenial Southern home. I am satisfied our work in Belmont will prosper. We can claim many in that town who have had this knowledge revealed to them that the higher path of life is only revealed unto those who walk in freedom, and the seed must in time bring forth good fruit. Mrs. Clara Barrett, of Belmont, is fast developing into a strong test medium."

Geo. H. Brooks writes: "I began my work in Milwaukee, Wis., the first Sunday in January. The usual weekly social was held Saturday, January 6, at the residence of Henry Smiths, 766 Booth street, and it was very largely attended. The Sunday evening audience was a fine one, and all were glad to see me back. I am located at present at 502 Milwaukee street, where I will respond to calls for funerals and week night meetings. The annual election of officers took place Sunday evening after the services. Mr. Charles Smith was unanimously re-elected as president; Mr. Dames first vice-president; Mr. J. S. Bigler, second vice-president; Albert Smith, secretary; Mrs. Frank Martin, treasurer; Mr. J. C. Bump, Mr. Frank Martin, Mr. J. S. Bigler, Mr. Gehers, and Dr. C. F. Ray, trustees. The society meets in Severance Hall, 421 Milwaukee street, every Sunday evening, and every Saturday evening a social is held in different parts of the city."

G. W. Kates and wife held meetings in Duluth, Minn., January 7, 8, and 9. They had very large audiences and stirred up the Spiritualists from their lethargy. They report that Duluth is ripe for some earnest worker to organize a local society, which they will materially assist soon as they can revisit the city. The cause in Duluth has been allowed to sleep, while a nefarious class of fakirs have traduced its fair name. The State Association of Minnesota hopes to help Duluth out of its lethargic condition into activity and co-operation. It is now as much a needed field for missionary work as exists in any Minnesota locality. This prominent city of the northwest must be redeemed, and no better persons can be sent for the effort than Mr. and Mrs. Kates.

J. Carr writes: "Our meetings in the First Spiritual Temple, Boston, Mass., are a wonderful success, as to ability and intelligence. Probably there is nothing in the city anywhere equal to them. Still there is a necessity for all grades of meetings, to suit all grades of intelligences who congregate as Spiritualists. There are three meetings every Sunday, also a noon gathering for children and adults in the library room; also every Wednesday evening a social for asking and answering questions relative to Spiritualism."

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

B. F. Sliter, whose excellent lecture appeared in The Progressive Thinker last week, will answer calls to lecture. Mr. Sliter is among the ablest speakers of Michigan.

D. A. Richardson, of Paulding, Ohio, writes: "We are progressing finely here. We hold our circles regularly. We would like to have a good trumpet or materializing medium come this way. We live in the country. A good medium can do well here for a week or two."

Della Platt writes from Battle Creek, Mich.: "The First Spiritualist Society were favored on the 4th, having with it Edgar Emerson. A fine lecture was listened to by a large and appreciative audience. His tests were unusually fine, and were all recognized."

C. M. Heuyck writes: "I have taken your paper one year, and have learned more in that time by reading it than I ever knew before."

Dwight E. Young writes from Union City, Mich.: "Home circles have lately been doing a good work here, three of them or more being held each week in different homes, where some who have never before investigated the phenomena of Spiritualism, or given it much if any thought, are being developed as mediums; others are being convinced of the truth of Spiritualism by witnessing and getting such proofs of the presence of their departed friends, in a way they cannot by any means question, and those who have been Spiritualists for many years are being aroused to greater activity, in fact reminding us of an old-fashioned orthodox revival on a small scale, with no effort made to induce any one to investigate, with a view of gaining proselytes to increase our numbers, as is the case with revivals in churches of all denominations."

Mrs. J. Rackham writes from Allegheny, Pa.: "The Second Spiritual Church of Allegheny, Pa., is still progressing. We have with us this month Dr. H. C. Andrews of Muncie, Ind. Every one thinks he is splendid."

Mrs. M. E. Kratz writes: "Anyone desirous of my services as a speaker, psychometrist and message medium, especially in the vicinity of my home, can address me for terms, which will be reasonable. I would also like camp-engaments for the year 1,900. Address me at 721 Upper Third street, Evansville, Indiana."

Virginie Barrett writes: "I am open for an engagement with parties going to Europe, the Paris Exposition, 1900. I speak French fluently, and understand the ways of Europe. Would like to hear from mediums and other persons. I will lecture for the months of March and April. Address for the present, 819 E. 16th street, Indianapolis, Ind."

The following appreciative note comes from Flint, Mich.: "Dr. A. B. Spinney: We, the officers of the Helping Hand Society, wish to thank you for the two grand lectures given at G. A. R. hall, Sunday, December 31. We feel you have rendered us a grand service, and many are the kind thoughts and wishes that went with you. Although the audiences were small, the thoughts were fully appreciated by all, and we again thank you in the name of the H. H. S. of Flint. May angels bless you in your work. Mrs. Effie M. Post, president H. H. S.; Mrs. Iva M. Ingalls, secretary H. H. S."

Charles Brockway is in Houston, Texas, where he is said to be doing a most excellent work.

C. E. Dent writes from Vicksburg, Mich.: "The Vicksburg society has money in the treasury, and if some of the good speakers are coming this way, and wish to give us a revival, they can address me for terms. We wish to save car fare as far as possible."

Louie Holyoak writes from Toronto, Canada: "I have received my premium, The Occult Life of Jesus, and I wish to say I am well pleased with it. I feel puzzled to know how you can really afford to give a book containing such wonderful knowledge with only one year's subscription to the paper. I consider I am getting the paper free entirely, for I honestly declare the book to be worth the $1.25 alone. I am reading the Hull-Covert Debate, and I have laughed until I could not gain breath, where Mr. Hull explains about the snake sitting on his tail speaking to the woman. I consider him a noble, clear-headed man, possessed of much patience and skill, and I consider him ever ready to fling back when attacked by his opponents; in fact I am delighted with the book in every way, and it is ornamental, too."

Mrs. M. Henry writes: "The Ladies' Exchange and Aid Society (an auxiliary to the Illinois State Spiritual Camp Meeting Association) gave a sociable on Saturday evening, January 6, at the residence of Mrs. McMenamin, 3747 Vincennes avenue. Readings and tests were given by Mrs. May Goodrich and G. V. Cordingley. Refreshments were served, and a good time generally was had. This society was organized on July 29, 1899, at Camp Monroe, where the I. S. S. C. M. A. were holding their camp meeting. This Aid Society is composed of ladies from cities all through the State of Illinois. Ladies wishing to join this society, or wishing to know anything about it, by writing to its secretary, Mrs. M. Henry, 3103 Prairie avenue, Chicago, will be cheerfully informed as to its object.

Kate Smith writes: "Sunday evening, January 7, Dr. A. Houghton being absent, Mrs. K. C. Havens entertained the audience at Kenwood Hall, 4308 Cottage Gove avenue. Mrs. Havens is president of the Eastern Psychology Branch of the Theosophical Society. After the lecture was delivered questions were invited from the audience, many being asked. The remainder of the evening was taken up by Mr. H. F. Coates, the test medium. Many tests were of a personal nature and asknowledged by strangers as correct. Our afternoon meetings are held at 3 p. m.; they are strictly conferences and for tests, and all are invited to come and take part."

Thos. J. Haynes writes from Muskegon, Mich.: "While our meetings here have not been large ones, they have been very interesting and beneficial. Dr. W. O. Knowles, of Grand Rapids, was with us the last three Sundays of December. His talks from subjects by the audience were good, and his descriptions and messages were nearly all recognized and well received. Samuel Smith had been in charge of the work for some time previous to the Doctor, and although he is our fellow townsman I cannot speak too highly of his lectures. Your paper is always a welcome visitor. While I do not agree with everything you print in it, I do feel that you are doing a great work along the lines of reform."

Mrs. Maggie Waite is not engaged for the month of February, and can be addressed at 304 South Crouse avenue, Syracuse, N. Y.

B. Franklin Clarke, M. D., of Belvidere, N. J., writes: "I congratulate you on your name for your paper—Progressive Thinker. If you had searched heaven and earth, you could not have found a better, or one more suggestive of true life—to think and progress. The thinker is progression, but one who allows another to think for him, lives in the dead past, and gets left, as the world moves on. I hope to see the Progressive Thinker Institute in Chicago (the centre they say), to help educate the people into a true knowledge of the science of life and death, heaven and hell; a great educational institute, with bookstore, lecture rooms, seance rooms, library. The last Progressive Thinker would almost make a volume. My good friend Dr. Buchanan's 85th birthday reception should be preserved with other good things therein. I am studying up the Golden Rule as the Divine Plan to settle all questions. I wish I had a million, more or less, Progressive Thinkers of the 6th inst., to give to hungry souls, and I would if I were rich as I was."

The Marcellus (Mich.) Progressive Spiritual Society had a Christmas tree and dinner in their hall on Sunday, the 24th of December. About sixty-five were present and seemed to thoroughly enjoy themselves. The tree was nicely decorated and the presents were many and some quite costly. The society, to show their appreciation of their resident lecturer, Mr. Chapman, gave him a Webster's International Dictionary and Noyes holder. This was a surprise to him and the gift was accepted with some appropriate remarks.

F. J. Lentsch writes from Louisville, Ky.: "The wonderful power of spirit was fully demonstrated to us by Mr. and Mrs. Pettibone, who were with us in December. They were the cause of many skeptics having their eyes opened to the truth of spirit return, many being called to the cabinet and recognizing the hands of loved ones who have passed to the other side. One evening during his engagement he had a pad placed on his head, and the spirit wrote messages and drew spirit pictures in full view of the audience after the services. Mrs. Pettibone read the messages so as to give them to the ones they were intended for. One message was for myself, and across the end was written the words 'We are going to give you a surprise to-night; look in your hat.' On looking in the hat, on the inside of the sweat-band were the following messages: 'Dear brother, we thought we would surprise you. Rosie.' 'Me here too; me heap strong. Wanco.' I was seated forty feet from the cabinet, and my hat was lying on the bottom of a center table which we use for collection at the door. There was no chance for anyone to do the writing as the hat was in my sight all the time. I am the financial secretary of the People's Spiritual Church."

Correspondent writes: "Miss Thomas, the noble little colored lady on the West Side who lectures under spirit influence very acceptably to large audiences, has been controlled by a Boer, who denounces the British in unmeasured terms. That your readers may understand a little of the other side, I give the following, by Mrs. Ellis, in the New York Daily Journal. She speaks from actual knowledge: 'Let no Christian heart think the immediate events which have led to this war are the chief cause why the lifeblood of the British Empire is being poured out to-day. British soldiers are dying on African soil to-day to put an end to a condition of atrocious wrong, a wrong continued throughout generations, and which apparently nothing but this sacrifice of life could right. For over 200 years the progenitors of the Transvaal Republic and their descendants have crushed, maltreated and, as far as they had the power to do so, robbed of all rights belonging to them as fellow human beings, the colored peoples of this land. Under Transvaal rule a ceaseless succession of crimes—legislative, social and individual—have been perpetrated upon the helpless natives, both within and beyond the borders of the republic, for whom it has seemed till now there was no possible deliverance. To justice-loving souls who have known of these wrongs it has been like some horrible nightmare that in the nineteenth century, within the limits of a country over part of which there waves the British flag, political and social oppression by one race over another was long so grossly practiced; to know that on every side individual brutalities were being committed on defenceless victims, and that not by Arab slave drivers or Moslem oppressors, but by a professedly Christian and highly religious people, who, with the Bible in their hands and loud professions of faith in prayers, were practicing barbarities, in peace as well as in war, which put to shame the records of what the savages of this land have inflicted, even in war time, upon white races. Oh, it has been horrible, beyond words horrible!" That the Boers have treated the natives in a manner most horrible, most brutal, most fiendish, is a well-established fact. That they have done this with a Bible in one hand and a prayer on their lips, is a well-known fact.

Mr. and Mrs. Lindsey, of the Church of the Star of Truth, Wicker Park Hall, 501 West North avenue, Chicago, are pleased to inform their friends and the readers of The Progressive Thinker who have so faithfully climbed the long stairways leading to the hall on the fourth floor of the building, that after waiting over three years, they have at last secured the lodge hall on the second floor of the building, at the left of the top of the stairs of the main entrance, and will hereafter hold their meetings down stairs in this hall. This will please a great many we think who have complained of the long climb up the stairs. Services every Sunday evening. All are invited.

Fred Sutar writes from Los Angeles, Cal.: "Universal Brotherhood Band of Harmony meets Wednesday at 2:30 p. m., at 229 Winston street, for unfoldment of the physical, mental and spiritual faculties and powers; also to band together to do good and bring material and spiritual help to those in need; the ultimate thereof to be for those who are ready to go out into God's country, work and live together and realize the kingdom of heaven on earth. Meetings and membership are free. All are invited."

Mr. and Mrs. Geo. W. Renner, mediums for full form materialization, trumpet, and light physical seances, can be addressed at Blaine, Ohio, until February 4.

Carrie Fuller Weatherford is drawing large audiences at Houston, Texas.

Oscar A. Edgerly is engaged by the Lake Helen (Fla.) Camp-meeting Association from Feb. 24 until close of the session, March 18. Mr. Edgerly will serve in the capacity of speaker and medium.

Mrs. Tyler-Moulton informs us that Milwaukee spent $700 in trying to suppress her mediumship and that of Mr. Roberts. As is well known the city failed in its base attempt.

Oscar G. Richards, attorney-at-law, writes: "I want to say a few words about the memorial address of Dr. S. S. Lamborn, delivered at the funeral of the late J. Ridgeway Haines, at Alliance, Ohio. I think it is one of the most sublime and soul-inspiring addresses I ever read. It is simply grand. I have heard several who have read it say the same thing. The Doctor made one mistake, however, in connecting John Brown with Quantrell, as fighting for the betterment of mankind. It was intended, or should have been, John Brown with Quantrell, as fighting for the betterment of mankind. John Brown of Ossawattomie fame was one of the grandest men that ever lived, while Quantrell was the worst cold-blooded murderer and cut-throat that ever lived, and to connect them together as fighting for the good of mankind was a mistake. I suppose it was simply a slip of the Doctor's pen, not intended that way. I fought with Brown and Lane, and I think I know what I am talking about. I have not read anything of late better than Dr. Lamborn's address. The address is in the issue of December 9, 1899."

Mrs. Georgia Gladys Cooley will lecture and give tests at Waukesha, Wis., the 16th, 17th and 18th of this month—Tuesday, Wednesday and Thursday.

John W. Ring writes from Galveston, Texas: "Enclosed you will find a full account of the ordination of Mr. Chas. Brockway, of the noted Brockway family of mediums. Their pure, sincere work is to us like an oasis in the desert of tricksters and impure wandering mediums who have come to us here. With pleasure we assisted in procuring ordination for Mr. Chas. Brockway. As you see it was my honor to conduct the ceremony. We hope this to be an even more successful year for the cause and its earnest, honest laborers."

The South Chicago True Spiritualist Church holds meetings at Eiegenman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

Clara Watson, of Jamestown, N. Y., writes: "The Progressive Thinker improves with age, and yet it has always been the best. The words of J. W. Dennis, in the last issue are just to the point."

The First Association of Spiritualists of Cleveland, Ohio, became incorporated under the laws of Ohio during December, and elected as trustees, T. A. Barker, H. M. French, A. W. Wadsworth, A. Cowperthwait, C. A. Thyret, A. A. Keer and A. B. Eberhardt. The trustees met this month and electer T. A. Barker, president; H. M. French, vice-president; A. W. Wadsworth, secretary, A. B. Eberhardt, treasurer. The association is getting in shape for good work.

The Sunlight Center Band will hold the third social and progressive eucher party, with refreshments, at Handel Hall, Saturday, January 20, from 8 to 12 p. m.

G. W. Kates and wife, as the organizers and missionaries of the State Spiritualists' Association of Minnesota, will serve in St. Paul and Minneapolis during January and February. March will be given to north part of the state; April to the eastern and southern part; and May to the western and north. The friends in Minnesota are requested to apply soon for dates. Address them at No. 1 Highland avenue, Minneapolis, Minn.

W. FitzHugh Smith writes: "At the regular meeting of the Sunflower Social Club, 77 Thirty-first street, Thursday evening, 11th inst., 26 out of its 46 members showed their faces in the hall. They constituted a lively quorum, sufficiently imbued with enthusiasm to elect officers for the ensuing six months, to transact much unfinished business, and lay plans for future good times. Mrs. Cooley was unanimously re-elected president, much to her own dismay, and all others' delight. Mrs. Wilson was voted into the vice presidential seat and gracefully conducted thereto by Dr. Harrison. Messrs Jaycox and Smith signified their willingness to continue in the office of treasurer and secretary respectively. The same board of directors, Mrs. Cross, Mrs. Jaycox, Miss Flemming, Mr. Cooley, Mr. Bower and Mr. Levy will continue to serve as before. Mr. Brewster was added to make the spiritual number of seven, and for good luck. Mrs. Biddeson spoke in behalf of more encouragement to be shown to the Young People's Society, meeting at 417 Handel Hall. It is nonsectarian, and is in the nature of a lyceum belonging to all the spiritual societies in the city. Mrs. Cooley thoroughly endorsed all that was claimed for it. The treasurer reported $105 in the treasury January 1. At 10:30 the meeting adjourned. All members are now on the qui vive for the great dance January 25."

Titus Merritt writes from Yonkers, N. Y.: "The Yonkers Spiritualist Society continues to hold its weekly Friday evening sessions, and has had the assistance of the following able speakers and mediums: Helen T. Brigham, Tillie U. Reynolds, Addie L. Ballou, Mrs. Milton Rathburn, Fred B. Hawkins, of Brooklyn, and Alfred Andrews, president of our society, alternate weeks, giving pro and con so-called Christian Science and suggestive therapeutics, and interesting new investigators by reading from the spiritual press. Yonkers Spiritualist Society, although small, has been able to pay its full quota, dues and annual collections to the N. S. A.; also to the Home fund, in compliance with the noble and generous offer made by Mr. T. J. Mayer; and if all societies and Spiritualists would do as well as Yonkers, Peekskill and Mt. Vernon, N. Y., the last proposition of Mr. Mayer for the raising of 10,000 would be fully realized by the next anniversary of Modern Spiritualism."

Edith E. R. Nickless writes: "I am located at 1146 Cedar street, San Diego, Cal., and am engaged by the First Spiritual Society during the winter months, and the work is doing finely under the ministrations of Mrs. Abbie Sheets' guides and my own. We hope to leave the field richer in spiritual truths than we found it."

Houston, Texas, papers are giving extended and appreciative notices of Carrie F. Weatherford's lectures, songs and tests in that city. Texas friends wishing her services week nights or for funeral services, should address her at 810 McKinney avenue.

J. Marion Gale writes: "I want to acknowledge the great pleasure I have taken from time to time in The Progressive Thinker's reports from R. G. Ingersoll. I had studied the characteristic expression of that great man; and I have no more doubt of the truth of the reports through the lips of Mrs. Cora L. V. Richmond and the pen of Carlyle Petersilea, than I have of the reports you gave of his speeches which he made while he still occupied his earthly form. Why should I? The evidence is the same; unimpeached human testimony, corroborated by a likeness to his peculiar mode of expression which I had studied and have carefully compared."

TEXAS ALL RIGHT!

Its Laws Not Detrimental to Honest Mediumship.

To the Editor:—In your issue of January 6, I observe a communication from Mrs. Lucille Calef, relating to what the writer claims are unjust laws to mediums, as well as inimical to Spiritualism, etc. This question belongs to the state organization to deal with and not to individuals without proper authority. The state has a fully equipped organization and its proper officers are alert for the good of the cause. We are not quite sure that the law is at all objectionable; it has been in force for a considerable period of time in Texas, and has enabled the genuine medium to have a degree of protection that otherwise might not exist. It is a just terror to frauds. There is nothing in the laws of Texas that in any way infringes upon the religion of Spiritualism or its genuine practice, as is evidenced by many thrifty societies and many genuine mediums in the state. As Texans we resent this unjust criticism of our laws and people. It is a fact as you know that in this city is a beautiful little temple in which Spiritualism is taught every Sunday, and the teachings are highly respected by the people and press. Our notices are freely published, and in yesterday's issue of the morning paper is an address in full by our teacher, Mrs. Jennie H. Jackson. Your splendid teacher, Mrs. Richmond, was its priestess for the month of last June. Please be kind enough to your many patrons to print nothing detrimental to us. We have no criticism to make of the writer of the article, but ask the publication of this in justice to us.

A. A. KUNKLE,
Sec'y. T. S. N. A. of S.
Fort Worth, Texas.

The Spirit Voice He Heard.

To the Editor:—What a blessing it is to know the truth. What a comfort to know that Spiritualism is a fact.

What a vast difference there is in people. Some go from the cradle to the grave with years of experience in this world, and never, to their knowledge, come in contact with those in the other life, while others are natural mediums without paying any attention to development,

There have been many curious things happened to me during my life of fifty-three years, and I will only burden you with one. It goes to show how near to us the spirit world is. I had been asleep and was just in the act of waking; the fact is I was so much awake that I had full possession of my senses. Then a voice spoke into my left ear a sentence that I have never seen in my life, nor nor have I ever formulated such a sentence. It was new to me. It was this: "You should not be governed by a code, but by what you think is right." I mentally requested the voice to repeat the words so that they would be indelibly impressed upon my memory, and the words came again, full, clear and distinct, with a special emphasis on the last "you." To say that I was astonished would be putting it mildly. I have had many other instances of spirit visits, but none with words as forcible as these. I at once came to the conclusion that each one is wholly responsible for his acts. We are given a mind to guide us along the path that is laid out for us to follow through this life. No one is with us. We are each and every one of us alone in that path. The paths of others may be parallel to ours, but separate and distinct from it. There is none so able to guide us along that path as our own conscience, which, if we take proper heed, will never lead us astray. C.

Lansing, Kansas.

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BIBLE IN SCHOOLS.

Higher Criticism Declares It Unfit.

In to-day's New York Sun there is an editorial replying to an article in a recent issue of the Christian Intelligencer on the "Higher Criticism and the Bible in the Schools." The Christian Intelligencer (an organ of the extremely conservative Reformed, or Dutch Reformed Church) has made a very earnest demand for religious instruction and reading of the Bible in the public schools. As the Sun states: "At this time, however, Christian theologians and clerical critics are doing their best to influence public opinion against the Bible as a proper book to read to children. Its reading is urged by our religious friend on the theory that it is the inspired word of God, and as such is to be accepted by young and old as an infallible guide to salvation, but these critics reject this theory. Naturally and necessarily if the Bible is read in the public schools it must be read without note and comment, yet from within the church itself comes the teaching that it contains human errors, perversions, interpolations and contradictions, which ought to be explained to young minds if they exist, so that they shall not be deceived by them."

The Christian Intelligencer in its article states: "A Christian nation ought to teach the fundamentals of Christianity." The Sun very wisely replies as follows: "How about the Jews, who reject Christianity? Here in New York Jewish children constitute a large part of the pupils and the brightest of the pupils. The lists of the best scholars in our primary and grammar schools show that usually they are Jews. The students of the Free College of the City of New York are largely Jews, and Jewish women are numerous in the Normal College."

The Sun also refers to Rev. Martin Kellogg Schermerhorn, who by the way was Dr. Savage's predecessor at the Church of the Unity, in Boston, who is now an Episcopalian and associate to Dr. Heber Newton of "All Souls" in this city, quotes Mr. Sshermerhorn as saying publicly that, "Even the selections from the Bible in the Book of Common Prayer are unfit to be read to grown people in churches, as being inhuman, indecent and false." If the clergy are of that opinion, how can they recommend the reading of the Bible to children in the public schools, or expect public opinion, so far as it is influenced by them to enforce such reading? I for my part am very glad the Bible is not in the public schools to-day. All those parents that want their children taught the Bible, can do so; in the home and the Sunday-school is the place, and not the day-school. I presume we will still hear of some of our ancient friends springing up that want these fossil ideas, but I trust and hope that by another year, when we enter upon a new century, some of our friends in the background will find there is such a word in the dictionary as progression.

It only shows that some still cling to the old ideas. Mrs. Maggie Van Cott, the revivalist, is holding meetings at one of the East Side Methodist churches in this city; so out of curiosity, and as I had heard the lady fifteen years before in Boston, I thought I would go. How she can ever get converts with her mode of preaching is a mystery to me. Her voice is not as gentle as it was years ago, and her acting in the pulpit made me only think: Is this what they call religion? call religion? J. OSBORNE LUNT.

SIDE GLANCES

Of Franz and Carlyle Petersilea.

To the Editor:—A young lady, Matie Sanford, of California, is spending a few weeks at our house, and she is well acquainted with Carlyle Petersilea, one of the characters in the series of letters now running through your paper. Carlyle lives only two miles from Miss Sanford's home. He is a great musician, and Miss S. took music lessons of him a year. She says he established the Conservatory of music in Boston and taught in it for many years. His becoming an avowed Spiritualist injured his standing and he left for California.

Miss S. says her father has all of the books alluded to in letter number five. Says the father of Carlyle—Franz—the spirit now writing these letters, was also a great musician in his mortal life. He was born in Germany and the son—Carlyle—in this country. Says there was an older brother than Carlyle that the father was trying to train into a musician; becoming discouraged with the boy's dullness, he told him a child three years old ought to do better. Carlyle was then just three; was lying on the floor, and the father called to him to get up, go to the piano, and play so and so. To his astonishment and greater delight the little fellow played it almost perfectly. From this on not a day passed till the boy was fifteen that the father did not give him a two hours' lesson.

Finally the father said, "You have learned all I can teach you, and are even ahead of me, and I should like to send you to Germany to be carried farther by the great masters there, but I havn't the money to pay the tuition. I have enough to pay your passage, and will give you letters of introduction to some of the best, and I think a way will be found for the instruction to come."

Carlyle went. These masters said, "Why, you are the son of Franz Petersilea; that is enough; your tuition shall cost you nothing." Carlyle took sixteen lessons a week from eight different masters.

This series of letters from the father, now in spirit life, is so interesting to me that I thought possibly others of your readers might enjoy this little piece of chance side-knowledge about the characters. E. W. BALDWIN.

"Mansill's Almanac of Planetary Meteorology," almanac makers' and weather forcasters' guide and new system of science for 1900 is now for sale at this office; price 25 cents. This is the 25th annual almanac issued by R. Mansill, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth. You need this book.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

H. Augir: Q. Do the works of Andrew Jackson Davis still maintain their place in the literature of Spiritualism?

A. That they do, and that there is a constant demand for them is shown by the fact that recently a complete new edition has been issued. "Nature's Divine Revelations" is undoubtedly the chief work of the great seer, and the one on which his name and fame principally rests. It was the forerunner and prophecy of Spiritualism, and the study of the means and method of its production, and its subject matter, is essential for the understanding of the advent of the new spiritual science. As a clairvoyant A. J. Davis far excelled Swedenborg, or any other seer of modern or ancient times. His revelations are expressions of modern thought, and are alive with the clearness of science, while the others were held in the fetters of superstition, which distorted all their visions and conceptions of truth. The inspiration of Swedenborg was wasted in attempts to clothe the Bible with new meaning which was a fanciful dream on the part of spirits who had not outgrown the prejudices of their earth lives.

"J. M." Q. What is the little lady (represented by a lock of hair) best fitted for?

A. An intense, earnest temperament, an honest, direct, straightforward character, which will as it matures become in every way desirable. There are many things she may do and do well, but an occupation which would call out the esthetic faculties, the imagination and fancy, would be the one in which her heart would engage and hence in which she would be most successful. As an artist she would win distinction, and as a decorator or designer. She is not steadfast and patient in work not congenial to her, but were she well started in the direction which pleased her she would be remarkable for her application. If circumstances are unfavorable to her being interested as an artist, then as a teacher she would be successful, as she has gentleness and dignity, and a happy manner of making her ideas plain.

W. B. Randall: Q. A bright mind, by disease, or other cause, becomes clouded and finally becomes a blank. While the body may be walking about, what has become of that mind (or spirit) before the death of the body?

A. Questions of similar import and calling for almost identical answer have been previously answered in this department. Such instances, the decay of the mind in old age, its loss by sickness, its change by injury to the brain, are stock objections of materialists to the existence of an independent spirit. The application of such evidence becomes inappropriate when the new philosophy of spirit is admitted. The spirit is not while in the physical body independent. Body and spirit are naturally related and dependent. There can be no manifestation of the spirit while on this plane except through the physical body, (unless we except rare instances as that of Mollie Fancher), and if the organs of that body fail, the manifestations of the spirit must fail also. If the brain becomes diseased, intelligence cannot be manifested, and the spirit united with the body it cannot separate from, is fated to remain until the union is severed. The condition of the spirit, is that of a dream state or entire unconsciousness as in sleep. It cannot manifest through the physical body, nor is it liberated from that body so as to express itself as a spirit. When the physical body is thrown aside at death, the spirit slowly regains its faculties and energy.

It would not be expected that the musician could produce perfect music except on a perfect instrument. If the keys are broken; the strings too short or long, or imperfectly attuned, there will be failure. This comparison may not be regarded as true, for the musician and instrument should be for the time blended in one, and a part of each other to make it so, yet with full understanding of the relations of the spirit to the body, the comparison is not misleading. A musician may resort to another and more perfect instrument, but the spirit is enthralled by its physical vestment, and must use its own and no other.

"Seeker," Cincinnati, Ohio: Q. It is said in certain occult magazines, that the planets are all going to be massed in Sagittarius, and the most dreadful events are to come from this. What effect is there really from such planetary aspect?

Absolutely none whatever. If there is an influence, why must it always be evil? Jeremiah of old set the pace for all prophets. He delighted in howling calamity. He could not see a bright star on the black clouds. It was pestilence, famine, war, tempest and the unleashing of all malignant powers. Every prophet since has reiterated the horrors to come. War and pestilence was sandwiched between earthquakes and tornadoes. Prof. Buchanan, from the heights of the Arena Magazine, stirred the souls of many recently by awful foretellings. The Atlantic coast was to be turned over on the Alleghenies like a well-done griddle cake; all the eastern coast cities destroyed. Earthquakes were to shake the backbone of the continent; meteors were to descend in horrible multitude, sickness was to go hand in hand with famine, great men and women were to die. It was so horrible one shivered to read. The time set for these occurrences has gone by. It was proved that a meteor did fall out west somewhere. That was the only part of the prophecy that was fulfilled, and meteors fall at all times. A prophecy is sure to hit them!

Some years ago certain planets were in perihelion, and the event was seized on by the prophets and trance speakers gave orations, fulminating with catastrophe. Well, nothing came of it. There are always enough ignorant people to receive such prophecies, and for the time the prophet is at least notorious if not famous. Why two or three planets in perihelion—that is their least distance from the sun, or in aphelion] their greatest distance, should have disastrous influences over mankind, is one of those things which as the immortal Dundreary says, "No fellah can find out."

Spiritualism teaches that the universe is governed by fixed and immutable laws, and it carries this claim beyond matter to the world of spirit, which is equally controlled by law. How is it possible for a believer in this science of life ,to return to the ignorance and deception of the dark ages, before astronomy had wrested the planets and other heavenly bodies from the hands of astrology?

Astronomy with its mathematical exactitude has supplanted astrology, just as chemistry has alchemy, and the belief in planetary influence over individual conduct is parallel with the search for the philosophers stone, elixir of life, and transmutation of baser metals into gold, all of which the pretenses claimed to have discovered.

This world is so adjusted that no general earthquake will materially change its geography. The cosmic system is so balanced that its members will not run amuck, or its comets collide with the planets. If we do not accept this broad and scientific view ofNature, we are not believers in the reign of law."

"A." Q. (1) When was Bruno executed?

(2) When was the last witch convicted?

A. Giordano Bruno, the greatest of the philosophers who stood between the Dark Ages and the present, was convicted of heresy and burned by the Holy Pope, Feb. 17, 1600, almost exactly three centuries ago! What a change has these three centuries wrought! Religion then held mankind in servile bondage, almost hopelessly enslaved, and to doubt the absolute correctness of the Bible or the word of a priest meant the dungeon or the fagot's flame. The spirit of Bruno has been abroad with countless other thinkers, and mankind has been educated to think, and is growing out of bondage.

(2) The strange infatuation which had been fostered by the Bible, that witches really existed, and should not be suffered to live, culminated at Salem in 1891-2, and the tragedy there enacted was so terrible and disastrous to the public weal that the reaction once and for all created a public sentiment against it, which in the face of bigoted protest and appeals to the Bible in support, swept the belief, after ages of cruelty and fear, to the rubbish heap of useless and harmful things. The charge of witchcraft disappears then from the trial dockets of the courts, although the law was not repealed at that time. It was not until 1736 that witchcraft ceased to be a crime in England, and statesmen by repealing the laws against it, acknowledged that the witches and their craft were an unfortunate delusion. The last witch was tried in Posen, in 1793, a trifle over one hundred years ago.

An Overruling Power.

To the Editor:—In a late issue of The Progressive Thinker, a correspondent challenges anyone to point out "an overruling power or providence that has at any time, or on any occasion, interposed or righted the affairs of man, or has shown the least feeling for their sufferings."

If "M." is really in quest of a supreme influence, let its character be what it may, I would suggest that he consider competition in that light and discover, if he can, how it fills the bill, i. e.: is omnipresent, omnipotent and omniscient.

At the same time it might be well to draw his attention to the patent fact that all natural forces are gods or devils, according to the use to which they are put—hence the polarity of life. I might say all forces.

It took several years for certain wise spirits to get this greatest of all truths —knowledge of the supreme influence —through my skull, and I was in search of that very truth, thus providing most excellent conditions; so I presume it would be of little use to enter into lengthy explanations, even were there space at my command. You can't tell people what they don't want to know, and we don't learn by explanation anyway, but by diligent and painful search. Accordingly, for the present I will content myself with a few bald assertions, which the reader can digest, or not, at his leisure.

Competition is the spirit universal and has but one object or law, viz.: To produce an equilibrium, harmony, justice.

This it accomplishes by supplying all demands, good, bad and indifferent. The resultant condition invariably accords with the demand. Many are deceived in this respect. For instance, one may think he demands wealth, when his real demand is for injustice, a discordant condition, which he gets.

Those who give most for the least return invariably rule us—though they rob us at the same time, by not giving enough. Who will serve me better than the corporation at the present time? It is a seeming paradox, but life is full of seeming paradoxes. Life is a government with a governor, and if one wishes to rule a man or a condition he must first give, must first supply the demand; let him defy the law who can. There is no other path to health, wealth, happiness, or power, than by supplying the demand, whatever it may be; always giving due heed to the law of balance, however.

This is the whole of "occult truth" and was taught by Confucius, Gautama, Jesus and Mohammed, around whose words and works history circles. The rest is partial truth.

I am a very partial spirit myself, and have consulted thousands of partial spirits, but none have taught me anything really worth knowing—in my estimation—save those in more or less harmony with the whole spirit of life, Competition; or, if it sounds smoother, Service-Love. There is not an evil in existence it cannot abolish, if properly applied or obeyed.

JAS. T. R. GREEN.

Des Moines, Iowa.

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SUGGESTIVE THOUGHTS

On the Transition from the Old to the New.

The dawning of the new century brings with it the beginning of the most eventful era the world has ever known. A countless multitude that once bowed the head in servile fear and prayed on bended knee to an imaginary God, moved to disquietude by the progressive wave of enlightenment, is now awakening to the supreme fact that the universe and all created things are governed by fixed and unchangeable laws; that man does not inherit the sin of Adam, that he is not cursed with the mark of Cain, but that as a child of Nature, the offspring of creative love, he is destined by the inflexible law of justice to walk with head erect, and to bid defiance to any law or creed that interferes with liberty and life. Man's mind can no longer be enslaved by the false teachings of the church; and the creeds of orthodoxy are destined to be supplanted by the simple religion of truth.

But during the transition period from the old to the new, there are thousands who grope in the cheerless realm of a cold materialism which is more destructive to the nobler attributes of mind and soul than were the race beliefs and false teachings that have passed away. There is a vast number in the world to-day who see gradually drifting away from them all that goes to make life noble and good. The Bible and the errors they were taught in their childhood were first taken away; then came the period of conflict in the realm of thought, when the hope of a continued life struggled with the conflicting belief that death ends all, leading from doubt to doubt, until at last naught was left in the universe about them but "matter and force in motion." No hell, no heaven; no God, no soul; no spirit and no immortality.

But the wheel of progress can no more be checked by any man or set of men than can the world be made to pause in its unending journey through the measureless depths of space. The materialism of to-day is a natural reaction, caused by the inborn love of freedom—a reaction from the bondage of superstition and the dominating influence of preacher and priest. Between the two extremes of the religious zeal of the past and the cold materialism of to-day lies that happy medium of thought which recognizes man's true relation to the universe and to his fellow man. The religion of the new century will be a religion that will draw man nearer to man and identify those who toil and those who think. Forces from the unseen will blend with forces in the mind of man, and the light on life's horizon will grow brighter and purer, and shine with a mightier radiance into the heart and soul of a divine humanity. The new religion will cherish the ideal, and will sacredly preserve all the nobler instincts which have been transmitted from generation to generation; but will eliminate all that is untrue, all that is ignoble, leaving the pure light of divinity in man to shine with undimmed lustre.

Science will revolutionize the world of commerce by the wonderful discoveries that are now being made. The ethical and social aspects of life will be materially changed. The spirit of love will dethrone the demon of hate; and upon the altar of the sanctuary within the heart of humanity will be kindled the sacred flame of wisdom, which the divine breath will perennially sustain and renew. Man will learn that there is a spiritual subsistence, a universal ether, which pervades Infinity; the substance of heaven and earth, which is either fixed or volatile according to its degrees of polarization. This subsistence is diffused through the limitless space of the universe, through air and water, through earth and solids, through flesh and bone, through blood and nerves and brain; it is more subtile than electricity, more evanescent than light, and carries pulsations with a rapidity that annihilates space and time. It connects star with star in the blue realms of the sky by bonds stronger than are known on earth, and unites the soul of man to the soul of the universe. Through the medium of this sea of spirit all created things are bound together, and it forms a ready medium for conveying thought from soul to soul. Through the deep blue of this sea we may speed the message of joy or sorrow to the most distant parts of the world, may discern what is taking place at the antipodes, heal or injure, bless or curse, and compel response to the dictates of the magnetic will. The infinite life surrounds us, and we may invoke its power to protect us. The man who invokes its aid will never be left guideless in the dark or unled by the angel of his higher self. And as man draws nearer to the invisible magnet, the divine love that is enshrined within the deeps of his being, in proportionate degree will he find that he is nearer to the soul of all created things, that the indwelling life is the One Life and One Love inseparable from the pure essence that pervades infinity.

Life is sacred to all who live close to the heart of things; and it is sweet to aspire and dream, to commune with the mysteries of the present that is ours and the mysteries of the future that awaits us. The materialist of to-day would wrest the inspired pen from the poet's hand, would take away the artist's dream and quench man's hope of immortality. But so long as the sun shall shine and the flowers bloom, so long as the birds shall sing and the rivers flow, there will abide in the soul of man a love for the things unseen and a yearning for things unattained.

URIEL BUCHANAN.

A WARNING TO THOSE IN HIGH PLACES.

Oh! men of wealth and station,
Heed how you use your power,
For clouds hang o'er our nation,
That foretell a trial hour—

When the hopes you fondly cherish
May in dust and ashes lie,
Or like leaves be left to perish,
And before the whirlwind fly.

There are weary wives and mothers
Whom your gold might aid and bless,
There are lone despairing brothers,
Whom your luxuries oppress.

There are little children pleading
For the precious bread of life,
And souls the "wine-press treading"
In agonies of strife.

Be wise, give not, with scorning,
These "little ones a stone,"
Lest, in the near, new morning,
Your powers be o'erthrown.

For God the word hath spoken
That through the world hath run,
Who breaks it shall be broken,
"For Justice must be done."

BELLE BUSH.

Seminary, Belvidere. N. J.

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IMPORTANT QUESTION.

Can Social Inequality Be Abolished?

"Can Social Inequality Be Abolished," is the title of an article in The Progressive Thinker of Dec. 23, and I wish to answer it with a very emphatic "yes." The writer hints at the spirit of communism in the teachings of Jesus Christ as interpreted by Leo Tolstoi. Tolstoi knows the solution, but when he writes for publication he desires to arouse in some souls thoughts of the common brotherhood of man—love—justice.

The production of wealth is based upon the right to use earth, air and water—"land." Labor applied to land results in the production of wealth. Excluding labor from "land" must of necessity lessen production of actual wealth. Force labor to cease using land, and wealth and men would disappear from earth. To do such a thing is, of course, impossible, but for the Standard Oil Company—and like corporations—to suppress labor in oil producing in eighty-seven percent of the immense areas of land which it controls, is not impossible; it is a fact, for the controllers of Missouri zinc lands to there to stop all production in zinc ore the past fall was not impossible; it was a fact. To lessen the production of silver in Colorado. was not impossible. You know what military operations have lately done with labor in the gold and diamond fields of South Africa. But the vast majority of men delve not beneath the surface. As primary laborers, they usually till the soil. As secondary laborers, they throng the factories and the stores. The results of their labors go to the landlords and the speculators, and the exploiters of labor.

Allow 50,000 men to control the land whereon live 70,000,000 people, and then tell what may be the limit of the mental. You know, or ought to know. It is: "Up to your neck now," and abject poverty in old age. It may be more. It may mean penury in the prime of life and misery and death long before threescore and ten years are passed. What a brilliant outlook for apathetic America with all her boast of intellect.

Prior to the French Revolution of 1793 a comparatively small number of men controlled the land, labor, wealth, society and religion. Then came an appeal to physical force, and a struggle of thirteen years followed. Then under varying political conditions, for sixty years the people held the land they had taken from the landlords, and France became a country of home owners.

Before the late land laws of Ireland were passed, the Irish cotter grieved and moaned and died in want; yet in seven years the evictions for non-payment of rent were not equal to the evictions of New York City during a few weeks.

Antecedent to the inception of the land tax (and abrogation of a multiplicity of other taxes, tramps were numerous in New Zealand. To-day they are almost unknown. And one country, or division, of New Zealand has its sole support financially from one tax—a single tax— a tax equal to the yearly rental value of land, irrespective of improvements. In that section home ownership by the humblest individual is possible. There labor's wage has risen —not from a fictitious prosperity as a sop thrown to slaves by a nation's robbers, but as the result of obedience to natural laws which made man a land animal and which built no fence around any piece of land that some men might enjoy its possession to the exclusion of their fellows.

New South Wales, Australia, has followed in the steps of New Zealand, and for about two years Sidney, on Botany bay, opposite the old English convict colony, has pushed to the front. As a result of the land tax applied to her streets, she owns all of the street car lines, and any one of her 380,000 people may ride on tramways as free of fare as a Chicagoan may on the perpendicular cable cars in the sixteen-story buildings of the Garden City.

By means of laws based upon natural right, give to every family a home and a means of living (not mere existence), and the legal thieves will not be forced to disgorge their plunder, but the opportunities for theft at the base of wealth will be gone, and social inequality will be abolished. This is not a dream of a summer's day. It is a fair deduction founded on natural law.

When the first man trod earth, Nature recognized his right to land; otherwise he would have disappeared ages ago. This right to life upon the land, this right to the free use of the waters of earth, this right to the unlimited use of heaven's air is a natural right, and consequently a divine right. It is not an assumption. The writer of the book of Nehemiah in the Bible (chap. v:1-13) recognized it, and later he represented the fear of the wealthy people of the day for the transgression of this divine right of their brethren.

After numerous attempts at the solution of social inequalities, America produced a man who recognized and popularized the study of man's natural right to the pursuit of life, liberty and happiness, and Count Leo Tolstoi of Russia, has been and is, his disciple. This man, with inspired tongue and pen, declared to thousands of men the way to social freedom, and when his grand and noble spirit left its tenement of clay, multitude mourned what they called the death of Henry George.

But as a Spiritualist, I am morally certain that Henry George is just as he used to be—only a little more so. His spirit is filled with the idea of the abolition of social inequality, just as Garrison's soul was permeated with the idea of the abolition of black slavery, and those giant minds are without doubt whispering to many lovers of men: "Forward! Social inequality must be abolished." SINGLE TAXER.

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THE DEAD HAND.

And How It Has Blighted the Fairest of Lands.

Among the important questions, as set forth by the Chicago Standard, which come up for settlement in connection with our new possessions—if we ever really possess them) is the matter of religious liberty, and the manner in which it shall be applied. The Roman Catholic church is confronted by a very singular problem—it must either admit that Old-World Catholicism and American Catholicism are different both in their spirit and application, or else acknowledge that its application to nations other than Anglo-Saxon is an utter and dismal failure; further, that the reason it has not ruined Anglo-Saxon nations is because it has never had the upper hand. In either case the question is not easy for them.

They might be left to settle that matter for themselves if it were not that the question of religious liberty for the new possessions is most interesting for the great bulk of the American people, which may safely be classed as being Protestant to a strong degree. As to what shall be done in the way of missionary work in the Philippines, for instance, we are blandly told that these islands are the religious possession of Roman Catholics, and that no one should meddle with their faith. Archbishop Ireland has declared that the church has complete possession there, and the people have no thought of abandoning their faith for another, etc.

There are some interesting things to consider in this connection, which, it seems to me, might put a stop to the maudlin sympathy expressed by not a few men in high position (evidently for political revenue only) who say that the Roman Catholic church deserves much credit for what it has done, and that it is in a position to do much good, etc. One is sometimes in a quandary as to whether these sentiments are uttered in jest, or "with malice aforethought;" surely some of the men who have uttered them know the history of the Roman church in these "possessions" as well as they know the multiplication table. Furthermore, they know its history all over the world; no intelligent man can go abroad and see the Old-World situation without noticing the difference between Protestant and Roman Catholic places; the former have the touch of civilization, the latter always of a blight. Take the cathedrals out of Italy, which are not much more than art galleries—the best of them—and the view is utterly sickening; Catholicism as a system has ruined Italy, where it was born. The same may be said of Spain, as acknowledged by its wisest statesmen; and before France gets through with its turmoil we will see an upheaval against the system that will ruin any republic.

But what about the islands? For several hundred years the Romish church has had undisputed sway in the Philippines. What is the first cry that comes from this enlightened Catholic country? "Expel the friars!" The whole tenor of the clamor is, "get the priests out of the land and we will have a chance to rise." The priests have sucked the life-blood of the Philippines till they are fattened and sleek.

Looking at Cuba's sad history brought to light through the Spanish war, and earlier through Diaz; looking at the shameful condition of the Philippines after hundreds of years' teaching by the Roman Catholics; looking at the paradise of the Pacific, after a few years' Protestant service; at the transformed Fijis; the wonderful movements in the Hebrides—it seems to me that the plea of Archbishop Ireland is an insult to the intelligence of the American people, of any or no religion. Roman Catholicism has done its best and worst in the Philippines; in the name of common humanity let some one else try his hand on them; and we know what the result will be if Protestant missionaries once begin to work there.

Some years ago, in conversation with Baron Prisse, a brother-in-law of the famous Frenchman, Lavaleye, the distinguished Belgian asked me: "Have you the dead hand in America?" Being entirely ignorant of his meaning, he said: "I mean, do you permit the Roman Catholic church to acquire property without limit for other uses than for distinctly church purposes, upon which no taxes are paid?" Ah, I understood him! Yes, I told him we had that dead hand, and tried to explain that all the churches were free from taxation. The old man shook his head sadly. "There is where your trouble is coming in America. You will awaken some day and discover that they own the very best land in your whole country; they will have absorbed the finest sections everywhere, upon which they will pay no taxes; we call that the dead hand in our country." It had never occurred to me before. On my return home, everywhere I looked I saw the paralyzing blight of the dead hand of Rome, and I became an ardent advocate of the taxation of church property, or else, as the next best thing, a limit to the untaxable property of a church to such buildings only which are entirely devoted to the worship of God—I mean actual church buildings.

This, by the way, is the burden of the complaint of the Filipinos. The best land, the best buildings, the largest areas of land are all in the grasp of the church of Rome, and all else is in low condition. No wonder that the first cry is against the dead hand, which has utterly blighted those islands; and the same picture can be painted of Italy and other countries. God save America from it!

It does not come within the limits of this article to discuss the Romish system. But this may be said: There are some foolish and sentimental Protestants who look upon Archbishop Ireland as the champion of a new Catholicism, broader, more liberal, more in accord with the new world ideas. Do not be misled. It is the subterfuge of the Jesuit. When you pin him to it he stands out clear in the light for the Roman Catholicism of the middle centuries, in one breath welcoming "Americanism," in the next and most important breath bowing low before the Pope in disavowal of it, in the most obsequious and humiliating manner possible, as witness his letter on the Father Hecker business. No, there is no such thing as enlightened American Catholicism; that is only a blind for eyes that are already suffering from mental and spiritual strabismus.

W. H. GEISTWEIT.

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TEST CONDITIONS.

Why Mediums Should Accede.

With your permission, I desire to say a few words regarding test conditions, and its being the prime factor in bringing about investigation, and ultimately making believers in Spiritualism.

If as we believe, the knowledge of the spiritual philosophy as taught us by those in the after life is instrumental for good; if it is beneficial to humanity; if it makes men and women moral and accomplishes a desired end, then it appears to me to be a creditable act to use every effort to induce, and use all consistent means to make the people understand the fundamental laws underlying this philosophy, and thereby interest them to such an extent that they start an investigation which eventually leads them to the goal of knowledge, for which they ever after bless you. I assert that the phenomena properly given, will start this progress when other phases have failed. But properly given, "that's the rub." Let me illustrate.

I am very desirous of convincing and converting a friend to Spiritualistic knowledge and belief. I say to him: "I have seen materialization. I have seen forms and faces that I knew in the earth life which I am positive were genuine."

But, says my friend: "Where was the medium at this time? How do I know but it was him. Such frauds and fakirs are on the road at all times, and even if there should be a genuine, you are unable to produce any logical proof that this particular seance was not fraudulent."

Too true! I have nothing but the philosophy left to combat him with. Again I go to one whom I believe to be a genuine slate-writing medium, and say: "My dear sir, I bring with me the best of conditions I am positively sure you are what you claim, but I am very desirous of relating to my friends the conditions upon which I received this slate-writing, making it more convincing to them. I have brought with me two slates which I have securely fastened together, and if you would kindly produce writing upon them, it would please me so much."

"Well," says the medium, "I could do this, but I have long ago determined that I will not accept these test conditions for various reasons; chiefly that every one would then want them, and that I am unable to believe that I can make people accept the genuineness of this manifestation through these conditions more than if I used my own slates, or yours without being fastened together, for people cannot and will not believe until the spirit prompts them to."

Now, of this latter assertion, I must say I disagree with the medium, inasmuch, as if this be true, there is no use of workers in the field; or if his assertion be true, then our workers are laboring with the spirits of those gone before, to endeavor to have them prompt humanity to investigate, and our exertion should be as great as if we were working on humanity direct.

What is it that makes knowledge? Proof, is it not? Then if the spiritual philosophy and phenomena is true, why in the name of humanity do not the mediums prove it when they have the chance?

Why should they not be delighted to show positively and conclusively evidence that the skeptic and investigator can not doubt? Why, instead of allowing him to think or say, "there is a trick to this," to say, and proclaim it to all, "He did this in a manner that precludes all possibility of doubt, and if you do not believe me, try it yourself." The honest phenomenal mediums lose sight of the fact that they were at one time skeptics; that they wanted these same conclusive demonstrations; and I reiterate that all good honest mediums should only be too glad to go under such test conditions as does not degrade them or injure health. "And by their fruits ye shall know them."

A short time ago a materializing medium came to our city. The first night at the request of his manager he took the flour test, and a thorough one, too; but nothing that injured him in the least. Every one present was convinced that the manifestations given through him were genuine and no doubt set many a brain to work, they got their thinking cap on. Why? Because there was no explanation or room for doubt.

Later on I called on him, asking for a repetition of these conditions before a new audience who wished to be convinced by the evidence of their own senses instead of getting it second-hand. His manager and another medium and himself were present, and endeavored to instill into my mind that you could not make believers by these tests. But my mind seemed to be argument proof, and before leaving, the manager said in answer to my question, "The reason he had the medium take the flour test was to let the people know he was not a fraud." Oh! consistency, etc. The genuine medium should not throw aside the fact that there is many a fakir that in some manner gleans information that he gives to those consulting him; that the phenomenal medium has a rival in many a fraud, and that many and many a dollar has left the pocket of those in need to help swell the plethoric purse of this rascally counterfeiter.

And now, will you phenomenal mediums kindly tell the world at large how to distinguish the good from the bad, the honest from the dishonest, the genuine from the counterfeit, if not by such test conditions as the fraud and fakir cannot undergo; this can be done as Fred P. Evans shows by his challenge controversy with Mr. Robinson; and many other occasions, where the sensitives looked at this matter in the light of reason. But there is a seeming feeling of anger springs to the front, and they will inform you that if you suspect them of fraud they will also suspicion you of dishonesty. Try it, mediums! As Dr. Peebles says in his "Better Life," "Avert suspicion by demanding fraud-proof conditions and then the skeptic and lay member in the Spiritualistic ranks can say to others, "I can prove it!" It then becomes a knowledge. A. S. WELLS.

Jackson, Mich.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, January 1, 1900, at the home of her daughter, Mrs. Frank Wellman, Mrs. Arzilla Jacob, aged 71 years. Funeral services were conducted by Dr. Johnson, of Battle Creek, Mich. XX.

J. P. Newcomb, of Brownton, Mich., passed to spirit life, January 1, 1900, aged 67 years. A pioneer citizen and an earnest Spiritualist of many years, he was happy in the anticipated transition, and his family are consoled by the positive knowledge of his resurrection and capacity to communicate. Services were held in the Congregational church, by G. W. Kates. COR.

Passed to spirit life, January 11, 1900, Mrs. Elsina S. Mosher, aged 54, wife of Edwin Mosher, residence 60 Clyburn avenue, Chicago. She has been a Spiritualist for some years, and a zealous worker in the cause. Her decease will be felt by many who have learned to love her. She also leaves one son. Funeral services were conducted by Rev. G. V. Cordingley, pastor Progressive Spiritual Church. J. CARTER.

There was a double funeral at Chesterfield, Ind., Jan. 10. The wife and son-in-law of Henry Bronnenberg, one of the pioneer Spiritualists of Indiana, and a staunch supporter of the Chesterfield camp. The funeral was held in the Christian church. The services were conducted by A. L. Ainsworth, who was recently ordained by the Madison Avenue Spiritualist Association. Maria Bronnenberg, the wife, was 72 years old. John Noland, the son-in-law, was 47 years old. FLORA HARDIN.

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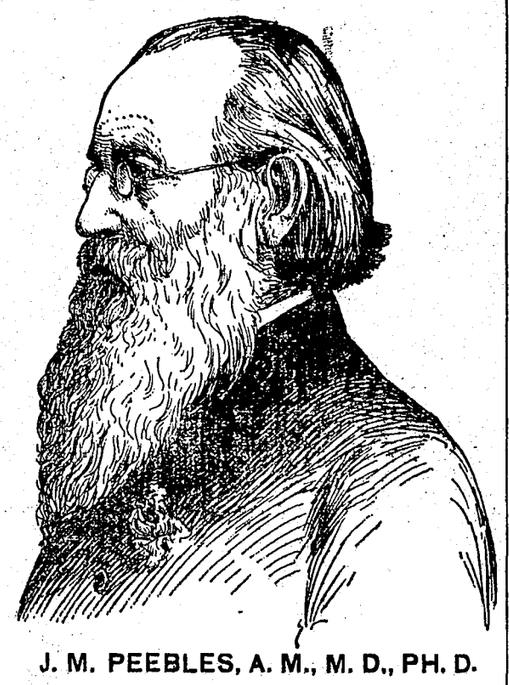

J. M. PEEBLES, A. M., M. D., PH. D.

CHRONIC DISEASES are as a rule considered incurable. Thus the poor victim, with that awful word incurable ringing in his ears, suffers on in pain and misery without having recourse to those healing agents which science has recently discovered and developed for the benefit of suffering humanity. Chronic diseases are curable, in fact by those who understand them there is more certainty of a cure than there is in acute ones.

The regular practitioner is unsuccessful in the treatment of chronic diseases because he does not understand them, he cannot make a clear diagnosis, he has had no experience in the treatment of such cases.

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G. D. Young, of Wimer, Oregon, a Fellow of the Royal College of Physicians, writes:

"I consider it my sacred duty to extend to you my heartfelt thanks for the perfect cure your advice and medicines have effected, and may say that I was very skeptical of the issue when I began to use your medicines, but doubt has entirely subsided, and I have now a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the piteous spectacle of my terrible disease. Now I am mentally and bodily a healthy man."

Mrs. Nellie L. Harvey, who had suffered from catarrh for years, it having caused growth in the nasal cavities, and had also suffered from liver trouble and constipation, writes under date of Nov. 25: "Dear Doctor Peebles:—My catarrh is much improved. The mucous has all cleared away under one month's treatment. This is the very thing that most of my friends have had to undergo an operation in order to be cured. The doctors here told me I would have to have an operation, but you cleared it away almost entirely in one month."

Cornelia Witherell, of Woodbridge, Conn., Dec. 10, 1899, says:—"I am much better. I have attended faithfully to the treatments and received wonderful power and aid. I am satisfied you have helped me more than anyone else could, notwithstanding I could not do by you as I wished I could while under your care, in the following of rules, on account of adverse circumstances. With kindest wishes to you and your assistants."

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Mrs. Alma Hallaflay, of Locke, N. Y., says:—"I can truthfully say I do not think I should have been alive now had it not been for you. I followed the psychic treatment and your medicines and rules as well as I could. I am sincerely grateful to you. I shall recommend you to all those suffering from any chronic disease."

Miss Rose Harrington, of Romeo, Mich., says:—"When I commenced the sitting on Thursday evening I was in severe pain, but in a few moments was free from it, and fell asleep."

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Sallie Biles, of Custards, Pa., Dec. 8, 1899, says:—"I had the most powerful sitting last night I have ever experienced. During the first fifteen minutes I was enveloped in a different atmosphere. I felt as if my soul would quit the body if I would allow it to do so."

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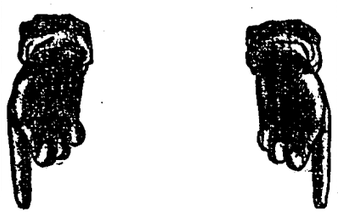

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A CARD FROM DR. WATKINS.

To the Editor and the Public:—Already my critics are at work saying, Dr Watkins is now a Christian scientist, a faith curist, etc. Now if they will look carefully over the files of The Progressive Thinker they will find that I was the first to advertise as a psychic physician, and for the past four years in your paper and others, and by books, that I have claimed boldly that most all of my cures were made through psychic power, or psychic healing. I still believe that in some cases medicine should be given. I know that God made herbs for medicine for the cure of disease. Still I also know that as man grows in spiritual knowledge and spiritual strength, less medicine in the form of herbs are required. You can cure a pain by giving morphine and you can also cure pain by psychic power. Now this is just my position—nothing more nor less. It is for the public to choose how they will be cured. Some I can not cure by psychic treatment; some I can. I am curing two-thirds of my patients by psychic power, and I desire to call the attention of the sick to our psychic circle. Those who desire pills and herbs can have them, but I advise them to try our new method.

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DR. C. E. WATKINS.

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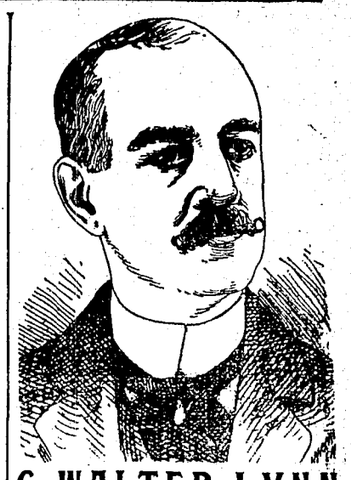

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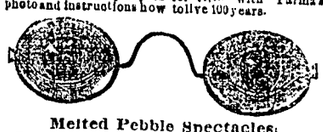

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The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, JAN. 27, 1900. NO. 531

Spiritualism the Daylight.

A Lecture Delivered by Mr. John W. Ring, of Galveston, Texas.

This immediately presents to us a wide scope of possible discussion and illustration. It immediately brings before our minds an object lesson. As we see the lengthening arms of morning stretching themselves forth in their gray form and then develop into the first streaks of morning light, it reminds us of the great power which is there manifest. It impresses us with what stupendous forces must be in action to bring before our vision this beautiful sight. Those mighty gray arms extended as if to embrace the sleeping world in a tender embrace and fold it to her breast caressingly—morning appears; in but a moment there comes the rosy tint of her face, and the first streaks of the sun are seen; and there is manifest the powers that be; it reminds us in metaphor of the great action of the religious world reaching toward spiritual understanding.

We know that the human soul has constantly reached out and striven to know more of spiritual attainments; we know that surely the morning has passed, that the gray streaks of spiritual knowledge have already broadened into the illuminating glory of noon-time, and we possess the beauty of spiritual understanding. We know as Spiritualists and as thinkers, that the morning of spiritual growth has already reached into the noontime and that this, the close of the 19th century, presents to us the zenith of spiritual thought and unfoldment.

Again when we think of the daylight, the noon hour has passed, the afternoon sun lengthened into the shades of twilight, and then we see morning reversed. Then, we see evening appear. We feel the quiet shades of twilight falling all about us. We see those beautiful tints again blending, touched with more somber hues as if it were to express to us the fatigue and the condition produced by the exertion of the long spent day.

So we know that the time is coming when spiritual thought will again go down. We have however at least entered into the afternoon of the day, and it is not premature to prophesy that before many centuries shall have passed the twilight of spiritual unfoldment will be upon our posterity. We have seen great nations arise in their majesty. We have seen their spiritual growth attain great heights. We have seen or at least it is revealed to us Spiritualists, when those mighty pyramids of Egypt spoke in mightier language than they speak to-day, and we know that hidden from the hasty gaze of the curious those vaults hold concealed what to us would be mysterious secrets. We know that beneath the rolling turbulent waves of the Atlantic ocean, there lies the fair continent Atlantis, and to the west where our Pacific ocean rolls its mighty waves, there lies another continent, and that the majesty of their understanding and the height of their spiritual unfoldment so far excels ours that there is no comparison.

How do we know these things? Because we have the same evidences of their having existed that we have of our existence to-day. As we study the formation of this world we know that it was not six days in its creation, nor has it stood only 6,000 years; but that it was ages in its formation and that it has stood millions of years. We know that continents have arisen here and there, that they have produced their flowering kingdoms; that they have attained a great height of spiritual unfoldment, and of practically applied strength and mental force; and again that they have gone into the peaceful repose of the past, and in their stead there are other kingdoms, other continents and other races of people. We know that this great wheel of evolution is moving itself as regular as does the morning and even-tide come and go; we know that there is a great law of "Justice" inherent in every atom of this universe, and as it works this way or that it is evolving into a higher expression of light.

Knowing these things we know, too, that Spiritualism is indeed the daylight; that it stands as it were on a high mountain top of spiritual peace, and extending itself far to the east shakes hands with the first touch of the long gray arm of morning; it falls tenderly into that strong and mighty arm and kisses the first rosy tints of the day; and again we know that Spiritualism turns to the west and tenderly embraces the falling shades of twilight, and is the last to touch the lips of day as she ceases to be. This means that out of the mystic past, out of all the crumbling creeds and dogmas that have existed, from all the sects that have arisen from religious dispute, there has flowed the vein of Spiritualism—Spiritualism is synonymous with "Light," "Love" and "Truth" and out of all the religious hampering and inconsistencies there has grown this spirit of toleration, there has lived and grown and now exists the principles of justice—of justice not only to our fellow-man but to our God.

As we read of these religions we see that her history has been written with human blood; we see that her mile-posts are piles of fagots where the martyr has burned by the church's persecution. No one can deny this. It is an historical fact which dare not be denied. We find bloody tracks, burning fagot, and seething wrack wherever we have found religion. It has appeared to us as the gray streaks of morning besmeared with human blood; and yet out of these gray streaks all besmeared and discolored, there has come the rosy tint of the daylight—Spiritualism. As Spiritualists we believe that everything is alive; that every human soul is an expression of God's love; that Truth is true wherever found, whether it is in a pamphlet carelessly kicked at our feet or in the holy books or bibles. Knowing these things we recognize Spiritualism as the daylight indeed.

Spiritualism does not condemn, Spiritualism does not deny. Spiritualism simply offers toleration to all things. It says, if you choose to be this or that or the other, go thou in that way; but we uphold the principles of justice toward every-one and because you choose to go in a certain direction, do not try to force your fellow-men in the same footsteps. There has never been any toleration in the expressions of religion, indeed it has been bondage; it has been "binding back" and so far has it forced in this direction that it has been nauseating to thinking people, until to-day we notice that it has become necessary, (or at least the church thinks so) to use every possible means of elevating "religion" and bringing it onto a level with the people. It is no longer a question of "Come thou here," but it is a question of "Wait a minute and I'll be there." No longer the church stands boldly up and says, "Come and bow at my altar," but it says, "What will suit you best and we will try and meet you." The things which were but a few years ago considered mortal sins are to-day all right. If you have noticed your city papers you will see that one of the first churches in this city has begun to pray for young men and they frankly state the reason. "There is a dearth of young men studying for the ministry, and a very large majority of the men of the present day do not only not belong to the church, but ignore it," so it is necessary to do some "praying."

What does this mean? It means that the gray streaks of morning have been kissed by the rosy lips of the illuminating sun of truth, and the daylight of Spiritualism has disclosed that which needed reformation. It means, friends, that in this day and age, in the brilliancy of spiritual day-light, as Spiritualism presents itself, we can no longer bury ourselves in mystery, tainted faith nor belief, but that we must strengthen our belief with knowledge; that we must continue our investigations along the line of this problem of life, until we know for a certainty that the ego is an individualized entity. It means that in this daylight of Spiritualism we are already beginning to prepare ourselves for a higher life; it means that we do not live with the hope of reward or with the fear of punishment, but that we live because life is sweet; because "Life is the gift of God and is divine."

Spiritualism reaches past the physical man, but does its part there. Paul said, "If one of the brethren is sick, call in the elders of the church, let them pray and lay hands upon him." To-day we have M. D. elders—altogether different elders from what it is quite probable Paul meant. To-day when we speak to the Doctors of Divinity as to the power of the Lord to heal, they tell us that He has turned that part of his business over to the doctors of medicine and that they are proficient; but they do not say proficient in what. The fraternity say they are licensed to treat people and in a great many places where our magnetic healers and psychic healers pursue the practice of laying their hands upon the sick and curing them, the M. Ds. and the D. Ds. have combined their forces to establish laws which will not only interfere with this practice but will remove the privilege. This same spirit of intolerance has existed ever since the first gray streaks of morning presented themselves; the same spirit of suppression, the same desire to put some one down and hold them down though likely to retard the growth of soul or expression of spirit. Living in this daylight of Spiritualism we know that it is as much of a spiritual gift to be endowed with the power of placing your hands on the sick and relieving them and curing them, as it is to be gifted with any other spiritual gift. When Paul in his letter to the Corinthians enumerated spiritual gifts you will find among the very first of them mentioned the gift of healing. It has been ignored, it has been put down, but Modern Spiritualism cries, "Hold, friend," enter in and take a seat in our temple, for we will stand to protect this phase of mediumship with the same determination as any other phase.

Spiritualism goes another step and says with its rosy tints of morning light and sunshine, we can illuminate the mentality of the human family. We can bring a sweet savor unto the Lord. Did it ever occur to you in the daylight of Spiritualism the Lord is in His holy temple all day? You know there are certain places for worship of Jehovah where, when you enter in you are gently reminded, "Keep silence before the Lord." There will be a little tag or placard which will say, "The Lord is in His Holy temple, let all keep silence before Him." It is a reminder that the Lord is there. In this broad daylight and sunshine of Spiritualism the beautiful starry dome above our heads and the grass beneath our feet are the ceiling and carpet to the Lord's temple, and whether we are walking in the pursuit of our business affairs or with soul-trembling ecstasy of religious devotion, we are in the presence of the Lord; and He never intended one of His children to keep still. So we believe that in our life we can bring a sweet savor to the Lord, by helping our fellow-men. There is but one way to reach the Creator and that is through His creatures. There is only one way to praise and glorify God, and that is by taking excellent care of ourselves; and then looking to our neighbors' welfare. There is no possible way of praising anything which we cannot hear, see, feel, taste nor smell.

So Spiritualism in its daylight seeks to throw all the brightness and all the sweetness upon the human soul that it possibly can, knowing that by so doing we are glorifying our spiritual parent. Man is a trio being, body, soul and spirit or body, mind and spirit. Then we know that the great problem of sustaining man and the human ego is by developing the spirit. We know that the body and spirit are two mighty forces holding within their tender embrace the human soul, and it is the human soul upon which we are to operate, it is the human mentality which is to be developed. In order to properly develop this ego or soul we must first make clean the temple for its indwelling, we must first purify the body. This temple of flesh, this mass of clay was builded expressly for the indwelling of our spiritual father in the form of a human soul, and the daylight of Spiritualism casts a bright ray of illumination and understanding on the expression of Jesus when under the influence of the Christ principle he said, "Go into all the world and preach the gospel, and lo, I am with you always." It was not the man Jesus that spoke, it was the overshadowing Christ principle that said "I am with you." It is that principle of love, that illumination of life, which makes us the human beings that we are; but the man Jesus is attending to the man Jesus exactly as we will all have to.

Spiritualism very practically and very sensibly says to every one of earth's children, cleanse the body, purify the temple, make it clean and pure that the human soul may have a proper place for its abode. When this has been accomplished the man Jesus under the influence of the Christ principle again said, "Seek first the kingdom of heaven and all these things will be added" and people have gone through this life singing, "The Sweet Bye and Bye" and have tried to believe the things which no sane man can, that they may be gloriously rewarded with the kingdom of heaven hereafter. He told them that "the kingdom of heaven is within," and to seek "first" the kingdom of heaven. Now you will acknowledge, friends, with us that the majority of people are living with the expectation of having heaven at some future time, when the very man they are trying to follow told them to seek that kingdom first and told them, "the kingdom of heaven is within." "Heaven" means harmony, peace, a condition of contentment, something which the human soul can attain here by seeking the unfoldment of the human soul—spiritual strength and energy.

Did you ever think that this atmosphere which we are breathing is full of trees, flowers and human beings that are not yet made? Lying beneath our feet, within the breast of old mother earth, and in this atmosphere which surrounds us, are the materials and forces necessary to make an oak, a tiny flower or a man. They simply need development; they need to be properly brought together and when in proper proportions it will be a man, or a tree or some different expression of life. So may we thrown open the doors of our soul and let this illumination—this daylight of Spiritualism—come into our hearts and our homes. Let us honestly study the necessary conditions and comply with them that we may live in the beauty of Spiritualism the Daylight.

DEATH BEAUTIFUL.

As Taught by the Philosophy of Spiritualism.

Dying to mortals is much what hatching is to birds. Unhatched birds grow, but their shells do not grow. Growing within as the unhatched bird does, it feels, after a time, cramped; and becoming uneasy and restless, from the environments, it struggles and breaks through the shell, preparatory to soaring away into the gardens and groves that gladden the hillsides. The shell died; the bird lived. It is beautiful to die!

"When my mortal work is done, when my physical life is ending, let there be no snivelling, nor anxious fussing about my bedside. Let not a tear be shed. Why should any weep when I am on the wing upward? Let there be music and flowers and thoughts of happier reunions in the blessed beyond."—Extracts from a lecture by Dr. J. M. Peebles, as published in The Progressive Thinker of Dec. 10, 1898.

There are many, many things appearing in The Progressive Thinker that will bear reprinting many times, and re-reading many more times. I carefully lay aside my Thinkers, both for re-perusal, and to give or send away to friends, who may be craving such spiritual pabulum as is here found, knowing it cannot fail to do them good.

Dr. Peebles says and writes many good and inspiring things, but I have seen nothing for a long time from him so beautiful and so true to nature as the above, and I know the reading of them again, after the lapse of a year, cannot fail to bring happiness to many readers, and this is, in part, my motive in thus reproducing them.

Another reason is to call attention to the gloomy view of death so commonly entertained. Were we but true to nature, had learned from her open book, instead of listening to the infernal superstition of the old theologies, by an interested priesthood, who sought to create a burning and everlasting hell in order to secure fat fees from their ignorant dupes, to be saved therefrom, through them, we would have escaped this terrible nightmare of the ages, and would be to-day far in advance of our present condition.

Not until the beautiful philosophy of Spiritualism demonstrated a life beyond the grave, and taught the religion of nature, could this terrible incubus be removed and death not only shorn of all terrors, but be welcomed as our best friend. V. FELL.

Washington, D. C.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or animate enterprise.—Johnson.

A great mind may change its objects, but it can not relinquish them; it must have something to pursue; variety is its relaxation, and amusement its repose.—Colton.

THE SPIRITUALIST TRAINING SCHOOL

A. J. Weaver, Supt., Sets Forth Its Aims and Full Information Concerning It.

This school will open its fourth session at the Cassadaga Camp Grounds, Lily Dale, N. Y., on May 14, and close on July 13, 1900. The course of instruction is as follows:

Higher Criticism and Bible Exegesis—Moses Hull.

Oratory—Voice and Physical Culture—Mrs. Alfarata Jahnke.

Rhetoric, Composition and Logic—A. J. Weaver, A. B.

Psychic Lessons and Class Sittings for Development of Mediumship under direction of spirit Guides—Mattie E. Hull.

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Cost of books (to be obtained on grounds) from $1.50 to..... 4.00

The object of the school is to prepare workers in Spiritualism and those who intend to become workers, both private and public, whether as mediums, speakers, writers or organizers, for doing better and more acceptable service. There has been a long felt need for such a school and teachers have been selected who are amply qualified for their respective positions.

The school is divided into four departments. Mr. Hull's work is to give such instruction in regard to the Bible—what it is and what it is not—that we shall be fitted to wrench this weapon from the hands of our opposers and use it successfully in the defense of our own cause. One of the achievements of Spiritualism is to attack and annihilate error, and there exists in the world no error more productive of evil than that the Bible is the "word of God" because that is the source of all other errors which have cursed religion. To do this work effectively no one in our ranks is superior to, and probably no one is the equal of Mr. Hull.

The second department is Oratory. In these days scarce any one ventures upon the career of public speaking, whether at the bar, in the pulpit, or on the platform, until he has received instruction and drill in this important branch of education. No college exists that does not have a chair devoted to it. It may be said by some Spiritualists that the trance speaker and all who speak in any way under spirit influence are an exception to other speakers and are above any aid that schools or teachers on earth can render.

I think this idea has become well-nigh outgrown by the intelligent Spiritualist. We know that a spirit when it speaks uses the voice and vocal organs of a medium, and if that voice is deepened, strengthened and enriched by culture the more attractive and impressive will be the delivery. It is supposed by some that the controlling spirit itself can train the medium's voice without other help. This is seldom if ever done, but even if it could be done the most of spirits who speak are not teachers of oratory and do not know how to train the vocal organs nor do they realize its importance. Voice teachers are no more numerous in the other world than in this.

Aside from argument we know as a matter of fact that those who speak under control are more or less defective in their delivery and they would have less defects had they received oratorical training.

In this department there are few better teachers than Mrs. Jahnke. In the first place nature made her for that work. She loves and enjoys it with all her soul. Besides this she has received years of thorough training from the Emerson School of Oratory, of Boston, Mass. She meets with striking success in this profession and we are able to secure her services for the school only because she is at liberty during the vacation of her classes.

The next department is that of logic and rhetoric. These are essential both in writing and speaking. For a discourse or essay to be made impressive and convincing and interesting the thoughts must be arranged in logical order and expressed with rhetorical force and beauty. Ideas, jumbled together as is often done, especially by crude writers, produce but little more effect than the still air of a quiet June day, but these same ideas taken in hand by a trained master mind become a cyclone in the impression they make.

Errors either in logic or rhetoric may not be perceived by the illiterate, as discord in music is unnoticed by the mind deficient in time and tune, but educated people perceive them and are disgusted.

I believe every writer and speaker would like to improve himself. But improvement is impossible till one becomes aware of his errors, and he seldom does this unless he has a teacher to point them out. Every one ought to do justice to himself and to his own natural abilities—ought to do the best work of which he is capable, but this is impossible till he has received training in that especial line.

Mr. Weaver, who has charge of this department, is a graduate of Tufts College, near Boston, Mass., of the class of '59. He was superintendent of public instruction in Kansas for many years, and is a teacher of age and experience.

The fourth department is devoted exclusively to the practical development of Mediumship. A full course of lectures will be given on the development of mediumship. But this will not be all nor the main part. Heretofore it has been customary for some public teacher to organize a class to which he would deliver a course of lectures on development, and then leave it to the members or their guides after they disbanded and went to their homes to sit in circles and put into practice the instruction given. By this method much of the spirit force, gathered by the occasion is dissipated and lost. We propose to avoid this mistake by resolving the class three times a week if not oftener, into a circle for development under direction of spirit guides. A boy becomes a swimmer, not by receiving instruction simply, but by jumping into the water and trying to swim. Is it not something so in becoming a medium? Has there not been much money paid out for instruction for which there has been no practical benefit received? Is not the teacher about the only one who has been the gainer?

No one will be admitted to this developing circle except those who join it or who belong to the school. The very best conditions will be sought. Our idea is that spirit power is more effective for development than any earth power. And we think the band of spirits that the class will bring together will organize itself for work at the opening of the school and produce better results than would come from lectures however good they might be, where no sittings or circles are held.

Mrs. Hull will have charge of this department. Her mediumship commenced when but a girl. She was an unconscious trance speaker for seven years. She then became conscious, and is now inspirational. We are expecting the very best results from this department.

The school is not for those who seek simply recreation or pleasure, or rest, or a social resort, or a pleasant outing. It is established for work—for solid work. Self-improvement is the one sole object—intellectual, spiritual and psychic improvement for each member of the class. The school means business.

The forenoon will be devoted wholly to study, the afternoon to recitations, and the evening to social relaxation to let down the tension of the nervous system and prepare it for sleep.

The school is not a one-man concern, but is under a board of officers elected annually and is subject to their decisions. Neither is the school a business concern established to give the teachers employment by which to earn a few dollars. I have belonged to the school from the beginning and have received no pay for my services; and what is true of me is true of Mr. and Mrs. Hull. Neither is the school a transient affair, but is the beginning of an enlarged and permanent institution for the education of those who contemplate work in the Spiritualist cause.

It was started at Maple Dell, but the trustees moved it to Lily Dale because they considered Lily Dale the better place for such an institution; there the school would be more likely to receive bequests in money and patronage in pupils and exert a wider influence. Lily Dale is the one great and important Spiritualist center between Boston and Chicago, and the school will become there what it never could have become at Mantua Station.

SUBSCRIPTIONS.

Before I close I have one special and important request to make. During the last camp session at Lily Dale Mrs. Hull and myself held a public meeting in the auditorium and a good sum of money was pledged for the school. It will be a great aid to me as treasurer if all those who subscribed at that meeting will send me on postal cards their names and addresses together with the amount pledged by each. You need send no money—only the names and addresses and amounts are wanted. Please let me hear at once.

A. J. WEAVER.

72 York street, Buffalo, N. Y.

Little Spot, and a Dream.

We have a large scrap-book, made up mostly of clippings from The Progressive Thinker. We keep it in our parlor and we notice that our conservative friends, as well as the forward movers, seem to enjoy looking into it, and now I am going to write something that I hope some one at least of our many friends may think worth preserving.

Last May we bought a handsomely marked and very bright little fox terrier. It was only five weeks old when we took it to our home, and, having no other pets, we soon learned to love him, and he was greatly admired by every one.

He was as well as usual, and had been with us several months, when on a Friday night, I dreamed that I saw him curled up dead, and although I have in several instances dreamed dreams that have come to pass, it did not even occur to me that this one would. My communication would be too long were I to relate all the particulars, but, suffice it to say, that on the next day our dear little Spot was dead, and sad indeed were our hearts as we tenderly laid away his little body in the grave we made beneath our garden tree.

Our little Spot, thou art no more,
And we our loss can but deplore;
Thy little form no more we see;
Thy grave is 'neath the garden tree,
Where oft we used to welcome thee.

'Tis sad to part with pets we love,
Though cat, or dog, or bird, or dove;
For't has been told us, o'er and o'er,
For them there is no other shore,
And we can never meet them more.

Is God's great universe so small
There is no room for you at all?
Our little dog we shall not know?
It hardly seems that it is so;
His heart with love did overflow.

Poor Spottie, time cannot erase
The memory of thy sunny face!
We miss thee on the lawn at play,
We miss thee in our home to-day,
'Tis lonely since you passed away.

GEO. T. LEIGHTON.

Haverhill, Mass.

An enslaved press is doubly fatal; it not only takes away the true light, for in that case we might stand still, but it sets up a false one which decoys us to our destruction.—Colton.

ROBERT OWEN.

The Book of the New Moral World.

To the Editor:—It was my good fortune to meet in the city of Washington, D., C., in 1846, that philanthropist, moral, social, religious and political reformer, Hon. Robert Owen, a Scotchman by birth and education. He was then 75 years old; came to the United States in 1824. He was the father of Hon. Robert Dale Owen, then a distinguished member of Congress from Indiana, and the author of two notable books: "Footfalls on the Boundaries of Another World," and "Beyond the Breakers." The senior Robert Owen was the author of several books, one a socialistic work, entitled, "The Book of the New Moral World." With your kind approval I should be pleased to give your readers some excerpts from this valuable work, which has been in my library more than half a century. The ideas therein put forth may be considered Utopian; but I think it will be conceded by the intelligent, thoughtful reader, that Mr. Owen's ideas are correct; and if they could be carried into effect, the inhabitants of the world would attain "a state of existence in which a spirit of charity and affection will pervade the whole human race; man will become spiritualized and happy amid a race of superior beings."

This book contains 265 pages of fine print. I quote therefrom ad libitum:

"The present is the most extraordinary period in the progress of human affairs. Circumstances unforeseen and uncontrolled by man have arisen, and lately most rapidly, to expose the unsoundness of all human devised institutions, and the immediate and more remote causes of ignorance, poverty, crime, and misery, and to render it unavoidable that a reorganization of society over the world must take place for the benefit of the present generation, and for the permanent superior happiness of all future generations. Man's laws and institutions must be abandoned, and nature's laws alone adopted and systematically applied to practice."

If the foregoing was true and applicable sixty years ago, how much more so is it at the present day?

Here I quote a paragraph which will give the reader an idea of the scope and character of the book:

"There can be no religion in preaching and talking about vice and virtue, goodness and wickedness, while there is no substantive knowledge either in the preaching or talking. True religion consists not in words, but in actions; not in words that make no substantive impressions of permanent improvement on mankind through thousands of successive ages, but in deeds which produce immediate progressive improvement and happiness among all people and nations; uniting instead of dividing all of the family of man; an improvement and happiness constantly advancing without any retrogression, until great knowledge shall be acquired and universally diffused—endless discoveries in the arts and sciences made and universally applied to practice—the earth highly cultivated and made a paradise—man everywhere trained from his birth, physically, mentally, morally, and politically, to become, compared with his present low and degraded existence, a superior being, in knowledge, excellence and happiness."

"Thus the religion of an old immoral world—immoral because of false principles—has been a religion of forms, ceremonies, and unmeaning mysteries, and of much useless preaching and talking, having no soul or substance within it; a religion of baseless imagination, from which, as the whole past experience of the human race, as narrated in history, confirms, divisions, contests, wars, and hypocrisy, with all that is artificial in mind, feeling, manner, and conduct, could alone emanate."

While the author assails the Christian religion in a merciless manner, his whole book is a substitute for present inadequate religious systems. I quote again:

"As true religion consists only in the acquisition of the knowledge of truth, and its consistent application to practice, according to the ascertained facts or laws of human nature, which knowledge and application will ensure the permanent happiness of humanity, the attainment of a distinct perception of the immediate causes of good and evil among men will be the first step to a knowledge of true religion. The second will be the application of this knowledge to remove, wisely and peaceably, the causes which now immediately produce evil, and, which have had this effect through all preceding generations. The third step will be to introduce those causes which shall permanently create good to all of the human race, without distinction of class, sect, party, country, or color."

C. H. MATHEWS.

New Philadelphia, Ohio.

(To be Continued.)

Equal to the Occasion.

A Baptist and a Methodist minister were by accident dining at the same house. As they took their seats there was an embarrassed pause, the hostess not knowing how to ask one minister to say grace without offending the other. The small son quickly grasped the situation and, half rising in his chair, moved his finger rapidly around the table, reciting:

Eny mene miny mo,
Catch a nigger by the toe.

He ended by pointing his finger at the Baptist minister and shouting, "You're it!" The reverend gentleman accepted the decision and said grace, but it lacked the usual solemnity.—The Columbian.

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

FREEDOM OF THOUGHT.

Is Interested in the Discussion.

I am greatly pleased to read the discussion through The Progressive Thinker, growing out of the effort of the N. S. A. to formulate a declaration of principles for Spiritualists to label their grand work of philosophical truth.

When they start with "We believe in Infinite Intelligence"—think of it!—infinite in knowledge, but impotent to do.

Oh, how we are handicapped and side-tracked by the traditions which have been handed down from age to age; traditions formulated by our fathers in the childhood of the race.

The fathers begat children, they reared, governed and chastised them rigorously, and they who possessed the power governed and chastised those of less strength, consequently they concluded there must be some one greater than they who must have created them and all things about them. Hence they awarded to him all the attributes they possessed and greater brutality and savagery as he was greater than they.

That is the God found described in our Bible and worshiped by all Christendom to-day, as can be proven by reading the bloody outrages perpetrated at his command as chronicled in the book of Joshua.

It is quite evident we are all governed more or less by the traditions grounded in our political, social and religious formulas, but to me it is more noticeable in our young Spiritualists who have but recently gotten away from church and clerical control.

Having imbibed a few widening, wholesome truths, they imagine themselves entirely free from the entanglements of their churchly creed and superstitions, yet they cannot tolerate any one to criticise them too closely.

They remind me of the young partridge of which it is said, it will get up and run as soon as the shell is broken and often carries a part of the shell on its back.

Many of these fledgling Spiritualists would make good, active workers, but are badly handicapped by the clinging shell of tradition which causes them to drift into the sand-hills of superstition which so thoroughly chokes the wheels of progress, they get side-tracked and have to await a thunder-shower of truth to settle the drifts to enable them to pull through.

Oh, could we but have our recruits hatched from the incubator of Reason, the birdlings would not be the dung-hill fowls of farm-yard tradition, or the mud-hen of stagnant ponds of superstition, but birds of swift wing—like the eagle, cleaving the dark and murky atmosphere of doubt and agnosticism, soaring to the sun-kissed heights of human possibilities resting upon its summit would send out the glorious shout of freedom—freedom of thought to all mankind.

A. ANTRIM DAVIS, M. D.

Sigourney, Iowa.

Letter from Dr. A. B. Spinney.

To the Editor:—Inclosed you will find a letter of appreciation sent to me from Flint without my asking or expecting the same. Every Sunday I lecture in our cause and send the receipts to the N. S. A. Never has my heart been so full of interest for humanity as now. Two weeks ago I spoke for the M. E. minister in Standish, and this Sunday for the M. E. minister at Gaylord. At night I hold union meetings of all the churches in the Opera House. My subject in the churches is "What all the world is seeking, health, happiness and success, and how to find it." My subject Sunday evening is on the "Two paths in life, and which to choose." I am trying to teach and lift humanity up and out of ignorance and suffering. This should come through Spiritualism, if they would forget self and all its conditions and move into the spiritual realm and a true spiritual life, but if they do not I cannot wait for them or their methods. Spiritualism means to me a spiritual life, a firm belief in the infinite power which worketh for good.

I am a firm believer in spirit communion, but that alone will not save the world. If the N. S. A. will stand by the high position taken in the declaration of principles, and if their aim is to work for humanity, I am with them heart and hand. We cannot serve "God and Mammon," which is as true to-day as in the past. The time has come that Spiritualism must stand for something more than phenomena or lose its power in the world, and in saving humanity I would not give a straw for all the phenomena in the world unless it bring more love of mankind and more human sympathy, forgetting self on the altar of love to and for others.

Reed City, Mich. A. B. SPINNEY.

NEARER, DEAR FRIENDS, TO YOU.

Air: "Nearer, My God, to Thee."

Nearer, dear friends, we come,
Nearer to you;
Anxious again with you
Speech to renew;
May we implore you now,
While at this shrine we bow,
Gladden our hearts anew
With message true.

All of our griefs and cares
We leave behind;
In our charmed circle here
Comfort to find;
Loved ones, to us draw near!
Banish our childish fear!
Lead us, kind spirit bands,
Nearer the truth.

Oh, may your presence be
Felt by each one,
In this our sacred hour;
Too soon 'tis gone.
And when we leave this strife,
Enter the higher life,
Draw us dear friends, once more,
Nearer to you.

Chicago, Ill. EMIL T. VAAS.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER EIGHT.

There is no innocent pleasure or happiness that is denied to the spirit of man, and he can also indulge in vicious pleasures if he is so inclined; but, when one once thoroughly comprehends that all vice, of whatever kind, leads directly to misery, unhappiness—in other words, hell—he will not indulge in vice nor break natural laws if he understands them. It is the spirit or soul which really enjoys anything and not the material body, as some seem to think; and as the soul ascends higher and higher in the spheres its pleasures are enhanced more and more.

The material earth is but one sphere, yet it is not the first sphere or beginning. The germinal sphere within the ethereal atmosphere is the first sphere—that is, as far as I myself know. The earth sphere is the second sphere; the celestial sphere is the third sphere; and from thence the spirit rises into many spheres which are not necessary to be enumerated here; but our world is filled up with details like your own. Man lives on earth perhaps for three-score years and ten, possibly more; it seems to him as he moves along through life that it is all made up of small details. He often becomes quite impatient with the smallness of them, but his whole existence is made up of seconds and minutes, hours, days, months, years, and it is the same here.

We do not count time as you do, to be sure, but our lives are made up from small details or events, and we count our time from one event to another, the small events of our own lives and the great events that mark off eternity.

I would like now to tell you a little about our journeys.

On the earth you travel from one town to another, you travel from one ocean to another, you travel from one country to another, you travel around the globe and so forth. We travel from one place to another. We travel from one sphere to another. We travel from one planet to another, and sometimes we take a turn through the zone of the milky way, as it is called on earth, but, in reality, it is another vast zone of innumerable worlds; suns, moons, planets and earths. I here simply speak of these things as you understand them, for nearly all planets are earths except the suns, and these are not, as will sometime be discovered; it will also be discovered that all suns are dual in their nature, the real bodies of the two being composed of elementary principles, and it is the play of two elements back and forth which causes light and heat. The real bodies of the suns are not visible to man, nor could they be, owing to the blazing light which they generate, and this light is really a burning, flaming light, and combustion is the cause.

You have often seen the lightning's flash, have you not? and you know that the cause of the lightning is the meeting of two elements, and as they meet one sets fire to the other and an explosion follows which gives the bright flash. Now the two elementary bodies of the sun act in precisely the same way; as each one revolves, each throws off its elementary principle, and as these elements meet, one sets fire to the other and combustion is the result. The real bodies of the sun are not as large by many degrees, as some astronomers think. Nothing is ever seen of the sun but the result of these two forces; the blazing light is seen but not the two bodies of the sun itself.

In my book "Oceanides," also in "The Discovered Country," I have given a detailed account of these two bodies and how they first came to exist, and if I had not visited the sun in person I should not be able to tell you about it.

Astronomers have yet much to learn—and their vortex and fire-mist theories are not the correct ones—neither is the moon an old and worn-out world, but a baby world not yet fit for habitation—and it is a child of your earth, yet in leading strings. Who, for one moment, can suppose that the moons of Jupiter and Saturn are old worn out worlds? No; they have been thrown off from these planets—they are their children.

All nature moves in circles or families, with father, mother and children—or positive and negative principles producing a third form, and thereafter many other forms.

The spirits who dictated Camille Flammarion's book were right. They made no mistake for the latest little moons discovered have but lately come into being and have not been sufficiently modulated into roundness as to be hardly visible even with the best telescopes. Such spirits as would control this great astronomer do not falsify as a rule, but it is very hard for them to make people understand all which they wish to convey. If the psychic had been a fine, negative lady, much better results would have been obtained. True mediums are nearly all to be found among the female sex. Males are altogether too positive and the greater part of the fakirs and frauds are to be found among them; still, there are a few inspirational lecturers and many inspirational writers. Among the inspirational writers might be mentioned Andrew J. Davis, Hudson Tuttle, Joseph R. Buchanan, James M. Peebles, E. D. Babbitt, W. E. Coleman, J. S. Loveland, Moses Hull. Many of these are also inspirational lecturers. Lyman C. Howe, J. J. Morse, W. J. Colville, and many others—and here let me say that Robert G. Ingersoll was really an inspirational lecturer and writer, although unknown to himself; but it is nevertheless a fact that he was really used by a forceful band of spirits to do as he did, and help the spiritual world to crush out the false that the true true might find a place. But my friend Robert was not quite spiritual-minded enough to see clearly into the spiritual realm, and did not know that he was being used by spiritual beings; yet there were times when he was surprised at himself, and he often said to himself, "If there are spiritual beings who inspire us mortals, I think they must have made use of me to-day," or this evening, as the case might be; but, then, on the other hand, he often ascribed all to his vivid imagination, not really understanding what the word imagination really means. Image, or imagine—imagination. The image of something impressed upon the brain, and these images or thoughts are nearly always impressed or imaged on the brain of a sensitive, or as is often the case on the brain of a strong and robust person, but the brain of such is usually very sensitive, or of fine, strong quality.

Yes, Robert G. Ingersoll was a true medium, all unknown to himself, and was literally obeying the behests of higher intelligences within the spiritual or celestial spheres. He has now met many of these guides face to face and they have had a good laugh at his expense, and he has laughed with them as heartily as they and as joyfully as the happiest of them.

My son, as I am with you much of the time just now, because I wish to write you these letters, I heard you when you asked, "Why were so many musical instruments needed in my home?" as you are well aware that I played no instrument but the piano. If you were here yourself, one of the first things which you would desire would be to meet many of the great masters in music. Bach, Beethoven, Handel, Mozart, Chopin, Mendelssohn, Liszt, Rubinstein, Wagner and very many others; besides you would like to take part, I know, in a grand orchestral concert in company with them. This was really one of the first things which I desired, and whatever one desires here, the wish is surely gratified. You were well acquainted with some of these great masters yourself, and often played with and for them, especially Liszt and Rubinstein, and you know that they are often with you in spirit.

Now what more delightful to me than to have an immense music room wherein these great and honored masters may meet or visit me in person? Not that I was exceedingly great when on earth, yet the grandest music was within my soul, and they consider me one with them as they will also consider you when you arrive here. What more delightful, I again ask, than to take part with them in a grand orchestral concert? and to have all the various instruments represented. Oh, we make the heavens resound sometimes, be sure of that. If I have a beautiful home such as I have described, think what the homes of these glorious spirits must be? If mine is beautiful, theirs are transcendingly beautiful, and all differ. No two are alike, because no two souls are alike, and their homes correspond to themselves, for from their own minds they build them; consequently, Helena and myself like to go abroad to visit their homes, and we have many, many invitations; for these great masters often send for us as we send for them. How else do you suppose heaven can be heaven to a great musician unless he could enjoy his art and give joy to others by the exercise of it? A great lecturer or teacher like our Robert, for instance, could not be happy unless he were imparting to others his ideas and receiving their thoughts. A great astronomer like Camille Flammarion and others, could and would not be happy unless he were able to visit the heavenly bodies—the suns, moons, stars, and planets—and discover all that he possibly could about them and then return to his native earth and impress his knowledge on the sensitive brain of others whom he was able to reach.

And authors? How could great authors be happy unless they could be interested in books and the art of writing them?

I have often heard you say: "Poor Du Maurier! He did not live to enjoy his success" Therein you are wrong. He lives and could never have enjoyed his reward—public approval—as he does now. Who so interested as he when the play, taken from his book, is performed to his satisfaction. Why you ought to see him at such times. No soul could be happier. The most unhappy beings of all who are in spirit life are the men and women who have given all their energies and mind to the accumulating of money and have not cultivated the higher faculties of the soul. These are the most wretched, the most poverty-stricken, and oftener than otherwise are homeless vagabonds, going about in rags and tatters, for their souls are often so poverty-stricken that they are not able to clothe themselves as spirits ought to be clothed.

(To be continued.)

STREATOR, ILL.

Condition and Prospects of the Cause.

During the past two weeks I have been in this city endeavoring to awaken the people to the vital truths of the spiritual philosophy and its importance to the best interests of mankind. On Sunday, January 7, I gave a lecture in the Good Will Church, to a good audience. I took for my subject: "Is Spiritualism True? The testimony of the Ages." A great deal of interest was manifested in the lecture.

Sunday, January 14, I was assisted by my wife, Mrs. M. J. Bonney, who came on from Bloomington, Ill. My lecture was followed by psychometric readings and after that a circle was held in the church parlor. In this city as in almost every other place we visit, we find that the people have become disgusted by fakes and they look with suspicion on all strangers who come among them. One great hindrance to the work here is the lack of organization. Every medium or speaker who comes must adopt the plan of taking door fees, which is a great mistake on the part of the Spiritualists. It does a great deal of harm among the church people, because they say "We can go to our own church without paying anything." Of course they forget how much they pay in the course of the year for suppers, socials, collections, and all kinds of devices used by the church for raising money. At the same time however the practice of taking door fees is against the best interests of our cause, and makes it look too much like a commercial affair.

The remedy lies in the hands of the Spiritualists themselves, and not with the public workers. Mediums have enough to do to contend with all the adverse influences to their work which they are compelled to encounter, and it is only fair that Spiritualists should also be willing to sacrifice something in the interests of their cause.

Organization means a little sacrifice of money and time and sometimes a certain amount of labor on the part of the members and this should be cheerfully given when public workers have to make a great many sacrifices beside these already mentioned. We hope the time will come when a good society will exist in this city, and regular Sunday meetings will be kept up for teaching the grand truths of our philosophy.

There are a great many liberal-minded people as far as their religious opinions are concerned in Streator, and Spiritualism should be properly represented here by a good society. We shall be here a few days longer and would like to hear from every sincere Spiritualist in this section of the country who desires to have either or both of us come among them to do active work for our cause.

WILLIAM E. BONNEY.
Streator, Ill., General Delivery.

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A CLERICAL VILIFIER EXCORIATED.

The Foundations of His Theological System Undermined and It is Shown to Be Built on Quicksand.

The Progressive Thinker No. 527 contains a fragment of the sermon by Rev. Frank DeWitt Talmage, pastor of the Jefferson Park Presbyterian Church, Chicago. His subject was Spiritualists and Spiritualistic Mediums.

The comments on the sermon by our worthy brother, P. O. Kerr, was read with interest, which follows the reading of any article from his pen.

After careful perusal of that part of the sermon which drew comments from Brother Kerr, thoughts came trooping along demanding attention. If you will kindly permit a little space in your journal, whose golden rule is, "equal rights to all men, and special privileges to none."

It is a matter of surpise how a public speaker can express such vile, unmanly sentiments in the presence of intelligent and fair-minded people, who compose the audience in that popular and fashionable church.

Yet, when one thinks of the theological mill through which this ministerial villifier has passed, it is no marvel.

Doubtless he has privileges which few D. D.s enjoy. First, he is the son of the Rev. T. DeWitt, the laurel-crowned champion among all the anointed parasites, who can make more false statements relative to men and women of honest progressive thought that any other clerical bombast who subsists upon the fruits of honest labor which he has not performed.

Second, this flippant egotist, Rev. Frank DeWitt, made a triumphant tour of the world in company with his Rev. Sire.

They, like nabobs of old, rode upon elephants, camels, and other sacred cattle, and "preached Christ" to the benighted heathen in his native land.

Such feats alone, on the part of clergy, are sufficient in the minds of orthodox people, to warrant this pulpit popinjay to make the unmanly and utterly false statements as recorded in the fragment referred to.

With a loud blare of the Talmagian trumpet, he leads his audiences in rapid march away to the far East. With him they enter the dim and misty Orient. The wondering throng is halted amid the mummied dead of old Egypt. How familiar the Rev. Frank is with "Chaldean and Arabian ascendencies."

Doubtless the whole dilapidated and defunct outfit of dynasties and thrones would have been in flourishing condition at the present time had they possessed Talmagian genius. Then he speaks so glibly of the Sphinx, as though he, the Rev. Frank De——, could, if he saw fit, reveal the prehistoric secrets of its pulseless heart—and repeat, if so pleased to do, all the whisperings of fate, which has fallen from the marble lips.

With ministerial assurance, and confidence in the sympathies of his hearers, the Rev. D. D. makes a bold and characteristic statement. He says: "Spiritualism had gray hairs and tottered along, leaning on the staff of decrepitude, before Moses was born."

Here is a declaration so sweeping and comprehensive, and withal so purely Talmagian, that the pious occupants of the pews must have realized that a deep and wide mental chasm yawned between their humble station as the bearers of financial burdens and the anointed cyclone which gyrated and howled within the "holy place."

His description of ancient Spiritualism is in symbol and figure a prime factor in the Talmagian system of consecrated invective.

His burning zeal for sectarian domination is so fierce that its swirling onward rush carries him beyond the bounds of truth, far out into the dark and dangerous currents of unmitigated falsehood, when he says: "As a class, the Spiritualists are bad husbands, impure wives, neglectful parents and seeking after the lusts of the flesh."

By what right this anointed wolf in sheepskin assails the honor and virtue of some millions of intelligent men and women with such vile slanders, is one of the "mysteries" of un-godliness.

This head and front of bombastic insolence is a veritable scion of the vapory T. DeWitt Talmage, of fire insurance fame, but not the "survival of the fittest," because there are many rudimentary blemishes which designate him as being on a lower animal plane than even his Rev. Sire. His Christian valor was put to the test a few months ago, when a clear-headed and earnest worker in the field of truth, Mrs. Gladys Cooley, flung down the gauntlet at his trembling feet. Instead of meeting her in open public debate, as he ought to have done, and thus convinced the world that Spiritualism was a wicked fraud, and that orthodoxy was a divine religion, he, like many a trickster of old, "takes sanctuary," and from the strongly fortified "holy place" behind the altar railing, breathes forth the impure and false sentiment which should crimson the brow and cheek of any one claiming to be the servant and coworker with Christ.

There is no doubt that the tilting knight of the robe, in his petulant outbursts of holy spleen, would rudely beat the sterile bosom of the Papal Mother, from whom came the orthodox church which he represents. And the system of morals of which he boasts, and if under ordinary high pressure of the Talmagian "holy ghost," would not blush to call her the "Mother of Harlots."

As a man of genius? and able student, whom the midnight "ile" has lit the way up the shining mountain of classic lore, one who has been "anointed with the holy ghost" as a chosen ambassador from the court of heaven, and a parasite upon the Upas known as the orthodox church.

Such a favored protege of the divine institution is doubtless familiar with the history of the founders of the "system of morals" he represents.

It would have shown modesty, and greatly protected his reputation as a man of truth, had he, before rendering such a sweeping decision, wherein all Spiritualists are included, carefully read up the history of the family tree, whose decaying roots are deeply thrust into the barren soil of "dubious report and lying narratives" of the second and fourth centuries.

Spiritualists are not dependent upon the approval of orthodox people, or their ministers, as to character, conduct or belief, and when weighed in the balance of common justice, we as a people, and our mediums as a representative class, are not inferior in morals or intelligence to Christians or their ministers.

While it is a matter of deep regret, that frauds are found in the ranks of mediumship, it is also true, and the Rev. Frank DeWitt Talmage is fully aware of the fact, that the church, with all her boasting of purity, and zeal for the cause of Christ,(?) would gladly, if possible, draw a vail impervious to the light of intelligence, over the faults, foibles and red-handed crimes of thousands of her ministers.

All systems of religion or of politics bear many of the characteristics of the founders. The perpetuation of any system which effects the course of human thought, depends altogether upon the soundness of the constitutional laws upon which it is based.

Laws partake largely of the mental and moral calibre of the legislature, therefore it is needful that the attention of Rev. Frank DeWitt Talmage be for a moment turned to the record of the "Fathers" who first organized the Divine(?) institution, and then wrote the by-laws and constitution, that is, the New Testament, and the creeds drawn from it.

It is of vital importance to ascertain if those "Fathers" were honorable and consistent. We must inquire if they were persons upon whom an honest man can place reliance. If they lacked those virtues, the corner-stone of Christian evidence is undermined. The Rev. Frank must remember that it is upon the authority of these Holy(?) Fathers we are called upon to believe the scriptures to be genuine.

Professor Dupin, in his History of the Canon, remarks: "They, the Fathers, esteemed dissimulation and falsehood as excellences and not as vices. To deceive the people they considered a positive virtue. Not only did they think such infamous practices necessary to the success of religion, but actually honorable to it."

The German historian and professor, Mosheim, in his Ecclesiastical History, part 2, chapter 3, makes use of language which doubtless is familiar to the Rev. F. DeWitt, and as far as possible is a true representation of the Holy(?) Fathers:

"The interest of virtue and true religion suffered grievously by the monstrous errors adopted in the fourth century. The first of these maxims was, that it was an act of virtue to deceive and lie, when by that means the interest of the church could be promoted. It must be frankly confessed that the greatest men and the most eminent saints were more or less tainted with the infection of this corrupt principle.

"We would willingly except from this charge Ambrose and Hilary, Nazianzen and Jerome, but truth, which is more respectable than these venerable Fathers, obliges us to involve them in the general accusation."

"They who made it their business to deceive," that is, to traduce the characters of people who do not believe in the spurious gospel which the Rev. F. De. preaches, "with a view of promoting the cause of the church, were deserving rather of commendation than censure!"

The French Protestant Cassaubon says: "It mightily affects me to see how many there were in the earliest times of the church who considered it a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be received by the wise among the Gentiles. These officious lies, they said, were devised for a good end."

Dr. Conyers Middleton, a distinguished Professor at Cambridge, in his able work entitled "A Free Enquiry into the Miraculous Powers of the Christian Church in the First Three Centuries," has given a most elaborate and unanswerable expose of the "Tricks of these Fathers in God."

M. Daille, a man whose learning and impartiality has never been impeached, in his celebrated work on the "Use of the Fathers," plainly says:

"We find them saying things which they did not themselves believe." Just like the modern pulpiteers who cry aloud and spare not even the honor of women.

Again he says: "Do but observe this manner of arguing, and what slippery problems they used, * * * and they made no scruples to forge whole books." Of course they were exempt from the charge of being "neglectful parents," and as to married wives they had none, but how much they resemble mediumistic frauds the Rev. Frank could easily tell.

M. Blondell, another learned French Protestant, in his epistle to Arnold, 1701, states that "There was more aversion to lying, more simplicity in adhering to the truth, and more fidelity among profane than Christian authors."

Surely history is repeating itself, for so it is in the church to-day.

Eusebius, one of the most noted of the fathers, from the orthodox view, is not above reproach, if we are to place any reliance upon the testimony of eminent scholars who have written of him and his times.

Tellimont declares in his Ecclesiastical History, a work of sixteen volumes, that "Without Eusebius we should scarce have any knowledge of the authors who wrote at his time."

What is the character of this man upon whom so much depends? Why it is as good as those who lived before him, still he thought falsehood to be a great convenience, and a ready help to the clergy.

In the twelfth book of his "Evangelical Preparation" he devotes a whole chapter to proving that falsehood ought to be used whenever it is required.

And he heads the 31st chapter with the following question: "How far it may be proper to use falsehood as a medicine and for the benefit of those who require to be deceived."

Again, the venerable orthodox M. D. further explains his system of practice, which is closely followed by the modern D. D.s: "I have related whatever might redound to the glory, and I have suppressed all that could tend to the disgrace of our religion."

Baronius, who was a sincere advocate of the Christian faith, calls Eusebius "The great falsifier of Ecclesiastical History—a wily sycophant—a consummate hypocrite—a time-serving persecutor, who had nothing in his known life, or writings, to support the belief that he himself believed in the Christian system."

The celebrated Dr. Whitby, D. D., L.L. D., in his "Dissertations," when writing of the primitive "Fathers," Ireneus and Papias, says: "They have scandalously deluded the world with fables and lying narrations."

This is a part of the testimony from one of the greatest of English divines. And mark well, it is in relation to the one man who presented to the church the four gospels, in A. D. 180. Those gospels were never seen before that date—and not only so, but the authors whose names they bear, are not mentioned by any so-called apostolic writer (and there are many) previous to A. D. 180.

The Rev. Frank DeWitt Talmage is familiar with the vast body of historical evidence against the founders of the orthodox church and the framers of the New Testament. The evidence is so well authenticated, and emanating from the highest dignitaries in the same institution, that no man or woman of intelligence and a sense of justice should defend them for a moment. Many of them were vile, cruel tyrants, devoid of virtue, manhood or common honesty. Yet he has the brazen effrontery to assail the Spiritualists with the same weapon used by the "Holy Fathers"—Falsehood.

This oily tongued egotist is sharp enough to realize the fact that the orthodox church (to use a figure) is approaching a period in her dissolute life when "gray hairs," yea, baldness is appearing, and she also is "tottering along leaning on the staff" of uncertainty as to the infallibility of her man-made Bible on the one hand, and ministerial trickery and lying narrations on the other. Her faltering feet do not keep pace with the rapid march of the modern unfettered mind, her withered sinews can no longer wield the mace and seal of the "powers that be." She dare no longer flaunt the stained banner which bears the emblems of a burning hell. All her soul-revolting dogmas are hidden beneath the drapery of modern methods to win converts—still they are there.

She is old and out of date, a back number of an obsolete fiction, still she munches her unearned bread and blinks and grins in vengeful hope that the rejectors of her doctrines will meet the full penalty of God's wrath in the future. She often shows her decayed and broken teeth at those who pass by her sparsely attended "holy convocations."

She is not a widow, hence she is not entitled to sympathy—she is not a marriagable maiden on account of her antiquated birth.

But both her and her ministers have been weighed in the balance of justice and common sense. She has been found wanting—"the earth," and is rejected.

Dowagiac, Mich. C. F. COLE.

LOGICAL DEDUCTIONS.

By the Author of "Philosophy of Phenomena."

To the Editor:—Readers of The Progressive Thinker have had a surfeit of criticisms of the N. S. A's. fundamentals, hence we will not further inflict them except to say a few words relative to Infinite Intelligence.

In view of Natural phenomena, Infinite Intelligence embraces far too much for possible reconciliation.

Infinite Intelligence includes infinite power, hence must be held responsible for all bad; as well as for all good.

There is no possible evasion of this conclusion.

These two infinites of all that is made man what he is; made him extremely sensitive to conditions over which he has no more control than a thistle-down has over the winds. Also, made his love to abide in flesh paramount to all else.

Now considering the many catastrophes through which the earth has passed, it is questionable whether man has not experienced more pain than pleasure.

A long life of ordinary comfort—hardly compensates for one hour of excruciating pain we have many, many times witnessed. Surely two Infinites could, and ought to have made life all pleasure without pain. Is it not blank nonsense to assert that man must first be made miserable ere he can be happy? When ignorance is bliss is it not folly to be wise!

Those two Infinites—if existing—have remorselessly evicted countless millions from their loved abode in flesh. In 1876, 250,000 people in Calcutta were evicted by a tornado. In 1878, 13,000,000 Chinamen were evicted by famine. In 1891, 40,000 Japanese were evicted by an earthquake. Statistics show that such calamities are increasing in frequency.

How easy for Infinite Intelligence to have made China land flow with milk and honey.

If a cowboy, with his sense of right, could see to spot, he would shoot at sight for such cruel negligence, and thus become a hero for all time.

In a late Progressive Thinker Rev. Weaver stated that he believed trees had intelligence, and cited as proof that their roots seek moisture. Such ideas have cursed humanity with the baneful idea of Infinite Intelligence. Trees planted in dry earth never seek in any direction. They only rot. The essential moisture must first permeate the dry soil and mingle with the rootlets, otherwise growth is impossible, and decay inevitable

Another silly postulate held by some who pose as scientists is, that all creatures are by Infinite Intelligence adapted to environments. Nothing could be more fallacious. The exact reverse is the truth. Environment molds all flora and fauna to its own behests. Evolution clearly teaches that change of species results from change of environment.

Dr. Carl Semper demonstrated that by subjecting artemia to salt, brackish and fresh water alternately, they were so changed that some scientists mistook them for new species.

Geology teaches that this old earth is dotted over with old polar centres, that a hundred times, possibly, she has suddenly shifted her polar centres 30 degrees more or less, and thereby caused floods that probably covered three-fourths of the earth's surface, and thereby destroyed nine-tenths of all land habitats. A sudden shifting of the poles so great a distance would immediately change three-fourths of the old tropics to arctic conditions. Two small tropical areas, however, on opposite sides of the earth, would hold over and remain tropical during the new polar period. On the other hand the old polar regions would not become tropical until the great polar ice cap had melted under the influence of a vertical sun. Two small areas of the old temperate zones would also hold over; from these holdover areas existing species would spread and eventually reinhabit the whole earth. Meantime the hairless dog of the old tropics, being taught in arctic cold would struggle for survival; and if successful in time would become covered with much-needed hair. Also the nude elephants of the old tropics would in like manner become coated with hair. On the contrary, hairy elephants of the old sub-arctic regions being unexpectedly subjected to tropical conditions, would become denuded of hair, thus demonstrating that environment dominates and modifies all vegetable and animate life absolutely.

Owing to this sudden change of climatic conditions we find tropic and arctic products superimposed in all zones of the earth.

Returning to our subject we may further say that gravity and heat are the antagonistic forces that impart and maintain molecular motion whilst the cosmic force known as magnetism controls their relative arrangement. Surely none will claim that these forces, singly or combined possess intelligence.

Intelligence can only originate from cosmic life, by evolution through matter. Its first expression is motion by volition.

Now in so much as we find in Nature so much that is hideously repulsive and pernicious, is it not more logical to impute all such to blind, insensate cosmic forces, rather than to Infinite or molecular Intelligence?

These concepts are not the expressions of a captious critic, but are logical deductions from well-known premises.

GEO. M. RAMSEY.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

STUDIES IN SPIRITUAL THOUGHT.

Matter, Spirit, Force—The Spiritualism of Nature—Transmission of Thought—Thought and Health.

Some time ago appeared in this series of Studies a notice of Prof. W. M. Lockwood's very thoughtful brochure, "The Spiritualism of Nature," with liberal excerpts therefrom to exemplify for the reader a taste of its quality and nature.

The nature of Prof. Lockwood's mind is to reason along independent lines, basing his views upon science and scientific principles, including his own researches and discoveries in the domain of chemistry and its spiritual relations.

On the present occasion I wish to refer to another brochure, written and published by Dr. C. D. Larson, Cincinnati, Ohio, on "Spirit, Matter and Force," which is well worthy of study.

Dr. Larson's cast of mind is not so strictly scientific in its movement, but, as I should say, more of an intuitive quality; he states his thoughts sententiously, without going into labored processes of reasoning—somewhat after the style of Emerson's writings. Perhaps in this way the thought is more easily grasped, at least when it is stated clearly, than when the reader's mind has to follow through a series of logical deductions from stated premises.

The following excerpts will give a taste of the quality of his thought:

All the different elements spring from the one eternal, infinite, primary substance.

All forms and forces; all expressions and manifestations; all phenomena in the universe are produced by the one infinite, eternal substance through its almost innumerable channels of activity.

This substance we shall call Spirit.

The word spirit implies life, activity, vitality, vivacity, energy and motion; and as every atom in the universe is in continuous motion and full of life, therefore the substance composing all these manifestations is most appropriately termed spirit.

Every form in the universe is composed of spirit. Every force in the universe is produced by spirit.

Everything we see with the physical eye is made of crude spirit, from the gross earth to the handsome form of Cleopatra. Each physical differing from others, not in substance but in the quality of its substance.

Forms in the higher realms of life, invisible to the physical eye, are composed of spirit a grade finer than physical forms. The higher in the scale of life in which a form acts, the finer the spirit composing that form. The same rule applies to forces.

Vibration is an inherent law of every atom. Every atom in existence vibrates at a certain rate.

All atoms are composed of spirit—Nature's only substance. In crude spirit the atoms vibrate very slowly; in finer spirit they vibrate more rapidly.

Nature is the aggregation of all life, visible or invisible; tangible or intangible. Life is motion individualized. All motion is spirit in activity. Therefore everything is spiritual as well as natural.

Spiritualism is the doctrine of spirit; the religion of spirituality; the philosophy of life in all its forms and stages; the science of natural laws in all their manifestations.

Spiritualism is the aggregation of all truths, discovered or undiscovered. It is the mother of all true religions, sciences and philosophies.

To be a Spiritualist does not mean the mere blind belief in so-called higher psychic phenomena. It means to acquire knowledge concerning the laws that govern phenomena, knowing that all phenomena are spiritual phenomena.

Matter and force are simply two terms used to designate the two modes by which spirit expresses itself.

Matter and force are two branches of the same tree (spirit).

It will be seen that Dr. Larson is a thorough believer in the spiritualism of nature, and those interested in this special line of thought will take pleasure in reading his little pamphlet in connection with Prof. Lockwood's on the same subject, comparing and noting coincidences and divergences of thought.

THOUGHT AND HEALTH.

The action of the varied thoughts, feelings, emotions and passions as related to the physical body and to health is a matter of very great importance, deserving the most serious consideration.

Undoubtedly it is true that health and disease or sickness are very largely the result of mental conditions and the nature or quality of our thoughts.

Evil thoughts are disease-inducing thoughts; pure, sweet thoughts are healthful in their tendency.

There is a species of thought that, though pure in itself, is warped into morbidity and unhealthfulness, because of false teachings and influences, resulting from religious superstition, as is evidenced by religious recluses and devotees of the Romish church in particular. Morbid thought in any direction is not good for soul nor body. Spiritualists are not all exempt from such unhealthy action of the mind.

Many persons have a habit of brooding over their real or imagined ailments, and making the same appear as bad as they can—in fact, much worse than they really are, moping and complaining, making themselves and their friends miserable with the burden of their ills. They do this when, with a different spirit, they might cast off their burden without unloading it on others, and be well and cheerful merely by the right use of their own mind and thoughts.

To sit down in a "give-up" attitude, instead of mental resistance, tends to bring imagined ailments into actual existence.

On the other hand, where actual ailment exists, it is largely in our human power to think ourselves into health.

Think health, instead of sickness; think health and cheer, not disease and morbid dolefulness; and the act and result of doing so will induce healthier conditions and dissipate unhealthy states of the physical system. Thousands of persons may cure themselves on this principle, by using the power of their own thought and will.

THOUGHT TRANSMISSION.

The spiritual counterpart to the physical brain is that which takes cognizance of thought impact and understands and translates its meaning.

There is an atmosphere of thought surrounding and enveloping and penetrating the spiritual consciousness of all humanity. When a human mind is engaged in thought upon any special line or subject, it is in a reservoir of thought related to that special subject, and according to the fineness of its sensitiveness it receives and assimilates thought from other minds throughout the universe. The spiritual transit of thought is not hindered or deflected by space, as is thought conveyed by physical speech, which must be carried on coarser physical vibrations from tongue to ear, to be interpreted at second-hand by the observant listening mind.

This spiritual transmission of thought is not dependent upon physical vibrations, nor should it be treated in terms of ordinary physical science. Thoughts are like the "ships of heaven, that go without a sail."

In the spirit world vocal speech is not necessary, mind speaks by direct thought, and receives thought by spiritual sensitiveness—not by physical vibrations impinging upon a physical brain and reaching conscious apprehension by a round-about circuit of the physical nervous system.

It is the spirit—the life—that cognizes transmitted thought, else a dead man's brain would hear, receive and apprehend.

Thought is of spiritual quality, and finer than physical vibrations; and it is transmitted and received by spiritual forces and qualities.

The beautiful thoughts of the universe come flocking around the beautiful soul, awaiting receptive recognition, and laden with heavenly blessings for assimilation into fullness of life and beauty. These thoughts beautiful, emanating from beautiful souls wherever they may be, wing their way through the finer ethereal or spiritual atmosphere and come in touch or rapport with the spiritual sensorium of man, and woo to higher life and thought.

Blessed the soul that consciously listens and receives the inner impress of the thoughts pure and beautiful emanating from spiritual sources in the unseen world beautiful that lies all around us like an atmosphere, here and now.

The coarser vibrations of sound are carried by the coarser elements of atmosphere, not distinguishable by finer beings of ethereal spheres.

Thought being finer than vocal speech is radiated by the finer forces of spirit—is conveyed from soul to soul by the potent finer forces unseen and not cognizable by the physical senses of man. This finer ether or spirit pervades all space and all coarser material things, the world of spirit interpenetrating all realms of existence—so that there are worlds within worlds, each unseen of the other.

Thought penetrates from realm to realm, being essentially the same in all realms everywhere.

And so we may send our thought traversing the infinitudes of ethereal space, to reach receptive mind and do its work of joyful help in the grand spiritual uplift of humanity.

And so, by establishing our own moral and spiritual plane in alignment with the thought of beautiful spirit realms we may enjoy communion of soul with beautiful souls in the bright Beyond which our ideals vainly attempt to picture.

Far as the boundless universe extends,
Love's influence diffusive yields its glow,
Nor time nor space diminishes nor spends
Aught of its virtue's healing overflow.
To every soul of man am I akin,
That ever was, or is, or e'er shall be;
And as my heart's far outreach takes them in,
Dear love, I send my loving thought to thee.

JAS. C. UNDERHILL.
Hammond, Ind.

MORNING. NOON AND NIGHT

An awakened soul, viewing the sunrise,
Thrilled with the beauteous splendor,
The tinted rays that threw the blush upon the rose,
That painted fleecy clouds in radiant garb,
And o'er the world cast the fresh glory of new-born day,
In ecstasy broke into song, praising the
Beauty, the glory, the majesty of early morn.
Truth, with brow serene stood by,
And in clear tones declared,
"Morn is not perfection."

In swift procession speeded on the hours
Until the noontide,
Gorgeous, brilliant, splendid the world appeared.
The waters sparkled in delight;
The verdant hills smiled,
As the fervid beams upon them fell.
Again the song arose:
"Grander, more magnificent, is the day
When at its zenith.
Midday brings highest joy, sublimest rapture."
Again did Truth reply:
"Nor noontide is perfection."

The hours sped on.
Low down the West the sun had passed.
Soft shadows wrapped the hills,
And on the waters fell the softened glow
Of sunset.
The rose its blushing petals dropped;
The air was filled with faint perfume,
With song of birds in evening mass,
And to the Soul this message came:
Day is ending.
The hopes of morn, the midday fullness,
The joys, the sorrows of the day are done;
Night is ahead.

"Yes," whispered Truth,
"But night itself is gladsome,
For o'er the earth the starlit sky
Bends in blessing.
And 'tis not morn, nor noon, nor even night
Can claim a separate song,
But all in all a perfect day hath made.
O Soul! The morn of Life
With swiftness passes on to noon,
And noon, still faster merges into night,
But let no vain regrets
Mar the happiness of right thine own.
Thou nearest now Life's sunset;
Sigh not again for morn or noon.
The one found thee eager in the race
Yet failure followed in thy wake;
The other filled thee with fierce desire
And thy passions deeply burned
Leaving too oft the ashes of dead hopes.
Now in the evening of thy life,
Enjoy the fullnes of the day."

"'Ah,' you say, 'Is night not just ahead?'
And is the lesson not yet learned?
Is night, serene, yea, blissful night,
To be deplored?
Night does not vanquish day;
It serves as complement—
And when the mortal garb is doffed,
the soul revels in glories undefined,
Like starlit heavens, doth memory gems
Illume. And new delights
Like fragrance from the flower
Pervade. And music, sweeter than
The matin song of birds, fill with joy.
New senses waken in the earth-freed soul,
And wider grows the path of Progress.
Nor morn, nor noon, nor night,
But all in all make the Perfect Day."

MYRA PEPPER.

JOS. RODES BUCHANAN.

A Tribute to His Worth and Memory.

Prof. Joseph Rodes Buchanan, M. D., was born at Frankfort, Ky., Dec. 11, 1814, hence at his passing out, December 26, 1899, had reached the ripe age of 85 years. He had for the past two years enjoyed remarkable health and vigor, mentally and physically, but like a leaf that had reached its perfect maturity, it required but a slight tremor to cause it to relax its hold on the material.

In order to make this sketch interesting, we must give at least a fragmentary outline of his labors during so long a sojourn upon this earth, knowing full well that in the bright beyond his labors will be resumed with renewed vigor and diligence.

As the majority of our readers, no doubt, are quite familiar with his past history as a radical reformer ever ready to battle for what he deemed the truth, especially when it was unpopular, it is not necessary for me to enter into any details regarding his past labors, only to say the leading purpose of his life has ever been to enlarge the boundaries of knowledge and universal reform. He has not traveled the road that leads to contemporary popularity and wealth, but began life as a fearless revolutionist, with all the power of the church, and the masses arrayed against him.

As he often expressed himself, "He seemed to be born for different purposes from other men," and always enjoyed a feeling of interior brightness and a sense of infinite possibilities, with the intense consciousness of what might be if man lived the normal and true life.

The fact that humble nations had suffered and are still suffering, and how impervious society is to all appeals for nobler sentiments, excited an intensity of feeling which he seldom expressed, because there are so few that would appreciate his sentiments.

As the entire aim of his life was the elevation of all mankind out of ignorance and suffering, his devotion to science was not merely for curiosity, but it was to gratify an infinite sentiment of divine love which would not only uplift man toward divine dignity and bliss, but would rejoice in the happiness of the entire animal kingdom and the beauty of all nature on which the eye could rest with pleasure. His impatience with the social barbarism of the world to-day was restrained by the consciousness of his inability to do more than write the truth in language of intense earnestness.

He was not at all in harmony with our present system of legislation and land monopoly. He said that "in 1847 he introduced single taxation, and when thirty years later Henry George devoted himself to the cause, he was delighted that he had lived to see the subject so vigorously presented, although he had been forced to abandon it for the sake of adhering to the field of science, philosophy and education, which the conservative world had left to him alone and which he could not neglect."

He often wondered why he was so solitary; that no other active mind had ever entered the same field, and on reviewing his contemporaries but one noble soul, Wm. Denton, had shown the same spirit of scientific investigation. This made him a comrade while on earth and a soul companion beyond.

These two noble souls could truthfully say as did Robinson Crusoe, "I am monarch of all I survey; my rights there are none to dispute," and thus there arose in his mind not a feeling of self-elevation, but a feeling of pity and sympathy, for it seemed strange to him that so few could accept these facts, could not travel the path he had found and pointed out so plainly. Nor did he find any encouragement in presenting the results of his labor to the world, as all seem so pre-occupied and so satisfied with the old line of thought into which early education had placed them. His mind was ever open to suggestion from nature or persons, no matter how humble their station in life, but the hope of reaching the mind of men by truth inevitably declined, giving him a somber sky for his declining years.

His pen was ever active, and he was a harmonious and impressive teacher, carrying his hearers along with him by the invincible force of lucid demonstrations. But the difficulty that confronted him everywhere was the entire want of interest in the sciences and discoveries which had not attained a commercial value. He was not cultivating the theories in which society was interested, and had some knowledge, but he offered that of which they knew but little, and for which the masses was not prepared to receive. He was departing from what was generally considered the limits of human knowledge and the popular mind is never willing to follow, or even listen to such a leader, hence they were hostile to the innovation.

He has always been the true representative of progression, continually adding new discoveries to his already crowded storehouse of knowledge, which no one can so well appreciate as myself. Hence he became a solitary power in his science and philosophy, with absolute confidence in the power of the human mind to conquer all mysteries, and the passion for exploring the unknown occupied his entire life. His constant thought, morning, noon and night, in society and solitude, was in the solution of unsolved problems, and his greatest anxiety was that he had not time nor means to carry on his investigations properly. I have heard him say that, "from the year of 1835, when he began his medical studies, no day passed without a positive step of progress," and in his last years his mind was as intensely fixed upon unexplored fields as when he was but twenty years.

As many of our readers know that he was for a number of years one of the most prominent figures connected with the Eclectic Medical Institute of Cincinnati, both as dean and professor, at the same time published the medical journal which was connected with the Institute. From 1850 to 1855 he published the "Journal of Man," also from 1887 to 1889. At this time he was forced to abandon it in order to prepare his books for publication. From 1888 to 1898 he prepared and issued "Therapeutic Sarcognomy," two volumes of "Primitive Christianity," and "Periodicity or the Science of Life," and we had hoped to publish the "Perfect Guide" in February, 1900, but now it must be postponed. There are many hundreds of pages written for "The New World of Science," but it will require time to properly compile it, hence I cannot promise when it will be complete.

Indeed another half-century would have been required to complete the undertakings in which his thoughts were engaged, and toward which he had made advances. The sciences upon which he had written had not been fully illustrated as he wished. He was preparing more striking illustrations of the psychic department of cerebral science. He was also preparing many illustrative drawings which he proposed to accompany illustrations of animal characters, which would have given a new interest to the subject, and promoted a love for our animal companions that would have refined and exalted human nature.

Dr. Buchanan's work have been honored by the most advanced thinkers of the age, not only in America, but wherever the English language is spoken (as our private correspondence will show). By the extensive scope of his labors Dr. Buchanan has become one of the most radical thinkers the world has ever known, the one great object of his life is well expressed in a poem which he wrote near fifty years ago, one verse of which I quote:

"Not for the present hour I live,
Nor for the pleasure that the senses give;
Not for the fame that followeth a good pen,
Nor for the loud applause of men;
But while I live my life may not be vain
If I but file one link from error's chain."

The passing away of this heroic soul was as the sunset of a long summer day with a trail of golden light gathering from the zenith to brighten the last hours of the fading twilight. The lamp had long been burning low and many times in former years each flickering ray would seem to be the last, but again the fast diminishing oil would be replenished as by an unseen hand of divine forces, for which he was thankful.

To the dwellers in the land of eternal day, it must have been as the rising of a star in the East to add its eternal rays to dispel the darkness when the earth and heaven are in closer sympathy.

To the writer it is not a gloomy separation. The silent tears that course their way down our cheeks as we write, are those of tender sympathy and love, for the love that united our lives knows not the limits of time nor space. United in life, in so-called death we are not separated. It was my good fortune to be able to understand so uncommon a life, which so few on earth fully realize, and our union was sanctioned by the spirit world, for they saw that he was in the years when the flame of life begins to grow dim, when friendship and tender love are needed and when his soul was burdened with the consciousness of a grand and mighty work which was linked with the hopes and destinies of mankind. Such hopes had agitated my own soul for many years, but had never met their realizations. For more than five years it was the duty of intelligent love to stand by his side, to strengthen the frail life, to watch daily and nightly with that love and care that none but a devoted daughter could give to a father, giving up society to attend to his business with the outside world, to enable him to give his entire time undisturbed to the fulfillment of what seemed to him sacred duties, while his mind was ever flowing with original thought, demanding more and more time for its record. Such a soul as his cannot be fully expressed.

Dr. Buchanan was a man of superior abilities in so many respects, grave in politics, liberal in religion, equitable in law, a lover of freedom, an enemy to monopoly, a friend to the oppressed, an opponent to the tyrant, an admirer of those who have acquired wealth by just means, but a disparager of those who have hoarded up gold by the oppression and usurpation of the rights of his brother man.

Long will his memory linger within the hearts of those who can appreciate the noble soul that in life gave his all for the uplifting and advancement of those who sought the knowledge that he alone could give; and in death he submitted his brain and skull, both of which are in preservation, for the demonstration of the science that he so much loved.

It was his earnest request that there should be no public funeral, hence his remains were quietly taken to Cypress Lawn, at San Francisco, and cremated.

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid her worshipers."

ELIZABETH S. N. BUCHANAN.
San Jose, Cal.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, on January 11 and 13, Ethel Mae and Orville K. Hursen, aged 8 and 4 summers. They were the beautiful children of Mildred K. and O. G. Hursen. That dread disease diphtheria, caused their little spirits to leave their bodies for that better world, where suffering is unknown. The parents are grief-stricken to lay their little ones away from sight, though they know the bright, active minds will unfold and blossom under angel guidance. We will meet and know our own when the mists have cleared away.

MATTIE E. HURSEN.

Mrs. Alice D. Lewis, wife of Orrin J. Lewis, of Allidon township, Mich., passed to the higher life, Dec. 29, aged 58 years and 10 months. She was a devoted Spiritualist all her life, thus making her a faithful wife, a loving mother and a kind neighbor. Her husband and three children feel their loss deeply, yet the knowledge of the invisible presence of the loving wife and mother will be a constant consolation to them. Mrs. M. C. Lincoln, of Buffalo, N. Y., gave the funeral address from the text, 'Yea, though I walk thro' the valley of the shadow of death, I will fear no evil, for thou art with me. Oh, Spirit, thy rod and thy staff, they comfort me." The large concourse of people present gave evidence of the esteem and good-will held for Mrs. Lewis and her family.

MAY CECIL LINCOLN.

Passed to spirit life, from Springfield, Mo., Dec. 30, 1899, Wm. A. Wright, who was born at Charlemont, Mass., Jan. 17, 1826. He came to Springfield, Mo., from his home in Vermont, fifteen years ago. He was a locomotive engineer, skillful, prompt and fearless. In manner he was genial, lively and cheerful; in character, upright and honest. He became a Spiritualist many years ago; was somewhat mediumistic, and was outspoken and steadfast. The funeral discourse was given through the undersigned. Masonic services at the grave.

JAMES MADISON ALLEN.

Passed to spirit-life, on January 14, 1900, at Chicago, James Chadwick, of Chatsworth, Ill. He suddenly left his worn-out body by a supposed accident, at the Eye and Ear Infirmary. He was born in "the hills of Bennington county," Vermont, May 9, 1823, and was a resident of Illinois since 1853, and of Lexington county since 1863. It is exceedingly difficult, if not impossible, to find a man, woman or child, that does not respect, love and admire "Uncle Chadwick." The funeral was held at Chatsworth, Jan. 17, in the Methodist church, which, in spite of the storm, was crowded with old as well as young friends who attentively listened to an address by Geo. F. Perkins, of Chicago, who conducted the services at the church and cemetery. COR.

NOTES BY THE WAY.

Lyman C. Howe In Michigan and Ohio.

I came to Grand Rapids on the 6th, and have spoken two Sundays to very good audiences. The attendance on the second Sunday was considerably larger than the first, and the same increase continued will pack the hall by the time my engagement closes, which will be the 28th of the present month.

I expect to attend the Mid-winter meeting of the state association, February, 9, 10, and 11, and shall have the first Sunday of February free, and after the mid-winter meeting, if no further work is offered me in Michigan, I shall make my way eastward via Lake Shore Railway, stopping probably at Clyde, Ashtabula, Andover, and possibly Conneaut, Ohio. But if there is work for me in Michigan, I am prepared to stay until April or May.

The Spiritualists of Grand Rapids are quite alive, and apparently in better working order than before in many years. The camp-meeting last summer aroused the sleepers and started the fossils from their beds, and gave the cause a new impetus. Their united action now promises much, and they have an efficient board of directors, all working in apparent harmony and fraternal sympathy. Mr. Boozer, who writes his thoughts vigorously, and translates and transposes poetry for music, is a member of the board, and a very earnest and faithful devotee of Spiritualism. Mr. Charles M. Potter, the President, is the right man in the right place, giving an air of vigor and intelligence to all he touches.

Mrs. Ferris is doing successful work at the corner of Ransom and Lyon streets, and gives some fine tests from the platform. There is a manifest truthfulness in her work that impresses people—strangers and skeptics—in her favor, and some of her tests are clinchers.

An interesting meeting was held on Tuesday evening, the 16th, at Mr. and Mrs. Lindsay's, to commemorate the spiritual birth of Mrs. Lindsay's favorite guide, Sweet Brier, and welcome the red men as valuable helpers in mediumship. Music, poetry, essays, speeches, anecdotes, and a feast of cakes, made the hours lively and pleasant. Last night (January 17) a progressive pedro party and dance at the hall added something to the religious qualities of the season, and a little to the exchequer.

A. E. Tisdale, I believe, is to follow me here.

Last week I made a flying trip to Andover Ohio, to join the family and friends of B. D. Morley, and pay a last tribute to the memory of one of Andover's most prominent and honored citizens. Mr. Morley organized and carried on to permanent success the first bank ever inaugurated in the town. Respected by all classes, he was a universal favorite, and for forty years an uncompromising Spiritualist. He was a close friend of A. B. French in the early days of his wonderful career as an inspired orator, whose eloquence astonished all who heard him. Mr. Morley's life was a perpetual "Sermon on the Mount" and compelled respect from the most conservative Christians, however opposed to his spiritual ideas.

He was truly a representative Spiritualist, whose influence inspired kindness, liberality, and confidence in human nature, wherever he was known. Rev. Mr. Jeffries, formerly pastor of the Methodist church at Andover, came many miles to attend the funeral—Thursday, January 11—and by request spoke briefly at the opening services, and, without a word of reflection upon his spiritual faith, paid a glowing tribute to the character of the good man just gone from mortal sight. Tenderly we laid his form to rest, amidst the dreary darkness of a heavy storm.

Spiritualism is the great healer and comforter in such times, bringing light that nothing else can. Mrs. Morley and one daughter remain to walk the valley without the visible companionship of the loved husband and father, but they are cheered by the knowledge of his spiritual presence and continued affection.

A large audience attended the funeral, and the Freemasons held the last services at the grave, in a cold, driving rain. Thus the pioneers pass away, and soon, not one of the first decade of Modern Spiritualism will be left on earth.

LYMAN C. HOWE.

Leads All Spiritual Publications.

To the Editor:—I am still engaged in the humanitarian work, soliciting subscribers for The Progressive Thinker at every opportunity. Am anxious the great free thought that radiates weekly from its columns may yet give much light to this lovely little town now suffering from church domination and spiritual darkness. When I say The Progressive Thinker leads all spiritual publications, in its matter and management on the continent, since the angels brought the glad tidings of the good news that our dear loved can return and make the saddened heart once more rejoice. In saying this I do so from knowledge having labored on this divine line as best I could since the angels first showed me the way in 1846; and now if I must join any church or creed, it will that of Prof. Loveland's as last reported. Allow me in conclusion to offer this mark of commendation of Brother B. F. Sliter's address, of date of Jan. 13, 1900. I hope every reader will re-read and peruse with care especially the analysis of intelligence and supreme Intelligence.

A. ANTRIM DAVIS, M. D.

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by imitations. We do not make it our business to find fault with other people's goods, but as there are a number of unreliable, irresponsible concerns who have sprung up in the last few months, know nothing whatever of the laws of hygiene, and have no regard for the public health, are trying to market so-called Cabinets which are inconvenient, unreliable, and dangerous to use, on the strength of satisfaction given, and the enormous demand created for our genuine Quaker, and as we have many letters from persons who have bought such goods, are unable to use them, and obliged to throw them away and secure a genuine Cabinet from us, we feel it our duty to warn the public, so that no one else may be imposed upon.

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SATURDAY, JANUARY 27, 1900.

Error Never Rests.

The revival methods of the late Dwight L. Moody are to be continued. A move has been set on foot to raise three millions of dollars to be expended in advancing the cause for which the "evangelist" labored, and the assurance is given that the money will be forthcoming. Of course it will, for the appeal is made to aspirants for fame, they who will embezzle any amount of money which chances to reach their hands, and give it to the church to gain its applause, and perhaps a generous vote on election day from its members.

Fame is a giddy goddess, and cares little how she gains applause so she gets it; the consequence is she gives generously to gain the favors of the church in return for her gifts.

In looking over a long list of moneyed men who are counted on to make up the $3,000,000, we notice the name of the good John Wannamaker. The more such men give for revivals the closer churchmen will cling to them and recoup their expenditures, and something more.

Reverse the order of things. Make Spiritualism the popular faith, and the orthodox churches the subject of jest and ridicule, then the money would pour into the coffers of the new faith until its managers would have to set up nights to plan ways for its expenditure.

It is only a matter of time when the now popular religion will take its place with the dead religions of an earlier age. Advancing intelligence sweeps the past away. On the wave of popular opinion to-day, floundering in the mire of adversity to-morrow. So rise and fall social and church institutions as well as empires.

Judge Brewer on Creeds.

Associate Justice Brewer, of the United States Supreme Court, during a late address to the Mt. Pleasant Congregational Church, is reported to have said:

"Creeds have their place and value. The clearer, stronger and the more profound one's convictions the more earnest and zealous he is apt to be. But something more than creed is essential to religion. It is not a question of intellectual advancement so much as one of moral growth. So religion that spends itself in creeds, and does not ripen into character and the richness of a pure and lovely life, is like a barren fig tree—covered with leaves, but fruitless."

The Judge was correct. Belief expressed in creeds are valueless in forming character. The very best men, they who are trusted with office, especially in the rural districts, are unbelievers, frequently Spiritualists and Agnostics. Of course persons who make themselves obnoxious to churchmen by warring on their faith, and exposing their frauds, are not of that number, but even these with business men are found to be the most moral men in a community, and gain credit which is refused to churchmen.

The Same Everywhere.

The Samoan chief Malietoa Tanus, in a recent letter to the London Times, in a protest against the usurpations of the United States, Great Britain and Germany, in regard to the division of the Samoan islands among themselves, has a few words in addition on an associate subject. He says:

"Missionaries who graced our country with their holy or unholy presence, introduced the same religious differences and hatreds against each other as pertained at the hour in civilized states. The missionaries live in palatial concrete houses, with all the luxuries their country affords and charge us for Bibles and prayer books, which, we understand, are sent as free offerings."

Chief Tanus further charges the missionaries with extracting all the money possible from them, in return for which they only receive a Bible, prayer book or "Pilgrim's Progress."

He instances the Wesleyan missionaries with collecting £27,000 at a single meeting at Tonga, adding: "The missionaries aroused a great spirit of emulition, telling the natives the largest givers would be most acceptable in the sight of God, thus reversing the spirit of the widow's mite." He concludes with: "These be thy Gods, O Israel."

Dr. McGlynn Dead.

The death of Dr. Edward McGlynn, rector of St. Mary's Church, New York, on the 8th inst., of Bright's disease of the kidneys, aged 62, removes a prominent character for the last dozen years from the activities of life. The Doctor had many sterling qualities, but was tied back by the Catholic Church, hence he labored in a groove from which there was no escape. The priest is a tool of the Pope, a slave to antiquated error, and has no right to express an honest opinion if it conflicts with the opinion of his superiors.

JESUS, THE SAVIOR

He Was a Powerful Mesmerist. THEREBY HE HEALED THE SICK.

—:o:—

Hypnotism In Aid of Christianity.

Dr. J. D. Quackenbos, of Columbia College, N. Y., is reported to have said in an address before the Society of Psychical Study, that "hypnotism may be an aid to Christianity." He then inquired:

"Is it right to unbend to the disreputable and criminal through direct communication with their subjective selves—right to exploit a legitimate psychological means to effect their regeneration?"

The Doctor concludes "the religion of Jesus Christ does not deny this right." He claimed the warped mind can be strengthened and straightened by judicious suggestion.

There is no question but hypnotism may be used as a powerful agent in the interest of good morals, as also to their prejudice. And though the Professor may be ignorant of the fact, it has been used through all the centuries in the interest of Christianity, if we may place any trust in its pretended records.

What was Jesus doing, taking that record for authority, when "he went about all Galilee * * * healing all manner of sickness among the people," curing those who were possessed of devils, who were lunatic, and who had palsy, using spittle to cure the blind, even, to use the hyperbolic language of the Bible, "raising the dead," if he was not a powerful mesmerist? Though credited as the work of a God, modern hypnotists are daily duplicating those wonderful doings. Christian Scientists are performing the same miracles, though ignorant of the source of their power, just as was the case with Peter, who, "fastening his eyes" upon the cripple, after the manner of the skilled hypnotist, said: "Silver and gold have I none, but such as I have I give thee; rise and walk!" And the narration says he did, and as we have seen similar transactions we believe it, but where, when, and by what Peter these Bible marvels were wrought we don't know.

One of the tests of those who believe, as given by "our Lord," Mark 16:18—"They shall lay hands on the sick, and they shall recover." This test makes "believers" of all the multitude of healers scattered all over the world.

Those possessing an abundance of vital power in all ages have been able to control the action of inferiors and direct their movements. Since the days of Mesmer those who have investigated the subject have found this power is a possession not gained by belief in any creed; neither is it a special gift of God; but it seems a natural inheritance belonging to the strong and vigorous who know how to impart it. It was mistaken by the early Christians as a favored gift from the Divine to them, so they knew it as the Holy Ghost, the third person in the Godhead, and as such was worshiped.

They who shall trouble themselves to become acquainted with this subtle force will find the clergy, through all the ages of Christianity, have been employing hypnotism, just as Prof. Quackenbos now proposes. And the proof is equally positive that Chiron, a prince of Thessaly, used the same force to fascinate his pupil Esculapius, to discover a remedy to cure the foot of Hercules, which had been wounded by a poisoned arrow.

Hypnotism presided at the Pentecostal scene, described in Acts 2, 1 to 9, when all were filled with the Holy Ghost, and spoke with other tongues. It inspires the preacher in the pulpit, the lawyer at the bar, the orator in the hustings, the lover with his adored, and the nurse at the sick bed, as the mother when caring for her child. Like the natural loadstone—

"With power to draw to itself
Whatever it touches,"

it becomes repellant, when friends are estranged, most forcible when husband and wife repulse each other, or when parent and child lose the power to attract. Love in its absence becomes languor, then hatred. The dearest friendships are dissolved when the hypnotic forces are equalized by loss of power with the positive, or with increased vigor in the negative.

Revival meetings lose their efficacy when the hypnotic power of the "evangelist" declines. With this condition converts to the faith are few and far between. The loss of control is seen in the backslider. Youth is easily influenced by this ethereal sublimated agent; but as years advance the condition is changed and the late plastic subject molded into any form at the mere suggestion of the operator, becomes a powerful hypnotist himself bending others to his will.

There are large numbers of persons in every community who cannot be brought under the control of the revivalist, and are equally proof against the arts of the mesmerist. They are those who cannot be "born again." The Holy Ghost, in church parlance, has withdrawn his enticements from such persons, and has given over the wretch to be damned.

Whether it is right to "unbend" and resort to the arts of the psychologist to gain converts to a faith, as Dr. Q. inquires, it seems idle to ask after the church has resorted to such methods for centuries. Because the art was ignorantly practiced by revivalists does not change the fact. The voice alone is frequently effective in producing somnolence, seen in any church where a magnetic speaker holds forth. The attention of the subject is concentrated on the speaker. He listens with rapt attention, then gently falls away into unconsciousness. It is not natural sleep. He is psychologized, and is a good subject for the hypnotist whether in the pulpit or out of it. And of such are the first converts when the preacher calls for recruits.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

UNRELIABILITY

Of a Prominent Ancient Writer. HIS VERY GRAVE MISTAKES.

—:o:—

Unreliability of Josephus.

The Jewish historian, in his "Antiquities of the Jews," book 11, chap. 8, sec. 3, says, Alexander while at Tyre, sent an epistle to the Jewish high priest: "To send him some auxiliaries, with provisions for his army; and what presents he formerly sent to Darius to now send them to him." To this demand the high priest replied: "He had given his oath to Darius not to bear arms against him, and he would not while Darius lived."

This story is the revamping of a historical event occurring two hundred years earlier. After Cambyses of Persia, B. C. 525, conquered Egypt, he proposed to subordinate Carthage, and add it to his empire. He could only reach that distant city by sea; so he applied to the Phenicians for a fleet of sail to carry his transports. They declined his request, giving as a reason: "We are bound to the Carthagenians by solemn oaths, and even apart from that consideration it would be a wicked act to make war on our own children."—See Rawlinson's Phenicia, in the Story of the Nations series, p. 101.

Carthage was colonized by Tyre. This identical language, in substance, Josephus put into the mouth of a pretended Jewish high priest as a reason for the Jews not joining Alexander against Darius.

In this same book 11, chap. 8, sec. 5, Josephus represents Alexander after capturing Gaza, going to Jerusalem; that the populace, led by the high priest in purple and scarlet, his inferiors in fine linen, and the people in white, came out to meet him; that Alexander represented he had seen this event in a dream, and was told he should conquer Darius; that he went up to the temple and offered sacrifice to God; that the book of Daniel was shown him wherein Daniel declared one of the Greeks should destroy the empire of the Persians. For all this and much more Alexander agreed the Jews should enjoy their own laws, and not be disturbed.

According to the Higher Critics the book of Daniel was not written until near two hundred years later than Alexander's march into Asia. But note further: This entire account of Alexander visiting Jerusalem is what occurred some nine or ten months before at Sidon, twenty miles north of Tyre.—See Phenicia, p. 216 in Story of Nations series.

This whole story of Alexander going from Gaza to Jerusalem has no authority from the historian of Alexander's campaigns. It is not corroborated by a single historian of those times. It rests entirely on Josephus, who certainly misrepresented in this regard. What are the facts?

After a seven months' siege at Tyre, ending on the 20th of August, B. C. 332, Alexander resumed his march along the seacoast towards Egypt. At Gaza, nearly 200 miles south of Tyre, he stopped to reduce that city, and was detained two months. This brought him to the last days of October. He had determined to spend the winter in Egypt. Jerusalem was about 70 miles in a northeasterly direction from Gaza, probably not less than 100 miles by mountain roads to reach the city. The cold and rainy season had set in, and his troops were not well protected against inclement weather.

With Egypt before Alexander, and Darius in the rear, is there any human probability that the invader would turn aside from his direct march, enter an unknown mountain fastness, to receive homage from an insignificant tribe, who had neither an army nor a fortress? The whole narration is unquestionably fabulous, whether written in the year 93, or 1300 years later, as many conscientiously believe.

A Shooting Match.

Under the imposing head of "Should old clergymen be shot," the Literary Digest shows it is a question of serious import with the churches to know what to do with superannuated preachers. It quotes Rev. John Watson, known to the literary world as Ian Maclaren, as inquiring:

"Would it not be better that each denomination should organize a retirement scheme upon a large scale with two conditions: First, that every minister be removed from active work at the age of sixty, with leave to assist others as he pleases. Second, to retire them on half salary." Details we omit.

The Progressive Thinker does not go in very heavy on the killing process, as a remedy for social or church evils, but is it not a fact that the worn-out, dilapidated, superannuated mossbacks retired from the ministry, with little or nothing to do, devote most of their leisure in watching the younger members of their profession, and are ever raising an alarm at the least departure from the established faith? They seem to serve as links to tie the younger preacher back and prevent all progress. In a small way they imitate the Pope, and declare not only the purpose of the church but the will of God on any and every question that arises, and they have a "Thus saith the Lord" to sustain any statement they make.

As the preachers are all sure of a front seat in kingdom come, and a big crown is awaiting their arrival in the heavenly mansions, it may be a shooting match would be in order for their disposal; but we do not recommend that policy, however wise it may seem.

It Is Dowie's Turn.

John Alexander Dowie, of the prospective City of Zion, while engaged in prayer at the Michigan Avenue Tabernacle, on the evening of the 7th inst., by some inconsiderate expression offended his God, who instantly shut off his voice. The Doctor, determined not to be foiled, signaled to a deacon to finish the interrupted appeal to heaven for special mercies.

The good Dowie is reported to have said, when Moody's voice failed him: "The Almighty has silenced Mr. Moody in answer to my prayer."

May not some other fellow have gained influence over the supernal powers, and induced a shutting off of Dowie's voice? We mistrust it.

The Infinite Intelligence of the N. S. A. has no revengeful propensities, hence plays no such tricks on his worshipers, and we are glad of it. If men overtax their powers, even in prayer, he has wisely adjusted matters so the penalty will follow as a matter of course, the same as if a hand is thrust in the fire. Though the entire people of the universe, Talmage included, should pray till the doomsday of the orthodox, not a single vocal chord would be suspended in its action. That is our opinion in the premises.

TREASURES.

Laying Them Up In Heaven. A PAYING FINANCIAL WORK.

—:o:—

The will of Mrs. Mary Talcott, an ardent Spiritualist, is a significant illustration of laying up treasures in heaven. Her will provided for the following-named institutions of the city of Chicago: To the Home for Incurables, $10,000; to the Humane Society, $6,000; to the Manual Training School for Girls in Illinois, the sum of $5,000. To a medium, of No. 119 Lincoln avenue, Mrs. Talcott gave two Chicago City Railway bonds of $1,000 each; to the Ladies' Aid society and the Talcott society of the Second Universalist church each a similar bond was given.

The estate was not larger on account of the fact that just before Mrs. Talcott's death she destroyed a whole boxful of notes which represented loans of from $100 to $1,000 dispensed to deserving persons, who received the money as loans. This was one way Mrs. Talcott dispensed charity as she believed it would be of more real value to the recipient than by any other method. The will admitted to probate is said to be the seventh since Mr. Talcott died. The others contained more public bequests, but as time rolled on, Mrs. Talcott dispensed this charity herself, and gave to the Foundlings' Home, the Half-Orphan Asylum, the Home for the Friendless, the Old Ladies' Home, the Newsboys' Home, and others all that she deemed should be donated to them. When donations were given in this way the institution benefited was stricken from the list of beneficiaries in the will.

Mrs. Talcott illustrated in a sublime manner the principle of laying up treasures in heaven. She worked for the interests of humanity generally; of those to whom she loaned money for worthy purpose, and received their notes, she did not exact payment, but destroyed all traces of the obligations. She was in its highest sense and expression a noble woman, making an impression on the present age that will endure throughout all time.

Those who live to some extent for humanity, accomplish a work that endures after death, and gives succeeding generations an opportunity to bless them. Those who live exclusively for self, leave not a vestige for the common good, and the world is no better for their having existed.

The only way to advance humanity to a higher plane is for each one to contribute something for the general good of all. The one who rears an institution for the education of the children of indigent parents, preparing them to battle successfully with life, contributes to the common good, and may be regarded as a benefactor of the race.

Mrs. Talcott fully realized the blessings that had been conferred upon her, and she reciprocated to the fullest extent of her ability, regarding the whole human family as essentially her heirs, and contributing to its advancement. She mourned because she had not more to give for benevolent purposes, for her soul was actuated by impulses of a high order. Her example is worthy of following; it is Christ-like, God-like, Angel-like. It is an expression of true religion, on which no mortal can improve, and will be so much treasures in heaven—so much there to her credit.

Religious Insanity.

How long will civilized man allow Christian violence to continue unabated and offer no resistance? It gains control of the mind, hurls reason from its throne, and then engages in the most devilish crimes. A news dispatch from Hampton, Iowa, tells of one Dr. G. W. Appleby, the leading physician of Bristow, Butler county. "In a fit of insanity," says the dispatch, "he killed the ten-months' old child of Henry Wearly. He took the child in his arms, put his thumbs under its chin, and fingers on the top of the head and crushed its face; then he seized the child by the foot and swung it around his head until he was secured, and the child was taken from the maniac by force."

The narrative concludes with the statement: "Religious excitement caused the Doctor's insanity. He declared God had taken the child."

Yes, it was the work of a lunatic! But who is responsible for that lunacy? Back through all the ages these damnable scenes of violence have been going on, and the people have been content to say, "The offender had lost his mind!"

Is it not time to go beyond that loss of mind, and inquire into its cause, and take methods to prevent these mental wrecks? The inebriate, insane from the use of intoxicants, perpetrates some act of violence. We are no longer content to punish the murderer, but who furnished him the liquor that made him drunken and insane? He, too, must suffer.

Apply the same principle to the religiously insane, and hold that system responsible for insanity that is really responsible, then what becomes of Christianity? It will be soon outlawed, as should be any institution producing such terrible results.

Great Variety of Minds.

The Progressive Thinker, being the largest Spiritualist paper published today, is able to present its readers with a great deal of miscellaneous reading matter, often ranging as high as fifty long columns. This affords a great variety of matter. It is not to be supposed that YOU will relish it all; but what YOU do not like will prove a savory dish probably to some one else. The fact that YOU object to having published in our columns anything that doesn't happen to interest YOU, shows a narrowness on your part. You should stop and consider that what is distasteful to you is read with great pleasure by many others.

Cruelty of Saints.

Wrote that genial scholar, Dr. James Freeman Clarke:—

"The cruelty of savages is not equal to the cruelty of saints who think it their duty to torment their fellow creatures."

Those who question this statement have only to read the history of the Inquisition with its horrors; the persecutions of Catholics by Protestants; the outrages practiced upon so-called witches by both; then contrast these with the outrages perpetrated by Indian tribes on their oppressors, and the statement of Dr. Clarke will be apparent and very marked.

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

VOICE OF SPIRITS.

Spirits Dumb to One Speak to ANOTHER UNDERSTANDINGLY.

—:o:—

It is one of the greatest, though simplest, wonders of Mother Nature, says the St. Louis Globe Democrat, that of all the myriads of human beings of common form and feature with whom she has peopled her earth, no two of them ever looked quite alike. Flowers, trees, birds, beasts, are all run out on the same pattern, but man—"fantastic man"—if only by the tweak of his nose, or the twist of an eyebrow, is made distinguishingly different from every other man on the face of the earth. All this, of course, is well and kindly enough on the part of Mother Nature, save, perhaps, when she makes the differentiating tweak too far from the classic pattern to give the hapless Cyrano a fair chance among his fellows. But, after all, the liberties she takes in this direction are not to be considered for a moment in comparison to that tinkering with the human mind whereby she makes it answer to the same fundamental springs of life and thought yet shoot off into as many different forms of character and action as there are bodies to contain it, if the new psychology will pardon us the expression.

How she manages this "infinite variety," upon what laws, if any, her operations are based, has been, of course, the problem of the metaphysicians. From theories of gray matter and brain convolutions, to conceptions of universal spirit and thresholds of the mind, every form of material or psychic thought or philosophy has been ransacked to resolve the mystery. Laws of heredity, influence of environment, education, habits, food and drink have all served their turn in the treatment of it. But all alike fail to meet the necessities of a case which out of the selfsame cradle, nursery, school and environment can produce such diametrically opposite specimens of the genus homo. Most of all, they fail utterly to explain why minds of equal intelligence will see things differently, and ofttimes minds of no general intelligence whatever see farthest of all. There is, therefore, no proven path to deter one from any speculative wanderings about this labyrinth of the mind to find the clew, if possible, to its intricate shades and diversities of power and sight.

Though science has attempted to raise a definite barrier against any consideration of the "supernatural" or supermundane influences in the case it seems impossible to get away from the indications that they have no slight concern in it, and that Horatio's famous cry, "These spirits dumb to us will speak to him," lies subtly at the root of the whole matter. Throughout all the history of the human race, from Moses and Socrates to Swedenborg and Bunyan, it has been those who talked with spirits dumb to others who have brought the grandest truths and revelations to mankind and shown the loftiest distinctions of the human mind.

It would be a curious and certainly astonishing study in life and literature to note the distinguished cases where spirits have seemed to call almost as clearly as the angel at Cornelius' door and sent the special messenger down to Joppa to perform his work. And though medical and psychical science may resolve such great ones as Pythagoras and Plato, Socrates and Numa, Bossuet and Pascal, Swedenborg and George Fox, to say nothing of Moses and Paul, into "hallucinated madmen" or victims of the subconscious self, yet the work they did in the world would indicate some virtue in the voices, whatever they were, that called them. So, too, the differentiating place which they held among their fellows would seem to support the theory that the main difference between the man who achieves and the man who falls short of achievement may lie in the difference between the one who hears the spirit voice and follows it and the one who stands, like the dazed guards at Elsinore, beholding the majestic vision, but having no ears to receive its message. In any case, the spirit agent seems in it, and therefore Horatio's brave resolve, "I'll cross it tho' it blast me," seems more to the point than the concerted effort of the day to knock it quite out of the ring with scientific clubs and brick bats. For truly, there seems no distinguishing work or position where its voice is not heard.

In treating of Dickens, as the child of the "industrial revolution," Brooks Adams says "he suffered," in "the agony of the discarded, the terrors of the helpless, the bitter fight for life" of the wretched and crushed people of whom he was himself blood and bone, "what thousands suffer, but one alone has had the gift to tell." And Dickens himself declares that the spirit of these miserables—their angel, the Bible would put it—took shape before him, haunted his midnight pillow, clamored beside him at the pastry cook's door, where he bought the stale sweetmeat, and, dumb to others, poured out their woes to him till he had to rise up and speak for them. You may call it a figment of the brain, a creature of the subjective mind, or the angel of his destiny, as you will, but something calls to man in the still watches of the night or the deep passes of the soul, which, heeded, lifts his life to noblest issues, and, unheeded, all the way "is lost in shallows and in miseries." And that is about the subtlest secret of his mental character and diversities which Mother Nature, after all, has little hand in when she turns him out a "mewling infant," with no particular brain-mold or matter to distinguish him from the best or worst of his species, or, indeed, from certain of the lower animals.

It may be, as the grand old Vedic writers tell us, that "the soul itself is its own witness, its own refuge," and that "the Supreme Spirit which is the same as man's self resides perpetually in his bosom," but it is only when that divinity within feels, as Plato taught, its "affinity with the divinity without" that the spirit of the angel awakens and calls to man. Whether, therefore, it calls with the loud cry that smote Bunyan out of the noonday skies or the soft voice that whispered Omar out of the gardens and well-springs of Persia, if heeded it appears to be the thing which can transform him from a common tentmaker to a messenger of the gods, and from a public sinner and blasphemer of the town to the most wonderful pilgrim guide who ever led man along the highway to the Celestial City. "Poets, painters, sculptors, whom genius has touched with his wing, have all perceived before them the form of the ideal of their dreams," says De Boismont. "These forms were visible, not only to the eyes of the mind, but to the bodily sight. We do not believe that there are any immortal creations without this materialization of the ideal. The place and purpose, therefore, of the "heavenly vision," the ideal, which is the spiritual materialization in the life of humanity is not a thing denied by science. IRENE A. SAFFORD.

INTELLIGENCE,

Though of Infinite Character, WILL NOT AID THE STARVING.

—:o:—

An awful famine again exists in India. Rev. J. E. Abbott, editor of a newspaper in Bombay says that thousands are already reduced to the extremity of living on the fruit of the cactus plant. Cattle are dying by thousands. Even birds are alarmed. Dark as such a picture is, it cannot seem so dark to people in America as it does to him. He passed through the year 1897 in India and the very thought of the horrors of it makes his heart sink. As a missionary working south and east of Bombay it was his privilege to turn more or less from accustomed labor and devote time and strength to the saving of human life. Day after day the missionaries had at their doors anywhere from 100 to 500 famishing, emaciated men, women and children, living skeletons most of them, waiting for their daily dole of grain. Yet scenes in Central India were worse than with them.

The cause of these famines is climatic. The rainy season for the western part of India is June, July, August, September and October. During these five months takes place the sowing and reaping of the first crop, and the sowing of the second. When the rains are normal the fertile soil brings forth sufficient for the millions, but not sufficient to tide them over a year of failure. A succession of poor years culminated three years ago. During that famine many lives were saved by government aid, but many millions were reduced to extremest poverty, with all possible revenues expended. Since 1897 the rainfall has been below the average, and the people have, therefore, not recovered their usual condition; it is on top of such a history that the rain has again failed, and now, with only two months of the famine passed, government is helping 2,500,000.

These people are a busy and industrious race. On their little farms of perhaps an acre they support themselves and ask help of none. And those who have no land manage somehow to provide for their simple needs. But when the rains do not come, millions are helpless and foodless. The scenes which follow, even if relief be afforded by government, are often most terrible ones.

The government of England, through its representative government in India, has taken in hand the great problem of saving life with an efficiency that deserves the praise and gratitude of the world. A famine code exists, brought up to date. Ready prepared plans for new roads, railway embankments, irrigation works exists, so that no time is lost in opening relief employment bureaus. This previous preparation is what has made it possible for relief to be afforded to two and a half millions inside of six weeks from the beginning of the famine. It is a wonderful illustration of what a perfect organization can do when turned to the problem of saving life.

In connection with these relief employment agencies, which are widely distributed, there are maintained kitchens for the free distribution of food for those who may become too feeble to work, and for the small children whose work is of no value. These relief camps mean the saving of millions of lives.

However much government does, there is an unlimited field for private benevolence. Government can do little more than save from starvation. Private aid can help to relieve the terrible distress which grows out of the famine. It can care for the infirm, too weak to reach the relief camps. It can sell grain at a cheap rate, buy the products of the weavers and look after children, both orphans made by the death of parents by the famine and those abandoned by parents in their despair—the latter a not inconsiderable number. Rich men of India, native and European, are raising famine funds, but the field of suffering is so immense, involving so many millions, that other nations must help for humanity's sake.

In the famine three years ago farmers of western states and people elsewhere poured money and grain into India, saving many lives. It is not India's fault that the need for helping her people comes again. America's generosity must again be put to the test. While her pockets are full, will she see a great nation in want? It is the very essence of our Christian faith that we must open heart and purse when men cry for bread.

Thousands upon thousands will actually starve to death during this famine. Infinite intelligence withheld the rain, and these direful results followed. Thus it is that this God question will force its way to the front continuously. Infinite wisdom will even be questioned when so many are dying by inches in a most cruel manner. Infinite power will be doubted when innocent children cry for bread, and then close their eyes in death. Infinite mercy even will be discredited in face of such dire calamities that now confront India. Is it any wonder that skepticism exists in regard to an Overruling power?

Carlyle Petersilea's Works.

Many readers are deeply interested in the letters contributed by Carlyle Petersilea, which have been appearing in our columns for some weeks past. On another page will be found an "ad" of several books published by Mr. Petersilea, dealing interestingly with life and being in the spirit world.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

ZOLA VS. TOLSTOI.

Great Minds Directly Opposed, THE SPIRITUALISTIC IDEA.

—:o:—

Hannah Lynch, a writer in the Contemporary Review for January, makes an interesting contrast between Zola's "Fecondite" and Tolstoi's "Kreutzer Sonata." The two famous authors as set forth in an editorial in the Chicago Tribune, both earnestly seeking human progress and happiness, have adopted fundamentally opposite theories of marriage. The French novelist preaches the duty and joy of replenishing the earth. The Russian regards marriage and maternity with cynical displeasure. Zola anathematizes sterility, and regards maidenhood beyond the age of 17 as wrong and disgraceful. Tolstoi asserts that the highest condition to which woman can attain is that of maidenhood. Which is correct?

Both the "Kreutzer Sonata" and "Fecondite" were written to preach a sermon, and for that reason neither novel is a work of art. Zola's work is a strange mixture of sunshiny material philosophy and loathsome indecency. Tolstoi's half-forgotten tirade against not only the sensual but also the sensuous, even in music, is a somber and cynical attack on all that is not intellectual or spiritual. For Tolstoi there is no body; for Zola there is no soul. Some of the most idyllic pictures of healthy domestic life and of joyous childhood are to be found in Zola's untranslatable "Fecondite." The joy and sweetness of motherhood are depicted with irresistible freshness and charm. These are things not dreamed of in Tolstoi's philosophy. He writes in the "Kreutzer Sonata":

Consider what lying goes on about children. "Children are a blessing from God—children are a joy." Now all this is a lie. Children are a torment, and nothing more. Under the most favorable circumstances—that is, when in thriving health—children are a torment; but when they fall ill life is positively not worth living; it is simply hell on earth.

Contrast with this the picture Zola draws of a Sunday morning frolic of Matthieu and Marianne with their children. Marianne is in bed, and a knocking against the wall is heard:

The father in turn rapped loudly. This, on the other side of the wall, was the signal for an explosion of victory, shrieks of triumphant joy. And the father had barely time to open the door when in the passage was heard a patter and a rush. There was all the flock, and it was a magnificent invasion. The four were in their long nightdresses, which fell to their little naked feet, and they trotted and they laughed. Their soft brown hair flying, their faces so rosy, their eyes shining with such candid joy that they shed light around.

The rest of the scene, as they creep into bed with their radiant mother, with the enraptured father as a solicitous spectator, is exquisitely drawn. As Hannah Lynch says, the portions of Zola's novel in which Matthieu and Marianne and their trooping family appear would form a pure and charming idyl if separated from the vile and unspeakable scenes of impure city life which the author has seen fit to use as a background for his ideal picture. In his eyes the repression of the natural instincts of the sex is the unforgivable sin. In Tolstoi's eyes the giving way to these instincts is the sin beyond forgiveness. "What is particularly revolting," he says, "is that whereas in theory love is described as an ideal state, a sublime sentiment, in practice it is a thing which cannot be mentioned or called to mind without a feeling of disgust. His picture of fatherhood and motherhood is as bitter and somber as Zola's is radiant and fervent. Mind and soul are everything, and the physical is nothing. With Zola mind and soul are eliminated, and man and woman are reduced to the mere state of happy animals, whose highest duty is the reproduction of the species.

There is little need to point out that both novelists are extremists, and both are wrong. The race would cease to exist if it followed Tolstoi's haughty and unnatural theories. On the other hand, Zola's frank and impassioned materialism would reduce virtue to the elemental stages recognized among dumb animals. His own obscene and nauseous delineations of the dark side of his subject proclaim him an unsafe guide, while human nature daily demonstrates the fatal error of Tolstoi's ideas. Of the two theories of life Zola's is the more desirable, because it at least means life, while the other means ultimate death.

But the Spiritualist idea, the family, composed of husband, wife and children, blended together by pure love, will prove the redemption of the world. Destroy the family circle and anarchy would soon reign.

Dr. J. R. Buchanan's Works.

To the Editor:—Kindly allow me to call the attention of your readers to the fact that Mrs. E. S. Buchanan, of San Jose, Cal., has the published works of her husband, Dr. J. R. Buchanan for sale, and that those who send to her for them will not only receive full value for their money, but will also assist in making the life of this faithful and devoted woman more comfortable, as she has to depend on the sale of these works for her livelihood. The labor of Dr. Buchanan has a world-wide reputation. His discoveries and works are among the foremost of the nineteenth century. No liberal-minded person can afford to be without copies of his publications, and I trust that no one will neglect to patronize Mrs. Buchanan in her efforts to dispose of these valuable works. The lady has also given deep study to the science of periodicity, and is ready to give personal readings on this important subject. I trust that Spiritualists will not allow this gifted and worthy woman to suffer for lack of a generous patronage.

MARY T. LONGLEY.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

LETTER FROM A PROMINENT PHYSICIAN.

To the Editor:—I never got such good value in my life as that contained in your No, 6 premium offer. Ghost Land and Art Magic alone are worth more than double the money I sent you. I sincerely hope your premium offer will be the means of extending the circulation of The Progressive Thinker into thousands of homes. The nutriment you offer is not altogether "milk for babies," but it contains "meat for strong men."

OUR ECLECTIC MAGAZINE

WASCO'S VISION AT NIGHT IN HIS CELL.

HE SAW HIS BROTHER KILLED ON THE TOP OF A FURNACE IN BRADDOCK, AND CRIED OUT IN TERROR—LATER DISCLOSURES SHOWED THAT HIS FRIGHT HAD A SOLID BASIS OF FACT—HIS FRIENDSHIP FOR NEWMAN.

That considerable number of persons who "believe in dreams," and the fewer number who believe in the occult science of telepathy, may find in this story an incident which they may cite as confirmatory of their belief; and they may have the further assurance that the story is trustworthy, and vouched for by three men of good repute, one of them a minister of the gospel. For those who do not believe in either dreams or telepathy the story contains an odd coincident. William Wasco, who is to die on the gallows the day after to-morrow, is the central figure in it.

Wasco at present occupies a cell in murderers' row in the Allegheny County Jail. Jealousy made a murderer of him. On May 6, 1899, he shot and killed Annie Sestak, whom he was engaged to marry. He doubted her affection for him, and having convinced himself that she loved another he killed her. He tried to kill himself also, but his life was saved to be taken by the law in expiation of his crime. The murder occurred at the home of the young woman, No. 862 Second avenue, Pittsburg.

Wasco had only one relative in America, Joseph Wasco, a brother, who was employed at the blast furnaces of the Edgar Thompson steel works at Braddock. This brother spent all his money and gave much of his time trying to save the condemned man from hanging. An old mother, the only other surviving member of the family, lives in Hungary, where she was supported in comfort by the two sons. It was to spare her from the disgrace of having her boy die on the scaffold that Joseph Wasco worked so hard to save his brother. He never lost hope.

Sunday morning, December 17 last, while the application of William Wasco for a commutation of the death sentence was pending before the Board of Pardons, Joseph Wasco was at work on the top of Furnace H, at Braddock. He was hit by the cage, or elevator, which was sent up by the workmen below, and was fatally hurt. He was dead when his body was found some time later by a man who was sent to the top to see what was wrong with him.

KNEW HIS BROTHER WAS DEAD.

It was testified at the Coroner's inquest that the accident happened about 8:20 a. m. At that hour to the minute William Wasco awoke in his cell with a yell of terror that alarmed Samuel Miller, the guard on the death watch. Miller ran to his cell and asked what was wrong.

"My brother! My brother!" he moaned.

That was all that could be gotten from him for a time. He gave way to a fit of sobbing which was so acute that it awoke men in the same range. Miller did his best to restore him to tranquillity, and when he was at last able to speak he cried:

"My brother is dead."

Miller assured him that he was only dreaming, but he insisted that what he said was true. He described the accident in detail, with accuracy, as was afterward learned, but with this exception: He declared that his brother had committed suicide, though his death was found by the Coroner's jury to have been accidental. He said he saw his brother leaning over the shaft up and down which the cage of the furnace ran. He saw the cage coming up quickly, and his brother made no attempt to pull his head back out of the way. He said his brother had killed himself on account of the disgrace to the family that he had caused by his crime and impending doom.

Miller told Warden Peter K. Soffel of the strange incident on Sunday. Warden Soffel had a talk with Wasco, who repeated the story to him. The warden said it was merely indigestion, and tried to laugh away the fears of Wasco, but he continued to place faith in his dream. He called it a vision.

The warden gave no further attention to it until Monday morning, when the newspapers were delivered at the jail. Then he saw that Joseph Wasco had been killed, but according to the printed reports, not as his brother had dreamed. One of the newspapers said he was asphyxiated by the gas that generates in blast furnaces; others said he had committed suicide. But when the Coroner's inquest was held it was developed that Wasco was not killed by gas. He was stooping over the elevator shaft calling to the workmen below to send up the cage. It came when he wasn't expecting it, and struck him on the head. All the evidence was that his death was accidental, and that was the verdict found. The oddity of this was that, while the first newspaper reports of the killing were all wrong, the dream story of Wasco was absolutely correct with the exception of the suicide part of it.

NEWS KEPT FROM PRISONER.

The newspapers containing the account of the fatality were not given to Wasco. Warden Soffel and Rev. Pleban Gasparik, spiritual adviser of the prisoner, entered into a conspiracy to keep from him the knowledge of his brother's death.

It was at first thought better to keep from him news that would only make him sad, and he would have gone to the gallows in ignorance of the fact that his brother had crossed the great divide before him had it not been finally thought more kind to tell him the truth. He was worried by the means adopted to keep the news from him. He was not allowed to have papers containing any reference to the death of his brother, though he often asked for the missing ones, and even when a Slavish paper came to him the story of the accident was first torn from it as if by accident.

These things only confirmed him in his belief that his vision was true, and he said so at different times. So the day he was told that the Board of Pardons had refused to commute his sentence he was also informed of his brother's death by Mr. Soffel.

"I knew it," he said; "I saw it all so clear and so real that I knew it was not a dream. I heard him call me, I saw him die, and I saw him lying there alone on top of the furnace after he was dead. It wasn't a dream, it was a vision."

Whatever it was, there is no doubt that Wasco accurately described the circumstances of his brother's death within five or ten minutes after he was killed, and that he repeated the story of it before any person in the jail could have known anything about it.

There are remarkably strong ties of friendship between Wasco and Mr. Newman, who also killed a woman. They are widely separated in race, one a Slav and the other an American negro; and they are as widely apart in religion and other things, but they are bound to each other by ties arising out of their crimes. Each killed a woman under similar circumstances, and they are to die one week apart. Wasco appears genuinely sorry that they may not die together. Newman must drag out a week's lonely existence after Wasco is gone, and it will be a week of terror to him, since he will see his companion led away to the gallows, and know that he must soon follow.

Since a week or so ago, when they began to realize that they had no hope of life beyond the day set by the Governor for their hanging, they have both relapsed into silence, and seem to be thinking always of the end. They talk now only to each other, and to their spiritual advisers. Newman would like to die with Wasco, so that his troubles would be at an end. He has more fear of the day after to-morrow than Wasco. It will be a trying day to him. Wasco's troubles will be at an end, but Newman' most dreaded days will be to come.—Pittsburg Dispatch.

"UNDUE INFLUENCE."

He Left His Money to Spiritualists.

Judge Ashman heard testimony today in the Orphans' Court in the dispute over the validity of the will of Alexander McIlroy, who died in May, 1897, leaving the residue of his estate for the benefit of Spiritualism.

Martha Buchanan, the only child of the testator, filed a petition over a year ago objecting to the admission to probate by the Register of Wills and a number of codicils to it made by her father.

The daughter alleged that her father was of unsound mind, and that undue influence was brought to bear upon him by certain persons calling themselves Spiritualists. She submitted that divers persons, to her unknown, professing to be Spiritualists, practiced deceits upon her father, inducing him to believe that through Spiritualists and Spiritualism he was brought into direct *communication with his deceased son*, to whom he was devotedly attached.

In the will Mr. McIlroy directed the payment of his debts and funeral expenses, and made various provisions for the benefit of his daughter and Mrs. Helen B. Laubach. Some of the arrangements were changed in various codicils which he added to his will.

The testator gave the residue of his estate to the trustee sof the First Association of Spiritualists of Philadelphia, to turn it into money and purchase therewith a lot and to erect a building *thereon, or to buy a lot having a building* already upon it, to be used as a public hall for the meetings of Spiritualists of Philadelphia, the hall to be known as the "McIlroy Hall for the Advancement of Spiritualism."

In case the trustees should fail to carry out the request within three years after coming into possession of the residue, it was provided that the fund should be used for the establishment of a home for white Protestant orphan children, to be called "The McIlroy Institute." The decedent made various sundry provisions, and ordered that if any legatee or devisee should attempt to obtain more than he left to them, they should forfeit all of the same.

On this petition the court granted a citation directed to George G. Pierie, Thomas Redding and T. Edwin Redding, executors or administrators, and the other parties in interest to show cause why the daughter's appeal should not be sustained, and why a jury trial should not be granted in the Common Pleas to pass upon the matter in controversy.

Subsequently an answer to the petition was filed by the First Association of Spiritualists of Philadelphia, by its secretary, F. H. Morrill. In this answer it was admitted that the association is the residuary legatee and devisee of the will of Mr. McIlroy, dated July 20, 1890, and several codicils, which were admitted to probate on June 2, 1897.

It was, however, denied on behalf of the association that Mr. McIlroy was induced to make the contested writing by reason of undue influence, exercised by any member belonging to the association, and it was asserted that the will was the decedent's own voluntary act. It was stated that neither the association nor any of its members knew that Mr. McIlroy had made a will in favor of the association until ten years after its execution.

It was submitted by Mr. Morrill that diligent inquiry was made among the members of the association, and it was not disclosed that any of them induced Mr. McIlroy to make the writing, or that any member unduly influenced him. Nnmerous witnesses were examined to-day relative to conversations had by them with Mr. McIlroy years ago in reference to his belief in Spiritualism, and to hearing from his son in the spirit world.—Philadelphia Item.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

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

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

IN THE OCCULT.

In Which President Garfield Figured.

WAS ABOUT TO VISIT A HAUNTED HOUSE WHEN SHOT—E. V. SMALLEY HAD INTERESTED HIMSELF IN A GHOST IN ASTORIA AND THE PRESIDENT HAD ARRANGED FOR A SECRET TRIP THERE ON HIS WAY HOME FROM WILLIAMS COLLEGE.

Apropos of the statement made by the Rev. Dr. Hillis, of Plymouth Church, concerning a mysterious visit of Abraham Lincoln to Henry Ward Beecher in Brooklyn just before the issuance of the Emancipation Proclamation, there is another bit of history in something the same line. That also involved a clandestine visit of a President of the United States to a house on the other side of the East River. The visit, as a matter of fact, did not take place, for a tragic event that startled the whole world prevented it. But it was all fully planned, and would have been carried out to the letter but for the tragedy in question. There was, however, a difference in the nature of the two mysterious Presidential visits which was perhaps characteristic of the men. Lincoln's errand was to seek advice on a step of grave national importance, the other President's errand was to see a ghost.

The late Eugene Virgil Smalley, editor of the Northwestern Magazine, who died in St. Paul about two weeks ago, was a party to the queer Presidential trip in question, and it grew out of a curious series of coincidences incident to Mr. Smalley's close personal relations with the President and to certain characteristics common to them both. The story is one of the many interesting reminiscences of public men, of which Mr. Smalley could have made a most entertaining book had he chosen to do so.

During the time Mr. Smalley was the Washington correspondent of a New York newspaper he bore a strong personal resemblance to James A. Garfield. Garfield was not President then, but he was none the less one of the great men in Washington at the time, a man who always attracted attention on the streets and in public places.

The resemblance between Smalley and the Congressman from Ohio was so great that the one was often mistaken for the other, with many amusing episodes of a natural consequence. It was more a resemblance in generalities than in detail. Their features were unlike, but they were of much the same size and build, their beards were alike in color and form, and the general contour of their heads was very similar.

But the resemblance was not merely physical. They had many habits of mind and sympathies in common, a circumstance, among others, which made them warm friends. There was in Garfield's rather poetic temperament a strong vein of mysticism, a fondness for the occult which needed little cultivation to have led Guiteau's victim into paths which other men of great talent and strong imagination have followed until led by them into strange faiths and delusions. Theophile Gautier says there is in every man's mind a certain dark chamber where bats of superstition lurk, only needing the right kind of prod to set them fluttering their uncanny wings, obscuring the reason with all sorts of dark shadows and queer phantoms.

In the case of Garfield this dark chamber was large, and the door was easily opened, if a discreet and sympathetic hand touched the spring.

Mr. Smalley's mind was precisely similar in construction in this respect, and the more untrammeled condition of the newspaper correspondent's life, as compared with the politician's, gave him the privilege of an indulgence in mystic experiment which was denied to Gen. Garfield. Yet the two had many quiet conferences on the subject, and each found in the other a sympathetic confidant.

At about the time of Gen. Garfield's inauguration there was much stir among New York Spiritualists over certain strange occurrences said to be taking place in a house in Astoria. The owner of this, a hard-headed business man who had amassed a large fortune in the distinctly material occupation of making pig iron, had had the misfortune the winter before to lose a very beautiful daughter whom he idolized. She died in Florida after a lingering illness. The shock utterly shattered her father's nerves. He brooded upon his loss until it became the fixed idea of his life. He tried to absorb himself in business, and, after a time, did succeed in freeing his mind from his sorrow while actually in his downtown business office. But the moment he entered his beautiful home, quite a princely place of the old-fashioned sort, with wide grounds, and a fine lawn in the rear, sweeping down to the East River—the old grief came back to him with all its crushing weight.

At least it did until a strange event occurred which he at first told only in confidence to a few intimate friends, and which, with other equally strange events that followed, seemed to make quite another man of him and to almost reconcile him to his loss.

The extraordinary story he told his friends was this: He had gone to his home one afternoon earlier than usual. It was in February, a sunny day and still light and clear when he reached the gate of his grounds. He had been unusually absorbed that day on an important business matter and his mind was still intent upon it when he entered his grounds. For almost the first time, he believed, since his daughter's death, the thought of her and of his awful loss did not come to oppose him as he entered his doorway. She was quite out of his mind when he walked into the large front parlor and started to go through the open sliding doors to the rear parlor, the windows of which overlooked the lawn reaching down to the river.

And by one of those windows in her favorite nook sat his daughter! So real, so true to life in every detail of feature and pose was the vision, that with his mind for the moment unburdened as it was from the sense of his loss, he for an instant felt no surprise at seeing her where he had seen her hundreds of times before. He advanced a step toward her, whereat she looked laughingly and brightly at him, but held up a warning finger which brought him to a standstill with, for the first time, a realization of all that had befallen and of the overwhelming character of what he saw, or thought he saw, before him. He said to himself as he stood there that it must be that he only thought he saw it. The solid foundation of hard sense on which his practical mind was reared told him that it must be that he only thought he saw what was before him. He closed his eyes and rubbed them hard to brush the hallucination away. But when he opened them again there was the bright vision still smiling at him, but with both her hands now busy weaving a curious filmy lace which rolled slowly to her feet in a sort of fleecy spray which dimmed and melted out of sight.

Again he started forward and again the warning finger went up and the lace weaving stopped. And he noticed that as the busy hands ceased their work the little cascade of lace melted away faster and with it the vision itself grew dimmer. When he stopped the hands flew back to the ghostly lace and the vision shone out stronger and clearer until the very living presence of the beautiful girl who was dead was before him.

Now when a solid manufacturer of pig iron begins telling stories like this to his friends in the trade, it is quite easy to guess what those friends will say, or, at all events, think. They thought it in this case and said it, but said it only in pity for a grief that had bred such hallucinations. But the strange narrative reached other and more sympathetic ears and came at last to Mr. Smalley, who was greatly interested in it. To all the quacks and sham "mediums" throughout the country it came as a trumpet to a war horse. They rallied in battalions and phalanxes. The combination was perfect—a man of great wealth with his mind wide open for "manifestations." And, of course, the manifestations came. Every night there were seances in the Astoria house. Mr. Smalley was present at nearly all of them for several weeks. There was that in the story of the beautiful spectre with her mysterious lace weaving which appealed strongly to his imagination. He was a writer of much clearness and grace, Mr. Smalley, with very conspicuously the gift of throwing about a story that he told an atmosphere of disinterested reserve which was very convincing.

He wrote column after column in his New York paper concerning the events at the Astoria house—each story very striking in its minute simplicity of detail and quite like a chapter out of "Spirite" in the delicate beauty of the manifestations. The writer said he saw with eyes that were distinctly skeptical. It was reported that Mr. Smalley became convinced then and there of the truth of much that Spiritualists assert and that the faith there born clung to him for years.

But, however that may be, it will be guessed readily that he did not fail to talk with Gen. Garfield on the subject. Gen. Garfield had then become President Garfield, but the great responsibilities of his office had in no way diminished his interest in the topic he and his friend, Mr. Smalley, had so often discussed. The President had been greatly impressed by Mr. Smalley's printed stories of the strange doings in the Astoria house and was still more moved by Mr. Smalley's verbal accounts of them. He expressed a strong desire to see something of them with his own eyes, but how could it be done? It would never do for the President of the United States to go openly to a spiritual seance. All the ghost rappers and table wabblers in the country would be making capital of it, to say nothing of political opponents. Obviously it could never be done.

But Mr. Smalley did not agree with this view of the President. He thought it could be done, and he undertook to arrange to do it. It had now got well on to June. The President was going in a few weeks to the Williams College commencement.

"Go there," said Mr. Smalley, "and on your way back to Washington stop over a night in New York. I will arrange all the rest. You will get away to Astoria in the evening, stay there an hour and then get back to your hotel. And nobody will be the wiser, for there will be absolute discretion on the part of everybody who is in the secret at the Astoria house."

So it was all arranged that this should be done. A particular medium of much fame was engaged for the evening, and the iron manufacturer made all plans to receive his distinguished guest. The President himself was looking forward to the adventure with much eagerness. He started for Williams College, got as far as the railroad station in Washington, Guiteau's shot rang out, and all the world knows the rest.

As for the haunted house in Astoria, the ghost still came and went there. It degenerated from the beautiful vision first seen by the unhappy father down through all the hackneyed gamut of rappings and materializations of Napoleon, Shakespeare and the rest, with, of course, the murdered President a star figure in the ghostly group. The ironmonger lived with unshaken faith through it all for many years, and died consoled with the belief that he had long been in constant communion with the beloved dead he was now going to join forever.—New York Sun.

ADVANCEMENT OF SCIENCE.

Even Bright's Disease Is No Longer Regarded as Hopeless.

WHEN CLOUDS HANG LOW.

When clouds hang deep,
 Dense, thick and fog-like o'er the sun,
We do not weep,
 But say that when the day is done,
The clouds will vanish and the sad earth borrow
Fresh splendor from the sunshine of tomorrow.

When clouds hang deep,
 Dense, thick and fog-like o'er thy soul,
Thou shalt not weep,
 But say that soon the sullen clouds will roll
Forth and away, and thy sad heart its sorrow
Forget in the bright sunshine of tomorrow. —Bismarck Tribune.

MICHIGAN.

An Ohioan's Experience In the State.

To new investigators of Modern Spiritualism there seems to be very little concern as to the present status, and destiny of the cause. But to an old Spiritualist the subject presents signs of much confusion and discord among the teachers and advocates of what has been called the harmonial philosophy.

For three years past, I have been confined to our local work at Maple Dell, Mantua, Ohio, assisting in school and camp work. My time has been so fully occupied that I have had no time to visit other camps or societies, and but limited time to devote to reading Spiritualistic papers. I had therefore almost come to the conclusion that our cause had gained a permanent victory, and peace, harmony, and a fraternal feeling was to be realized even in my own day; but after delivering sixty-one lectures and lessons from our platform, between the last day of May and the third day of last September, I became so exhausted that my friends, as well as myself, thought best for me to have a change, that I might if possible, regain my physical strength.

Well, on the 5th of September I bid good-bye to Maple Dell and our many friends, and in company with Mr. Lovett, a special friend of ours, we started for northern Michigan. This state has the reputation of being the banner state of Spiritualism We think it has gained this title justly, for it is amply supplied with speakers and mediums. Our first stopping place was Beulah, a small town situated near the eastern shore of Crystal Lake, which is a beautiful body of water ten miles in length, and from one to two miles wide. The water in this lake is clear and cold and there is an abundance of fine fish. Crystal Lake is bounded on the south by a range of broken hills, and valleys. Upon one of those hills, about forty years ago, some Oberlin students located a second Oberlin College, but I was informed that they had never graduated any students. On the north of the lake is a range of miniature mountains, and about midway is a place called "Glen Rhoda Springs," so named by an elderly minister who had lost an only daughter. He spent nearly one season around this lake and spring, mourning the loss of his child. This spring oozes out of a quagmire on the side of the mountain about 200 feet above the water in the lake. The most remarkable thing about this like is that the water is 20 feet higher than the water in Lake Michigan, and the lakes are only one half mile apart. It is very perceptible that the water has receded at least ten feet in the last fifty years or more.

While resting and breathing the invigorating atmosphere of this region; living largely upon fresh fish, which our generous hostess knew so well how to prepare, and in the meantime prospecting for a suitable location for a spiritual camp-meeting (which may materialize some time in the near future), After spending a week at this healthful resort, the worn-out tissues of body and brain began to mend, and I was invited to give a lecture on phrenology, which I did with very good results, for at the close of the lecture a fine-looking gentleman and lady came forward, and taking me by the hand, said: "We know you—we have read about you in The Progressive Thinker. You are an old Spiritualist from Maple Dell, Ohio."

That brought a smile to my friend Lovett's face, as we wished to remain incognito.

After staying at "Beulah Land" eleven days, we started for Alma near the central part of the state; there we visited the sanitarium, college, and other places of interest. Finding no Spiritualists, we moved on to Lake View, in Montcalm county, near where my young wife and I settled forty-three years ago. What was then a vast wilderness, is now good farms and commodious homes for a younger generation. We found a few Spiritualists scattered about in that locality, but none of them very enthusiastic. So after visiting among my friends for a week or so; I went to Grand Rapids, expecting to find Spiritualism up-to-date, but to my surprise there was not an active society in the city. I called on several prominent Spiritualists, among whom was Mr. Boozer, a fine gentleman whose face I shall never forget. He said in sorrowful tones: "We have no society here now; we have had, but they have gone down. Ten of us met last Sunday and are trying to organize a new society." He said they had no speaker, and invited me to stay over Sunday and speak for them, but I felt that I must move on to Kalamazoo, that once prosperous Mecca of Spiritualism, and I was sorry to learn that there, too, the local societies were things of the past. Probably the many camp-meetings that are held in the state are a prominent factor in absorbing the local societies.

My next stopping place was Vicksburg, one of the oldest centers for Spiritualism in the State. I called on my old friend, Robert Baker; was glad to find him yet upon this side of the river, still able to attend to business, and manifesting so much interest in the cause of Spiritualism. Their local society is alive, and they hold meetings occasionally and have a social once in two weeks. We delivered a course of lectures here; found many old friends of the cause, but not as enthusiastic as they were ten years ago. The Vicksburg camp-meeting was formerly conducted by a flourishing society, but the society has disbanded, and for the last few years the camp work has been managed by Miss Jeannette Fraser. This woman deserves more than a passing notice. For ten years this faithful woman has managed the yearly camps; she owns the grounds, the buildings, and the whole outfit; hires her own speakers and mediums, and sees that they are paid for their services. She has great faith in her impressions in regard to helping in the work, but is exceedingly careful and doubtful as to the feasibility of forming a society to carry on the work. She said peace reigned in that camp, as she had no one to contend with.

I spoke at Bankson's Lake, for the Spiritualists of that place. They have formed a new camp association, have already engaged their speakers for the season of 1900; their meeting is to commence early, so as not to interfere with the camp-meeting at Vicksburg.

My next move was to Marcellus, where I met Farmer Riley. I had two sittings with him and received excellent satisfaction. We obtained a written contract from him to be at Maple Dell Camp from the 5th to the 21st of August, 1900, for the purpose of holding seances.

We left Marcellus on October 17, on a business trip to Chicago. While there we attended the N. S. A. convention. I was pleased to be there; it was a grand place to study human nature; there seemed to be some radical differences of opinion, yet there was a general good feeling throughout the entire convention. At the close we returned to Vicksburg, and finished the course of lectures I had commenced.

From that place we proceeded to Battle Creek, where I visited that grand old pilgrim, Dr. J. M. Peebles, who is doing a great work for suffering humanity. He is just as zealous in the cause of Spiritualism as he was forty years ago. We found the First Spiritual Church of Battle Creek, a fine society, well officered, and very nicely conducted. We delivered two lectures there, and we also had the pleasure of attending a seance in company with about twenty as fine people as I ever met. The medium was William Nye Means. So far as my experience goes, I believe him to be honest, and the manifestations were fine.

My next stopping-place was Lansing. I was met at the train by Mr. Clark and Mr. Ovlatt. The latter gentleman kindly invited me to his home and made me welcome during my stay. We found a flourishing society at this place, lectured two evenings, and on Monday we left for Jackson, stopped off a few hours, and had an interview with Virginia Rowe, the physician and medium. Here I investigated the medical laws of Michigan, found them fully as stringent as those of our own state.

It would seem to be folly at the present time to try to evade the law, for many of the old school M. Ds. know that our system of treating disease is far superior to drugs and poisons; and for that reason they are obliged to protect themselves by class legislation to save their practice, as well as their financial interests.

Our next move was to Toledo, where we were entertained at the home of Mr. and Mrs. Curran. They have furnished a fine hall in one apartment of their house, and Mrs. Curran is the principal speaker for that society. I lectured one evening while there, and then started for home, arriving at Mantua on Wednesday, November 8.

This trip was one of success everywhere I went; the people were courteous and friendly, and I met many old friends of the cause whom I had not seen for years. Some old and once flourishing spiritual societies have gone down, others have come into existence, and this is the way of all things.

I wish through your columns to thank all the friends who met me with such whole-hearted kindness on my entire trip. The pressure of camp work which I found awaiting me at Maple Dell, connected with the new school building, makes it impossible for me to correspond with them severally, as I should be pleased to do. D. M. KING.

Mantua Station, Ohio.

SAYS IT IS NOT.

Is Spiritualism a Religion?

The above is the caption over an article in a recent issue of The Progressive Thinker, from the gifted pen of Dr. H. V. Sweringen, of Fort Wayne, Ind., and to it I answer a most emphatic "No." I always read anything from the pen of the Doctor with great interest and generally agree with him, but in this instance, as he seems to answer the above question in the affirmative, I am compelled to dissent.

In considering the question, all that is necessary is to first define religion and then Spiritualism, and to compare the two and see if there is any similarity.

Religion, as everybody knows, is derived from the Latin "religio," and means "to bind back" or "bind again" and clearly signifies a bondage—the reverse of freedom. True the dictionaries give it a more enlarged meaning, but the above is its true meaning and the others are unwarranted. All religionists establish for themselves a creed, which like a post, is something to tie to and chain themselves to it. Anything, such, for instance as a new discovery in science, that conflicts with this creed, is at once discarded. Many creeds, in fact most of them, are hundreds, and some are thousands of years old; how, then, is a religionist, chained fast to his creedal post, to advance? or to accept a new truth? The fact is, generally speaking, they do not. If they do, it is in spite of their "bondage." They take the ground that all truth was revealed at a certain time in the dim past, hence there is no need of looking further.

The Doctor then quotes Robert G. Ingersoll's definition of religion, which is very beautiful if it were only true, as given below:

If this answer had been given as an answer to the question "What is not Religion?" it would have been exactly the thing.

"What is religion? To love justice; to long for the right; to love mercy; to pity the suffering; to assist the weak; to forget wrongs; to remember benefits; to love the truth; to be sincere; to utter honest words; to love liberty; to wage relentless war against slavery in all its forms; to love wife, and child and friend; to make a happy home; to love the beautiful in art, in nature; to cultivate the mind; to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness; to make others happy; to fill life with the splendor of generous acts; the warmth of loving words; to discard error; to destroy prejudice; to receive new truths with gladness; to cultivate hope; to see the calm beyond the storm; the dawn beyond the night; to do the best that can be done and then to be resigned. This is the religion of reason, the creed of science. This satisfies the brain of the wisest and the heart of the best."

There is a vast difference between Spiritualism and religion. The one is freedom, the other bondage. The former is a science, used in the sense of truth, the other is a system of myths. The religionist is a bondman, the other a freeman. This being true, why should the freeman seek to call his beliefs a religion? Can anyone tell? The sooner we disabuse ourselves of the idea that Spiritualism is a religion or that Spiritualists are religionists the better. Nor can I see any object in it unless we seek to chain ourselves to a creedal past, as the N. S. A. has tried to chain us. None of us care to be chained at present, thus cutting off all advancement and aping the churches.

Ely, Minn. GEO. WESTCOTT.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

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Aryan Sun Myths, the Origin of Religions.

By Sarah E. Titcomb. With an introduction by Charles Morris, author of "The Aryan Race." Price, cloth, $1.

In Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

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RALPH WALDO TRINE.

Each building its world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

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By Lilian Whiting.

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

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For sale at this office.

"The Watseka Wonder."

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

Why I Am a Vegetarian

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25 cents. For sale at this office.

Why She Became a Spiritualist.

Twelve Lectures by Abby A. Judson. This book should be read by every Spiritualist. Price $1.00; postage 10 cents. For sale at this office.

Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a fictitious visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potteen," and an Irish recipe for "concocting" the same. [illegible] says the Pope. [illegible] Price, 25 cents; cloth, 50 cents. For sale at this office.

..GENERAL SURVEY..

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

Jules Wallace, it is said, has left Cleveland, Ohio, for more congenial climes. On one occasion he came to this office, and was under the influence of liquor, and we refused to permit his name to be mentioned in The Progressive Thinker, as a worthy laborer in the cause of Spiritualism. Of course, this offended him and he vowed vengeance against the paper and its editor. The moment that these mischief makers find their names barred from our columns, then they commence vilifying us in a most scandalous manner. We would say to our readers that no better evidence need be required to prove the rottenness and unworthiness of this class than their abuse of us. Watch them. Some of these traveling tricksters and mountebanks are among the most clever of swindlers.

E. F. Belsvig writes from West Superior, Minn.: "G. W. Kates and wife gave two evenings to us in West Superior. On the evening of the 10th they gave parlor lectures and tests, and on the evening of the 11th we had one of the largest halls in the city full. Mr. and Mrs. Kates are able missionaries. They stirred the people up so they commence to think and talk about Spiritualism in a different way from formerly."

Charles Carter writes from Ohio: "I have heard Dr. Lawrence tell a similar story to 'Most Remarkable,' in The Progressive Thinker of January 13. He saw a spirit ship full of spirits sailing through the skies singing, 'We are out on the ocean sailing, bound for Canaan's happy shore.' Several others living along the road heard it also. This happened near Chillicothe, Ohio. We read of phantom ships and locomotives often. The angels sang at the birth of Jesus, 'Peace on earth, good will to men,' and God spoke out of the cloud, showing it to be possible."

W. Fitz Hugh Smith writes: "The Sunflower Social Club of the South Side, 77 Thirty-first street, will give a grand dance and entertainment at their hall Thursday evening, January 25. There will be a programme of song and story from 8 to 9, and the balance of the afternoon will be given up to dancing. Every other dance will be called ladies' choice, and that will insure there being no wall flowers amongst the men. Fine music is promised and a good time sure to be enjoyed. If you don't dance, come and look on. Tickets 25 cents."

J. O. Spring writes: "I wish to say that although I take a number of papers, I like The Progressive Thinker best of any, and hereby enclose $1.60 for a year's subscription and the books, Occult Life of Jesus and The Next World Interviewed. I spent a week with Dr. Wm. Nye Means at Battle Creek, Mich. I had proof of his fine psychic powers by being permitted to attend a seance of his psychic class, where a number of independent messages were obtained."

Dr. L. H. Freedman, the Australian healer, is now at Peoria, Ill. He is stopping at the National Hotel.

N. H. B. writes from Battle Creek, Mich.: "The cause of Spiritualism here has been greatly augmented by the removal to this city of William Nye Means. He is an honest, honorable, conscientious man, and a superior psychic. As an evidence of the Doctor's earnestness, enthusiasm and desire to disseminate the truth, he has formed a class here that meets once a week for development, for which his charges are so meager as to scarcely defray expenses. The class held on January 9, was indeed a perfect success. The exercises on that occasion were opened by one of the lady students in a very beautifully inspired introductory and invocation. The demonstrations of the truth of immortality, and the return of loved ones gone before, given at that seance, were sufficient in my opinion to thoroughly satisfy and remove the doubts of the most skeptical. Materialized lights were distinctly seen by all present. There were several beautiful written communications that were recognized as coming from the invisible hosts. Through the mediumship of Dr. Means, many perfect pictures of the denizens of the over world" have been received under the most strict test conditions. He has a strong and earnest coterie of guides, who, acting through his pure and undefiled organism, are producing wonderful results. May the Doctor continue in the good cause in which he is such a zealous and conscientious worker, until all humanity unanimously unite in an affirmative answer to the all absorbing inquiry, 'If a man die shall he live again?'"

W. H. Bach writes from Lily Dale, N. Y.: "Will you kindly mention in your next issue that owing to a serious breakdown in the Sunflower office, the January 15th paper will not be issued. A new press has been ordered which will be in position in time to issue the February 1st paper."

Dr. William J. Hill is open to engagements anywhere wanted, on the spiritual platform of truth, and scientifically dispose of errors, declare man's high estate and inheritance in an ever-opening future and eternal destiny. Address him at Petoskey, Mich.

Julia Steelman Mitchell, speaker and platform test medium, will be in Iowa for January. She has February and March as open dates. For engagements address her at all times to her home, Hartzell avenue, N. Evanston, Ill.

Rev. Charles L. Ainsworth is conducting meetings at the spiritual Temple, Anderson, Ind., and is meeting with great success.

J. W. Dinsdale, M. D., writes "I enclose $1 for a year's subscription. Some months a friend and myself took The Progressive Thinker between us. I can not live very well without it."

Hamilton DeGraw writes from Shakers, N. Y.: "I have been interested and instructed in the perusal of 'The Occult Life of Jesus.' The liberality that is manifested in furnishing such a work as a premium to your excellent journal should be appreciated by a hearty support of the truths that are advocated in its columns. For myself I do not doubt the reliability of the communications given through the medium, and that it will have a circulation commensurate in value to worth of the book, is the earnest wish of your friend and fellow-worker."

Prof. Oliver, said to be a powerful magnetic healer, has lately arrived in this city from Philadelphia, and has established an office at 1334 Michigan avenue.

C. B. Gould, state secretary, writes from Cleveland, Ohio: "You are doubtless aware of the fact that I have been in complete retirement from all public work for about seven years, but in taking the secretaryship of our state society, I have buckled on the armor again and we think we see our way clear to make of the state society that power for good which it ought to be, and we are planning for ourselves such a campaign as we think no state organization ever carried on in the past. We propose to literally sweep the state. Outside of the matter of organizing local societies and getting them chartered, we expect to hold 25 mass meetings at as many different points. These will probably begin with the first day of February. In the largest cities we will make them three-day meetings, running Friday, Saturday and Sunday, while in the majority of places will run two days only. We are organizing companies or sets of workers and will carry from three to five speakers and mediums with us for each meeting. The majority of these meetings I will attend myself to look especially after the interest of the state society, and in a good many cases our president will also attend. We are bound to make a go of the movement this time. I shall have a preliminary notice for your paper soon and will be pleased at all times to furnish you with such news items covering the work as would naturally be of interest to your readers and which, perhaps, the secretary would be in a better position to furnish than any one else."

J. E. Purcell writes from Vancouver, B. C.: "I thank you for your premium books. I am delighted with them, and as for The Progressive Thinker, it is looked for anxiously at the end of each week. There is a good chance here for missionary work.

Mrs. E. M. Cahoon, Philadelphia, writes: "The beginning of the new year was fittingly observed by the members and congregation of the Second Spiritualist association at Thompson street church, on New Year's eve, with President Kuntz in the chair. An inspirational lecture by Mrs. E. M. Cahoon, was followed with many spirit messages by Mrs. Leopold, all of which were recognized. After intermission there followed an entertainment consisting of patriotic songs and historical tableaux which were rendered in a very pleasing and creditable manner. Mrs. Cutler and Mrs. Leopold again took the rostrum, giving tests and messages until 11:45. The new year was welcomed in a recitation by Miss Esther Cahoon, the bells rang out the midnight hour, while the band burst forth with melody, the audience singing the 'Star Spangled Banner.' Refreshments followed and congratulations were exchanged with a hope for advancement under the new administration. In September we had with us Dr. and Mrs. Hilligoss, *of Anderson, Ind., with whom* we were well pleased. Our finances are increasing, our congregation growing, and the outlook is bright for the future of this society."

M. D. Bates writes: "Having been a subscriber to your paper since nearly the first copies were sent out, I feel great gratitude for the lessons learned from reading its pages. I have been in communion with the angel world at times since 1845. I have been a church member, and now I am pained to know that a creed must be the aim of some of our teachers. It was hard to overcome and outgrow the creedal influence and bring myself into the liberty of conscience for which my soul craves. I am now near my 76th year, and have kept up a close acquaintance with the movements and teachings of spiritual thought, learning much through my own medium powers, and The Progressive Thinker and Banner of Light ever since its publication. I cannot feel to say, give us a creed. Well do I remember the persecutions of the early believers. Those of to-day know nothing about the mental struggles of the past."

Emma R. Abbott writes from Alliance, Ohio.: "One year ago we organized with good results a lyceum with the aid of Hudson Tuttle's Lyceum Guide, closing our year's work with an entertainment by the children on New Year's evening, each number being well rendered and well received. Each child received a treat. Mr. and Mrs. E. W. Sprague left us the first of December, to fill an engagement at Philadelphia, Pa., but returned the first of the year, and are doing a good work. Mrs. Sprague brought with her some beautiful books for the Lyceum. She is an earnest worker. We had no meeting during the month of December, so I invited the children to my home, kept them together and prepared them for the entertainment. The lyceum will be continued until camping season, when we will take a vacation, as we do not hold services during the summer months. I am very much interested in lyceums. I think the Spiritualists are too careless about their children. They allow them to attend Sunday-schools where they are taught that Spiritualists are bad people. It is time for us to work, and I hope that wherever there is a Spiritualist circle that its members will gather their children in, even if they have but three or four. Don't send them where they learn false teachings. I organized with two scholars, and to-day we have a nice lyceum. I write this, hoping to encourage others in the work, for there is a great need of good workers to eradicate the false teachings of orthodoxy and teach our children to know and respect themselves."

August Nilson of Nilson Bros., saloonkeepers at 863 Sheffield avenue, had a narrow escape from asphyxiation by gas one Thursday morning lately, and had it not been for a dream of his sister-in-law, Mrs. A. Nilson, who lives in an adjoining apartment, he probably would have died. She dreamed that she was being overcome by gas, and when she awoke, detected the odor. She traced it to Nilson's room, at 1381 Belmont avenue, and found him unconscious, with the gas escaping from a half-open gas-jet on which he had hung his hat when he returned from a skating party the night before. She raised a window, and the cold air soon revived him. Two months ago Nilson had a similar experience, and his brother John found him barely in time to save his life.

Arzelia C. Clay writes from Grand Rapids, Mich.: "Mr and Mrs. John Linsey, 63 Fourth street, Grand Rapids, Mich., are faithful at their post of duty in the ranks of Spiritualism and the best of results are often given. Whispering voices from the other side give us kindly greetings. B. F. Sliter and others give us fine lectures."

The entertainment and dance given by the Englewood Spiritual Union, on December 19, was such a decided success that it has decided to give a series of informals once a month in Ericson's Hall, 6155 wentworth avenue. The next one will take place January 31.

J. H. Philbrook writes: "The Englewood Spiritual Union which for some time has been holding its meetings in Forbes Hall, 420 W. 63d street, has never before been in such a prosperous condition. The Sunday afternoon conference meeting at 2:30 seems to meet the popular demand. Mrs. May Stevenson, of California, who will hold the speaker's chair for some time, is not only a magnetic speaker, but is a deep student of the spiritual philosophy. Mrs. Stevenson's readings from the sound of the voice are another phase of this wonderful woman's work. The Ladies' Aid have started a Thursday afternoon meeting at the hall which is growing in popularity. Some of the best mediums in the city are in attendance; some give tests others speak. Max Hoffman has been engaged to give tests and readings for this society. We feel that with this combination, Mrs. Stevenson with the philosophy, and Mr. Hoffman with the phenomenal side of Spiritualism, that this society will soon be second to none in the country, as it is now second to none in the city."

B. F. Savery writes from Ypsilanti, Mich.: "*The First Spiritual Society of* Ypsilanti held its first public entertainment at the Savery Club Hall, on Friday, January 12. The lecture was on 'Spiritualism and Spiritualists,' by Mrs. M. C. Lincoln, of Buffalo, N. Y. She is a fine speaker, and the audience was well pleased. The large audience, which was composed of members of all the church societies here, were compelled to change their distorted views on Spiritualism, and found that there was more to it than just the phenomena of table rocking and rappings. Our little society feels highly congratulated by the success that we have experienced so far. We expect to have some more lectures in the future. The society is very small and about the only way we *can afford* to have lectures is to have those who pass through here stop over one night to give us a lecture. There is a good field here and at Ann Arbor, for missionary work, but it must be above the ordinary seances, as the people have been so often humbugged by frauds, that they are timid of such doings, but by good lectures they would be interested and in that way be brought about to think and know that the philosophy of Spiritualism is true."

Mrs. Carrie F. Weatherford writes from Houston, Texas: "Last Sunday through the courtesy of Mrs. Colton, our rostrum was elaboratelyy decorated with palms and flowers. The hall also was beautified with vine and bunting draperies. The Holtkamp Family orchestra, which has *so nobly stood* by the society, discoursed overture and voluntary. The addresses are all so far presented from subjects selected by the audience, as are also the poem and song improvisations. My tests and messages are exciting a great deal of interest. A few courageous, strong souls have here kept faithful and helped man the ship of progress. This city has been cursed with the usual quota of pretenders, and of course the natural result is that a great many people do not identify themselves with the public movement, feeling that between a well established unclean church and an unestablished spiritual organization with a dirty front yard, that they prefer the mold of the centuries and the dirt and debris of the *ages; and either support the church or* nothing; and (cowards all) stay home. I am open for engagements in the south for the winter months. Address 810 McKinney avenue. Will also answer calls for funeral services."

Fred Haman writes from West Superior, Wis.: "Mr. and Mrs. Kates, state lecturers, of Minnesota, were with us two nights. The Agen Hall was well filled; fully three hundred people were present to admire the bright speakers. Readings given by Mrs. Kates were marvelous, and many were interested and long to investigate this grand truth. Those who heard the grand lectures by Mrs. C. L. Stewart, of Stevens Point, during her one week's stay before Christmas, have been looking for more truth ever since. She has promised us to be here again some time next month."

Gilbert J. White writes from Marysville, Cal.: "Please receive my thanks for the four most valuable books which you sent me as premiums with such a valuable paper as The Progressive Thinker. I cannot understand how you can do it. I esteem them as a mere gift."

C. F. Allen writes: "To start a fund to assist Mrs. Tyler-Moulton of Milwaukee, Wis., in paying the expenses of her suit in the defense of her mediumship, and the cause of Spiritualism in the city of Milwaukee as well as elsewhere, we, the undersigned, enclose you one dollar each, and request you to see that she gets this money to help her in her grand fight for the rights of mediums and the cause of Spiritualism ,as it will be felt everywhere. C. F. Allen, Colosse, N. Y., $1; Wm. F. Everts, Colosse, N. Y., $1. If we can pick up a little more we will do so. There are very many men who can and would drop in a dollar or less if they were talked with a little. *Brave men and women*, let us help Mrs. Moulton in her hour of trouble."

The Houston Daily Post in a long article says: "The largest crowd that ever assembled in Bryan Hall, when standing-room only was at a premium, gathered to hear Mrs. Carrie F. Weatherford. Both lectures were very entertaining and of such an elevating and scientific order that Mrs. Weatherford obtained the closest attention from all present. A number of readings were also given which were announced to be correct."

The First Spiritualist Society held their adjourned annual meeting with Mr. and Mrs. John M. Carpenter, 61 Payson street, Fitchburg, Mass. The following officers were elected: President, Dr. C. L. Fox; vice-president, Mrs. M. A. Cate; corresponding and recording clerk, Mrs. M. A. Jordan; financial secretary, P. C. Burr, treasurer, J. R. Haskell; directors, T. E. Jordan, George T. Lamont, Mrs. Minnie B. Patterson and Mrs. Helen Chandler. At the conclusion of business all were invited to the dining-room to partake of a delicious spread prepared by the hostess, to which all did ample justice.

J. M. White writes from Kansas City, Mo.: "On Sunday night, January 14, Spiritual services were held at 1016 Grand avenue. For a few Sundays no services had been held owing to the absence of Mrs. L. N. Claman, the regular pastor. It is the intention now to hold meetings there every Sunday night. It is extremely hard to get our announcements in the papers, the Times being the only one that will publish announcements of Spiritual services. Services are also held at corner of Seventh and Main streets every Sunday night, Prof. Connett lecturing to that society. Through the week I am open to any engagements within twenty miles of Kansas City. My address is 811 East Eighth street, Kansas City, Mo."

Correspondent writes from Texas: "Mrs. Carrie Fuller Weatherford is in Houston, Tex., for January. Her first service, January 7, was well attended and many indications of appreciation by her audience. The Brockway Family are doing their usual excellent work in Houston. Their public meetings are well attended, and the tests dumbfound the most skeptical, yet are so clean and spiritual that they attract the honest thinker and devoutly religious. Their rooms are crowded from morning till night, and healing balm for body and soul is given by these earnest laborers in the vineyard of humanity. Mr. R. H. Kneeshaw has lately returned to Texas. The Fort Worth Morning Register devotes extensive space to one of Mrs. Jennie Hagan Jackson's inspirational lectures, denoting the favorable impression and good work she is accomplishing. Headquarters of the Texas State National Association of Spiritualists are in Dallas and Fort Worth, President Hinckly residing at Dallas, and Secretary A. A. Kunkle, at Fort Worth."

E. R. Kidd writes from Canton, Ohio: "Permit me to say a word in behalf of a worthy and rising young medium, Mr. William Way, of Wheeling, W. Va. He is an excellent medium in his particular phase, that of trance work; he is also an excellent young man and wherever he goes makes friends by the score and not only friends but converts as well. He is now in Canton, and doing much good work, but owing to other engagements cannot remain over a week longer. From Canton he goes to Akron for a week or ten days and from there to Cleveland, where mail will reach him at 475 Clifton street."

Geo. F. Perkins writes from No. 3558 Cottage Grove avenue: "Please correct the impression of the many friends regarding our former Thursday evening meeting, at Schiller Hill, North Wells street, which is not nor has not been running for several months, notwithstanding the meeting notices say so. We have no week-day meeting except at our residence Friday evening which is a regular fixture. Our Sunday meetings are at Handel Hall every Sunday evening."

Dr. V. Fell writes from Washington, D. C.: "Beginning with December 1, Spiritualism, to borrow a phrase from our orthodox friends, has experienced quite a 'revival' here. J. C. F. Grumbine spoke for us through December, and was succeeded by the blind medium, A. E. Tisdale, who is with us for January. Mr. Grumbine is unique, scholarly, and withal a natural orator. Mr. Tisdale is a natural orator. The much celebrated medium and healer, Dr. Louis Schlesinger, to whose presence and startling tests the great gathering is largely to be attributed, occupies the last half-hour."

Geo. W. Kircher writes from Louisville, Ky.: "We have closed a very successful month with Mr. and Mrs. Hatfield Pettibone. We have with us for the next two months, Mrs. L. N. Claman, who has been with us before, and we are pleased to have her with us again. Our society elected the following board to conduct the business of our church for 1900: Val Speed president; L. D. Owen, vice-president; G. W. Kircher, recording secretary; F. G. Lentch, financial secretary; C. Kircher, treasurer; A. Sinking, J. Frank, W. McCarty, F. J. Lentch and Mrs. E. Leyerle, trustees; Wm. Mann, A. Kunkle, Mrs. C. Kircher, Mrs. E. Hazard, stewards. All reports for 1899 show the most successful year our society has seen, both financially and in membership, and as we look into 1900 we see even a more successful year. We have our own home and had to hustle, so now we are in harness and are going to move things along in good shape."

The Indianapolis Press contains the following from Muncie, Ind.: "Is belief in witchcraft, Spiritualism, signs and omens proof of insanity? This is a question that is occupying the attention of the circuit court to-day. Elijah Gough, a prominent farmer, seventy-eight years old, deeded his farm to a stranger, Madison Moody, and other relatives have brought suit, asking that the deed be annulled on the grounds that Gough is insane. The relatives allege that defendant believes in witches, is guided by dreams, and claims to communicate with spirits of the dead. The deed to a stranger was made at the instance of a spirit. Several physicians of the city have testified as expert witnesses, opinions differing."

Mrs. M. E. Cyphert writes: "I have thought that instead of setting forth a declaration of principles as believed or subscribed to by the N. S. A., it would not be out of place to give to the world the fundamental principles of the best spiritual writers. I believe if all the writings were culled over and the best published in a book form, to be used as a text book in spiritual and lyceum meetings, the result would be very beneficial."

B. R. Anderson writes: "Ignorance of church people does not wound me, but to find my own family, the Spiritualists, and especially the spirits (?) themselves, believing that we have entered upon the 20th century is unbearable. A belief against all evidence in the mythical Jesus is disgusting enough, but one can not disprove that mythical character's existence; but this 20th century faith is too simple. Ought not every one to see that when 1899 years of the 19th century had flown that we required one more year to make it 1900? not that 1900 had passed. Looking backward, in the year 99, when that year had passed, we entered upon the 100th year, but 100 years had not yet passed; we were simply in the first century. But when we could say, 'Now 100 years have passed" (emphatic), 101 would enter. Then only did we enter upon the second century."

Dr. C. E. Watkins can be addressed after February 1, at Hotel Oxford, Denver, Colo.

H. Brady, Thorpe, Iowa, writes of a wholesale butchery: "While you may not approve of the act of holding up to public view the past misdeeds of a fellow-mortal, I feel impelled to state one additional fact in regard to what Oscar G. Richards has to say in the columns of The Progressive Thinker, of January 20: 'Quantrell was a cold-blooded cutthroat and murderer, the worst that ever lived.' Having been a soldier during the late rebellion, the reference to his name brings fresh to my memory one of the worst wholesale butcheries of the rebellion. Quantrell, a demon himself, was the leader of a large band of marauders. The people of Lawrence, Kansas, a little town wholly unprotected, was during the war made an object of attack by the Quantrell band. They rode into the village with none to oppose them, and in cold blood murdered at least one half the male population and sacked the village. Like deeds of pillage and murder were their constant employment during the entire time of the hostilities along the border of Kansas."

Mrs. C. D. Pruden writes from St. Paul, Minn.: "I take pleasure in writing of the favorable outlook for Spiritualism in Minneapolis this winter. Instead of going away as I fully expected to, on account of poor health I decided to remain here and take up action again. The weather thus far has been simply perfect. Our meetings have grown in size constantly and our membership points to a very successful season of labor, the lyceum being one of the attractions. The children show bright and studious minds, and encourage their teachers and leaders with the interest they have shown. The lyceum gave an entertainment Christmas Eve with a fine programme of vocal and instrumental music, dialogues and recitations. The society provided a Christmas tree filled with useful presents and many good things to eat. Last evening, January 11, being the regular social, they gave another fine programme, closing with fancy marching and dancing, and all participating. Our regular meetings are as follows: Sunday, 1:45 children's lyceum; Sunday, 2:45, conference and tests; Sunday, 7:45, lecture followed by tests; first, third and fourth *Thursdays of each month, test meeting;* second Thursday of each month, children's entertainment and dancing."

Dr. Dean Clarke is now open to engagements for the winter and spring, also for summer camp-meetings. He is ready to officiate at funerals, for which he has special aptitude as teacher and comforter. Thirty-five years of study and experience as a speaker and writer, to which is added a high inspiration, make him one of our ablest and most eloquent orators, and he ought to have constant employment. Let managers of societies see to it that his talent is put to active use. Address him at 7 Winthrop street, Roxbury, Mass.

Mass money, thanks to Infinite Intelligence, can be taxed. According to the ruling received January 19 at Port Townsend, Wash., from the Treasury department, made by the commissioner of internal revenue a bequest of money to a priest for the purpose of saying masses for the repose of the soul is liable to legacy tax. The case came before the commissioner from Illinois, where a bequest had been made for that purpose.

T. W. Litchfield writes: "I want some of my friends to read the address given by the guides of Jennie B. Hagan Jackson. I think it is just grand. There is also lots of other good reading in the same number, as well as in all of the numbers of The Progressive Thinker. It seems to me that every number I receive is better than the last one. I wish I could induce everybody to subscribe for it."

On the third Sunday in February Oscar A. Edgerly will conclude a four months' engagement with the Spiritualist Society of Chattanooga, Tenn. On the fourth Sunday in February he will begin a four-Sunday engagement with the Southern Cassadaga camp-meeting, at Lake Helen, Florida. Mr. Edgerly's engagements as made for later in the season are as follows: May, with the society of Grand Rapids, Mich. First two Sundays of June still open. From 18th of June until the 8th of July is engaged with the camp-meeting at Ponshewaing, Mich; from July 18th to the 25th is engaged with camp-meeting at Briggs Park, Mich. The entire month of August is engaged with the camps at Vicksburg, Michigan and Chesterfield, Indiana. Owing to the suspension of the meetings of the society with which Mr. Edgerly, was engaged for April, he at present has that month at his disposal. He will be pleased to hear from societies who may desire to employ speakers and Test mediums for April. Address 524 Lookout street, Chattanooga, Tenn.

L. W. Dexter, of California, writes: "Yesterday at our morning meeting I read about the heavenly music that was heard by so many at Sempronius, N. Y., being careful to give the name of the paper clearly. After the meeting an old man wanted to know if that paper could be bought in town. I told him 'No, but you can get it every week for a year for only a dollar. He seemed surprised at its cheapness, and gave me fifty cents, which I entrust to the tender mercies of Uncle Sam's mail."

Rebecca Doan writes: "I am happy to acknowledge the receipt of the 'Occult Life of Jesus, which I consider a present."

Since closing his three months' engagement in Brooklyn, N. Y., with the last Sunday of 1899, Mr. J. Frank Baxter has been lecturing successfully in New England, notably in Norwood and Brockton, Mass. On Sunday, January 28, he lectures in Portland, Me. As in April, the five Sundays, he will serve Cleveland, Ohio—and possibly in May, as well—the Spiritualists of Ohio and vicinity may be glad to know it now, so as, if desired, he can be secured for week evenings or later Sundays. Address him at 8 Franklin street, Chelsea, Mass.

Mrs. Anna L. Gillespie is at Oakland, Cal., and as usual is doing a good work. She writes: "I will be back to your country in time to fill camp dates. I am engaged at Cassadaga, Grand Rapids, and Chesterfield. Last Sunday in August still open; also the second Sunday in July."

Lockwood in Philadelphia.

At the close of his lecture at Philadelphia, Sunday evening, Jan. 14, Prof. Lockwood surprised and interested a very large audience by making a graphophone record containing the following thought, and reproducing it before his auditors. It is such demonstrations as this, that unseats the tottering theological systems of thought, held by the popular mind.

Ladies and Gentlemen:—Prof. Lockwood has thought best not to introduce me to you in the usual formal manner, and so I will introduce myself. Mr. Edison named me at the time of my birth, "Phonograph;" but as that name seemed a little sonorous, I was afterwards renamed Graph O. Phone. The name as it now stands, means to unite or inscribe by the force of sound, considered as an energy. Prof. Lockwood's mental volition and vocal organs of speech furnish the vocal thought and energy, and my paraffine body is the scroll that is impressed by a molecular change that is taking place upon its surface by the action of the recorder. This phenomenon demonstrates that thought as an expression of the soul of man, has affinity for matter, for the reason that the soul is a spiritual entity, and thought being an evolution of the soul, is a spiritual energy. My visible body is composed of a great variety of invisible elements, and these elements are of spiritual origin also. Hence you will see that the affinity existing between a spiritual energy of any kind, and matter, is a natural co-relation of spiritual modes of motion; since matter of all kinds, is the result of spiritual and ethereal substances in combination. These facts prove that the spiritual world beyond the grave is naturally co-related to the mortal plane by the same supreme principles of nature. Principles only, are supreme. Principles of nature are not made, or created; hence are older than all of the man-conceived gods recorded on the canvas of time. The spiritual principles and elements of which my body is composed, existed before the earth as a planet commenced to swing in space. While stars and suns and planets are born, and have their era of existence, and time of decay, they are only the manifestation of the changing phenomena of spiritual infinitude. Man's soul is an evolution of these eternal principles of infinitude, hence is everlasting. Stop and think!

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SUBJECTIVE THEISM.

A Commentary on the Letter of an Atheist.

The able and temperate presentation of "The Agnosti's Side of the Question," in The Progressive Thinker of the 6th inst., calls for respectful consideration on the part of all Theists who think they have anything new to say upon the old and ever-present question of the existence of a benevolent unitary power in nature, call it by what name we will.

Mr. Severance presents the stock arguments of the agnostic in his own taking style, and it would really appear to the unwary as if he made out a powerful case against the existence of God. He entirely ignores Spirit, but he makes free use of force. Further he entirely ignores the existence of those abnormal exhibitions of so-called force, which are fast driving the most orthodox scientists to the framing of new concepts to cover the new manifestations. This is not fair or just; for we are at present engaged in an epoch-making study which can only find its terminus in the indefinitely great enlargement of that power of action which each man consciously feels to be his particular property. The Universal mind with its correlative knowledge and power, perhaps not as yet reduced to benevolent purposive systematization, is the hypothesis that is at the end of the pen of many able writers, who are satisfied that man-like forces and faculties alone can account for what both their senses and their intellect acknowledge to be matter of fact.

To exclude God from our scheme of existence can only be logical when we have examined our nature in its entirety. Mr. Severance does not believe in God, because he sees no evidence of what would be either neglect or malevolence if he (Mr. S.) were running the universe. That is to say, he is judging God on the evidence of objective phenomena. But the very force of this argument rests on the fact that in the subjective phenomena of his own mental activity he is conscious of the fact that he himself would not let a tidal wave in Japan kill 25,000 persons, if he could prevent it. Now, if God be of such a nature that he is to be known and judged from the data of our subjective life, all arguments from the external aspect of the scheme of existence fall to the ground. This is doubly true from the fact that in the external the vital is replaced by the mechanical; and therefore the spiritual, which is the higher aspect of the vital, is necessarily excluded.

The search for God among the forces of nature is illogical. In the earlier stages of the mental development of the race the intuitive longing to identify the God principle peopled all the mountains, woods and springs with active spiritual entities, but the growth of the monotheistic idea soon drove man back upon the subjective side of life and the prophet and the seer held converse with his highest conception of all-pervading power in visions of the night.

The most advanced thought in all departments of science, mathematical, chemical, metaphysical, biological and psychological, tends to the acceptance of what is known commonly as "matter" as the crystallization of past vital experience, re-presented in terms of sense and so reduced to the common forms time and space as to be the property of all sense-endowed living beings, in proportion to the stage of the development of each.

From the fact that matter, mere inorganic matter, as such, is the subject of physical and mechanical raher than of vital properties and changes, he must be content to acknowledge that something is lost or a least inscrutably hidden in his fact of crystallization or externalization, unless we are prepared to maintain that a steam engine takes rank with a man or a chemical reaction with a thought. It is on this ground that the Theist can take logical issue with the agnostic and claim that the question of the existence or the nonexistence of God must be settled by a critical examination of the phenomena of the subjective life.

What is my highest ideal; what I had done in the past or what I hope to do in the future? The race is as yet in its infancy and therefore the strength of this new argument for the existence of God, even more, of a personal God, can be but faintly conceived. But when the subjective light and life brighten to such an extent as permit themselves to be refracted and molded into corresponding external terms, all arguments from the enormity of the disorder of the forces of nature against the existence of God will fall to the ground. And here I will say, that the strongest argument against the existence of God, at the hands of an honest self-styled Atheist like Mr. Severance, would appear to me to rest not in the unchecked destruction wrought by the inanimate forces of nature, but in man's inhumanity to man. The touching of a trigger, that would overwhelm 25,000 persons, does not exceed in moral turpitude the seduction of a loving woman, and the casting of her out with her child in her arms to beg, steal or—worse.

Man's ignorance of his own powers and functions is the cause of all his errors where they do not depend on defects of organization. These evils tend indubitably to correct themselves; mere ignorance will naturally strive to correct itself for the benefits to be derived thereby. Willful evil works its own destruction and the race is the gainer. When the co-operation of all for the benefit of each becomes the law of our active life on this earth, the arguments against the existence of God will vanish as the mist of the morning before the rising sun; for He will be intuitively present to the heart and mind of every living soul. God will not be the subject of a creed, but the realization of a state, and the work of the blessed Jesus will have come to its fruition when each and all of the children of men will say with the conviction of actual knowledge—"I and my Father are one."

JOHN E. PURDON, A. B., M. D.
Turlock, Cali.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

"Medico," London, Eng.: Q. I would like the opinion of the Question and Answer department on the following I found in "The Medical and Surgical Reporter" and endorsed by the editor:

"It is too visionary to imagine that some of the particles of brain tissue which in the mind of Julius Caesar originated and worked out the details of military campaigns, which resulted in making Rome the master of the world, may, after centuries of wandering and vegetable life, and residence in minds of inferior calibre—poor pasture, as it were—finally have been eaten and assimilated into the mind of Napoleon Bonaparte, and meeting there with conditions and surroundings like to those of their ancient Roman home, planted in good and well manured brain soil, they may have grown vigorously, labored with more of their ancient energy and enabled Napoleon through their energy to make France mistress of Europe?"

We answer, yes it is visionary; too entirely visionary. Here is an author prating of science, who casts the methods of science beneath his feet and indulges in wildest conjecture; for he has *not one fact in the realm of causation* to support his hypothesis.

Why should some of the "particles of brain tissue," in the brain of Caesar be so widely different from all others in the world that the nations awaited nearly two thousand years for them to be again reincarnated in a conqueror? From whose brain did they come to Caesar's? At death are not all the tissues of the brain resolved back to elemental atoms and are not the atoms alike? Are not the ultimate atoms of phosphorus, oxygen, hydrogen, etc., exactly alike each other? What then becomes of the fancy that "tissue particles" remain intact twenty centuries, to again appear to vex mankind with blood and carnage?

The writer's theory appears to be that these tissue particles placed in the brain act like salt and pepper as seasoning and completely change the form of its activity. He would have us believe that there are tissue particles endowed with reason, ambition, grasping selfishness, which wait patiently somewhere to be "planted in good and well-manured brain soil," and then they yield the terrible harvest of crime and ruin. To this fancy the wild theory of reincarnation is tame.

Who was this Napoleon who through the agency of these particles conquered Europe? What was the need of him if the particles were all powerful? Was it Napoleon or the "particles" that conquered Europe?

There stands the personality of Napoleon making all brain-particles subservient. Whatever departure we take, *reason from whatever data, at last* comes the personality—the I—overthrowing the theories which would set it aside.

"Science" can be degraded no lower than by this philosophy of the compost heap, which makes man's infinite aspirations, his longings for eternal life, his sublime devotion to principle, his devotion to the right, his love and friendship, his intellectual and moral incentives, the product of "tissue particles," growing in a "well-manured brain."

In future years when a grand spiritual philosophy of Nature, of the material world and man's spiritual destiny has been evolved, how weak and childish will the theories and most of the "facts" of the science of to-day appear?

"X. Y. X.:" Q. Do spirits have "granite houses," with flower gardens?

It is said in a poetical quotation in The Progressive Thinker, ending, "And gather 'neath the sacred myrtle to praise our God and king." What is meant by our God and king?

A. Spirits may desire a thing to be, and think so intensely about it, that although entirely subjective, and existent only in their mind it becomes as real as though objective. This state is similar though not identical with that in the minds of the insane, when they fancy they have vast riches, ride in a coach and four, have splendid equipages, etc.

It is real to them, and is real to the spirits. When they speak of their pet animals as with them, and the granite buildings, they intend to be truthful, yet often speak according to their desires, and not possession. It may be taken as quite true, that spirits who have lived on earth under the influence of theology do not outgrow in a brief time their superstitious ideas. They inquire of other spirits for Jesus, and where the throne of God is that they may go and behold it and the hosts of surrounding angels.

J. H. Lancaster: Q. If one wants to be cremated, what steps have to be taken to accomplish the same, and the cost?

(2) Is a guarantee found in nature of a belief in an Infinite Intelligence, a boundless knowledge, and if so does boundless knowledge carry with it a boundless power?

(3) Why do Spiritualists jangle over a proposition that cannot be comprehended by a finite mind, as belief in a thing does not make it true? Once the world was believed to be flat as a pancake, that did not make it true.

A. (1) At present crematories are so few, that bodies have to be transported to so great distances, and this is almost prohibitive except to the wealthy. A certificate from a physician, as to the death, and the ailment of the deceased is required by all crematories, and also by express companies before transportation. In crowded cities cremation for sanitary reasons is best, but in the wide country and its scattered towns, the method of burial which has been sanctioned for unnumbered generations will be long preserved. It may not be the best, yet it is not sanitarily objectionable, and sensibility is not as rudely shocked by the "narrow house," as by the flaming furnace which resolves to formless ashes all that is visible of the loved one in a short hour. To the spirit, it is of no consequence how the worn body is disposed of.

(2) Back of the laws of creation is force impelling matter along the grooves they prescribe. The results appear to the human intellect as similar to those it would itself achieve. It sees in this cosmic power and intelligence something akin to itself. It does not comprehend; it cannot, for as finite it cannot comprehend the infinite.

(3) I do not think Spiritualists "jangle over a belief or disbelief, in this Infinite Intelligence. The contention is whether by a vote those who do not believe shall be made to subscribe before the world to this doctrine.

Theologians have "jangled" for some thousands of years about the character and nature of God, and are no nearer the solution of the problem than in the beginning. They cannot solve it, for it is not a problem but a will-o'-the-wisp on the quaking bogs of ignorance. They have not a single fact on which to rest; all is assertion and conjecture.

Of this Infinite Mind, we all must say "we believe," for no one can know.

We hold that any statement which has to be prefaced with "we believe" should have no place in a statement of principles of Spiritualists.

A religionist might appropriately say "I believe the earth is flat," and take the Bible as in evidence. The scientist would laugh were he asked to "believe" the world is round before he could become a member of a scientific society.

"Believe" he would exclaim; "it does not make any difference whether I do believe or not, it has been demonstrated." We have always understood the Mission of Spiritualism to be the substitution of knowledge for belief, and when any organization by resolution and vote places us before the world as believing, it it time, high time to "jangle."

Hortense M. Phillips: Q. How can I accomplish the most good as a medium?

A. By cultivating it for the pleasure *and instruction afforded by communion* with the spirit world. Hold it above price, and not as a means of livelihood. A most sacred and sublime thing it is *to hold communion* with the dead. Indirectly mediums are the most efficient missionaries in propagating Spiritualism, but when they make this their object with a fee for the office, they sacrifice their own development.

First of all: Make yourself worthy of your mediumship. Then accept what is given you, however humble, and be not absorbed with the idea that you have a "grand mission."

SPEAK OUT.

"Thoughts unexpressed are only half possessed."

You have the thought, and thought, alone;
You have grown, and grown, and grown;
You've opinions of your own;
Speak them out!

You have reasoned long and well
In your brainy citadel;—
Outgrown creeds, the devil, hell,
Now speak out!

Let the world know where you stand,
Love and wisdom hand in hand,
Lead the soul to highlands grand:—
O, speak out!

Many earnest ones would know
How to shackling sins outgrow;
Tell them kindly what you know!
Dare speak out.

Do not pause to veer, and please!
Cowardice is heart disease.
Would you feel a royal ease?
Then speak out!

Feel at heart life's sacred worth,
Let it in your life shine forth,
East and west, and south and north,
O, speak out!

Work to cleanse and educate;
Soften, sweeten, elevate;
Work before it is too late.
Soul, speak out!

Do not fear the dark-browed throng;
Lead the lagging ones along;
Order "Forward"—loud and strong.
O, speak out!

EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

TO-DAY'S POSSIBILITIES.

I may not, when the sun goes down,
Have added to my store
Of worldly good or gained renown
Through gallantry or lore.

I may not, while I strive to-day,
Move onward to the goal—
The gleaming goal so far away—
On which I've set my soul.

But I can show a kindness to
Some one who stands without,
And I can praise some toiler who
Is toiling on in doubt.

And when the sun goes down I still
May be a better man—
No matter what the fates may will—
Than when the day began.

—S. E. Kiser.

Mind and Muscle.

Bodily energy, whether mental or muscular, is the natural outcome of the food we eat. The engine which pulls the train requires the finest coal. The fuel must be free from clinkers which will obstruct the grates, and must furnish the largest number of heat units per ton, for the efficiency of the engine depends most of all upon the character of its fuel.

So with the human engine: Food is fuel. It is the source of all bodily heat and energy. Poor food results in a poor weak body, a miserable, weak, irritable, and despondent brain, shaken nerves, disordered stomach, and an unsuccessful life. To live well one must eat well. The best foods are the natural cereal products manufactured by the Battle Creek, Mich., Sanitarium Health Food Co. These choice foods, which have for many years been supplied to the thousands of invalids visiting this great institution and its score of branch establishments in a dozen different countries, are now available to the public, having been placed for distribution in the hands of leading grocers throughout the country.

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A postal card from a reader of The Progressive Thinker bearing the name of the grocer who does not sell Granola, sent to the Sanitarium Health Food Co., Battle Creek, Mich., will bring a free sample.

VIVISECTION AND THE DOCTORS.

An Inhuman Practice Denounced and its Perpetrators Righteously Excoriated, by Hudson Tuttle.

Vivisection is the dissection of living animals, and has been advocated by a class of physicians, as essential to the gaining of a knowledge of the animal functions. On the other hand eminent physicians and surgeons have taken the opposite view and unreservedly declared that the results of vivisection are not only worthless, but misleading. Among these are Lawson Tait, Charles Bell Taylor, Phillip G. Peabody, and a host of others equally noted as physicians and scientists.

The Humane advocates have opposed it, because of its useless cruelty, and the effect it has on the medical students who receive instruction in this manner. They have been met with the constant reiteration that such dissection was absolutely necessary for the furtherance of science, and that it was not cruel because anaesthetics were employed which prevented pain during the operations. The most dreadfully cruel experiments heretofore have been made by French and Italian "professors," and it has been claimed that no American had the unfeeling cruelty, even for the sake of science, to follow their example. The publication of the experiments of Dr. Crile show that this conclusion is not correct, for he has out-Heroded Herod, and will cause the most heartless of the Mantagazzas, Brown-Sequards and Claude Bernards to turn green with envy.

The title of the book is "An Experimental Research Into Surgical Shock," and the Lippincotts publish it without apology. His pretended aim is to demonstrate that pain by blows, irritants and burning, causes shock which is detectable by rise of temperature, etc. This is well-known to be the fact; needs no demonstration, and no scientific benefit is derived from such experiments. It is an excuse for the most demonic cruelty ever practiced, not excepting the horrors of the Inquisition, only in one case the victims were human beings, in the other equally sensitive, helpless animals. It is an excuse for his love of pain, just as Jesse Pomeroy gratified his fiendish passions by torturing children he had overcome. It was his lust for blood, and to see the animals bound to the ingeniously contrived table writhe and groan in agony.

That this language is not too strong, that really it is meaningless weak, the following brief mention of a few of his experiments, in which one hundred and forty-eight dogs were subjected to torture, will clearly show, so far as anesthetics were used to palliate the suffering it must be borne in mind that the giving of these would vitiate the result sought, which was to find out how great the shock would be, and this could not be done if the animal was insensible, for then the shock would be reduced to minimum. Surgeons administer anesthetics to avoid the shock of the pain of the operation. What were these experiments?

The dogs were taken, and anesthetics given so they could be bound on the rack over the dissecting table. Then the "experiments" proceeded. Some of these were crushing the feet with forceps; tearing out the nerves of the forelegs; cutting the spermatic cord; cutting the sciatic nerve; cutting the legs off at the hip-point; opening the abdomen, and pouring boiling water into the cavity (he says he did this once and forgot the anesthetic!); sawing, scraping and mutilating the bones in various places. A greater part of this "research" was carried on in the physiological laboratory of the Cleveland College of Physicians and Surgeons, and Dr. W. E. Lower gave "valuable assistance."

The favorite pastime of these unfeeling fiends was opening the dogs abdomen and pouring through a funnel, boiling water into the cavity; applying a large gas flame to the knee-joint; tearing out the kidneys; exposing the intestines and "whipping" them for two and a quarter hours, burning paws with gas flame, and these operations repeated over and over, for no other purpose than the pleasure given by seeing the animal struggle and hearing its muffled cry. The reader may well turn away in horror and refuse to read, and I confess I shrink from writing, but when the doctors who have charge of the health of the people, and clamor for a law giving them exclusive control, endorse such abominable practices, is it not well that the truth be told, that the people clearly understand the morality of the class of men who make such demand?

Dr. Crile is not ashamed of his cruelty. He is proud of it. It has made him notorious with the medical schools of this country and Europe. He has become a leader and for this same book received the "Cartwright Prize" for 1897. He is sustained by his medical brethren, who palliate with the excuse of anesthetics they well know were given, if at all, in a manner utterly useless. What is a thousandfold more deplorable is that in most medical schools, these "experiments" are repeated before classes of students, who are thereby made insensible to pain, or trained to delight in it, and are turned loose on the public, devoid of feeling and as ready to practice experiments on their human patients as on the helpless animals in the laboratory.

The man who will torture animals in such a manner, and herald his shame in a book, with brazen laudation of his operations, and never an apology for his fiendish cruelty, would do precisely the same thing to human beings if he had the power. One pauses to ask: Is he a man or a demon? He, is, to the disgrace of humanity, a man, an operating surgeon of a hospital in Cleveland!

In 1896 when the American Humane Association held its annual convention in that city, this Dr. Crile posed as a member! To his cruelty he added deceit and treachery. He came to forestall anything that might be said or done favorable to the enactment of the bill of Senator Gallinger, to have the work of the college laboratories open to public inspection—of all things the vivisectionists did not want. They demanded the right granted to no other citizens of doing just what they pleased behind barred doors!

Read the horrible tortures he inflicted, and then give a reason why he should be there in a congress of noble men and women who had gathered to speak for the creatures of the field and wood, who having no voice could not speak for themselves, and hence must mutely bear whatever treatment dominant man chose to give them! It would be as appropriate to send Satan as a delegate to a Young Men's Christian Association. His scheme miscarried and the attempt of his henchmen to read a paper vindicating vivisection, at the last moment, so that it could not be discussed and yet have to go on the record, was sternly sat down on, after the reading was well under way.

He is a man, and regarded by the medical profession as "eminent," and it has no condemnation for him. Of course there are doctors who are not caught in the current of these "researches," and have no faith in such methods. They are the salt which saves the fraternity from unqualified condemnation. The authorities who give the helpless inmates of hospitals to the keeping of such men are guilty of a flagrant breach of trust. Better place sheep under the protection of wolves.

People who in the hour of sickness call such doctors into their homes, are liable to become subjects of any experiment the latter having awaited the opportunity to make. The doctor's certificate covers up his own murderous work should the patient not recover.

It is this class of doctors, with hands red with the blood of torture, who are most urgent for restrictive laws giving them privileges refused to all other citizens. They would make it felony for a medium to prescribe a remedy even if a miraculous cure was effected thereby, while they administer the most poisonous drugs, and the antitoxins, which are all of them virulent blood poisons, and when their patients die, blandly report "heart failure." That is the truth, for people mostly die from heart failure.

Would it not be well if one is driven to the dire necessity of calling in a doctor, first to inquire of him if he advocates or indulges in vivisection, and has faith in the blood-corrupting antitoxins? Better send for an open-handed assassin, who comes not with reckless experimentation, but a bare knife, whom you can guard against and ward off, than a doctor who answers in the affirmative.

HUDSON TUTTLE.

ADVANCEMENT OF SCIENCE

Even Bright's Disease Is No Longer Regarded as Hopeless.

If you are suffering from kidney, bladder or uric acid trouble, and have despaired of getting help, you should try Swamp-Root, the great kidney remedy. Every reader of The Progressive Thinker may obtain a sample bottle free by mail, so you may test it for yourself and fully realize the truth of what your friends and fellow citizens say as regards its marvelous efficacy and worth.

Dr. Kilmer's Swamp-Root has been tried and tested by thousands who stand high in this community. It is not recommended for everything, but if you have kidney, bladder or uric acid trouble it will be found just the remedy you need. It brings back the rosy flush of health and strength; it is a purifier and rebuilder, and is a boon to the weak and ailing.

To be confronted suddenly with the knowledge that Bright's disease had hold of one was, at one time, equivalent *to hearing a death warrant read*; but today, thanks to the discoveries of science and the researches of Dr. Kilmer, no case is entirely hopeless. Even those *in advanced stages* have been rescued and life prolonged by Swamp-Root.

This great remedy is purely vegetable and contains nothing that could harm the most delicate child. It is pleasant to take and the regular fifty-cent and one-dollar sizes are sold by all druggists.

Send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., and a sample bottle and a book telling all about Swamp-Root and its wonderful cures will be sent to you free.

THE WORLD OF WANT.

I stood upon a morning height and saw
The aeons roll; I caught the Light of Time
And felt the glad vibrations of the stars.
A century new swept grandly into space,
Golden with light of promise, while the old
Yet lingered in the glory of its going,
My heart was filled with love, with love of love,
Of life, of all that is.

The amber sea,
The purpling peak, the bursting bud, the bloom
Shook me with ecstasy. Sweet life and love
Thrilled every sense; when lo, a searching wail
Fell on mine ear! and turning swift as thought,
I looked from my World Beautiful, through shades
As deep as Hell, to that World Hideous where
My brother dwelt.

There grim and gaunt he stood;
Wan-eyed Despair alone companioned him.
I saw the knotted hands, the twisted frame,
The vacant eyes from which the soul had fled;
And even as I gazed he fell as falls
The stricken brute; then, struggling weakly up,
Bent to his task again as bent to oar
The galley slave of old.

Then heard I there
In that dark world of his the lean wolf's cry
And saw young babes lie gasping out their lives
In homes where grewsome Want held fearful sway,
And beauteous girls I saw, selling themselves
For bread to thrice-damned monsters guised as men
"Christ Jesus!" quick I gasped, "O Christ!" then stood
In anguish dumb, still like another's voice
I heard mine own, call loud across the gulf
Of light between:

"Courage, my brother, yet!
In this new century's dawn I see foreshown
That day when God the Nations shall convulse;
I see his forces rushing on in wrath.
Across the broad and glimmering Plains of Time
Torrents of Truth come sweeping on apace
To inundate the old worlds—yours and mine—
That from the cleansing may arise and stand
A nobler world where Justice shall be king.
O weary brother, rise and face the morn!
Rise, brother rise! our God is living yet."

—Caroline Rice Shaw.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

THE FRAUDS.

And Who Is to Blame for Them?

In looking over The Progressive Thinker of December 23, 1899, my eyes fell on this line: "An Exposure in Australia." This Australia fraud is a Mrs. Surenne, "medium?"

The question, how shall we rid the ranks of fraud is almost as perplexing as a belief in the trinity of the Godhead.

It is a serious charge, that of fraud, to bring against one who claims to be the mouthpiece of arisen loved ones, and when an accusation of this kind is brought against a medium, the accusers should be some of their victims, and not get innocent parties tangled in the meshes of fraud, and deceit, such as are used by regular charlatans.

It is indeed very puzzling to the genuine Spiritualist to read in one week's issue of some reliable Spiritualist newspaper a wholesale exposure of some supposed-to-be-genuine medium, who up to the date of exposure was accepted as a genuine medium, and, in some cases a true Spiritualist, and after the lapse of a few weeks, or months perhaps, we see these same mediums advertised in the columns of the same paper that denounced them as frauds, not worthy the confidence of the people. This I repeat, is puzzling in the extreme. I believe once a fraud, always a fraud; and if when a medium is unjustly held up to the gaze of a cruel, critical world, and left without a kind word, or a helping hand to tide him or her over the shock of an unjust exposure, his or her (if they be true, genuine mediums) usefulness is at an end; true sensitives suffer much from the suspicion, however innocent they may.

It is my sincere opinion that all frauds should be punished. The severest punishment should be meted out to any and to all who attempt to play on the credulity of those who seek an interview with their so-called dead. But the greatest care should be exercised by the would-be exposer. No jumping at conclusions should be received as sufficient evidence to convict and make appear guilty.

A helping hand, a kindly act, an appreciation of the virtue that lies in the make-up of the genuine medium is often a great incentive to finer spiritual developments in that medium. But too often the plain, honest medium is set aside, often on account of his unpretentious appearance, and dress, regardless of his fine spiritual attainments. We believe—nay, more, it is a part of our religion that everyone should dress the best that he can afford, and have his coat cut after the very latest style. Style, coupled with the exercise of spiritual gifts and a clear conscience makes a man or woman free to associate with the denizens of this, and the other world. There is something in a nice, clean, well-fitting garment, especially when it adorns a man or a woman who relies on his or her own clean-cut life, that commands the respect of the world.

Who is to blame for the frauds? Ten to one it is the test hunter, and many of those test hunters claim to be true Spiritualists. Just as long as we have test hunters, we will have frauds. So long as there is such a demand for the marvelous, just so long will there be people who will try to supply this demand.

My experience in my travels through *many of our states is, that the test* hunter spends more time and money hunting tests than he does in turning the leaves of good books written on the *philosophy of the phenomena*, that he seems so interested in. Whenever an individual calls on me for a private sitting, and at the same time says, "I want a test," I often feel that were my guides other than they are, my sitter would not get the thing sought for.

Many times in giving platform readings, persons have come to me after the meeting and have said, "that was a fine test you gave me," and I felt that if another word than test had been used, I would have felt more comfortable. The following are a few words that I do not like: "Test," "Fraud," and "I Can't."

MRS. MAGGIE STEWART.
Piqua, Ohio.

A CARD FROM DR. C. E. WATKINS

New Specifics.

On the eighth page will be found our advertisement of our specialties in family remedies. These remedies are new and are made especially for us. No one on earth has these formulas but ourselves. They are the best, the very best for the disease named that have ever been given to the world. They are all specific, made with much care, and we are satisfied no other remedies will do the good work that they will do. Let me advise all who may be suffering with these complaints mentioned, to try them. They are now being sold at cost, just to introduce them.

DR. C. E. WATKINS.
406 Mass. Ave., Boston, Mass.
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"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

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

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some *Hints as to Personal Experiences and Opinions.*

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

For Sale at this Office. Price $1.50. Postage 10c.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being,

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

ON THE VERGE.

What Is the Business of Our Lives?

Only once to tread the earth, among its sovereigns, among its vassals! Only one childhood, youth, maturity! Strange indeed it is that we loiter along, neglecting life's opportunities, idling away our time, neglecting the business for which we have been called out of the mists of the past!

What is the business of our lives? Is it bank accounts, laudations, influential positions? Were we brought forth—immortal souls—to rear palaces of marble, do mighty works with our hands, conquer the nations of the earth? To carry the fruits of earth from port to port and get gain? Or had the Eternal other aims in calling up man?

Long ages the spirit moved in darkness, setting the earth in order for man's habitude. The first to come were but poorly housed and fed; but they were truly great, and of their greatness they left tokens to their sons' sons—fire and the sword.

Man has been bidden a guest at the banquet of ages. The master of the feast is regally generous. Whatsoever pleases a guest he may have, if he be great enough to take it. All guests choose. Each finds he can take but one gift.

One guest sees that the people are as sheep without a shepherd, knowing not their own minds. That they need a leader who will help them choose substantial things of eternal value. This one rises over the people, and by showing them his own treasure aids their choice and he is satisfied and says "The Master is good."

There are those who see earth's beauties set to swaying music and majestic words. These souls are too full of sweet sound to jar it with speech; they write of it in a book, or paint it on a canvas, or set its music, listening the while with hushed breathing. Then the world, which hears few notes, wonders at the harmony revealed. These with the gift of sight and hearing love the master for his graciousness.

There is the one who takes for his gift the power of large enterprise. And it comes to pass the noise of his works shuts out the music of the spheres; and the smoke thereof hides the beauty of rose, cloud, budding leaves, mountain heights. He comes to see everything through dollar spectacles. Does he thank the master for his purblind eyes?

There is another guest whose look is saddening. In his hand he takes the bauble on which is written "Pleasure." And this is what his gift brings him: Appetite that forever hungers. Thirst that cannot be slaked. Desire of that which lures him farther and farther from the Master's presence. Fruit which pleases his weary eye, and is ashes on his hungry lips. His dreams are mocking visions of the beauty that stings like scorpions. Of gold that blisters. He sees himself dissipated from day to day, among the vampires that feed on him. He sees the chains with which weakness binds his will while Negation steals his soul! Has he chosen well? He has so many followers?

To take the gift of life and use it, use it! To embellish each moment with the jewel of a high thought, a noble deed, a widened impulse. To cultivate the inward promptings of inspiration. To let your understanding be a beacon to others, with yourself. To let your height teach you desire of those above you, and charity for those beneath you; surely this is the business of man on earth!

O God, O Good, O Heights of condition that yet await us. Do thou, on the verge of this new century, so enchant our souls with thy beauty that we shall be thy willing votaries, now, henceforth, forever more. Amen.

BESSIE J. BELLMAN.

Howard, Kans.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The Society of Psychology holds regular meetings every Sunday at 7:45 p. m., in Phoenix Hall, 324 East Division street. Visiting mediums are always cordially invited. Dr. E. I. Jacobson, lecturer.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The South Chicago True Spiritualist Church holds meetings at Ellegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

Distant Treatments.

If you really want to quit the tobacco or any other intemperate habit, try the Waitt Cure. All curable diseases successfully treated at any distance without medicine. Send stamp for particulars to Albert H. Waitt, Healer, 1015 Park Ave., Minneapolis, Minn. 531

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX.

Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

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

The PROGRESSIVE THINKER.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, FEB. 3, 1900. NO. 532

A CYCLE OF PROGRESS.

Do Men Appreciate the Advancement?

Standing at the bier of my aged grandsire about fifty years ago, I wept because others were weeping—weeping for the departure to some unknown goal of a good man; and as my thoughts wander back to those scenes to-day I can but feel pity in my heart for this ex-soldier of the great Bonaparte that he did not live to see the progress of this world for the next fifty years, and be a soldier still in the pioneer army of progress. He was born A. D. 1770, but about his individual experience I shall not speak at this time, only review the age in which he was born, and the astonishingly rapid strides since in all that appertains to human progress.

At that date feudalism reigned in nearly every country in Europe; a soldier was courtmarshaled and shot if daring to kiss his wife good-bye in passing his humble home; every letter passing beyond local limits was opened and passed through the censor's hands; every child must be baptized and confirmed or be outlawed; every poor man was a serf to the titled peers, and if said poor man had a small patch of leased land his grain could rot on the ground if his peer demanded his services; tallow candles, and later whale oil, was used for light, and peat for fuel. The lords and peers were rich—the rest were poor. Food was coarse, and in certain sections very scant. Wooden-wheeled plows, homemade harness, brush fences, adobe dwellings, blacksmith-made nails, knives, spades and other hardware was used everywhere. The postman in his two-wheeled lumbersome cart, and with his horn, carried the country's mail. Except in cases of soldiery, not one man in a hundred left his local limits during life, and haunted his old home after he was dead. The teacher and preacher were revered and considered the only knowing ones. One-third of the time was wasted in creedal training in the public schools, and the balance of time spent in rudimentary training, while only one in twenty learned to read and write, and that was about the status of the whole of Europe. Mesmerism was diabolism, and a pet dog was more thought of than a philosopher. An Israelite was considered a more despicable creature than a cannibal. Spain was the greatest power in Europe, Portugal and Holland were mighty, Rome had about a quarter of a century yet to dictate to the Latin nations, while the middle German states, England, Scandinavia and France were less menacing powers, restless but harmless. At that age (and until Napoleon's time) there was not a single organized army in the world governed by exact military rules. Thinking and reasoning on religious topics was considered a crime beyond redemption, and a fearful hell used as a scarecrow for old and young was assiduously held up as the final abode of the thinker. All cloth was manufactured in a primitive way, and the carding, spinning, weaving and knitting was taught to all.

Creeds and servitude had stunted aspiration for beauty, and cramped the inert forces from expression, while dialectal localism grew nearly to the extinguishment of exact languages in parts remote from city centres. Matches were unknown then, and flint and punk used for lighting purposes, while the flintlock on cumbersome firearms was considered far ahead of the club and battle-ax. The transportation of that age was more primitive than during the pride of Greece and Rome, 2,000 years prior; and the world may as well have been flat for all they knew or cared.

Such were the conditions surrounding our forefathers 130 years ago. But where are we to-day? The civilized world has made greater strides in progress since than it did since the time of Homer, 3,000 years ago, and in spite of all our restlessness and striving for gain, opulence power and honor, let us bless the star of our destiny that we have lived in this progressive cycle, and witnessed these grand revolutions from mental dormancy to the age of reason and active progress. We can travel 70 miles an hour, and as much in one day at that same rate as it would take our forefathers 84 days to accomplish. We can record our modern oratory and its music in the phonograph for our progenitors to listen to its reproduction in ages hence, and can wire our thoughts across the continent or around the world in a few seconds. We can converse with friends through the telephone over a thousand-mile wire as readily as if meeting face to face; and finally, the stars, believed by our forefathers to be tiny specks, placed above us for our special use to light the world on moonless nights, can to-day be measured by our telescope and analyzed and explored by our spectroscope. The wonderful workings of applied electricity have already revolutionized many industries, and, although grand and great the electrical discoveries may appear, and its utilization acknowledged, we know but the a-b-c of its unknown possibilities. It may yet be drawn from the sun and earth to move every machinery on this tiny planet, and the life and toil in the coal mines may some day be entirely dispensed with for heat and motive purposes, and the great power of electricity take its place.

As man is essentially an earthly production with an indwelling activity or life (like the rest of earth's vegetation) there are and will be great changes in him also. His selfishness will diminish when he finds that there is something higher than mere greed to satisfy, and something grander than the decorations modern vanity endows its heroes with. Man will learn to be more plain and wholesome in his living, more decorous in his attire, more kindly disposed towards his fellow man, and more desirous to surround himself with nobler, truer and higher sanitary conditions in order to cultivate a more perfect body through which an indwelling soul can manifest its fullest possibilities; and he may in time adopt the motto of the eccentric Train. "Man is not civilized so long as he eats dead carcasses."

Pocatello, Idaho. C. J. JOHNSON.

INFINITE INTELLIGENCE

A Leading Question for Discussion.

Whether there is or is not, now appears to be the leading question among Spiritualists. We want the truth, and nothing but the truth, and as much of it as we can learn. But there are some things that we may believe that the facts would not warrant us in believing, that I apprehend would not be demoralizing. I do not realize that it would harm any one to believe in Infinite Intelligence, even provided it be an error. I know well enough what some would say, that such belief is superstition, or at least tends to make one superstitious, yet I do not see any evidence that such is the case. It appears to be mostly a question of how such facts as we have appeal to one's consciousness; it certainly is not a matter that has been scientifically demonstrated in the negative. So far as science relates to the question modern discoveries tend to show that Infinite Intelligence is probable. Every movement in nature, so far as it has been traced to its source, is directed or produced by intelligence. In view of this fact, I do not wonder that the kickers do not kick with any definite aim.

For any one to attempt to show that Infinite Intelligence does not exist would be a task that I do not wonder all shrink from. The statement that those who advocate Infinite Intelligence are on the affirmative, and it is for them to prove their position, and in the absence of such proof the presumption is that they are wrong, is not relevant to a case like this, where the great majority already believe in its existence. Neither are these parties consistent in holding to this position. They know enough to see that Thomas Paine was technically on the negative, but they would not have honored him for simply proclaiming, "You Bible believers have not proved that the Bible is true, and because you have not proved it, the presumption is that it is false, and no argument is needed on the negative side." Had he and all others who saw through Bible falsities rested there, how long do you suppose it would have taken to make a beginning to undermine it? And suppose the people who did not believe in human slavery had acted on such a supposition, that they had nothing to do till slavery was attempted to be proved to be just and right, how long do you suppose slavery would have existed? It is certainly incumbent on those Spiritualists who do not believe in Infinite Intelligence to give reasons for their disbelief.

Let them not only try and show that Infinite Intelligence does not exist, but it would be well to try and show, also, that such a belief is superstitious and degrading. Try and make it appear that Thomas Paine was a superstitious man, and degraded by his belief in a Deity.

Try and show how superior in scientific attainments, and in every other way, those Spiritualists are who have passed away from the God idea. I believe they will not go far in these directions before they will realize their insufficiency. But I can tell them they must move along these lines before they will make any inroads on the ranks of believers. I pity Mr. Loveland's discrimination if he does not see a very great difference between the Infinite Intelligence that Spiritualists believe in, and the Jewish or Christian God.

I do not know as I can help him any, but I can tell him he is looking through very green glasses. He may not like all the manifestations of nature, and man as a part of nature, but I suppose he, as well as other Spiritualists, believes that even the degraded among mankind will finally progress and become good and happy. Is there not some difference between a God that will not only permit, but ensure this, and that "old God which the church has forced on us for centuries?"

I rejoice that others can see the difference, if Mr. Loveland cannot. We do not understand all the manifestations of nature, but the more we understand the less we see to complain of. We see that man does not progress much unless he has lots of difficulties to contend with; and we see that men in vigorous health are so constituted that they can enjoy their struggles and triumphs in meeting and overcoming these difficulties. Seeing this, we have a right to infer that it is really better for him that these difficulties lie in his way.

He asks, "Is there any proof of a supernatural being?"

I answer, no. Infinite Intelligence is as natural as finite intelligence, at least as far as we know. "What is the character" of the proof that there is Infinite Intelligence? What is the character of the proof that there is intelligence in a bee or a beaver? Simply we see activities that look like design. We see the same everywhere in nature, from the movements in our solar system to the symmetrical organization of crystals. Probably Mr. Loveland does not see it, for the good reason that he has trained himself to not see it. But I can tell him that there is not the shadow of evidence, either scientific or otherwise, that the heavenly bodies begun and continue their revolutions without, and destitute of some guiding intelligence. Let him try and frame a reasonable supposition, leaving out intelligence, for the beginning of planetary motion, and see where he will land. He complains of unproved assumptions. He has got to assume a far more unreasonable hypothesis in accounting for the beginning of planetary motion without intelligence, than to suppose intelligence was at the helm. I am interested in seeing him, or any other person, make the trial. SAMUEL BLODGETT.

Grafton, N. D.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

BURNED WITCHES.

Barbarity Toward Mediums.

Very few people can imagine, if they have not studied these horrible stories, how apparently dead people in the old days could produce sufficient cause for bloodshed, murder and poison, in the reason of otherwise sensible and intellectual men. Apparent death was therefore the most suspected condition, both among the peasantry and people in the higher walks of life. They were all suffering with confused ideas and sick brains. The air was almost as if pregnant with insanity. But civilization is advancing with the times, and as enlightenment and reason increases there will no longer be any cause among the lower ranks of the people for their kind of madness. It is certainly also in time, in the countries where enlightenment among the peasantry is at its lowest, superstition stands in the front rank alongside the brutal instincts of man. Outbreaks of barbarism and deeds of violence without reason are the natural results. With the ignorant, animal instinct is the dominating, man is not present.

A witch-trial of a very peculiar kind was conducted recently before the court of Brabant. A farmer from Vilvorde was unfortunate in everything that he undertook. He knew the reason well enough. His neighbor was a witch! "He knew it for certain, and could produce evidence." The neighbor heard this and brought complaints. In the court-room the farmer declared that he had a very sure case. A certain night a black cat had jumped into his bedroom through the window and he had seen very plainly that the cat had the face of his female neighbor. This was for him more than proof that she was a witch. But fortunately for the woman the court did not consider this evidence very strong and sentenced the farmer to eight days' imprisonment for blackmail. "Aha!" said the clever farmer, "I knew that she would only do me still more harm." The judge was not of the kind that ruled in the Middle Ages; he was a man and a cultured one, a man who was conscious of a responsibility that rested upon him as a judge in the year 1894.

Denmark as well as most other of countries in Europe has also had its witches and witch-trials. Ribe has the reputation of being "perhaps the Danish town in which the greatest number of witches have been burned." It was especially in the years 1572-1652 that the craze was at its highest. In these eighty years people went insane for fear of witches. The description of the horrors which took place in the Ribe trials fill a rather large volume which is very tedious to read, but also very instructive. We find here all that is essential for such trials; mishaps in the kitchen and in the field, accidents in the workshops and on the sea, diseases with men and animals—all such afflictions, which can easily be explained without witchcraft, were in Ribe considered to be caused only by these gnomes, and in mostly all cases by women. And the "guilty" were not treated with much lenity. A number were thrown into prison, very few came out alive; some of the accused died on the rack in terrible agony—of one of them we hear that she, although already dead, did not escape being burned. Burned alive were at least fourteen unfortunate women and perhaps still more. The most notorious of all these witches is Maren Splids (married to a tailor and saloon-keeper Splids) whose reputation has been living in Ribe and in fact in most part of Ylland. And then when we read of her with the idea that we are going to make the acquaintance of a real witch, how surprised we are when we see that she has been a real woman, accomplished in her home, faithful to her husband, and clever, so that she for a long time knew how to defend herself so that her judges had to give up the trial; but finally, after the most inhuman tortures she was killed. The author of the book mentioned, on Ribe witches, gives her this testimonial, that hardly ever has a person more innocent than Maren Splids been burned for witchery. She only had one fault, it was impossible for her not to "talk back." It was her lively tongue that caused her ill-fortune. The reason that she was accused was this: A wretched person by name Didrik Taylor was taken sick and while vomiting "threw up a big slimy piece which moved around in the bowl as if it had been living." The bishop and several other priests in Ribe declared this could not be caused by any natural sickness, but that wretched people in connection with Satan must have had something to do with it." There was a prominent physician in Ribe, but he was not asked. It next occurred to Didrick that Maren about thirteen years ago had promised him "a misfortune," and he went therefore to the authorities with a complaint about Maren Splids, in which he, among other things, accused her of having in the nighttime fallen over him and blowed into his throat, and furthermore squeezed his mouth with a shoe and nearly choked him to death.

In this manner they amused themselves in the olden times with witches, devils and evil spirits. Innocent cats, dogs, hares and other animals were suspected. They saw devilry everywhere. In the United States it has been exactly the same, neither better nor worse. The notorious witch-trials in Salem and other eastern places where they burned witchery-accused individuals and tortured them in every possible way, all this is well-known, therefore it is unnecessary to enter into any details concerning it. Yet I will remind the reader that the witch-trials here in America were just as cruel and ridiculous as in Europe; they were in every direction a true copy of the usual superstition which was then prevailing in Europe. Vampire stories and demon possession were well-known here. Apparent death was, in the time of the witches in this country, looked upon with the same eyes as by the superstitious of Europe—a person possessed by vampire ghosts. CARL SEXTUS.

Cripple Creek, Colo.

THE CHURCHES.

They Are Crucially Analyzed.

SOME ANALYZED CHURCH FIGURES ILLUSTRATING THE STATUS OF THE VARIOUS RELIGIOUS DENOMINATIONS.

Following its annual custom, the Independent, an undenominational religious journal, recently printed a summary of religious progress in this country during 1899, which reveals some curious and some unexpected facts, says the Chicago Chroniele. It has been said often that religious organizations have been losing ground for some time. It appears, however, that while the estimated increase in our population since 1890 has been about 20 per cent that of church membership has been about 24 per cent. This may or may not mean an increase in real religious strength, but it certainly indicates increased ecclesiastical weight in the community rather than any falling off.

In the details of numerical gain or loss in the several denominations curious facts are found. Thus the highest percentage of increase in membership is found among Reformed Catholics, who have increased 50 per cent within the year. But this takes on quite a different color when it is seen that their entire membership is only 1,500. The next largest rate of increase, 21 per cent, is among the Arminians, and here again the whole number is but 8,500. Christian Scientists are credited with a gain of 14 per cent and an aggregate strength of 80,000. Yet, curiously enough, they are credited with 12,000 "ministers," more in number than those of any other denomination except Baptists and Methodists. Thus it takes 12,000 ministers to take spiritual care of 80,000 Christian Scientists, while 33,088 ministers looked after the interests of nearly 4,500,000 Baptists, and 36,424 ministers shepherd more than 5,750,000 Methodists. This looks as if Christian Science must be a very expensive kind of faith, though it is modified a little when one sees that while they have only 497 churches the Baptists have nearly 50,000 and the Methodists more than 53,000.

It is curious to find that while the net increase for the year among Baptists—thirteen varieties of them—has been 89,201, that of the Methodists—seventeen varieties—has been only 33,051, though the latter outnumber the former more than 2,500,000. The Baptist rate of increase has been for the year 2 per cent and the Methodist only one-half of 1 per cent, while the Lutherans, with a membership of a little more than 1,500,000, have increased 2.6 per cent, and even the Episcopalians—two varieties—popularly supposed to be little if at all, better than stationary, have increased 1½ per cent.

Another case of growth, surprising to many, no doubt, is that of the Disciples of Christ, (presumably the sect commonly called Campbellites), who have grown 3 per cent in 1899, and now number 1,118,396 members. As if in reply to the loudly voiced fears of certain alarmists, it is found that the Catholics—three varieties—though aggregating 8,446,301 members, or nearly 2,750,000 more than the Methodists, the next largest body, have grown within the year only six-tenths of 1 per cent.

It is noticeable that the Congregationalists, who promised fifty years ago from a New England point of view (at least in conjunction with the Unitarians) to dominate the land, grew last year but three-tenths of 1 per cent, and, alone among the larger denominations, have more ministers than churches, sharing in that peculiarity with the Christian Scientists, the Latter Day Saints, or Mormons, and a few of the smaller denominations. This rate of growth is the smallest shown, among those that show growth at all, except the two-tenths of 1 per cent shown by Friends, or Quakers. The Presbyterians, whose rate of increase once seemed to be much less than that of the Methodists, show what may be said to be unexpected vigor, with a growth of 1.2 per cent among the twelve varieties of "Regulars" and of 1.4 among the three varieties of those known as Reformed Presbyterians. One of the oddities of this growth aspect of the case is found in the Mennonites, who are credited with sustaining twelve different varieties or subdivisions and with a growth within the year of 3 per cent, and yet have in their whole twelve varieties varieties only 57,948 members. To find this many souls divided into a dozen subjects give one a rather bewildering notion of what a little it takes to constitute a church in modern times.

Probably the most curious side of these statistics is found in the differing proportions of ministers and members and churches. As remarked before, it takes 12,000 ministers to take care of 80,000 Christian Scientists, but their sect is young and green. And yet Presbyterians support 13,970 ministers, or one to every 131 members; the Baptists 33,088, or one to 134 members, and the Methodists 36,424, or one to 159 members. Even the Episcopalians sustain one minister to every 142 members, while among the Congregationalists the proportion is as close as one to 111. From this latter it widens to one to 176 among the Disciples of Christ, where the tax seems to be lighter than in any other Protestant body of considerable proportions. Each one of these denominations supports also a number of churches strangely larger than that of ministers. The Baptists have 49,721 churches, the Methodists 53,023, the Presbyterians 17,271, and so on through the list, even the before-named Disciples having 10,298.

On the other hand, the Catholics, with nearly 8,500,000 members, support 11,594 churches and 11,144 ministers—as the tables call them—every one of them looking after 758 souls and doing it quite as thoroughly as the Congregationalist looks after his 111. Even the much abused Jews, whose religious discipline has been the marvel of at least 3,000 years, with a membership of 1,043,800, sustain only 570 churches and

(Continued on page 7.)

NATURAL LAWS.

Materialization and Dematerialization.

Some of our Spiritual brothers are denying materialization, upon the basis that it conflicts with natural law. This is an obstacle that many people, myself included, have come into contact with, but over thirty years ago I became convinced that I had not been looking deep enough into natural laws, so I looked around, and what did I see? Water materialized into snow, and dematerialized back into water. I saw ice materialized and dematerialized. I saw fire materialize and as rapidly dematerialize. I learned that my own voice was materialized sound. I saw the meteoric ball falling to the earth, but owing to the density of the air and its great speed, it vanished (dematerialized). I learned that light was materialized by the friction of the force passing back and forth through our dense atmosphere. I have seen heat dematerialize copper and zinc, and materialize brass out of the compound, and I have seen the chemical action of soda and muriatic acid dematerializing these two substances and materializing a third compound. I have seen the boy with his soap bubbles. I have seen the monarch of the forest destroyed by the instantaneous materialization of a force called lightning, which force dematerialized so quickly that the human eye could see nothing but the effects of that incomprehensible force.

Growth and decay are the law and order of nature. The growth of the granite rock takes an inconceivable length of time, and its disintegration is equally slow. The mushroom springs up at night, often to die during the succeeding day. So growth and decay are after all only different terms to express materialization and dematerialization.

Everything we see in nature is subject to this absolute law. Things come and go—some very slowly, others very rapidly. The workings of the law of nature seem infinite in their varieties. No two things are just alike, but everywhere and in all substances we find an infinite dissimilarity. Therefore nature presents to the human mind an infinitude of varieties, some of which are so very old that we have no conception of their age, while others come and go almost like the flash of lightning. All are the result of growth and decay, and all are but parts of one infinite whole; hence if there was no materialization of the human spirit, nature would be deficient and therefore no infinitude.

So you see, my good Spiritual brother, that when you deny that spiritual materializations are in accordance with natural law, you set a limit to nature's laws, which would destroy its infinitude. So to me materialization is a solid fact, because nature teaches it in everything, and phenomena demonstrates it conclusively to me, for I have seen many phases of it during the past thirty-six years of investigation, and yet we understand not one of these grand laws in nature which lie back of and produce growth and decay, or materialization and dematerialization. For thirty-six years I have been investigating natural laws and spiritual phenomena, and could tell of many experiences with materializations and partial materializations, in all of which I have learned how little we know, and what a great future we all have ahead, before we are able to unlock nature's storehouses of knowledge; and until then let us not assume to deny spiritual materialization, for it is possibly the grandest manifestation of spiritual identity which has ever come to bless the children of earth. It seems to me to be one of the greatest links in the chain of spiritual phenomena, and surely those of us who have had the sacred privilege and inexpressible pleasure of meeting loved ones gone before and caressing and talking with them, have received a lesson never to be forgotten; a lesson that banishes the fear that death ends all, and a lesson which demonstrates that question of questions, "If man die shall he live again?"

Shell Lake, Wis. G. L. JONES.

State Spiritualists Association of Minnesota.

The missionaries and organizers of the State Spiritualists Association of Minnesota, have outlined the following as their prospective route for meetings.

Their time is nearly all engaged until April. It is necessary to secure them in advance of time desired; and they must make engagements en route in order to economize expense of railroad travel. Their services are given at heavy expense to the State Association, and without a positive compensation from the localities they visit.

We ask you to furnish them with a hall, entertainment, local advertising, and let them take collections. Door fees may be taken and shared if desired. We will supply some advertising posters to announce their coming.

During April their route will be in the Eastern and Southern part of Minnesota. During May, in the Northern and Western part of the State. June will be subject to call. Both June and July will be good grove-meeting months and such meetings are urged upon you to arrange for soon as possible. You must apply soon to secure them.

Every locality, large or small, will be visited, if so requested.

While we have their services during these months, keep them actively engaged. Write to us and say what you can do, also send us names and addresses of Spiritualists anywhere in Minnesota. Fraternally,

C. M. E. RIDGE, Sec'y.,
509 Northwestern Bld'g., Minneapolis, Minn.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

CLEVELAND, O.

Spiritualism Rapidly Gaining.

To the Editor:—I feel confident that all encouraging reports concerning the advancement of Spiritualism at this point in the great Middle West will be welcomed by all earnest readers of The Progressive Thinker, and all who are interested in the beautiful philosophy of Spiritualism.

In this city of over four hundred thousand souls there are, it is estimated, about ten thousand who are Spiritualists, but of this number perhaps not five hundred are brave enough to assert their independence and openly declare themselves as such. But in spite of all opposition from church and press, Spiritualism is rapidly gaining a foothold among those who are liberal in their views, and even among the church-goers it is assuming quite significant recognition.

A glorious revival of interest is being manifested in the West Side Free Thought Society of Spiritualists in this city. We have lately been blessed indeed, by having with us, Mrs. Alice Baker, of this city, whose term of service expired January 28. The subject of Mrs. Baker's discourse January 21, was "The Identity of Scriptural Phenomena to the Phenomena of Spiritualism." Plainly did it appear in this lady's invaluable exposition and exegetical disquisition that they of Bible times who were divinely endowed with spiritual gifts, received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the unfoldment and development of the spiritual nature. Clearly was it brought to our mental vision the truth inculcated by Jesus that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both mortal and spiritual. With this grand truth they of the apostolic age were inspired. It was with them neither idle dreaming nor vague fancy, nor the dull, cold formalism of a past age; it was a living faith, a present reality, a conscious witness. And signs and wonders followed.

Not alone is Mrs. Alice Baker an interesting speaker, but a wonderful trance medium, as well. Hers is a soul full of "the milk of human kindness," and her work here is certain of resulting in great good, both to the society and to the cause so dear to the hearts of all of us. Mrs. Baker is open for engagements to lecture, and any wishing to secure her services may address her at 16 Willard street, Cleveland, O.

ELVER J. HULL.

From the N. S. A. Headquarters.

To the Editor:—Fraternal greetings to you and the readers of The Progressive Thinker, from the officers and constituents of the N. S. A. For all courtesies extended to us by the spiritual press, we are deeply grateful. I am happy to report that the N. S. A. is receiving recognition and respect from all quarters, including the various organizations, and bodies of secular and religious standing. We are not making effort to cater to these, but are pursuing our own work, and are standing for true Spiritualism in public and private, and the work of the National Association is judged by its results.

The Home fund is steadily increasing, contributions are daily coming in; the widow's mite" is as welcome as the donation of the wealthy. The kindly words of sympathy and good cheer that come with the money bring a sunny influence to this office, that is deeply appreciated.

A kind friend in Southern California promises to send the last five hundred dollars needed to make up the ten thousand called for. The First Spiritual Church of Pittsburg, Pa., takes the lead of societies that have collected funds for the Home, and many societies have done well. The following friends have been appointed special agents for the N. S. A. They are authorized to solicit subscriptions, and to receipt for donations: Jennie Hagan Jackson; J. A. Buckwalter, of Royersford, Pa.; Mrs. Lizzie Brewer, Cassadaga; Estelle Metzgar Hamsly, Evansville, Ind.; Stella Fisk, Keokuk, Iowa; Sadie J. Clifford, Sandy Point, Me. These agents will be at various camps the coming summer, and will work for the N. S. A., there and elsewhere.

Speakers and mediums who have registered their ordination at this office, or who intend doing so, are notified that the registration fee is one dollar a year. Those who wish to register are requested to send a copy of the ordination paper for filing in this office.

The cause is flourishing in this city; the meetings of the First Society are free to the public, and the large Masonic hall is thronged on Sunday evenings; the morning service is well attended, and the lyceum is doing well. Mr. Grumbine has done a good work here. A. E. Tisdale is following with grand lectures, and in January Dr. Schlesinger is giving fine demonstrations of his mediumship. All together, the management may be congratulated on the work of the society, and its good results. MARY T. LONGLEY,

Sec'y. N. S. A.

600 Penna Ave., S. E. Washington, D. C.

Important Question.

Spiritualists—do you send your children off to school—to seminary, or college? If so, where? Does some one say, it does not concern you? It does concern me; whatever concerns a human being on earth concerns me, for we are all parts of a universal whole. The Belle-Bush sisters are Spiritualists. All branches are taught in their seminary; the government is of the golden rule character, and the charges are reasonable.—Dr. J. M. Peebles.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

WHERE ARE WE AT?

Religion—Philosophy—Science.

I resemble Solomon, not in the number of my wives, for he had seven hundred, while I have none, but because in many of my dreams there is also much variety. However once in a long while I do meet with one that is not all a dream. How about these?

I retired one night after meditating on the creed question. I awoke from a vivid dream of seeing an ugly monster. A number of people debated if it were alive. I struck it two blows, dividing it into three parts. The head jumped about in an active manner.

Another night after reading about the "science" of Spiritualism, I dreamed of a wonderful seance. Immediately I was employed with a multitude of laborers in digging the foundation trenches of an immense structure. We jostled and crowded each other uncomfortably. One in authority spoke to me. He advised me to pay no attention to "that old Irishman," pointing out one who was incessantly talking in a bossy manner, and who he explained being in the employ many years, was allowed this latitude. I was also cautioned against two men who came among us but were strangers, not workers; and who said much about hypnotic experiments.

In this dream some spirit wanted to impress me with the state of Spiritualism considered as a science. We are yet only at work on the foundation. Careless use of important terms is enough to prove that it is no elaborated science yet with most of us. The word religion is used to convey such varying concepts that one of the scribes recommends its disuse altogether. Let him beware of the fate of "Ye ancient mariner":

And I had done a hellish thing;
And it would work 'em woe,
For all averred I had killed the bird
That made the breeze to blow.

After trying to find out by the context what various debaters, pro and con mean by the word, should one ask me if Spiritualism be a religion I should say emphatically, "No." Should another put the same conundrum I would "roar you as gently as any sucking dove," "yes." In the meaning of another I can only say my brain was saturated with religion and Spiritualism provides an antidote. Like a famous politician I may be considered neither orthodox nor heterodox, but paradox.

Perhaps in the sweet bye and bye the term will be obsolete. It is certainly used to bind a grievous burden of error on our backs. Spiritual development has been represented as depending on so many and so varied forms, ceremonies, dogmas and theological concepts, all embraced in the term religion; and the word is associated with such unnatural practices, such cruelty, venom and persecution that I almost shudder to write it until I reflect that through the mists and fogs of every religious system burst in fitful gleams the same spiritual sun as warms the heart or illumines the intellect of the modern Spiritualist. Who can read the imperfect Bible without being aware that every delectable sensation, every exhilarating experience possible to us in greater measure was tasted by the fathers; and who a sensitive himself that has any conception of the difficulties spirits must encounter cannot discern and reading between the lines know that the inspiring spirits of old labored to convey to mortals in allegory and symbolism a purer, sweeter gospel than the superstitious sensitive would allow to be authorized by himself or his gods. The theologian recognizing a faint smell of the "bread from heaven" denied to no humble, patient aspirant of any race, place or time and confessing it denied to himself becomes as wise in ascribing causes as the Dutch emigrant who, being asked to comment on the late war, replied: "Well, vat you expect of der Spanish; dey don'd drink beer."

Using the term religion in a free, ordinary spirit I suppose that history deals with no people of spiritual zeal who were so free from religion as the primitive Christians, although this liberty was soon bartered in the desire to make proselytes. They for a while observed any or all forms as inconsequential. Ere long they became enslaved to the same forms and ideas as they once said Christ died to save them from.

Do I wish then, to be called a Christian Spiritualist? Quien sabe. At a recent anniversary, after the Pilgrim Fathers who come next to the church fathers had been eulogized into myths, one proposed a toast, "To the Pilgrim Mothers, who, in addition to the ordinary hardships of pioneer life, had to endure the society of such insufferable prigs as the Pilgrim Fathers." This is too severe, but long ago the gentle Hawthorne said, "Let us thank God for the Pilgrim Fathers, not forgetting to thank Him also that we are removed a few generations from them." These words fairly express my attitude toward the early and the late Christians as historical characters; but as living spirits who have learned something during the last two thousand years I hail them as the guardian angels of this freer, clearer dispensation foreshadowed by their own and prophesied in the book of Revelations.

A child enters this spirit zone we call the physical world. In a fair environment it soon responds to the strange influences about it. We all admire.

It is fearless, bright, happy, beautiful. But where in all the universe so irreligious a thing? Here is a teacher sent to instruct us regarding the proper attitude upon awaking to the realities of another spirit zone. "And a little child shall lead them." Look around and see that the strongest and most satisfying demonstrations of spirit power to-day come through those who accept the experiences of spirit life so. Verily he that receiveth the kingdom as a little child is greatest therein. This statement being no theory but demonstrated fact will remain one of the basic principles

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

The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, FEB. 3, 1900. NO. 532

A CYCLE OF PROGRESS.

Do Men Appreciate the Advancement?

Standing at the bier of my aged grandsire about fifty years ago, I wept because others were weeping—weeping for the departure to some unknown goal of a good man; and as my thoughts wander back to those scenes to-day I can but feel pity in my heart for this ex-soldier of the great Bonaparte that he did not live to see the progress of this world for the next fifty years, and be a soldier still in the pioneer army of progress. He was born A. D. 1770, but about his individual experience I shall not speak at this time, only review the age in which he was born, and the astonishingly rapid strides since in all that appertains to human progress.

At that date feudalism reigned in nearly every country in Europe; a soldier was courtmarshaled and shot if daring to kiss his wife good-bye in passing his humble home; every letter passing beyond local limits was opened and passed through the censor's hands; every child must be baptized and confirmed or be outlawed; every poor man was a serf to the titled peers, and if said poor man had a small patch of leased land his grain could rot on the ground if his peer demanded his services; tallow candles, and later whale oil, was used for light, and peat for fuel. The lords and peers were rich—the rest were poor. Food was coarse, and in certain sections very scant. Wooden-wheeled plows, homemade harness, brush fences, adobe dwellings, blacksmith-made nails, knives, spades and other hardware was used everywhere. The postman in his two-wheeled lumbersome cart, and with his horn, carried the country's mail. Except in cases of soldiery, not one man in a hundred left his local limits during life, and haunted his old home after he was dead. The teacher and preacher were revered and considered the only knowing ones. One-third of the time was wasted in creedal training in the public schools, and the balance of time spent in rudimentary training, while only one in twenty learned to read and write, and that was about the status of the whole of Europe. Mesmerism was diabolism, and a pet dog was more thought of than a philosopher. An Israelite was considered a more despicable creature than a cannibal. Spain was the greatest power in Europe, Portugal and Holland were mighty, Rome had about a quarter of a century yet to dictate to the Latin nations, while the middle German states, England, Scandinavia and France were less menacing powers, restless but harmless. At that age (and until Napoleon's time) there was not a single organized army in the world governed by exact military rules. Thinking and reasoning on religious topics was considered a crime beyond redemption, and a fearful hell used as a scarecrow for old and young was assiduously held up as the final abode of the thinker. All cloth was manufactured in a primitive way, and the carding, spinning, weaving and knitting was taught to all.

Creeds and servitude had stunted aspiration for beauty, and cramped the inert forces from expression, while dialectal localism grew nearly to the extinguishment of exact languages in parts remote from city centres. Matches were unknown then, and flint and punk used for lighting purposes, while the flintlock on cumbersome firearms was considered far ahead of the club and battle-ax. The transportation of that age was more primitive than during the pride of Greece and Rome, 2,000 years prior; and the world may as well have been flat for all they knew or cared.

Such were the conditions surrounding our forefathers 130 years ago. But where are we to-day? The civilized world has made greater strides in progress since than it did since the time of Homer, 3,000 years ago, and in spite of all our restlessness and striving for gain, opulence power and honor, let us bless the star of our destiny that we have lived in this progressive cycle, and witnessed these grand revolutions from mental dormancy to the age of reason and active progress. We can travel 70 miles an hour, and as much in one day at that same rate as it would take our forefathers 84 days to accomplish. We can record our modern oratory and its music in the phonograph for our progenitors to listen to its reproduction in ages hence, and can wire our thoughts across the continent or around the world in a few seconds. We can converse with friends through the telephone over a thousand-mile wire as readily as if meeting face to face; and finally, the stars, believed by our forefathers to be tiny specks, placed above us for our special use to light the world on moonless nights, can to-day be measured by our telescope and analyzed and explored by our spectroscope. The wonderful workings of applied electricity have already revolutionized many industries, and, although grand and great the electrical discoveries may appear, and its utilization acknowledged, we know but the a-b-c of its unknown possibilities. It may yet be drawn from the sun and earth to move every machinery on this tiny planet, and the life and toil in the coal mines may some day be entirely dispensed with for heat and motive purposes, and the great power of electricity take its place.

As man is essentially an earthly production with an indwelling activity or life (like the rest of earth's vegetation) there are and will be great changes in him also. His selfishness will diminish when he finds that there is something higher than mere greed to satisfy, and something grander than the decorations modern vanity endows its heroes with. Man will learn to be more plain and wholesome in his living, more decorous in his attire, more kindly disposed towards his fellow man, and more desirous to surround himself with nobler, truer and higher sanitary conditions in order to cultivate a more perfect body through which an indwelling soul can manifest its fullest possibilities; and he may in time adopt the motto of the eccentric Train, "Man is not civilized so long as he eats dead carcasses."

Pocatello, Idaho. C. J. JOHNSON.

INFINITE INTELLIGENCE

A Leading Question for Discussion.

Whether there is or is not, now appears to be the leading question among Spiritualists. We want the truth, and nothing but the truth, and as much of it as we can learn. But there are some things that we may believe that the facts would not warrant us in believing, that I apprehend would not be demoralizing. I do not realize that it would harm any one to believe in Infinite Intelligence, even provided it be an error. I know well enough what some would say, that such belief is superstition, or at least tends to make one superstitious, yet I do not see any evidence that such is the case. It appears to be mostly a question of how such facts as we have appeal to one's consciousness; it certainly is not a matter that has been scientifically demonstrated in the negative. So far as science relates to the question modern discoveries tend to show that Infinite Intelligence is probable. Every movement in nature, so far as it has been traced to its source, is directed or produced by intelligence. In view of this fact, I do not wonder that the kickers do not kick with any definite aim.

For any one to attempt to show that Infinite Intelligence does not exist would be a task that I do not wonder all shrink from. The statement that those who advocate Infinite Intelligence are on the affirmative, and it is for them to prove their position, and in the absence of such proof the presumption is that they are wrong, is not relevant to a case like this, where the great majority already believe in its existence. Neither are these parties consistent in holding to this position. They know enough to see that Thomas Paine was technically on the negative, but they would not have honored him for simply proclaiming, "You Bible believers have not proved that the Bible is true, and because you have not proved it, the presumption is that it is false, and no argument is needed on the negative side." Had he and all others who saw through Bible falsities rested there, how long do you suppose it would have taken to make a beginning to undermine it? And suppose the people who did not believe in human slavery had acted on such a supposition, that they had nothing to do till slavery was attempted to be proved to be just and right, how long do you suppose slavery would have existed? It is certainly incumbent on those Spiritualists who do not believe in Infinite Intelligence to give reasons for their disbelief.

Let them not only try and show that Infinite Intelligence does not exist, but it would be well to try and show, also, that such a belief is superstitious and degrading. Try and make it appear that Thomas Paine was a superstitious man, and degraded by his belief in a Deity.

Try and show how superior in scientific attainments, and in every other way, those Spiritualists are who have passed away from the God idea. I believe they will not go far in these directions before they will realize their insufficiency. But I can tell them they must move along these lines before they will make any inroads on the ranks of believers. I pity Mr. Loveland's discrimination if he does not see a very great difference between the Infinite Intelligence that Spiritualists believe in, and the Jewish or Christian God.

I do not know as I can help him any, but I can tell him he is looking through very green glasses. He may not like all the manifestations of nature, and man as a part of nature, but I suppose he, as well as other Spiritualists, believes that even the degraded among mankind will finally progress and become good and happy. Is there not some difference between a God that will not only permit, but ensure this, and that "old God which the church has forced on us for centuries?"

I rejoice that others can see the difference, if Mr. Loveland cannot. We do not understand all the manifestations of nature, but the more we understand the less we see to complain of. We see that man does not progress much unless he has lots of difficulties to contend with; and we see that men in vigorous health are so constituted that they can enjoy their struggles and triumphs in meeting and overcoming these difficulties. Seeing this, we have a right to infer that it is really better for him that these difficulties lie in his way.

He asks, "Is there any proof of a supernatural being?"

I answer, no. Infinite Intelligence is as natural as finite intelligence, at least as far as we know. "What is the character" of the proof that there is Infinite Intelligence? What is the character of the proof that there is intelligence in a bee or a beaver? Simply we see activities that look like design. We see the same everywhere in nature, from the movements in our solar system to the symmetrical organization of crystals. Probably Mr. Loveland does not see it, for the good reason that he has trained himself to not see it. But I can tell him that there is not the shadow of evidence, either scientific or otherwise, that the heavenly bodies begun and continue their revolutions without, and destitute of some guiding intelligence. Let him try and frame a reasonable supposition, leaving out intelligence, for the beginning of planetary motion, and see where he will land. He complains of unproved assumptions. He has got to assume a far more unreasonable hypothesis in accounting for the beginning of planetary motion without intelligence, than to suppose intelligence was at the helm. I am interested in seeing him, or any other person, make the trial. SAMUEL BLODGETT.

Grafton, N. D.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

BURNED WITCHES.

Barbarity Toward Mediums.

Very few people can imagine, if they have not studied these horrible stories, how apparently dead people in the old days could produce sufficient cause for bloodshed, murder and poison, in the reason of otherwise sensible and intellectual men. Apparent death was therefore the most suspected condition, both among the peasantry and people in the higher walks of life. They were all suffering with confused ideas and sick brains. The air was almost as if pregnant with insanity. But civilization is advancing with the times, and as enlightenment and reason increases there will no longer be any cause among the lower ranks of the people for their kind of madness. It is certainly also in time, in the countries where enlightenment among the peasantry is at its lowest, superstition stands in the front rank alongside the brutal instincts of man. Outbreaks of barbarism and deeds of violence without reason are the natural results. With the ignorant, animal instinct is the dominating, man is not present.

A witch-trial of a very peculiar kind was conducted recently before the court of Brabant. A farmer from Vilvorde was unfortunate in everything that he undertook. He knew the reason well enough. His neighbor was a witch! "He knew it for certain, and could produce evidence." The neighbor heard this and brought complaints. In the court-room the farmer declared that he had a very sure case. A certain night a black cat had jumped into his bedroom through the window and he had seen very plainly that the cat had the face of his female neighbor. This was for him more than proof that she was a witch. But fortunately for the woman the court did not consider this evidence very strong and sentenced the farmer to eight days' imprisonment for blackmail. "Aha!" said the clever farmer, "I knew that she would only do me still more harm." The judge was not of the kind that ruled in the Middle Ages; he was a man and a cultured one, a man who was conscious of a responsibility that rested upon him as a judge in the year 1894.

Denmark as well as most other of countries in Europe has also had its witches and witch-trials. Ribe has the reputation of being "perhaps the Danish town in which the greatest number of witches have been burned." It was especially in the years 1572-1652 that the craze was at its highest. In these eighty years people went insane for fear of witches. The description of the horrors which took place in the Ribe trials fill a rather large volume which is very tedious to read, but also very instructive. We find here all that is essential for such trials; mishaps in the kitchen and in the field, accidents in the workshops and on the sea, diseases with men and animals—all such afflictions, which can easily be explained without witchcraft, were in Ribe considered to be caused only by these gnomes, and in mostly all cases by women. And the "guilty" were not treated with much lenity. A number were thrown into prison, very few came out alive; some of the accused died on the rack in terrible agony—of one of them we hear that she, although already dead, did not escape being burned. Burned alive were at least fourteen unfortunate women and perhaps still more. The most notorious of all these witches is Maren Splids (married to a tailor and saloonkeeper Splids) whose reputation has been living in Ribe and in fact in most part of Yylland. And then when we read of her with the idea that we are going to make the acquaintance of a real witch, how surprised we are when we see that she has been a real woman, accomplished in her home, faithful to her husband, and clever, so that she for a long time knew how to defend herself so that her judges had to give up the trial; but finally, after the most inhuman tortures she was killed. The author of the book mentioned, on Ribe witches, gives her this testimonial, that hardly ever has a person more innocent than Maren Splids been burned for witchery. She only had one fault, it was impossible for her not to "talk back." It was her lively tongue that caused her ill-fortune. The reason that she was accused was this: A wretched person by name Didrik Taylor was taken sick and while vomiting "threw up a big slimy piece which moved around in the bowl as if it had been living." The bishop and several other priests in Ribe declared this could not be caused by any natural sickness, but that wretched people in connection with Satan must have had something to do with it." There was a prominent physician in Ribe, but he was not asked. It next occurred to Didrick that Maren about thirteen years ago had promised him "a misfortune," and he went therefore to the authorities with a complaint about Maren Splids, in which he, among other things, accused her of having in the nighttime fallen over him and blowed into his throat, and furthermore squeezed his mouth with a shoe and nearly choked him to death.

In this manner they amused themselves in the olden times with witches, devils and evil spirits. Innocent cats, dogs, hares and other animals were suspected. They saw devilry everywhere. In the United States it has been exactly the same, neither better nor worse. The notorious witch-trials in Salem and other eastern places where they burned witchery-accused individuals and tortured them in every possible way, all this is well-known, therefore it is unnecessary to enter into any details concerning it. Yet I will remind the reader that the witch-trials here in America were just as cruel and ridiculous as in Europe; they were in every direction a true copy of the usual superstition which was then prevailing in Europe. Vampire stories and demon possession were well-known here. Apparent death was, in the time of the witches in this country, looked upon with the same eyes as by the superstitious of Europe—a person possessed by vampire ghosts. CARL SEXTUS.

Cripple Creek, Colo.

THE CHURCHES.

They Are Crucially Analyzed.

SOME ANALYZED CHURCH FIGURES ILLUSTRATING THE STATUS OF THE VARIOUS RELIGIOUS DENOMINATIONS.

Following its annual custom, the Independent, an undenominational religious journal, recently printed a summary of religious progress in this country during 1899, which reveals some curious and some unexpected facts, says the Chicago Chroniele. It has been said often that religious organizations have been losing ground for some time. It appears, however, that while the estimated increase in our population since 1890 has been about 20 per cent that of church membership has been about 24 per cent. This may or may not mean an increase in real religious strength, but it certainly indicates increased ecclesiastical weight in the community rather than any falling off.

In the details of numerical gain or loss in the several denominations curious facts are found. Thus the highest percentage of increase in membership is found among Reformed Catholics, who have increased 50 per cent within the year. But this takes on quite a different color when it is seen that their entire membership is only 1,500. The next largest rate of increase, 21 per cent, is among the Arminians, and here again the whole number is but 8,500. Christian Scientists are credited with a gain of 14 per cent and an aggregate strength of 80,000. Yet, curiously enough, they are credited with 12,000 "ministers," more in number than those of any other denomination except Baptists and Methodists. Thus it takes 12,000 ministers to take spiritual care of 80,000 Christian Scientists, while 33,088 ministers looked after the interests of nearly 4,500,000 Baptists, and 36,424 ministers shepherd more than 5,750,000 Methodists. This looks as if Christian Science must be a very expensive kind of faith, though it is modified a little when one sees that while they have only 497 churches the Baptists have nearly 50,000 and the Methodists more than 53,000.

It is curious to find that while the net increase for the year among Baptists—thirteen varieties of them—has been 89,201, that of the Methodists—seventeen varieties—has been only 33,051, though the latter outnumber the former more than 2,500,000. The Baptist rate of increase has been for the year 2 per cent and the Methodist only one-half of 1 per cent, while the Lutherans, with a membership of a little more than 1,500,000, have increased 2.6 per cent, and even the Episcopalians—two varieties—popularly supposed to be little if at all, better than stationary, have increased 1½ per cent.

Another case of growth, surprising to many, no doubt, is that of the Disciples of Christ, (presumably the sect commonly called Campbellites), who have grown 3 per cent in 1899, and now number 1,118,396 members. As if in reply to the loudly voiced fears of certain alarmists, it is found that the Catholics—three varieties—though aggregating 8,446,301 members, or nearly 2,750,000 more than the Methodists, the next largest body, have grown within the year only six-tenths of 1 per cent.

It is noticeable that the Congregationalists, who promised fifty years ago from a New England point of view (at least in conjunction with the Unitarians) to dominate the land, grew last year but three-tenths of 1 per cent, and, alone among the larger denominations, have more ministers than churches, sharing in that peculiarity with the Christian Scientists, the Latter Day Saints, or Mormons, and a few of the smaller denominations. This rate of growth is the smallest shown, among those that show growth at all, except the two-tenths of 1 per cent shown by Friends, or Quakers. The Presbyterians, whose rate of increase once seemed to be much less than that of the Methodists, show what may be said to be unexpected vigor, with a growth of 1.2 per cent among the twelve varieties of "Regulars" and of 1.4 among the three varieties of those known as Reformed Presbyterians. One of the oddities of this growth aspect of the case is found in the Mennonites, who are credited with sustaining twelve different varieties or subdivisions and with a growth within the year of 3 per cent, and yet have in their whole twelve varieties varieties only 57,948 members. To find this many souls divided into a dozen subjects give one a rather bewildering notion of what a little it takes to constitute a church in modern times.

Probably the most curious side of these statistics is found in the differing proportions of ministers and members and churches. As remarked before, it takes 12,000 ministers to take care of 80,000 Christian Scientists, but their sect is young and green. And yet Presbyterians support 13,970 ministers, or one to every 131 members; the Baptists 33,088, or one to 134 members, and the Methodists 36,424, or one to 159 members. Even the Episcopalians sustain one minister to every 142 members, while among the Congregationalists the proportion is as close as one to 111. From this latter it widens to one to 176 among the Disciples of Christ, where the tax seems to be lighter than in any other Protestant body of considerable proportions. Each one of these denominations supports also a number of churches strangely larger than that of ministers. The Baptists have 49,721 churches, the Methodists 53,023, the Presbyterians 17,271, and so on through the list, even the before-named Disciples having 10,298.

On the other hand, the Catholics, with nearly 8,500,000 members, support 11,594 churches and 11,144 ministers—as the tables call them—every one of them looking after 758 souls and doing it quite as thoroughly as the Congregationalist looks after his 111. Even the much abused Jews, whose religious discipline has been the marvel of at least 3,000 years, with a membership of 1,043,800, sustain only 570 churches and

(Continued on page 7.)

NATURAL LAWS.

Materialization and Dematerialization.

Some of our Spiritual brothers are denying materialization, upon the basis that it conflicts with natural law. This is an obstacle that many people, myself included, have come into contact with, but over thirty years ago I became convinced that I had not been looking deep enough into natural laws, so I looked around, and what did I see? Water materialized into snow, and dematerialized back into water. I saw ice materialized and dematerialized. I saw fire materialize and as rapidly dematerialize. I learned that my own voice was materialized sound. I saw the meteoric ball falling to the earth, but owing to the density of the air and its great speed, it vanished (dematerialized). I learned that light was materialized by the friction of the force passing back and forth through our dense atmosphere. I have seen heat dematerialize copper and zinc, and materialize brass out of the compound, and I have seen the chemical action of soda and muriatic acid dematerializing these two substances and materializing a third compound. I have seen the boy with his soap bubbles. I have seen the monarch of the forest destroyed by the instantaneous materialization of a force called lightning, which force dematerialized so quickly that the human eye could see nothing but the effects of that incomprehensible force.

Growth and decay are the law and order of nature. The growth of the granite rock takes an inconceivable length of time, and its disintegration is equally slow. The mushroom springs up at night, often to die during the succeeding day. So growth and decay are after all only different terms to express materialization and dematerialization.

Everything we see in nature is subject to this absolute law. Things come and go—some very slowly, others very rapidly. The workings of the law of nature seem infinite in their varieties. No two things are just alike, but everywhere and in all substances we find an infinite dissimilarity. Therefore nature presents to the human mind an infinitude of varieties, some of which are so very old that we have no conception of their age, while others come and go almost like the flash of lightning. All are the result of growth and decay, and all are but parts of one infinite whole; hence if there was no materialization of the human spirit, nature would be deficient and therefore no infinitude.

So you see, my good Spiritual brother, that when you deny that spiritual materializations are in accordance with natural law, you set a limit to nature's laws, which would destroy its infinitude. So to me materialization is a solid fact, because nature teaches it in everything, and phenomena demonstrates it conclusively to me, for I have seen many phases of it during the past thirty-six years of investigation, and yet we understand not one of these grand laws in nature which lie back of and produce growth and decay, or materialization and dematerialization. For thirty-six years I have been investigating natural laws and spiritual phenomena, and could tell of many experiences with materializations and partial materializations, in all of which I have learned how little we know, and what a great future we all have ahead, before we are able to unlock nature's storehouses of knowledge; and until then let us not assume to deny spiritual materialization, for it is possibly the grandest manifestation of spiritual identity which has ever come to bless the children of earth. It seems to me to be one of the greatest links in the chain of spiritual phenomena, and surely those of us who have had the sacred privilege and inexpressible pleasure of meeting loved ones gone before and caressing and talking with them, have received a lesson never to be forgotten; a lesson that banishes the fear that death ends all, and a lesson which demonstrates that question of questions, "If man die shall he live again?"

Shell Lake, Wis. G. L. JONES.

State Spiritualists Association of Minnesota.

The missionaries and organizers of the State Spiritualists Association of Minnesota, have outlined the following as their prospective route for meetings. Their time is nearly all engaged until April. It is necessary to secure them in advance of time desired; and they must make engagements en route in order to economize expense of railroad travel. Their services are given at heavy expense to the State Association, and without a positive compensation from the localities they visit.

We ask you to furnish them with a hall, entertainment, local advertising, and let them take collections. Door fees may be taken and shared if desired. We will supply some advertising posters to announce their coming.

During April their route will be in the Eastern and Southern part of Minnesota. During May, in the Northern and Western part of the State. June will be subject to call. Both June and July will be good grove-meeting months and such meetings are urged upon you to arrange for soon as possible. You must apply soon to secure them.

Every locality, large or small, will be visited, if so requested.

While we have their services during these months, keep them actively engaged. Write to us and say what you can do, also send us names and addresses of Spiritualists anywhere in Minnesota. Fraternally,

C. M. E. RIDGE, Sec'y.,
509 Northwestern Bld'g., Minneapolis, Minn.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

CLEVELAND, O.

Spiritualism Rapidly Gaining.

To the Editor:—I feel confident that all encouraging reports concerning the advancement of Spiritualism at this point in the great Middle West will be welcomed by all earnest readers of The Progressive Thinker, and all who are interested in the beautiful philosophy of Spiritualism.

In this city of over four hundred thousand souls there are, it is estimated, about ten thousand who are Spiritualists, but of this number perhaps not five hundred are brave enough to assert their independence and openly declare themselves as such. But in spite of all opposition from church and press, Spiritualism is rapidly gaining a foothold among those who are liberal in their views, and even among the church-goers it is assuming quite significant recognition.

A glorious revival of interest is being manifested in the West Side Free Thought Society of Spiritualists in this city. We have lately been blessed indeed, by having with us, Mrs. Alice Baker, of this city, whose term of service expired January 28. The subject of Mrs. Baker's discourse January 21, was "The Identity of Scriptural Phenomena to the Phenomena of Spiritualism." Plainly did it appear in this lady's invaluable exposition and exegetical disquisition that they of Bible times who were divinely endowed with spiritual gifts, received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the unfoldment and development of the spiritual nature. Clearly was it brought to our mental vision the truth inculcated by Jesus that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both mortal and spiritual. With this grand truth they of the apostolic age were inspired. It was with them neither idle dreaming nor vague fancy, nor the dull, cold formalism of a past age; it was a living faith, a present reality, a conscious witness. And signs and wonders followed.

Not alone is Mrs. Alice Baker an interesting speaker, but a wonderful trance medium, as well. Hers is a soul full of "the milk of human kindness," and her work here is certain of resulting in great good, both to the society and to the cause so dear to the hearts of all of us. Mrs. Baker is open for engagements te lecture, and any wishing to secure her services may address her at 16 Willard street, Cleveland, O.

ELVER J. HULL.

From the N. S. A. Headquarters.

To the Editor:—Fraternal greetings to you and the readers of The Progressive Thinker, from the officers and constituents of the N. S. A. For all courtesies extended to us by the spiritual press, we are deeply grateful. I am happy to report that the N. S. A. is receiving recognition and respect from all quarters, including the various organizations, and bodies of secular and religious standing. We are not making effort to cater to these, but are pursuing our own work, and are standing for true Spiritualism in public and private, and the work of the National Association is judged by its results.

The Home fund is steadily increasing, contributions are daily coming in; the widow's mite" is as welcome as the donation of the wealthy. The kindly words of sympathy and good cheer that come with the money bring a sunny influence to this office, that is deeply appreciated.

A kind friend in Southern California promises to send the last five hundred dollars needed to make up the ten thousand called for. The First Spiritual Church of Pittsburg, Pa., takes the lead of societies that have collected funds for the Home, and many societies have done well. The following friends have been appointed special agents for the N. S. A. They are authorized to solicit subscriptions, and to receipt for donations: Jennie Hagan Jackson; J. A. Buckwalter, of Royersford, Pa.; Mrs. Lizzie Brewer, Cassadaga; Estelle Metzgar Hamsly, Evansville, Ind.; Stella Fisk, Keokuk, Iowa; Sadie J. Clifford, Sandy Point, Me. These agents will be at various camps the coming summer, and will work for the N. S. A., there and elsewhere.

Speakers and mediums who have registered their ordination at this office, or who intend doing so, are notified that the registration fee is one dollar a year. Those who wish to register are requested to send a copy of the ordination paper for filing in this office.

The cause is flourishing in this city; the meetings of the First Society are free to the public, and the large Masonic hall is thronged on Sunday evenings; the morning service is well attended, and the lyceum is doing well. Mr. Grumbine has done a good work nere. A. E. Tisdale is following with grand lectures, and in January Dr. Schlesinger is giving fine demonstrations of his mediumship. All together, the management may be congratulated on the work of the society, and its good results. MARY T. LONGLEY,

Sec'y. N. S. A.
600 Penna Ave., S. E. Washington, D. C.

Important Question.

Spiritualists—do you send your children off to school—to seminary, or college? If so, where? Does some one say, it does not concern you? It does concern me; whatever concerns a human being on earth concerns me, for we are all parts of a universal whole. The Belle-Bush sisters are Spiritualists. All branches are taught in their seminary; the government is of the golden rule character, and the charges are reasonable.—Dr. J. M. Peebles.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

WHERE ARE WE AT?

Religion—Philosophy—Science.

I resemble Solomon, not in the number of my wives, for he had seven hundred, while I have none, but because in many of my dreams there is also much vanity. However once in a long while I do meet with one that is not all a dream. How about these?

I retired one night after meditating on the creed question. I awoke from a vivid dream of seeing an ugly monster. A number of people debated if it were alive. I struck it two blows, dividing it into three parts. The head jumped about in an active manner.

Another night after reading about the "science" of Spiritualism, I dreamed of a wonderful seance. Immediately I was employed with a multitude of laborers in digging the foundation trenches of an immense structure. We jostled and crowded each other uncomfortably. One in authority spoke to me. He advised me to pay no attention to "that old Irishman," pointing out one who was incessantly talking in a bossy manner, and who he explained being in the employ many years, was allowed this latitude. I was also cautioned against two men who came among us but were strangers, not workers; and who said much about hypnotic experiments.

In this dream some spirit wanted to impress me with the state of Spiritualism considered as a science. We are yet only at work on the foundation. Careless use of important terms is enough to prove that it is no elaborated science yet with most of us. The word religion is used to convey such varying concepts that one of the scribes recommends its disuse altogether. Let him beware of the fate of "Ye ancient mariner":

And I had done a hellish thing;
And it would work 'em woe,
For all averred I had killed the bird
That made the breeze to blow.

After trying to find out by the context what various debaters, pro and con mean by the word, should one ask me if Spiritualism be a religion I should say emphatically, "No." Should another put the same conundrum I would "roar you as gently as any sucking dove," "yes." In the meaning of another I can only say my brain was saturated with religion and Spiritualism provides an antidote. Like a famous politician I may be considered neither orthodox nor heterodox, but paradox.

Perhaps in the sweet bye and bye the term will be obsolete. It is certainly used to bind a grievous burden of error on our backs. Spiritual development has been represented as depending on so many and so varied forms, ceremonies, dogmas and theological concepts, all embraced in the term religion; and the word is associated with such unnatural practices, such cruelty, venom and persecution that I almost shudder to write it until I reflect that through the mists and fogs of every religious system burst in fitful gleams the same spiritual sun as warms the heart or illumines the intellect of the modern Spiritualist. Who can read the imperfect Bible without being aware that every delectable sensation, every exhilarating experience possible to us in greater measure was tasted by the fathers; and who a sensitive himself that has any conception of the difficulties spirits must encounter cannot discern and reading between the lines know that the inspiring spirits of old labored to convey to mortals in allegory and symbolism a purer, sweeter gospel than the superstitious sensitive would allow to be authorized by himself or his gods. The theologian recognizing a faint smell of the "bread from heaven" denied to no humble, patient aspirant of any race, place or time and confessing it denied to himself becomes as wise in ascribing causes as the Dutch emigrant who, being asked to comment on the late war, replied: "Vell, vat you expect of der Spanish; dey don'd drink beer."

Using the term religion in a free, ordinary spirit I suppose that history deals with no people of spiritual zeal who were so free from religion as the primitive Christians, although this liberty was soon bartered in the desire to make proselytes. They for a while observed any or all forms as inconsequential. Ere long they became enslaved to the same forms and ideas as they once said Christ died to save them from.

Do I wish then, to be called a Christian Spiritualist? Quien sabe. At a recent anniversary, after the Pilgrim Fathers who come next to the church fathers had been eulogized into myths, one proposed a toast, "To the Pilgrim Mothers, who, in addition to the ordinary hardships of pioneer life, had to endure the society of such insufferable prigs as the Pilgrim Fathers." This is too severe, but long ago the gentle Hawthorne said, "Let us thank God for the Pilgrim Fathers, not forgetting to thank Him also that we are removed a few generations from them." These words fairly express my attitude toward the early and the late Christians as historical characters; but as living spirits who have learned something during the last two thousand years I hail them as the guardian angels of this freer, clearer dispensation foreshadowed by their own and prophesied in the book of Revelations.

A child enters this spirit zone we call the physical world. In a fair environment it soon responds to the strange influences about it. We all admire.

It is fearless, bright, happy, beautiful. But where in all the universe so irreligious a thing? Here is a teacher sent to instruct us regarding the proper attitude upon awaking to the realities of another spirit zone. "And a little child shall lead them." Look around and see that the strongest and most satisfying demonstrations of spirit power to-day come through those who accept the experiences of spirit life so. Verily he that receiveth the kingdom as a little child is greatest therein. This statement being no theory but demonstrated fact will remain one of the basic principles

(Continued on page 7.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER NINE.

There is one point that I should like to make you and others clearly understand. There may be those who do not understand it well, but there are many who do not, and it is this:

Distance is simply that which lies between. For instance, if nothing intervened between the earth and the nearest planet, there would be no distance between the earth and that planet. Astronomers tell you that there are millions of miles intervening between the earth and the planets. What constitutes these miles, do you think? Not entirely the earth's atmosphere, for that does not extend even one thousand miles. Then what is it that lies between? There must be millions of miles of something or there could not be millions of miles of distance.

Now, my son, I will tell you, for I am a spirit dwelling within this substance, and this substance is the ether, or the ethereal atmosphere. Atmosphere may not be, and is not, the proper word, but ether or ethereal substance is, for if ethereal substance can be measured and calculated by miles, it certainly is of vast importance, and if all space is filled by this ethereal substance—a substance that can be weighed and measured—think you that these vast distances have nothing at all within them? Oh; quite the contrary. They hold the sublimated essences of all things that grow or live on the earths, besides the elementary principles that produce all material things. The elementary principles first exist. They take form within the material and those forms then exist as forms within the ethereal or celestial world. The spiritual world is not composed of spheres alone, but is comprised within all spaces and distances between the globes or spheres of more material matter; but we have planes and never ending planes of existing things. I am well aware that the human mind can scarcely grasp it, and there are millions of spirits whose minds cannot grasp it as yet; but there is room enough, time enough, throughout eternity for all to live, for all to grow, for all to become wise, for all eventually to be Gods in their own right and in their own way.

All spiritual forms arise up and away from the material, but before rising they often make themselves both seen and felt. A dying rose, as it arises from the material, is materially sensed by its perfume, which is really the spiritual substance of the rose arising, on its way to fairer climes. The spirit of a man or woman often makes its presence known in a very material and sensible way. Sometimes it is seen, sometimes felt, sometimes by the sense of hearing, and sometimes a combination of all three—seeing, hearing, and sensing—before it arises to fairer climes; and after it has once arisen, it may and can return and manifest its presence in various ways as conditions permit; but we consider the best way of all is by the art of thought photography— using the material brain of a medium as a camera and from thence impressing the sensitive spirit of the medium, which may be compared to the sensitive plate of the photographer.

I would like to pause here for a moment to address one who is well-known on earth, also in the spiritual world:

Mr. Babbitt—Dear Sir:—My medium is much concerned because the same thoughts have been impressed upon your spirit, or brain, or both. All herein written, up to the present moment, was written before our medium saw your article in The Banner of Light, in answer to Mr. Dawbarn. Do not be at all surprised at this, my dear sir, for spirits hasten to correct erroneous ideas as soon as possible and they can find the proper channels through which to do so. Our medium has just read your article and at once exclaimed: "Oh! now people will think that I obtained my ideas from Mr. Babbitt." But let us hasten to say, that this is not the case. Spiritual ideas and answers to all sorts of questions are given through various mediums at the same time; and, at the very moment that you were writing your article to the Banner of Light, we were also writing through this channel almost identically the same thing, your plane and that of the medium being about the same.

Now there is one other question that I wish to touch upon, and that is the atomic theory. This theory was not taken from your book by our medium. At the time of writing "The Discovered Country," and other books, our medium did not know that there was such a person as Mr. Babbitt in the world—had not at that time ever read one word of your writings. No, my friend; we tell you the truth. Truth given by spiritual beings to the earth is given through various channels at the same time, the mediums not knowing or ever hearing of one another. This should be evidence to those of earth that these things are really from a spiritual source.

Now, Mr. Babbitt, respected sir, you are as fine a medium as exists on the earth to-day, and many, very many high intelligences use your brain and spirit to give beautiful and grand truth to the lower world; but there are a few others who are used at the same time, and are as much surprised as yourself, when they find that others have received the same thing at the same time.

But, my dear sir, Aristotle, the old Grecian philosopher, taught the atomic theory over two thousand years ago. I wrote "The Discovered Country" about twenty years ago, and my medium had not, at that time, read a word of Aristotle, and knew nothing whatever of his ideas of atoms. I, Franz Petersilea, wrote the book, through my medium, by what is called automatic writing—that is, the medium was in a comatose or partially unconscious condition—and I, finding my opportunity, seized the hand and wrote the book, at this time not being able to use the brain as a camera—the camera being, at that early date, too obscure or clouded by errors and false teachings.

Now, if I, as a spirit, could not remember, everything that I have tried to do would be in vain. Mr. Babbitt is right when he says that the higher vibrations here within the ethereal atmosphere, cause the spirit to remember with greater distinctness than before. The higher vibrations bring out the pictures wherewith memory is stored, more vividly.

The wearied brain of one in the earth life may be compared to an indistinct or partially faded negative that the photographer with his art, or knowledge rather, must bring out bright and clear; and this is what the higher vibrations do for us. Our ethereal atmosphere is as clear and sparkling as is possible for human beings to conceive, and our memories are just as much clearer than formerly as our atmosphere is clearer than that of earth's.

A man looks in water and his image is somewhat blurred and distorted, he looks in a good mirror and sees himself clearly, and there is precisely that distinction between our images of memory here and when we were there.

Now, in the book which I wrote called "The Discovered Country," I wrote my experience precisely as it occurred to me, thinking it certainly could not fail to interest the people of earth. It was my duty to write it, or so I felt; and if my soul sternly told me what I ought to do, I felt compelled to do it; and consequently did it. I knew that my son would have to suffer much in consequence, nevertheless my soul sternly commanded it, and I obeyed, and the consequences were as I expected they would be, or as wiser spirits than myself told me they would be. My beloved son lost all his former prestige, together with the financial benefit accruing therefrom; slanderous tongues assailed him and his great powers as a piano virtuoso were now passed by as of no account. This grieved me much, even as a spirit, for I had given a large part of my earthly life, and all the means at my command, to educate and put the finishing touches to this child of genius. He had been put under the best masters of music that Germany could afford, such ones as Moscheles, Liszt, and many others, and at a very early age he astonished even them with his wonderful facility and correct interpretation of the higher class of music, and when he played from the great master, Beethoven, they were enthusiastic in their praises of his inspirational rendering of the great composer's music. How little they then comprehended that the great master himself was filling his youthful frame, and touching with his spiritual fire the brain of this sensitive pupil. How ready the world was then, after his return to America, to fall at his feet, so to speak, in adoration of his genius; but, when I, his father, who had but lately entered the celestial world, wished to help that same world and tell them something of this higher life, they turned upon my innocent son and rended him.

He knew no more of this life than they did, but he was a great sensitive, and as I had always controlled him when I was in the body, I found on leaving it I could still control him and I did not hesitate to do so; but twenty years of earthly time have passed into eternity since then, which seems but a few days to me, owing to clearer and higher vibrations, and still my son has not been reinstated in public opinion.

Mothers say, "Oh, he is a Spiritualist! We don't want our children taught by a Spiritualist, even if he plays like an angel—even if the spirits of Beethoven, Bach, Handel, Haydn, Mozart, Rubinstein, Wagner, Chopin, Liszt, or any other of the great masters are really animating him." Mothers, listen to the voice of a father who loved his son as much, and perhaps more, than you do your children—who still loves him as you will still love your children when you, too, shall come here to be with us in the spiritual realm. Do you know what it means to be a Spiritualist? If you do not I will tell you. It means all that is good, pure and holy. It certainly means this to my son. It means that heaven can communicate with earth. It means that the souls of the departed great and gifted ones, who once dwelt on earth, can be with and influence your children to be great, gifted, pure, and good. It means heaven. It means knowledge, wisdom, love and truth. It means all that is virtuous, and it means happiness, immortality — everlasting life.

How will you feel, oh mothers, when you come here, to find that through your own neglect and wrong teaching, you cannot reach the children of your love, for you purposely kept the knowledge of the truth from them when you were with them in the body. You taught them to despise one whom you called a Spiritualist. Oh, you will, as I did, shed many bitter tears of regret—you will strive to undo the wrong which you did, and find, as I have found, that in trying to do so you will be the means of bringing your children into disrepute and financial ruin. Oh, you will say, as I have said: "If I had but informed myself on this great and important subject and taught my children the truth when I was still with them in the form, my soul would now be singing for joy;" but the stern diction would be: "Return, O, Soul, and do the work which you failed to do when on the earth."

There is no escaping it. The law is immutable, unchanging; for, unless this were so, all progression, either on earth or within the celestial world would be at an end.

Suppose, oh, mothers, you were to leave your loved ones for a season and go to a foreign land to pay a visit— to see new sights never seen before—to hear new sounds never heard before—to have delightful experiences never had before—that you had left your heart at home with your loved ones—your children, and husband, mayhap—how it would delight you to write to them and tell them all about the wonderful things you had seen and heard—how you would like to tell them of the beautiful country you were in and wherein it differed from the one you had left—how you would like to tell them how much you still loved them, how much you thought about them and of the gifts you meant to send them—suppose, when they received these letters they should sneer and say they did not believe a word of it—did not believe the letters were from their mother—it was all nonsense! Letters from a far country could not possibly reach them. If they could not see you, you were not; or, at the very best, so far away that to know anything about you was impossible. And so your messages were flung away without being opened or read; your children refused all knowledge that you might be able to impart to them; and, if added to this, you had taught them to do this very thing before you went away, do not you think you would be grieved—sorely grieved—and would not you justly lay the blame to yourself? Suppose that you availed yourself of the telegraph and telephone—the Atlantic cable telegraph, and your children heard the clicking of the receivers at the stations and on hearing those raps or clicks they should laugh and sneer and say: "Do you think that my mother would condescend to such purile methods as clicks and rappings?"

And you had taught them to laugh and scorn them yourself before you went, and by so doing you could not now when you so much desired it, get a word to them of any kind. How would you feel?

Perhaps one of your children would inform himself or herself a little on the subject of rappings, clickings and messages, or even go so far as to give a little thought to telepathy, or thought transference, and that child's mind should reach out lovingly, longingly toward you in the distance, and that child should say: "Oh! mother! How I want to see you, or if I cannot see you how much I should like to hear from you. I would like to know where you are and how you are enjoying yourself. I want, oh, so much, to know if you are well and happy, what you are doing, and all concerning you and the new country you are visiting. Now I am going to receive and read these messages that they tell me you have sent. I am sure I shall know my own mother's writing and the way she expresses herself, and I shall feel her love for me in these messages if they are really from her."

And when he had read your letters and messages, he knew at once they were from his own dear mother, for no other could or would write to him like that; also, he should listen to the telegraph dispatches, and hear the distant voice of his beloved mother through the telephone, and he could doubt no longer, but knew that you were communing with him, and in his satisfaction and delight he should tell his brothers and sisters of the fact and show them some of the dispatches and letters, what would you think, or how would you feel, if these who would not believe, thrust the one who did out from his home, branded him as an idiot, or a credulous fool, and would allow him no privileges that by right belonged to him, and he went forth nearly heart-broken at their treatment and unbelief, also by treating him as they had done they had robbed him of the very means of existence—they had taken the very bread from his mouth, simply because he in his generosity had tried to put the bread from heaven into their mouths—or, rather, the mouths of their minds. He had tried to make them happy in the knowledge he had to give them and in return he was driven forth as an outcast and branded a Spiritualist, so that the sneers of those in his profession might tear his sensitive heart and rend his soul asunder with grief.

Now this is what you are doing, oh, mothers, fathers, brothers, sisters, for the world is all one family. No one is so capable of teaching your children as the sensitive, inspirational one, who has the higher spiritual intelligences at oneness with him, and no one living could be more careful of the morals of your daughters and sons as the one who knows that eyes of the pure angels are upon him at all times and know all that he does, every act he commits, every thought even that he thinks. The pure eyes of the angel mother, the observing eyes of his father long since within the celestial life, besides all the heavenly hosts.

THE END.

FOR TRUTH'S SAKE.

Exceedingly Weary of Orthodox Rot.

I wish to write of what I know, and not of what I believe. A belief, unless it is founded upon perfect knowledge, is to me moonshine—simply moonshine and nothing more.

Last Sunday morning I attended a Spiritualistic meeting and listened to an eloquent address to an imaginary God. 'Twas in the shape of an invocation at the opening of the services. Now, while it was all very nice in fact, it was not a truthful scene in any sense. First, the speaker knew nothing about a God. Second, he did not tell the truth when he tried to make us belive there was a God. Third, and I knew that he lied all the time he was addressing an imaginary God. Fourth, I don't know anything about a God, and I know that he does not know. Spiritualists pretend to stick to the truth and truths from nature's laws, yet one cannot attend a Spiritual meeting without having a lot of rot about things that we know nothing about thrust upon his senses, while all the time he knows the whole matter is a guess.

In the afternoon I attended another Spiritualistic meeting, and there was where I heard the same old orthodox rot about a God again, and also a half hour wasted upon the subject of immortality; while any person of any common sense knows or ought to know that mortal knows nothing—just nothing—about an eternal life. We of course know of a continuous life beyond this one of earth, but when you talk about a life eternal, that is all orthodox rot again, for no man, woman or child ever heard from the eternal end of time, and this makes it an utter impossibility to prove that man's soul or spirit exists forever, and I ask, and I again ask, what spirit, soul or God ever came and imparted to man the fact of an eternal life? None—I can truthfully say none.

Then before I left the meeting some crank began to advocate the matter of reincarnation — another Theosophical fad. My stars! are all of our Spiritualists cranks, without common sense? It seems at times that they are. In the evening I attended yet another meeting, and a certain "controlled" speaker started off with the remark that when we came to the "hour when we had to enter the dark valley and shadow of death," etc., etc. Only think of it—three meetings in one day, and at all of them I had to listen to some kind of orthodox rot. "Dark valley and the shadow of death." Indeed, not any "dark valley for me." Twice within the last twenty years have I been told that I was dying, and at these times I came so near the border line that divides the two realms of life that I entered into a region of light, supernal light, where were the friends that stood upon the farther shore to welcome me. My sickness was of a nature that when I gave up the struggle to hold on to earth life, my nervous system relaxed and the cause, a mechanical obstruction, was removed and I came back to earth life again. And I have yet to find a departed one that told me that they had ever entered a "dark valley or a shadow of death." Light, light from the spiritual realm above us is what man's soul enters into when he leaves this mortal form, and as he enters that other life what hosts he shall meet just at that great gate that opens so lightly between this earth life and the world of spirit. Father and mother will be there, sister and brother will be there, and wife and children shall greet us and welcome us home in the light, the spiritual light of a spiritual universe.

Buffalo, N. Y. J. W. DENNIS.

SOUL COMMUNION.

There steals an influence o'er me,
From whence I cannot tell,
Which o'erwhelms all my being,
A sweet ecstatic spell.

My soul is alive with music
That softly floats to me
From radiant angels gathered
Just over the crystal sea.

Airs of heaven o'er me stealing
Entrance my senses quite;
I'm lifted out of the darkness
Into a world of light.

And on this mount of glory,
The earthly senses bound,
I'm filled with a sense of gladness,
Of joy and peace profound.

Chicago. MRS. JACOB GRUPP.

CRITICAL EXAMINATION

A Supposed Case and Its Development.

Suppose the universe, man with the rest, wiped out and an ocean not of water, but of Being, God or Divinity everywhere. A single man comes into existence. No matter what the process by which he came—whether evolution, creation or self-development—in one sense he is altogether divine, since there is nothing else of which he can be. But he is limited in space and therefore has form, is solid, has color and the other physical proportions; also his peculiar kind of thoughts, emotions and volitions—in all of which he is clearly demarked or differentiated from the ocean Divine or God and is altogether human. Therefore not only in Christ but in all men the human and divine are blended. No matter how many removes we are now from the "beginning" the principle is the same, inheritance perfecting the chain.

Not only in man but in all things the individual nature and the divine are blended; for in the ultimate analysis all things come as our supposed first man came, divine on one side but demarked from the divine by their properties as individuals or things.

In the light of what we have said thus far we can understand what an oriental religion means when it speaks of "Being (our Ocean Divine) without spiritual attribute as well as without sensible or physical attribute, but which lends itself to every possible attribute, which admits as accidental attribute matter as well as spirit, and can serve as subject for all phenomena indistinctly."

Now suppose our first man, or even a man in this age, felt that he was in need of repairs or enlargements and he prayed for them; he would expect the improvements to come as the edifice originally came, from the ocean divine which persists in all space, and not down from a local heaven by telephone. Whether such prayers are answered we determine in the scientific way, or by experience and observation.

In this view of the dual nature of all things and the mutual relations of the individual and the divine we may understand how God is the world, yet is not the world; how the world is God, yet not God. We can also understand why the race differentiates itself into two great classes, Contemplationists and Scientists. The Contemplationists, under which class our religionists properly fall, attend exclusively to the divine side of things and see God alone in everything that is and that happens; Scientists attend alone to the individual or thing as we have seen it demarked in its properties from the divine, and the individual is everything and does everything. One seeks the will of God; the other the laws of nature. Both right; both wrong; because both take a partial view of a whole truth. We might say both are Contemplationists; one contemplates God, the other, the individual.

If the world is altogether divine in its origin and nature how do you account for "evil?" This question is of long standing and great difficulty, and the efforts of the Biblical writers and the church to solve it are amusing. In this account the Devil is responsible for evil. But as God made the Devil in full view of all the consequences, he does not relieve the situation. Therefore the "only son" is sent to save the world against evil or the "mistakes of God in its creation. But even if this plan of salvation" made all men good, knocking his selfish nature and conduct into "pi," still a large amount of evil is left unaccounted for, earthquakes, tornadoes, floods, fires and all that. No matter how full the parson is of grace, if the snow slides from the house-top and smashes his hat down over his eyes he perhaps says, "the devil," when really the snow was but acting out its nature under the circumstances, and without any regard to the parson's wishes or comfort. It was not treating the parson with any sort of brotherly love, nor as it would want to be done by.

Mineral and vegetable things act out their individual nature without any sort of regard for the wishes or welfare of other things. The same is in the main true of the animal. What we call bad men fall under the same category. Hence there is much "evil" in the land, the "Devil" is to pay and "hell" is in the individual nature of things, but not in the divine nature of things or men. But how was God going to obviate "competition?"

The divine nature in lower existence and bad men seems not to be able to stand any sort of hack with the impulses of the individual nature, which impulses are of the selfish character. The impulses of the divine nature cannot be selfish in any man since the Divinity is the same in all men and things. In divine nature all men are brothers.

But in good men and those trying to be good the divine nature is making a stiff fight against the selfish impulses of the individual nature, or against the "devil" and "hell" in his nature.

Our divine nature is the only and primary savior. But there have been diverse "secondary" saviors; men in whom the divine nature dominated and who aided the divine nature of other men to dominate them. Of these Christ is the most prominent and successful in the Western world; Gautama and Mahomet in the Eastern. But every man in whom the divine nature dominates for any good things—in religion, politics, learning, or what not—and who uses his influence to have the divine nature of other men dominate in the same direction is a "savior" to the extent of his saving influence.

But why did the divine ocean, or God, create the world at all? Pantheists say it is an emanation and at death man is reabsorbed. In that case God or our ocean divine seems to be amusing himself at man's expense; there is no margin of profit in that arrangement for man, for if this life be all it is poorly "worth the living."

Hegel says man is the self-development of the Absolute (our ocean Divine) and that the purpose of God in creating the world is to view himself objectly, whereas as the ocean Divine he could only know himself subjectly or in consciousness. In that case man's identity or personality will hardly end at what we call death, but is likely to continue to all eternity. God is not likely to repent himself or change his mind as to viewing himself objectively. In this life we view God objectively as manifested in the universe and not as absolutely he is, for the parson tells us God is "incomprehensible," and Spencer has said he is "unknowable." In the next life with greater capacity and larger opportunity we shall view God objectively in a higher manifestation, still not as absolutely he is. But after passing through a number of ascending heavens or systems of existence our nature will be so divine that we may look on the "face" of God, yet live. We calculate that even the parson with all his professions of holiness, and effrontery, could not do that in the next life; even he then would have some sense of the fitness of things.

But it is asked why assume an ocean Divine to start with? Why not the universe itself be eternal, with never a "beginning" nor an end? Well, that is not the teaching of science, especially of geology, and astronomy supposes that in Nebula we have an instance of how the planets and stars of the universe "began." But says some one, the elements, the atoms, are eternal and the worlds are but the groupings of these. Now, can you conceive of mobile elements and atoms, as necessarily they were mobile when they aggregated into worlds, without conceiving of a medium in which to exist and move? What was and is that medium, some more elements and atoms? If you say it is ether which persists in all space both where the universe is and where it is not, then we say that is what we mean by the ocean Divine—only you pretend to know what ether is and we don't. The trouble with evolutionists is that they stop before they get back to hardpan. An evolution which begins with the elemental earth and ends with the earth of to-day is an evolution in mid-air and anchored at neither end.

When you come to think about it, the belief in Being, God or Ocean Divine (it doesn't matter about names) is an absolute necessity to your belief in any thing. Without it you logically and necessarily end at total skepticism, which says: "Neither I am, nor does aught I or mine exist." This is the experience of philosophy and is what common sense experience teaches. All we know of a physical thing is its properties, form, solidity, color and the like; all we know of mind is thoughts, emotions and volitions; and without Being, God or our Divine ocean, these groups of properties are all there is of either one. It requires the idea of our Divine ocean, or the divine half of the individual, to give it body, substance or reality; backbone as it were.

And Being, God, our Ocean of Divinity, necessarily has all the intelligence manifested in the universe, in other systems of existence, and we may suppose an intelligence exclusively its own.

Home, Tenn. F. J. RIPLEY.

IMPORTANT ACT.

Secular and Religious Marriages.

The papers state that Mr. Soubron, speaker of the Freie Gemeinde of Milwaukee, Wis., has been authorized to perform marriages and other religious and civil ceremonies, and that this is the second time that any other person than a regularly ordained clergyman has received a certificate of this kind in Milwaukee county.

No doubt the issuance of this certificate by the clerk of courts is an indication of increasing liberality. Certainly, so long as the clergy are authorized to perform the marriage ceremony nobody should object to extending this privilege to a Freethought lecturer. At the same time Freethinkers should bear in mind that the rightful functions of a state are secular and not religious, and that it can consistently and justly deal with marriage only as a civil institution. The only persons the State should authorize to perform the marriage ceremony are civil officers. If parties wish, in addition to this legal ceremony, ceremonies under the direction of a clergyman or a Freethought lecturer, they should be, as they are, at liberty to have them. But under a secular government no marriage should be legalized by any other person than a secular officer. When an ordained clergyman or a lecturer for a liberal society performs the ceremony of marriage, he does so by virtue of his religious office, and he performs a religious exercise. But what has a secular government to do with religious exercises, except to protect all in the right to have them according to their ideas of propriety or duty?

With the religious ceremony of marriage I find no fault. It accords with most people's conception of the importance and solemnity of the relation and responsibilities of wedlock. The secularization of government does not imply the secularization of the people; it means simply that the state shall have only secular officers and secular functions, leaving all matters religious and spiritual to individuals and societies; interfering only when the rights of individuals or societies are imperilled.

Clerical marriages by the authority of the state are in keeping with the appointment of chaplains by legislatures and the exemption of church property from taxation, with a number of other vestiges of that union of church and state which was once entire and universal throughout Christendom. The willingness of some radicals, who are advocating the complete secularization of the state, to accept a license to perform, by reason of their religious office, the ceremony of marriage, adds to the many strange inconsistencies which are characteristic of transitional periods like the present. These inconsistencies, which result from the persistence, in a modified form, of old ideas and customs, with the acceptance, wholly or in part, of later conceptions, more or less in conflict with the old order of things, are, of course, inevitable incidents in the evolutionary process.

B. F. UNDERWOOD.

GRIEVE NOT, WEARY HEARTS.

Oh, weary hearts of earth, grieve not.
Voice not your sorrows, pain nor care,
For suffering, woe and bitter wrongs
Exist about us everywhere.

Each heart hath troubles of its own;
The ills of life are hard to bear;
Be not a coward in the strife,
But willing to accept your share.

See! Justice holds aloft the scales,
And though our burdens heavy seem,
Life's pleasures weighed against its ills,
But make the latter lighter seem.

Were this not so, how few would live
'Mid want and woe to labor here,
But cast aside their earthly garb
To enter on a higher sphere.

The law of compensation rules
Throughout all nature's broad domain,
And that which seems a total loss
May prove, at last, our greatest gain.

Our sorrows and our trials all
Are lessons which we should not spurn.
They often teach us truths sublime,
Which, while ascending, we must learn.

Oh, blessed souls, together bound
Through wisdom, by fraternal ties.
Embracing all of life on earth,
And all that in the future lies.

Know we are one with all that is;
Deem not my words an idle dream;
Eternal progress is our fate,
Forever nearer the Supreme.

And we shall yet evolve, unfold
Our being's part we call divine.
Look up! rejoice that life is one
With God, all may be ours in time.

LAURA L. RANDOLPH, M. D.
St. Louis, Mo.

THE GOD QUESTION ANALYZED.

An Address to the Readers of The Progressive Thinker, by J. S. Loveland.

Man is a being of ideas or mental concepts. That is, there are certain impressions on his conscious selfhood which represent actual or supposed existences, most of which are external to his selfhood. Among these ideas is that of something, real or imagined, which is termed God. Whether this idea rests upon reality or imagination is the question pressing for solution in thinking minds. By the grace of the Editor of The Progressive Thinker, I propose to make a somewhat exhaustive statement of the subject.

As it belongs to the realm of ideas, it may not be amiss to submit that confessedly all our ideas are impressed upon us from without through sensation; or, they are developed in the mind itself by the process of reasoning; or, they are perceived directly by the mind itself in the exercise of what are termed its intuitive, or innate powers of direct perception, independent of the exercise of the outer senses. These propositions embody the doctrines of the different schools of thinking, and cover the ground of all argumentation respecting the existence or attributes of all the Gods of humanity. The validity or invalidity of the arguments adduced is what we must now determine.

THE ORIGIN OF THE IDEA.

The first problem to be settled, in this discussion, is the origin of the idea. If it was anything pertaining strictly to nature it would be only a question of which system of Philosophy was true. But as it assumes considerations which are above and beyond nature, we must vary our reasoning to meet the demands of the case. The question to be answered is, whence originated the idea of God? In answer, I submit that it was a (1) Revelation from God to man, or (2) it was evolved in the thinking mind of man. Perhaps some may think that the first chapter of Genesis suggests such a revelation. But it does not. It simply narrates that God appeared to Adam and Eve as a man. Talked with them, and clothed them with the skins of animals. But it was not one person who did this, but several. The chapter commences with these words: "Berasheth Baia Elohim," "In the beginning the Gods (or the mighty ones) made or formed." Elohim is a plural noun, and is used in this chapter in every instance where our translators give us the word God. No scholar will deny the plural form of the word, and when the Elohim say "let us make man in our likeness," we have confirmation absolute of plurality. Adam could have had no idea of a one God when there was a number of "mighty ones" around him. But we need spend no time on this fabulous story. If the idea had been revealed directly by God himself it would have been the same among all nations; while, if evolved by the human mind, it would vary just in proportion to the difference in the evolution of the various nations and tribes. History shows most conclusively that man evolved it himself, for it would require an enormous volume to describe the differences of the various Gods. They range all the way from the highest conceivable intelligence to the vilest reptile that creeps upon the earth.

If revealed, the primitive notion would be perfect; but if evolved, there would be continued improvement and change. If revealed, the same forms of worship, the same festivals and observances would everywhere exist; but, if evolved, the forms would be immensely diversified. If revealed, and there is but one God, the Monotheistic idea would have pervaded all the ancient religions; but, if evolved, the polytheistic idea would characterize all of them.

Now, what are the facts in the case, as shown by history? Not one of the great religions of the earth was, in its origin, strictly Monotheistic. I have already shown that the Bible starts out with a plurality of Gods, and the history of the Jews shows them to have had a plurality of Gods till the time of the Captivity. Christianity has three Gods, though it seeks to claim Monothism on the plea that its three are only one. Mohammedanism has the most valid claim to Monotheism of any great religion, but it has one defect common to all religions. From the birth of the God idea till now, a problem has forced itself upon the human reason; and in every instance it has been potent in shaping the God question. It has been the problem of evil. Every religion has had two hierarchies of Gods. The good and the bad. There have been the chief Gods and their servants or angels. The Jewish Satan, the Christian Devil and the Mohammedan Eblis correspond with the Egyptian Typho and the Persian Arimanes. The Devil idea originated in the same manner precisely as that of God, and the evidence for the existence of one is as demonstrative as for the other. They stand or fall together.

It is unnecessary to go at length into argument to prove that the original God notion of man was very low and materialistic. There is no history of any ancient nation or tribe which was not idolatrous in its religion. Six thousand years ago the powerful nation, resident in Babylonia, worshiped the moon God besides many others. The Aryans in India were worshipers of nature Gods, and Egypt was doing the same thing at the same time, while the Semites, progenitors of Arabs and Jews, were no wise in advance of their fellows.

We are now prepared to point out the manner in which this idea, exceedingly crude at first, originated. We are back to the time of human childhood, and we must carefully study the manner in which ideas are evolved in the consciousness of the child, for the child mind of primitive man evolved its notions in precisely the same way as the child does to-day. Primary ideas are derived entirely through sensation. Precisely as the animal does. Until experience teaches the contrary, the animal and the child regards every moving thing as living; and even unmoving objects are sometimes so taken. And hence will is assumed wherever there is motion, or the show of power. Hence the wind, the storm, the thunder and lightning, the sun and moon, and the monster beasts were all feared and loved as having passion and will; and as being well or ill disposed toward man. In fact, this instinctive recognition of will and passion, wherever power was manifested, originated the vast system of Fetishism among the ancient peoples as well as that at present prevalent among many of the savage races. You throw a piece of paper into the wind, or set a barrel into sudden motion, and the horse is filled with terror. He thinks it alive, with power to harm him. The animal, instinctive mind of primitive man operated in the same way; and the earth, the air and the heavens were peopled with an almost innumerable host of beings to be reverenced, feared, placated or avoided. It is often urged that man universally has a notion of some being or power superior to himself. Of course he has. And starting as he did from and animal condition, it was an utter impossibility for him to progress to a reasoning state without developing the God idea in some form And the influence of heredity, co-operating with environment, would naturally perpetuate the notion down through the centuries' slow, evolutionary growth. And this necessity of attracting the idea of will or personality to all showings of power, by the child mind, makes man a natural God believer until reason is so far unfolded as to show him the folly and falsity of his childish philosophy. But the argument for theism based on this fact of human evolution is just as convincing, just as logical as it would be to take a horse from the country into a city, and because that horse was filled with terror at the sight of a street car, thinking it a live being, gravely argue that street cars were living entities. The wind, the thunder, the sun and moon were to the primitive man as real living entities as is the locomotive to the wild horse of the desert. And the primitive man could no more help regarding the objects and forces of nature as gods, or beings superior to himself, than the animal can prevent its fright. The animal can be educated out of its terror by experience, and man can be educated out of his credulity as to the Gods. But the horse is by far the most tractable scholar.

In this natural and necessary method the God idea originated in the human consciousness. Crude and coarse at first, it has grown and changed as the ages have rolled on, presenting all that infinite diversity of character which distinguishes the various tribes and nations from each other. Man has made all the Gods, either in his own image or that of some other being of nature. As he has grown, the Gods have grown, but have never possessed anything superior to man except in degree. In essential character, man and his Gods have always been alike. And necessarily so, for conception of anything totally unlike himself is impossible to man. He can comprehend nothing which, in essence, is not natural.

But it is said that man has, and has had in the past, the idea of a Spiritual being, and that nature could not furnish that by its materialistic manifestations. But that was precisely what nature did do. What is the primary meaning of Spirit? Wind, breath. The wind was powerful but it was invisible. The thunder was terrifying, but it also was unseen. The sun warmed and heated the earth, but the heat could only be felt, not seen. The invisibility of some of the Gods was an early notion. The primitive man, like the modern one, had dreams, and in his dreams he saw his dead kinsmen and tribesmen alive and active, and hence he came to believe in an invisible state of existence. The invisible Gods were in that same invisible or Spiritual world. He called it Hades, the unseen world of the dead. Spiritualists must concede that there were mediums then, and that they saw spirit persons as they do at the present. But the idea of Spirituality was a very vague one. It still is. But it was vastly more crude, we might say materialistic, then than it is now. The idea of the invisibility and Spirituality of the Gods was as naturally and necessarily developed as that of their existence and action.

THE ARGUMENT.

Having defined the origin of the idea, I will now examine the argumentation relied upon to prove the theistic affirmation. The theist affirms the existence of a Personal, Omnipotent, Omniscient, Omnipresent, Infinite Being, the Creator and Upholder of the Universe, and claims to possess ample proof of his proposition. In a most eloquent lecture, in a late Progressive Thinker, Bro. Stewart makes the astounding proposition that we have scientific proof. Science cannot go outside of Nature, and one of the world's greatest thinkers and philosophers, Emmanuel Kant, affirmed and demonstrated that all arguments, founded upon nature in proof of a Deific existence, were mere "paralogisms," that is, defective or false inferences.

I submit as a basic proposition, to be demonstrated in the sequel, the following: Every argument that has ever been adduced in proof of a Deific Personality is a self-evident fallacy. They are built upon assumptions, and include the logical fallacy of including more in their inferences than in their premises. Their premises are particular, their inferences or conclusions universal. Their premises include only the finite, the inference embodies the infinite. Take Bro. Stewart's claim that "Science has found out God." Science, in all its victories and revelations, has not gone a line beyond the realm of the finite. It never can. Man is science, man is finite, and beyond that finite sphere is the infinite realm of the unknowable. Science must forever limit its grasping curiosity to the knowable. Science can never transcend the comprehensible, the measurable, but the infinite is incomprehensible—immeasurable. Bro. Stewart, like all who have preceded him, has committed the unpardonable logical sin of deducing from the finite postulates of science the conclusion of an infinite Deity. He is dealing in "paralogisms." The field of science is conditioned, limited; the infinite is unconditioned, unlimited. Hence they can never approach or touch each other.

CAUSATION.

But one of the continually repeated assumptions of the theist is, that we are living in a universe of effects, and that these effects must have had a cause, an originating producer. There must have been a "Great First Cause." The reader will not fail to notice that the basis of this argument is totally unproved; it is an assumption. Effects, phenomena, begin, hence the assumption that the universe had a beginning. But this is the very thing to prove, and until it is proved no one is entitled to say that the universe is an effect of some asserted cause. The universe, in which we live, is just as really one of causes as it is of effects; and, in the wonderful revelations of the persistence of force, causes are continually becoming effects, and then again translated into causes. All will concede that finite causes cannot produce infinite effects. But the finite can ascend to the infinite just as readily as the infinite can descend to the finite. They can never approach each other. From the very necessity of the case, they must ever be at an infinite distance from each other. Let any one try the experiment with space. After he has added billions to billions of miles, and multiplied the vast sum into itself other billions, is he one inch nearer the limit of space than when he commenced? Change miles to years, and has he measured a second toward the duration of Eternity? Can any comparison be instituted between the two? Comparison is impossible. If the will of God is infinite it cannot act in a circumscribed part of the cosmos. The action must be infinite. So also of power or energy. God cannot hurl stones on a fleeing army, nor cause the shadow in the sun dial to go backward. Those are finite, limited acts, not those of Omnipotence. In other words, all effects or phenomena, being finite, must be produced by finite causation.

Causation presents itself to us in three phases: (1) Mechanical, (2) Vital, and (3) Cosmic. (1) Mechanical causation includes all those motions in substance inaugurated by the intellect, and executed by the volition of man. It is true that cosmic energies are employed, but they are used in such ways as nature herself never employs. Nature never sends a cannon ball or an explosive shell, for the destruction of human life, hurting through the air, but the basic potencies are found in her organization, and man uses them for his purposes.

(2) Vital causation covers all the vast field of vegetable and animal life. We can find traces of mechanical causation therein, but entirely distinct principles are found operating in this field of causation. Vital chemistry embodies the action of energies entirely unknown in the sphere of strict mechanical action. The conversion of food into blood, flesh and bones is something more than mechanism. Volition enters only indirectly into this phase. The acquisition and absorption of food involve the exercise of volition, but nothing more.

(3) Cosmic causation includes all the primary energies operative in the mechanical and vital spheres. Causation in the cosmic sphere is strictly automatic, and is embodied in the word gravity—attraction and repulsion. All the motions of suns, worlds and atoms result from the dual action, attractive and repulsive of gravitation. The approximate equilibrium of these two motions of the one great energy constitutes the harmony of nature. But the equilibrium is never absolute. If it were, motion would cease forever. Hence there could never have been any such thing as creation, for before the existence of the cosmos there could be no motion. There could be no motion of an infinite being, for motion is change of place or position, and there could be no room for change of place or condition in the infinite. Causation, inducing motion in an intelligent being, must involve volition or will, and will must have been preceded by conscious thought. This thought must have had a beginning, must have been a new thought in the mind of God, or it must have existed the same from and through all eternity. God must be very happy to have the same thought eternally in his consciousness. But will always implies a purpose back of it, and an end to be secured, which end is the impelling motive in the willing mind. God as causative energy must, if intelligent, have had an end in view in creation, which was the motive or reason for creating. What was that reason? It must have been in himself, for he was all. Was that motive or reason eternal, unbeginning, or did it begin? If it began, then there was a period in God's existence when he had not willed to create, for the motive was non-existent. Hence he did not know that he would create and was limited in his knowledge. But if he is the same, yesterday and forever, then the purpose and the motive must have existed eternally, and yet had induced no volition, no action, then will and action would be impossible. If God is a conscious intelligence and immutable creation, or a beginning is an impossibility, in the very nature of things. It would make an immutable perfectness amenable to influences at one period which were totally powerless at all others for an eternity. If there is a Creator of the Cosmos, who has existed forever, he must be a mutable, an imperfect, a finite being. But as this is not allowed, the inevitable deduction is, creation is an impossibility, the cosmos is eternal. What is, was and will be forever. There is no beginning either of substance, energy, motion or law. Where there is unbeginning causation there can be no "First Cause."

The careful reader cannot have failed to see that a vast amount of causation is purely automatic. That intelligence and volition have nothing whatever to do with it. The sun is perpetually lifting vast masses of water, in the form of vapor, into the atmosphere. Plants and trees are raising it in an entirely different method. But in both cases the causating energy is not intelligent. It is automatic.

Bring a piece of iron or steel near a magnetic needle, and at once the needle is disturbed and follows the iron in perfect obedience. You have there cause and effect; but is the iron or steel intelligent? Has it will? But it produces an effect. It causes motion, and the needle seems quivering with intense desire to contact with the causating metal. But if anything can be said to be destitute of intelligence and life it is the piece of iron or steel. The iron is the causating agency, or it is not. If not, what is? Is it God? Is God the operative cause of the motions of the planets, the eruption of volcano, and the fierce bolt of electricity? If he is the cause of one he must be of all, and our God is simply the substance and energy of the Cosmos, and we have pantheism instead of theism. But if certain properties, in material substance, causes the ascent of vapor in the air, sap in the tree and motion in the magnetic needle, then we have a form of causation which is not God, who is affirmed to be a spirit.

Again, man is confessedly a causating energy; hence, unless man and God are identical, God is not infinite, for man is a volitional, conscious entity distinct from God. He possesses a quantum of causating energy which does not belong to God, who is thus limited and conditioned by man. Man is finite, but he is as absolute cause, in his sphere, as is possible. All the causation of which we know anything is natural and limited.

In concluding this part of the argument, I suggest that man's idea of cause originated precisely in the same way as that of God, and both are alike false. All natural forces were Gods and causative agencies, in the apprehension of the primitive man. He made the mistake of investing every manifestation of power with will, the same kind of will possessed by himself. Hence all causes were personal ones. The Gods were the only causes. He had no conception of causation existing in matter, and when he witnessed the first phenomena of electricity thought that spirits caused the small particles of matter to adhere to, for a few moments, and then fly from the excited electron or amber.

The same childish ignorance compelled him to think that nature was created; and, of course, the Gods were the creators or makers. Paul was greatly mistaken when he said that when he became a man he put away childish things, for he and millions more are as veritable children when the doctrine of cause and theism is discussed, as the girl with the doll, or the boy with his broomhandle for a horse. It is the work of the scientist, the real scientist, to follow up the work of education until the "Gods many" and the "Lords many" shall be relegated to the limbo of past credulity. J. S. LOVELAND.

(To be Continued.)

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CURED OF SKEPTICISM.

A Convert's Camp-Meeting Experience.

To the Editor:—According to agreement with others, when I left the camp at Haslett Park, on August 16, 1899, I write my experience or what befell me while at camp.

I have been reading in The Progressive Thinker for two years or more, the experience of others, not thinking I might have an experience, but I did. On August 11, 1899, I paid gate fee and went on the camp-ground. I said to some standing there, I was on the Devil's battle-ground. "Is this the Devil's battle-ground?" said they. "I have always called it that," I replied.

"What did you come her for?" was asked.

"That I might get a message from my only brother, who died fourteen years ago."

Just then a man rode up on a wheel, stopped and said: "Your brother stands by you."

I laughed at him and called him a fool, for no one stood by me. Then I asked him to describe my brother; so he did, and accurately, too. Nothing more befell me during the three days I was on that ground; only being introduced to a said-to-be medium, for a reading, whom I denounced as a fraud, for the manner of a lot of stuff she got off with her muffled tongue, which she called a reading just to get a dollar out of some poor fool like me; but I told her right there she was a fraud, for she had talked a lot of made-up stuff, made up by herself, no truth in it. No spirit ever told her. When I called her a fraud, she did not deny it.

I heard some good discourses and tests by Mrs. Carpenter; then I went to Haslett Park. Saturday night my son-in-law crowded me into a materializing seance at a private house. There the wind was taken out of my sails. There they seated me as near as eight feet from the door where the said spirit would materialize; saying I was the biggest skeptic in Michigan. I sat there with a will and determination that no materializing should be done against my will; but nevertheless a young man came up within seven feet of me. I went right there to catch the deception. I asked to shake hands with this young man; he granted it. His hand felt just as natural as any person's while living; and I went and shook hands with the first four that came up; then kept my seat satisfied that it was all right, until the eighteenth one came and reached his hand toward me, so that my son-in-law, M. A. Holden, said, "Father, that means you; go and speak to him or he will be gone." I went right up to him, saying, "I am not afraid of dead men, but I am of live ones." Close to his face I knew his features at once, but could not tell who it was. I said to him, "I know this face, but I cannot tell who it is," and could not for several minutes. I asked him to make some sign that I might recognize him; but, no, not a bit would he stir. I took hold of his left hand; it was as natural as when living. I was stumped, the first time in my life. I was about to leave him, saying that I was stumped, when I happened to think it might be someone who had died in New York state; then I said, "York state?" and he nodded at once; then I happened to think of a dear brother-in-law who had died in Monroe county, New York, about thirty years ago. I then called his name, Cramer; he nodded three times, then I said: "Tyler Cramer, is it you? For God's sake, is it you?" Then he nodded three times and got hold of both of my hands and shook me nearly to pieces; I was dumbfounded. My skepticism was all gone, and the wind all gone out of my sails. I sank or rather fell down in my chair. I looked, he stood there in all not less than ten minutes from the time he appeared, waiting for me I presume to ask more questions, but I had not wind enough, and I looked and saw him dematerialize, and have not seen him since, but hope to.

Then on the next Sunday night I went to another seance. There I saw 25 or 30 materialize, all recognized by friends. Our true patriot, Col. Ingersoll, was one; I knew him by his picture. I did not know any of the others, some soldiers came out who died in the Cuban service; some knew them; but I did not. Also I went to a dark trumpet seance, and now I will state what took place there, then let our Christian friends solve the whole problem and write it to me. In the dark trumpet seance every hand was fast; lights turned down; then the violin that lay on the table was picked up; it went over our heads playing until it came to me; it then came down on my head a little more than comfortable. I said, "Quit that," then a hand came slapping me in the face and eyes. I protested, but it did not cease until I called brother Will's name; then it ceased at once, gave me three raps on my breast, then commenced playing with my watch till I said "Brother Will, let it be." So he did at once, then unbuttoned my vest, then left me for a few minutes, then came back, slapping me in the face as before till I protested, asked if it was my brother Will; if it was to unbutton my shirt as he had my vest. It was done double-quick, clear down to my pants. And now to our sincere Christians, what did it but brother Will. If you say you don't know, just ask our brother and friend, Jesus Christ, who was the first materialized Christian I ever read of, in the New Testament. If this was a fact, was not that the same.

The next thing that occurred was on Sunday, August 15, in the auditorium. A lecture by Mr. Kellogg; tests given by Mrs. Marion Carpenter were beyond my comprehension. She came toward me and said a spirit said to her its name was Will Delapp. I rose up and said "I recognize it." Then it said, "I want you brother, to stop that worrying, for it is well with me here now. I am happy. Father, mother, sister and Tyler are here and we have a place for you and are coming for you sometime; and now, brother, I want to thank you for the interest you took in the affair at Vicksburg, and Muskegon, too. How well you managed it; settled it so nicely with no difficulty, and used such good wisdom in it. Now brother Bod, don't worry any more about it." Then Mrs. Carpenter said: "Sir, you ought to be happy. Such a family gathering as stand around you, I have never seen. There is father, mother, sister, brother; yes, and Tyler, too. He tells me he came last night." "So he did," I replied.

I wish some of our Christian friends could tell how she knew, only by the spirits saying it in her ear. It would be some satisfaction to have them tell me.

Well, all this I have experienced; it took the wind out of my sails, skepticism is all gone, and I have no more Spiritualism to fight; and I have been as happy as any one ever need be since; but still it hurts me to see the community in which I live as deep in the old orthodox rut as I have been. Won't stop to think or read only as their priests tell them to or let them, but thanks to the whole angel world, I and my good wife are Freethinkers—the only ones here in New Troy.

Now, how can we get some good test medium here to show the spirits' power in this dark locality? They can have a home at our house as long as it is profitable for them to stay, and I will meet them at the depot or carry them anywhere horses can travel, free of charge.

Now, as Paul said, "I have written all this with my own hand, and all is true." I will answer all questions.

R. B. DELAPP.

New Troy, Berrien Co., Mich.

HOW CAN I KNOW?

How can I know I lived before,
A conscious mortal man,
And trod some earthly path all o'er
Within this plastic plan?

No doubt these incubating forms
Within this body gave
Some greater soul in myriad swarms
A form as large and brave.

I may have molecules that came
From Shakespeare, Byron, Pope,
Or Dante, and not know the same,
Or some old sleepy mope.

Or filtered through the earth and air
And rain, some monad may
Have touched and clung to live and share
My life, from Henry Clay.

My soul looks out into the past
Almost to mortal birth,
And there a blankness is o'ercast
That screens its view of earth.

There seems a fount of conscious thought
Somewhere behind the screen,
Where words, like fish, are often caught,
We know not what they mean.

If spirit comes and comes again
To this experience-earth
To be refined, reborn, why then
Unconsciousness through birth?

What good will each experience do
If all things are forgot,
And how can any change imbue
A soul that knows it not?

All knowledge comes through consciousness,
And progress through a law
Supreme, unknown and, fathomless,
No doubt without a flaw.

So far as known, the monad goes
From place to place when drawn
Harmonic to a mate, and grows
Right on, and on, and on.

I sometimes get faint glimpses here
Of things I recognize,
And then they quickly disappear
From these poor mortal eyes.

But if I lived before, sometime,
The earth has surely changed,
And paths I trod and e'en the clime
By time are rearranged.

My friends now gone, when once they learn,
Can hypnotize and show
Me all these things when they return—
Which I appear to know.

I see not why we have to die—
Go out to spirit land—
Be born again to live and try
This road of thorns and sand.

If we are parts of one great whole
Expressed through forms of clay
It seems absurd that each one's soul
Must live another's way.

Must live all lives that life can give
And be unconscious still
Of former lives; must each time live
Without a choice of will.

To-day I may be statesman, high
In rank and thought and deed;
To-morrow I must simply die
And leave this world of greed.

Again I come, am born once more;
This time through womb of vice;
But others came this route all o'er
And none can live it twice.

If true it is I must come back
Till I have passed through all
Vicissitudes of life I lack,
Upon my knees I crawl;

Upon my knees and through the dust
Of musty time I creep
And beg in discontent a just
And sweet eternal sleep.

This world is bright and sweet to me,
The best I ever knew,
The only one that seems to be
Within my mem'ry's view.

This earthly form has served me well
And I am satisfied
To lay it down to rest a spell
When time shall thus decide;

But here and now I must protest
Against a re-birth here,
For all my higher thoughts suggest
A soul-unfolding sphere.

A land where soul communes with soul;
A place where naught is hid;
A place where justice has control
And evil is forbid.

A home controlled by purest love;
Where each soul has its sphere,
And those below and those above
Can only come so near.

Where friends are friends and foes are foes,
And none but friends can stay
Within the sphere or home of those
Who live and love alway.

Where demon souls in dungeon cells
Are held away from those
Within whose lives the angel dwells,
And loving kindness grows.

If I could come and choose my birth,
Like Adam I would be
Built up of dust full size, and earth
Would kindly mother me.

All useless pain and suffering
Through which our offspring comes
Would be forbid, and I would bring
No spirit through the slums.

If I must come again and know
Not any old-time friends—
My mother, father—then in woe
And sadness this life ends.

'Tis all a blank; it seems a fad.
We know we all must go
And know the friends we once have had
Still live, aye, more we know:

We know they can and do come back
And speak, and walk, and sing,
But bring no proof—alas! alack!—
Of re-birth—proofless thing.

DR. T. WILKINS.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50cts
Thirteen weeks	25 cts
Single copy	5 cts

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Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

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SATURDAY, FEBRUARY 3, 1900.

Man Lies, Nature Never.

"What are the facts," inquires a Southern lady, "regarding the story of the Gadarene, as told in Mark 5, of Jesus driving a legion of devils, at their request, out of a man who was filled with unclean spirits, into a herd of 2,000 swine feeding near, which swine ran violently down a steep place into the sea and were all drowned?"

Verse 14 of that chapter says: "They who fed the swine fled, and told it [the story] in the city, and in the country." For this outrage on the rights of the owner of the swine "our Lord" was prayed to depart out of that coast.

As our correspondent wants to know "What are the facts?" the shortest answer is: They who fed the swine and fled, and told this enormous Munchausen, simply lied, just as others do who tell stories that transcend natural law. In a country where swine are of no value or run wild, there are no persons engaged in feeding them. This fact shows they were private property, whose rights the junior God did not respect. But note: Devils who dwelt in insane persons 1900 years ago, were creatures of the imagination. They never talked with men, nor with Gods. They were just such persons as lunatics are to-day, with no more devils, nor any the less.

It is always safe to pronounce any story, whether in the Bible or out of it, which is not consistent with reason, a fiction. All the processes of nature are and always have been, in strict harmony with natural law. It is easy to say: The sun stood still in obedience to the command of Joshua; or that a whale swallowed Jonah, but finding the missionary very nauseous he vomited him up on dry land, not wishing to pollute the sea with his presence; but the telling of the story does not make it true.

When people were ignorant of the laws governing the machinery of the universe, any old lie a priest told answered for truth; just as it would to-day if the priests could have their way. In such an age good men went directly to heaven in chariots of fire. Since knowledge has been imparted to the masses the priest and his book have fallen into disfavor.

Uneducated negroes of the South occupy the position our ancestors did four hundred years ago. They swallow any fiction in the Bible, because they have been taught it is the production of God himself; but no person of general intelligence will now give those stories a moment's thought, save to expose their silliness, unless his support, or that of his family, is contingent on his perpetuating a falsehood.

A Heathen City.

That noted Evangel, Miss Helen F. Clark, addressing a Methodist preachers' convention in New York, said our American metropolis is a heathen city, more so than Tokyo, Japan. She said in New York there are 1,300,000 persons without any religious affiliations—100,000 more than the entire population of Tokyo, the second largest heathen city in the world. The good woman, ardently desirous of saving souls, went somewhat into detail, and showed that only about 7 per cent of the entire population of Manhattan island are members of Protestant churches, and that the loss since the last census equaled 1 per cent.

Miss Clark did not confine her statistics to New York, but she took in Brooklyn, the Dakotas, Texas, and South Carolina, showing that Protestantism was largely in the minority in those districts.

With these astounding facts why are Christians trying to acquire foreign territory over which to extend their faith? Why not establish domestic missions, and rear the standard of the cross in New York and Brooklyn, before they ask for new worlds to conquer? Light should radiate from those great commercial centers, instead of the darkness of heathendom.

Miss Clark, in arriving at the number of heathen in New York, excluded all Protestants, all Catholics, and all Buddhists. The rest of the population, quite equal to that of a first-class city—more than Philadelphia, St. Louis, or any other American city but Chicago—she ranked as heathen. And all are traveling the broad road to destruction. Let those weep who have tears in abundance. The Progressive Thinker is short on that commodity at present, but will stock up and allow great big tears in copious profusion to flow as the reports come in from the rural districts, which Miss C. will doubtless furnish in her own good time.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

THE ASSUMPTION

Giving Authority to the Pope IS REGARDED AS FRAUDULENT.

—:o:—

A Forged Title.

The official organ of the Vatican, lately suppressed by the Italian government for its extravagant claims of right to civil power in the Pope, in its vindication of that right, says:

"No one word of the Bible contradicts the doctrine of the authority of the Pope in all civil affairs."

In this assertion the "Osservatore" is unquestionably correct. If the Pope is the legitimate successor of Peter, as Catholics maintain, then he is little less than supreme both in heaven and earth; for with the whole orthodox world Jesus is God, and he said, if the Bible is inerrant as they insist, Matthew 16:19—

"I will give unto thee [Peter] the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Jesus emphasized this in Mat. 18:18, by repeating it, with a "Verily I say unto you," etc. He had said, Mat. 16:18—

"I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

That "rock" on which the church was to be built was Peter himself, the English equivalent of his Greek name, Petros, is a rock.

Jesus being himself God, and having vested the good Peter and his successors by implication, with such god-like powers, to deprive that functionary of his delegated authority is not only highly censurable but criminal, at least Catholics think so.

With such positive Bible authority, how is it possible for Christians, and Christian governments, to antagonize the Pope's claims? Is it not the arraying of one's self against the heavenly powers to be followed by swift destruction and damnation?

Right here comes up another question: From whence came the Bible, and who wrote Matthew?

The first positively known of this collection of so-called sacred books they were in the hands of churchmen. They were guarded with zealous care, and great pains were employed to keep them out of the hands of the laity. Indeed, only the most faithful priests were permitted to see them, and the masses for long years were prohibited from reading them. Persons gaining access to them, were subjected to severe penalties for even having copies in their possession. This condition continued until learning had greatly advanced, and secular governments refused any longer to be the tools of ecclesiasticism. It was then laws were enacted, even in Protestant countries, declaring it blasphemy, punishable with fines and imprisonment, for denying these collected books to be else than the Word of God. This condition continued until learning had so far advanced, and ecclesiastical rule had declined so it was impossible any longer to keep this class of literature out of the hands of the people, then the claim was set up that these books were the Word of God, and it was made blasphemy, punishable with fines and imprisonment, to controvert that claim.

Protestants by their own action are estopped from repulsing this power of the Vatican over civil government, and Catholics are justly threatened with curses for doing so.

But somehow we cannot avoid the conviction that this whole assumption predicated on the Bible, giving authority to the Pope, is fraudulent; that this heavenly Testament, either New or Old, is like many a forged testament we meet in courts of justice, a device to wrest from just claimants their wealth, and pass it over to the forgers, that they may enjoy what they never earned and to which they had no title in law or equity but a forged one.

A Text Book for the Future.

One by one learned churchmen concede the points made by liberal scholars in their criticisms of the Bible. If the work goes on as during the last few years little will remain to be idolized.

The book of Daniel, a pretended prophecy, claimed to have been written about the close of the alleged Jewish captivity in Babylon, some 537 years before our era, has been standard authority with the church for many centuries. The Adventists built their faith on the interpretation of the book, not questioning in any way its divine authority. Impartial scholars, however, found a good while ago that it is not what is claimed for it. The best of them said it was not older than the Macabean period, some 150 years before our era; while others have dared to give it a comparatively recent origin.

We learn from the London Literary Guide for January, that a new Encyclopedia of the Bible is now in press, the first volume of which has just made its appearance in the London market. The work is under the supervision of Canon T. K. Cheyne and S. Black, both prominent churchmen. Here is the conclusion to which these learned men arrived in regard to the book of Daniel. We quote from the Guide:

"The author's [Daniel] aim was not the communication of historical information. Using as a vehicle the materials, historical or unhistorical, that tradition had placed at his disposal, he availed himself of the literary artifice of employing the name of the exile Daniel to gain weight for the ethical and religious truths which he desired to set forth. As in the case of Job and Jonah, so also in that of the book of Daniel, a great injustice is done if the standard of strict historicity is applied—a standard by which the book is not in the least intended to be tried. We find in it not only many historical errors, but also frequently a magnificent unconcern about historical possibilities, of which the author, in spite of his great literary art, certainly was not conscious."

Here is a concession by orthodox churchmen, that Daniel was not the author of Daniel; that whoever wrote the book practiced a fraud in crediting it to Daniel; that it is historically incorrect; that it was not intended to be accurate; and that he did not use correctly the material tradition placed at his disposal. Worse than all, he seems to make a thrust at Job and Jonah.

The comprehensive work is of course designed for the clergy and students of Divinity, and this is the kind of literature the next generation of preachers will use for text books. The heretics of that near period will be the dominant religionists of to-day, they who now revel in sanctity, and are sure they have a cinch on the throne.

GRIEVOUS MISTAKE.

Woman Barred from the Pulpit BY OLD, MUSTY TRADITIONS.

—:o:—

Women In Revolt.

Two hundred women were reported in attendance on a meeting of the League of Religious Fellowship, held in the Fine Arts Building, this city, a few days ago. Such an assemblage may not be an unusual occurrence in Chicago, but it is unusual to hear a woman facing so numerous a body of her own sex, and meeting general approval when she declared the power of the ministry is waning, and the only remedy to head off the decline was for women to enter the pulpit. Such a flagrant revolt against the teachings of Paul is almost wholly unknown until a few days ago.

Mrs. Mary E. Holmes occupied the rostrum when she said:

"Certain changes are evident in the religion of to-day to which the public are apathetic. I say emphatically the power of the pulpit is waning, and God be praised that it is so. I am proud of it. The pews are coming up to the pulpit. The people are more intelligent, and are getting a better understanding of religion. They are learning to think and act for themselves.

"We have many theological seminaries in the present age that are grinding out theologians who are brought up along the same old lines and are not keeping pace with the advance of the people in intelligence. As a result, the people are tried unto death and would welcome any change in the present methods. Religion is a life, not a creed. Heaven or hell is within us—it is not a place, but a condition. Our ministers are so bound by their own theological beliefs that they do not dare depart from the same old lines, and teach on the plane which their congregations have reached.

"This teaching has grown tiresome, because of the way in which the ministers insist on the finality of things. They always go back to Matthew, Mark, Luke, and John, and stop there with their sermons. But the people of higher intelligence have learned to go beyond these to the limitless expanse—on to God—and we find more inspiring subjects for our belief. We have grown into a larger interpretation of everything.

"Women of the present day do most of the church work. They engage in all the charities and attend to the Sunday-school work, and with all their power for good they are barred from the pulpit by tradition. This is a great mistake. Women should teach from the pulpit, as they do in the schools. With their knowledge of life, from their positions as mothers and wives, they are in a position to purify the world by their teachings. They have a broader knowledge of spiritual things than men, and would have more influence in the pulpit. The ministers must preach differently or the pulpits will be taken by better women and men. The indications are that it is coming to this."

Mrs. Holmes seems to have been oblivious to the fact that the church was made for men, to exalt the priesthood at the expense of the people, and that women were enslaved for their exaltation. He who doubts this proposition has read Paul to little purpose.

The Progressive Thinker rejoices at these evidences of revolt from every quarter on the part of women. They are man's equal in every relation of life, even in physical endurance. Whilst given the same opportunities she is morally his superior, and, intellectually, not his inferior.

They Must Reconstruct.

Rev. Dr. W. F. Anderson, of Sing-Sing, N. Y., at the Methodist Church Congress, when in session in St. Louis, defended the Higher Criticism, while that subject was under discussion. He said:

"If we are to have a theology which will satisfy the demands of the age, it must be a theology founded on fact. Any fair-minded, thinking man must admit that many inaccuracies occur in the Bible."

Reverting to the attitude of some churches towards these higher critics, Dr. Anderson said it was very easy for a man who had not read a book since 1850 to stand off and throw stones at the diligent students of the present day.

"We cannot," said he, "save the old framework; neither is it necessary that we should, but the old spirit of early Methodism still prevails—brotherhood, personal service and universality."

The churches will do well to quietly reconstruct their creeds along the new lines of thought. They must do it to retain an existence, and the sooner they engage in the task the better. The cry of heretic and infidel has lost all its virtue. It is as harmless now as is the term abolitionist in the South, which once would call a mob into being at any moment.

Met with an Accident.

We are pained to learn that Hudson Tuttle met with an accident a few days ago that came near taking him to the spirit realms. It was a very narrow escape, the result being a broken lower jaw, and the loss of three teeth. He is now, we are glad to learn, on the rapid road to recovery.

Accident, Suicide, or Murder?

A nun belonging to the Sisters of St. Mary, at Kenosha, Wisconsin, was lately reported missing. It was given out she expressed an intention to leave the institution and return to the world, and the Sisters reported she had gone to Missouri. Adjoining the property of the Sisters is a steep crag, washed at the base by Lake Michigan, and here the body of the poor nun, Sister Augusta, was found. Of course it was "a case of suicide!" so far as the public is concerned; but they who have learned from reports of escaped nuns the inner workings of these damnable institutions, whose doors are closed against the world, are at liberty to form their own conclusions as to the cause of the death.

Longley's Beautiful Songs. Vol. 2.

This comprises some of Mr. Longley's finest musical work, and will be a welcome addition to the stock of songs and music adapted to public meetings and the home. One of the compositions is set to a poem of Lilian Whiting, entitled "If You Love Me, Tell Me So." It is not needful to mention Mr. Longley's musical rendition of choice selected songs. This little volume maintains the high character and finish of his previous efforts.

The book may be ordered from the office of The Progressive Thinker. Price 15 cents.

EAST ST. LOUIS LADY

Who Is Supposed to Have Died Is SUDDENLY AROUSED.

—:o:—

It appears from the daily papers that Mrs. Christina Hirt, of East St. Louis, who came to life while an undertaker was preparing her for burial a few days ago, is recovering, and physicians think she may get well. She has been able to tell her experience to the mother superior at St. Mary's Hospital.

She was conscious all the time she was in the trance. Her mind was in a confused whirl, and in her despair she concluded that her relatives and friends were in a horrible conspiracy to bury her alive. Then she tried to cry out. To her astonishment she could neither move nor speak. She endeavored to make some defense against the scheme she thought was about to be played upon her.

"Poor Christina is gone at last," she heard her husband say as he turned from her bedside, wiping the tears from his eyes. She was shocked at what she considered his mockery. The mourners began to tip-toe out of the room. Some one kindly laid a cloth over her face. A window was raised.

Curtains were lowered. A hush fell upon the scene. She knew what that meant. They had gone out for the undertaker. Presently women neighbors came in. They stood near and whispered, and she heard them say what a good woman she had been and what a pity she had died so soon. Then the undertaker's assistant came. He moved all the chairs out of the room. He pushed the bed away from the wall so that he could perform his work more rapidly and skilfully.

"She was painfully conscious of his every movement. She heard him set out his embalming utensils and bottles. She gathered all her forces for a scream, for a cry, for a movement of the eye, foot or limb, that would tell the man that she was not dead and arouse the neighborhood to a sense of the conspiracy she now felt certain was being put into actuality.

By what seemed to be a miracle of good fortune the undertaker decided to postpone further proceedings until he could secure the presence and assistance of some of the neighbor women.

It may have been half an hour when he returned. He was beginning again his dreadful preparations for the disposing of her body. He walked up to her on the bed and removed the cloth from her face. Her put his arms about her body to remove it to the cooling board.

It was her last chance of life. She knew that in another moment the worst would happen, and that death was now certain. Gathering her energies into the last desperate effort she suddenly regained her voice, and to her own surprise and joy emitted a scream which almost frightened the undertaker out of his senses.

He almost let her fall upon the floor. He threw aside the shroud which had been prepared for her, and was about to summon her husband and neighbors to his aid, when she grasped him and made him remain by her side until he had calmed his fears.

Father Chiniquy's Will Filed.

The will of Father Chiniquy, the famous author, missionary, and ex-communicated priest, who died in Montreal last year, was filed in Kankakee County Court January 20. The opening clauses of the will are as follows:

"I die in the faith and union of our Lord Jesus Christ, such as the holy gospel reveals, and according to the tenets of the Presbyterian Church.

"I renounce more than ever the errors of the Church of Rome, believing more than ever that the church and its Pope are in error, but being more than ever convinced that the Pope, with its priests, its religious orders, and its monks, are the greatest enemies which Jesus Christ has ever had and still has on earth. I pray compatriots more than ever to abandon that false religion of the Popes of Rome, which deceives, seduces, and ruins them both for time and eternity."

His property he leaves to his wife and daughters, except his library, worth $7,000, which he bequeaths to his son-in-law, the Rev. Joseph Morin, who is carrying on Father Chiniquy's missionary work in Canada, according to the dead priest's directions. Father Chiniquy also asks that his coffin cost no more than $10. Each of the three poorest women in his parish is devised $100.

Why He Leaves the Ministry.

Rev. James C. MacInnes, pastor of the Oak Leaf Congregational Chapel, Oakland, Cal., announced his retirement from the ministry recently. Said he:

"I believe in dancing and a long list of other things that are tabooed by churchgoers when indulged in by ministers. If a man needs a drink he has the right to take it. When I meet a man on the street I like to slap him on the back and say, 'Hello, there, Bill,' in a good hearty voice.

"I believe in God and Christianity, but the church is burdened with false ideas and full of sinful hypocrites, and some of my friends who might be called 'lushers' are infinitely better than these frauds of piety.

"The ministry is no place for a young man who wants his personal liberty. He must use too much hypocrisy and overlook too much hypocrisy in others."

The Home Circle.

The Progressive Thinker has constantly urged the formation and maintenance of home circles, regarding them as fountains of spiritual facts and instruction. This has not been without its fruits, as reports constantly being made abundantly prove.

In a letter from Mr. and Mrs. Weakley, after showing the disheartening results of patronizing professional mediums, one of whom had cruelly betrayed their confidence and deceived them, they give an account of their home circle which they have been holding for three years. It is at this circle that they have received the evidences which have been satisfactory to them, and which have served to counteract the blight given the cause by the professional "deceivers." They have messages by slate writing, telepathic sounds, and writing.

Mrs. C. Monet also adds testimony to the value of the home circle. They have been holding seances only six months. Seven members in their circle. At first they had an Ouija board which gave them unreliable messages, of late a Psychograph, which has been more satisfactory, and they make their circles "meetings for facts, study, and instruction."

A GENUINE SAVIOR,

And Purely a Philanthropist of THE VERY HIGHEST TYPE.

—:o:—

Whenever we see a person working disinterestedly for the advancement of human beings, we feel like exulting and dancing with joy. Such a person, according to the Chronicle lives in this city. For over ten years this citizen has been working among the waifs of the city. No plague spot or crime or filth is too squalid or too perilous for the feet of Harvey True, as this philanthropist is known to his young friends. In all his work, extending as it has to every sore spot in the city, the central idea with him has been the upbuilding of character, the turning of wayward feet into useful paths before the seeds of crime are too deeply implanted to be be eradicated.

The methods pursued by Mr. True are radical departures from those usually applied to this form of work. He is not seeking to shine as a reformer, for he is extremely careful to obscure his identity. Reformation is merely an incidental in his work, for he strives to assail evil before it has taken a firm hold. He recognizes in common with other citizens that with a man or boy once a confirmed criminal reformation is practically hopeless. Hence he begins at the beginning and by interesting the youngsters in patriotism, good citizenship and morality endeavors to give these somber lives the right turn.

Mr. True never preaches at his little friends. He gathers them about him and discovers by making himself one of them what things will prove of greatest interest. Then in his talks he tells stories which will interest the boys and girls and interlards the talk with sound advice given in the vernacular they themselves use. He always leaves behind him some small presents to be bestowed on those children who win approval for cleanliness and decency of life within a stated period.

He has prepared a button with the national flag as a basis and certain letters printed over it to indicate some good motto. These are freely bestowed on all and all have the right to wear them. But none is unduly urged to accept the implied pledge, although none is exacted. He has visited the various newsboys' homes, the homes for wayward girls, the juvenile offenders' refuges, the bridewell and other places where the class he aims to reach can be found. He has a habit of taking boys to theaters and then sitting with them, learning what they most like.

Mr. True has given of his means—by no means great—that this work self-imposed may be continued. He has endorsements from the foremost business men of the city and from managers of the institutions he has visited testifying to his earnestness and reliability. He frequently has offers of money from men of wealth, but says he prefers that they send it directly to any institution they may select. He has enlisted the aid of a number of persons in his singular method of laboring among the waifs and gives stereopticon views, musical entertainments and talks at short intervals. All his leisure time is devoted to the work.

Places of amusement sometimes send him fifty or more tickets of admission to be used as seems best to him as prizes for good behavior. These come unsolicited, for he says he does not wish to ask for anything. At one time he gave pennies for prizes, but seeing a couple of grimy dice in a small fist made him realize that pennies might go the way of the seductive game of craps. He is trying to remove temptation from the boys and has never since given them the opportunity to try fortune with the cubes.

Wherever possible he has endeavored to establish schools for evening work, that those who have any desire to acquire knowledge may have the opportunity without expense. In the ward clubs especially—there are such clubs all over the city—this idea has been advanced and generally accepted. The purpose of this line of work is to keep the little fellows in from the foul streets at night by giving them something which will hold their attention. He is thoroughly posted in this branch of the work, realizes that the task is too great for any one man in Chicago, and appeals to those who have the work at heart to take up this branch in earnest.

Everything he has done has been at his own expense or with such aid as has come to him voluntarily. He goes about among the purlieus, becomes acquainted with those he seeks to uplift and is soon their friend. Religious teaching, he thinks, is a feature which can better come after the waifs have been started on the right path. He has neither creed nor national limitations in his work, the only prerequisite being a child or youth exposed to temptation to go wrong.

A recent feature of his work has been in the public schools in the more degraded districts. This he hopes to extend. He has a letter from Chief Kipley giving him authority to visit all institutions under police jurisdiction and has put in much time among those held for petty crimes and misdemeanor. During times of public excitement, such as holidays, he abates in his work, for then the personal side of humanity is uppermost and he argues that damage instead of good might ensue. Since the holidays, however, he has resumed his work and is now going on his round, unnoticed by the great world, in an honest effort to better the condition of the waifs.

Let every Spiritualist read this, and then set himself up in a corner, ask himself how much he has done to make the world better among those who are truly unfortunate—the waifs of our city, for example.

Universal Truth

is the suggestive title of a monthly magazine, edited by Cassius M. Loomis and Fanny M. Harley, and devoted to constructive thought, philosophy, the science of being, mental healing, etc. It is a good representative of the "new thought" that is now permeating the mind of the time. Published by Universal Truth Publishing Co., 87-89 Washington street, Chicago, at $1 per year.

Carlyle Petersilea.

He is not only a grand inspirational medium, but he stands high as a musician and scholar. To know him is to love and respect him. He will furnish some more letters from the spirit world at no distant day.

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A STRANGE WHIM.

Joining The Degradation Club. HER STATUS IN SPIRIT LIFE.

—:o:—

As set forth by a special correspondent of the Chicago Chronicle from Toledo, Ohio, Coroner Trichler of Wood county and Coroner Henzler of Toledo, are trying to unravel the mystery which surrounds the death on Saturday, Jan. 6, of Miss Hattie Thetford, a comely 18-year-old girl of that city. The girl was, as is proclaimed in a mutilated manuscript found among her effects, a member of a "Degradation Club." There are many uncanny elements in the story of Hattie Thetford. Here it is:

There came to the home of Holland Thetford, a tinner living at 1257 Colburn street, in August, 1882, a daughter. He never had occasion to worry about his daughter until after he had seen her for the last time.

There had been several clashes between Hattie and her stepmother early in September, and when the former proposed to her father going to visit her aunt, Mrs. Carrie Schell, in Tecumseh street, the tinner indorsed the idea warmly, and on the morning of September 8, Hattie started to go to the home of her aunt.

There is a hiatus of about two months in the history of Hattie Thetford.

Living at 226 South Erie street in Toledo, is an unkempt mulatto whom his neighbors call Dr. Amos S. Waite. His home and office are in the heart of the iniquitous portion of the city. Amos Waite sells herbs and roots to white folk and charms and potions to those of African blood. Sometimes he gathers his own herbs; sometimes they are brought to him by uncanny people with whom he has become acquainted in his pilgrimages about the country.

About two months ago there came a knock at the door of "Dr." Amos Waite at 1 o'clock at night. When the door was opened Hattie Thetford was standing there, though she told the "doctor" and the colored woman, whom he calls his wife, that her name was Hattie Sudhoff.

"She told me," said Waite before the coroner—and his wife's testimony was corroborative—"that she was looking for an old woman in the neighborhood with whom she wished to pass the night. She said that she was working for a family, but had gone to visit an aunt, but that they could not accommodate her with lodgings and that it was too far to where she worked."

He said that the girl was young and pretty and so he invited her in. Then, thinking of his friend Keats, fancied that she would make an ideal housekeeper for him. He broached the matter to the girl and she expressed an eagerness to enter the service of his friend.

"I asked her," said Waite, "when it would be convenient for her to see Keats, and she said she would go that night."

This was in November, and it was a ten-mile walk. It was 6 o'clock in the morning when they arrived at Keats' cabin. "Keats dressed himself and got breakfast," said Waite. "He and the girl appeared perfectly satisfied with the arrangement and I returned to Toledo. I saw her once afterward, when she was in a wagon with Keats and his little girl. She appeared to be well contented."

On Saturday night, January 6, the girl died. Four days afterward, noting accounts of the mysterious case in the newspapers, Holland Thetford, his heart chilled with a fearful grief, asked Coroner Henzler where the body was. When Thetford was taken to Walbridge he recognized the clay of his daughter; learned what he could of her life with Keats, and went home with his sorrow.

The girl's effects were taken from the cabin where she met her death by Coroner Trichler of Wood county. There was little clothing—though Keats said the girl had the finest garments he had ever seen upon a woman. There were a few brushes, a belt and some trinkets, and, finally, a partially undeciphered, slightly mutilated manuscript in the handwriting of the girl.

"I have been here six weeks," the manuscript starts, "and it seems that I have reached the bottomless pit. I wish I could die. Life is awful. I feel sometimes like running away and beginning life anew. But what is the use? To leave here would be to break my pledge. I am lost forever.

"Oh, that awful night! It comes to me like a nightmare. Ten of us—schoolmates together—dared one another to do the things later on to be determined. We talked about a suicide club, a single woman's club, and finally I suggested the awful night that brings me here. What started in fun was sworn to in solemn vow. We ten became members of a Degradation Club, as we chose to call it.

"I suggested that we cast lots to see who should be the first to carry out the pledges of the club. The unlucky one was to leave home, friends, everything, and become the most degraded woman possible. The deeper into the depths the better the fulfillment of the pledge. We sat around a table and dealt the cards. The queen of hearts was the fatal pasteboard. It came to me and here I am."

Here the paper is mutilated and the next sheet tells of the visit to the voodoo doctor. It starts:

"Found a doctor in the slums; came here with him; burned my purse and have spoken to no one save Keats and his little girl since. God forgive me and my chums. And my poor father. God pity him. I hope that they think I am dead, and I pray that death may come to me soon. Oh, how long can I live here? Death is better than life sometimes. I wish Keats would kill me, but he will not. And the little girl. What is to become of her when I am gone? I hope and pray that she will be rescued from a life in this hole."

The remainder of the paper is undecipherable.

And when the last clod of earth closes the grave of Hattie Thetford it will probably conclude the final chapter of a mysteriously tragic life history only glimpses of which will be ever known.

But what her status on the spirit side of life? She was not revengeful; she was not a thief; she was not vile like the besotted wretch—she was merely a misguided, unfortunate young girl, and when once ushered into the spirit realms, she undoubtedly fully realized her forlorn condition, and awakened to a full comprehension that her conduct in earth life was a great mistake. Laboring under a grievous error of judgment, she came to an untimely end; but now surrounded by angel visitants, whose only desire is to redeem the unfortunate, she will advance rapidly, regarding her earth life as a dark, dismal dream, and loathing the principles of the Degradation Club that led to her ruin. She will now try to redeem the members of the club that led to her untimely end.

CONSCIOUSNESS

Is Now Declared to Be Eternal BY CAMILLE FLAMMARION.

—:o:—

The question of immortality of the soul really includes two problems (as set forth in the New York Journal). The first relates to the imperishability of the soul, and the second to the persistance of its personality after this life. The persistence of the personality is the really interesting question. Certain philosophers, although admitting that the soul is immortal, hold that after the death of the body the soul returns to God, whence it came. Pantheism holds an analogous theory, the persistence of the soul as substance, but this is not immortality as we conceive it.

What does immortality avail a man if consciousness be lacking, if his personality has ceased to exist? The proof of the immortality of the soul as a personal being rests upon the proof of the existence of God. They are deduced from the harmony which must necessarily exist in the work of creation, and from the conception that we possess God-like attributes, i. e., wisdom, grace and justice.

The first of these proofs is the psychological, deduced directly from the faculties God has bestowed upon man. When we study the moral nature we find various instincts in it, signs of an immortal destiny. The idea of death inspires fear in every man, but especially in him who does not believe in the immortality of the soul and the justice of God. We speak, too, of the sorrow we feel at the death of those we love, a sorrow which is assuaged chiefly by the belief that the separation is only temporary. The first sentiment may be explained as the instinct of self-preservation, the second as a consequence of our human passions.

But of far greater importance are the desires and aspirations which reach out beyond this terrestrial world and never find their satisfaction in this life. Our intelligence strives to know truth—not merely this or that partial or isolated bit of truth in the order of scientific knowledge, but the whole truth, truth in itself, absolute truth, that is to say, truth in God, who is the source of all truth.

The moral law furnishes the elements of a proof that is a complete demonstration, generally denominated the metaphysical proof. The idea of justice has its origin in God Himself, just as the ideas of the true, the good and the beautiful have. It is necessary, absolute, independent of all limits and conditions; it cannot be circumscribed by the duration of life. The same is true of the idea of moral obligation. It is of the same character, is just as absolute as the idea of justice, from which it is inseparable. The aim of man on earth is therefore the performance of duty and not the preservation of his life. So true is this that at times death is the penalty of doing one's duty. But if there is such a thing as a moral law there must be some sanction for this law. Our intelligence always conceives a constant, logical and necessary proportion between virtue and happiness, between vice and misery. The ideas of merit and demerit and that of punishment and reward cannot be conceived one without the other, and are some of the deepest seated and most powerful convictions of human consciousness. But who does not know that here on earth the moral law does not receive sufficient sanction? The criminal is hardened in his evil doing, and one man has greater pangs of conscience for some slight misdeed than another for the most odious of crimes.

The moral law would indeed be but an empty word, its sanction derision, and the accusation of injustice would rise even to God himself if this disorder which at times troubles the conscience of the virtuous man did not cease after this life, and if the responsible soul were not judged and rewarded or punished according to its deeds.

Although philosophy is obliged to admit its ignorance as to the nature of the reward and punishment which waits for men after this life, nevertheless it may affirm without hesitation that one of the joys of the just will be the recollection of the good deeds they have done, the obstacles they have overcome, and one of the punishments of the wicked will be to remember their vices and crimes. But this sanction demands the persistence of the human personality, i. e., the immortality of the soul considered as a distinct and individual being.

To speak plainly, if we will not believe in the immortality of the soul we must abandon all search for the meaning of the universe. It must be considered the work of chance, more than good, and life is nothing more than a tremendous fraud of which we are the victims. At the same time all of those lofty ideas which have been and still are the glory of humanity disappear. Virtue, courage, art, science are no longer anything but empty, hollow sounds. They represent nothing but the vain amusements with which we try to employ the time of a life without glory or purpose, or devices which serve the most adroit for making their fellowmen the victims of their passions.

We cannot say too often: For the man who reflects and thinks logically, if the soul does not survive the body, there are but two courses between which to choose—immediate suicide or deliberate, unscrupulous determination to enjoy all the pleasures possible in this life.

CAMILLE FLAMMARION.

Older Than Christianity.

Rev. Savage, in a recent sermon, in answer to the inquiry "Who are Christians?" made the following statements, identical in substance with assertions made time and again in these columns, which every classical scholar knows to be truthful:

"There is not a rite, a symbol, a ceremony in the church to-day which is not older than the church—which is not of Pagan origin. The cross was a religious emblem in many Pagan nations before Christianity was born. Holy water, the eucharist, baptism—almost all these that are sacraments and symbols in the Christian churches to-day, and are regarded as of prime importance, were known and practiced in ancient Egypt and in other nations hundreds, perhaps thousands of years before the Nazarene was born."

The New Cycle.

The Metaphysical Magazine having changed its form and name, is henceforth to be known as The New Cycle. It is devoted to advanced thought in Science, Psychology, Art, Literature, Philosophy and Metaphysics. It has special departments under the charge of different editors, while Mr. Leander Edmund Whipple retains chief editorial control, as before.

The terms are $2.50 a year. Metaphysical Publishing Co., 465 Fifth avenue, New York.

OUR ECLECTIC MAGAZINE

THOUGHT TRANSFERENCE

W. T. Stead Gives His Reasons for Believing In It.

MESSAGES RECEIVED BY W. T. STEAD FROM ABSENT FRIENDS —AUTOMATIC WRITING UNDER THE INFLUENCE OF THE SUB-CONSCIOUSNESS OF OTHERS—APPARITIONS PHOTOGRAPHED —STORY OF A PICTURE OF A DEAD MAN ON A PILLOW CASE.

I have now for several years conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience, at certain conclusions, about which I feel tolerably certain. "Automatic writing" is a term used to describe writing which is obtained when the recipient, holding pen or pencil, places his hand lightly upon a sheet of paper, and allows the mind of the communicating person to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say all persons have that faculty. I was extremely surprised when I was first told that such a thing was possible. But after a very little practice I found no difficulty, and to this day I have only to make my mind passive, place my hand with a pen upon a sheet of paper, to ring up, as you may, on the telepathic exchange, any friend of the certain of those who can write with my hand, and my hand then and there writes a letter addressed to me, which differs only from the letters which the person would write himself in that it is in a different handwriting from his own or from my own, and is usually much more frank and outspoken than if it had been written by his hand instead of mine. The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

First, that no one can say beforehand whether any particular person can or cannot use my hand for the purpose of telepathy or automatic handwriting. Some friends who are very near and dear to me utterly fail. Others with whom I am not on particularly near terms write with considerable accuracy.

Secondly, it is not in the least necessary for the person who writes with your hand to be conscious that you are receiving such a communication from him. That is to say, you ring up your friend and ask him to communicate by the aid of my automatic hand. That message does not, as a rule, produce the least impression upon his physical consciousness. The friend will use my hand to tell me a whole series of incidents which he did not intend to communicate to me.

Thirdly, it makes no difference for the receipt of the telepathic communications whether the person from whom you receive them is asleep or awake, or is engaged in any kind of mental or physical exercise. The sub-conscious mind which alone is exercised in all such telepathic transmission, takes no account of these external circumstances, is always ready to be rung up, and never resents any questions.

Fourthly, the most accurate communications are always those relating to subjects upon which the person from whom the communication is received feels deeply. An intense feeling, either of joy or sorrow, is transmitted not merely with accuracy, but with a certain intensification of emotion, whereas the inquiries as to prosaic details, such as what they may have had for dinner, or by what train they came up to town, are apt to be answered quite wrongly.

Fifthly, the value of these auto-telepathic communications is materially impaired by the fact that the transmitting sub-conscious mind or whatever it may be, is apt to confound thought with things, and to describe a fierce determination to do harm as if the harm were absolutely accomplished. In the same way, a great dread lest an accident should occur, will often be rendered as an absolute statement, as a fact that the accident has occurred.

Sixthly, another element which deprives the communications of the value which at one time I thought they might possess, is that the communicating medium, whatever it may be, is sublimely oblivious to considerations of time, that is to say, my hand has often written accurate descriptions of the mental state of a person from whom the message came, which were perfectly accurate some years, months, weeks or even hours before, but which were not correct at the moment at which the message was written. This, however, is a comparative bagatelle, compared with the element of marvel that is introduced by the fact that the automatic hand will frequently describe events as having already happened which have not happened at all, but which subsequently happened exactly as described. I have had so many experiences of this sort that if any of my friends were to write with my hand and inform me that any accident or piece of good fortune had befallen him, if the message were given with any particularity of detail, I should feel tolerably certain that if it had not happened at the time of writing it would certainly happen before long. I always make a rule of submitting all the writing which I believe to my friends from whom it purports to be a communication, and their annotations are extremely interesting.

My experiments shed a curious light upon the problem of the different personalities which are in each of us. The part of my friends that writes with my hand, whether we call it a sub-conscious mind or whatever it may be, has an existence quite independent of the physical consciousness of which alone my friends know anything. The difference between the two is very marked, although it varies considerably according to the individual. As a rule, the sub-consciousness of my friends that write with my hand is recognized by my friends themselves as better people than they are themselves; that is to say, when my hand begins to write in the name, of, we will say, William Smith, it is quite possible that my hand will write the name of William Smith. William Smith's body at that moment is very angry or in a very discontented state, and the thing that writes with my hand has been doing its utmost to induce him not to give way to such tempers, but that it has failed, largely owing to the condition of his health. On consulting with William Smith afterward he will tell me that he remembered distinctly, at the time of the writing that he was conscious of something striving with him, urging him not to give way to such tempers; but what it was he did not know, though, perhaps, it was conscience.

Another, and perhaps the chief characteristic of the communications received thus telepathically, is that they are surcharged more or less with the atmosphere of the transmitting agent; that is to say, the experiences, the expressions of feeling, that are written by my hand, while they express the sentiments of the transmitter, are colored, heightened and perhaps intensified by the temperament of the recipient. This is easily to be explained, for the transmitter, in using my hand, has not only his own faculties, but mine to draw upon. In the same way the communications that I receive from my friends, auto-telepathic handwriting are much more frank and unreserved than any which they would ever dream of writing with their own fingers. My own experiences, therefore, justify me in feeling confident that, given a little more time and patience, and study of the laws that govern this system of thought transference, it will be possible for us in time to communicate with each other as accurately without the aid of any instrument as we now do with the aid of the telephone or the wireless telegraph.

The question of apparitions is closely connected with that of telepathy. Most of the best recorded instances of apparitions are those which take place at the moment of death, when what appears to be the actual person of the dying appears to a friend or lover at some distance. Such apparitions have always occurred, and continually occur. It is one point upon which the testimony of the human race is absolutely uniform, and the carefully recorded instances noted in the portly volumes of the proceedings of the Psychical Research Society sufficiently attest the reality of the phenomena which the ignorant and superstitious regard as a reason for idle derision or foolish fear.

But it is not only at the moment of death that apparitions of the living have been seen. Personally I have only seen two, but in both of these cases there was absolutely no doubt as to the reality of the apparition or as to the fact that the body to which it belonged was that moment in one case a mile distant and in another five or six miles distant from the spot where the apparitions appeared. In the latter case there was no doubt as to the apparition, for the phantasm appeared in church, and sat out the sermon in full view of the congregation and of the minister. But during the time that this phantasm or double sat or stood in the church, she was asleep in her bedroom six miles away, under the influence of an opiate, which had been administered by a doctor twelve hours before. She was much too weak and ill to have made the journey. I also succeeded in twice obtaining a photograph of her double. On one occasion the double appeared upon a plate standing a little behind the original. On the other occasion, the double was photographed while the person herself was at home at a distance of about a mile from the studio where the portrait was made. It is maintained by those who profess to know more of the laws of this strange phenomenon than I can profess to do, that a mind is capable of fashioning for itself a thought-body, which sometimes has all the consistency of the original, and of revealing this body at any point where the mind wishes it to appear.

I will conclude this paper by quoting a narrative which reached me from a correspondent in India, in whose good faith I have every reason to believe. The story is as follows:

"An engine driver on our line died suddenly the other day through a sudden stoppage of the heart's action, presumably heart disease, and, as the doctor stated, brought on through extensive use of alcohol. This driver died at Bulsar, a distance of 124½ miles from the Bombay, Baroda and Central India Railway's terminus, and from Parel, where he resided, 118½ miles. As a general rule, drivers adopt a system of having a double set of bedding and pillows, etc., so that at the end of their run they retire to the running room and get their meals or rest until they have to return with another engine or train to Bombay. This driver, therefore, like the remainder, had a bed here at Parel and one at Bulsar, so that everything would be clean and comfortable on his arrival. On the morning of his sudden demise, he arrived at the running room at Bulsar, and ordering something to be prepared for a meal, went to lie down. He suddenly felt very unwell, and on getting up fell in the arms of another man present, and immediately expired.

The dead man's brother, who works in the running shed at Parel, received a telegram informing him of his brother's death, and as it was near recess hour, noon, he went off home to the house where both brothers lodged. The brother's intention being to go by the mail train that night, and as the dead brother's bedding was already rolled up he asked his landlady to undo it and place several necessary articles in it, while he went to obtain leave from his foreman. When the landlady unrolled the bedding, in which were two pillows, one on top of the other, she discovered, to her dismay, upon the pillow slip of the underneath one a distinct likeness or impression of the dead man's face; not in profile, but in full face. The Dhobi had that morning brought the clean clothes from the wash, and the pillow slips had been put on quite clean, pending the return of the dead man, who, of course, did not return in the flesh, but may have returned in the spirit.

"The likeness of the impression to the dead man, although in some parts rather vague, or, I might say, faded, is still so clearly the features of the man as to leave no doubt as to whom the features belong—to those who knew him in life. I have seen the man sometimes on his engines, but do not know him intimately, as he belongs to quite another branch of the railway system; but when I saw the pillow case I immediately recognized the features as those belonging to the dead man, and the peculiar patch of hair he had brushed back from his forehead, which used to be very conspicuous when his hat was off. The impression appeared to be of an oily-black or brown-yellow kind of splotch, such as might have been produced by a man dirty and oily by the very nature of his particular work after a long run, lying face downward just as he got off his engine. But why should it have been on the pillow case miles away from the man, and why should that on which the man laid his head (of course, after washing himself and in every way preparing for six hours of rest from his oily duties) not have anything upon it? The thing as far as I am concerned is genuine enough, even to the landlady's fright, who made every one living near aware that something unusual was in the wind, and, of course, people rushed in to find out what the woman was shouting for, and declaring that she would not go in that house again while that uncanny thing was there. My daughter asked the brother two days after to allow her to bring the pillow slip for my gratification, and that is how I came to see it. I rubbed it, smelt it, examined it with a large magnifying glass, and thoroughly satisfied myself that there was no hoax as far as I was concerned, and, having decided to send this case to you (as it may be useful to you) here it is."

A FEW THOUGHTS

On the Criticisms of the N. S. A. Principles.

A careful perusal of what has been put forth since the late convention of the N. S. A. concerning the Declaration of Principles, convinces one that the minds of the world's thinkers are exercised in widely diverging lines upon the same subject or problem; but the fact remains that all must return to the one point or center from which they started. It is well to closely examine and analyze the component parts of a great principle or problem, and to do that demands mental activity upon all the diverging lines composing it; but it should be done in a kindly, earnest spirit and without the use of abusive language against those who, viewing the problem from a different standpoint, do not agree with one. In all matters of controversy it should ever be borne in mind by all interested parties that "There is nothing so kingly as kindness, and nothing so noble as truth." It is truth we are after; it is truth alone that can set humanity free from servility to error and misconception, and to search for and find it, no doubt we need agitators. It seems to me that Prof. Loveland is an agitator in a way all his own, as was said of Wendell Phillips. He was an agitator, but Abraham Lincoln carried that difficult issue to its fruition. We need a Lincoln now in this matter, who, by the aid of all who can assist by thoughts, words or deeds, will settle this disputed and decried "God question" which the Professor wishes settled.

It is a fact too well known to dwell upon, that all which has been comprehended in the past by the term God, depended wholly upon the acquired mental and spiritual development of individuals and nations. The philosophers of the past ages asked the momentous question: "What and where is God?" Asked it in all sincerity and gave it their best thought. The speculations thereon by Anaximander the Milesian, Xenophanes the founder of the Eleatic school, Heraclitus, Plotinus and Proclus, also scores of equally great thinkers, furnished interesting matter for the world's students.

They stood as mental giants among and above the masses and grappled with great problems. The pantheism of the Eleatic school was penetrated by a religious sentiment and tended to absorb the world in God, while that of the Ionic school was thoroughly materialistic and tended to the absorption of God by the world. We have cited these two because of their resemblance to the position occupied by Prof. Loveland, as he has furnished evidence in The Progressive Thinker of December 30, 1899. In his article on "Religion," among other things he says: "I am broken up from that oneness of brotherhood, from that spiritual insight which reveals that every human brother and sister is me and that I am them. I am longing to be bound back to humanity," etc. I think he would feel not only that, but that he would also yearn to be bound back to God.

To my mind the brotherhood of man without the Fatherhood of God is an unthinkable proposition, and evolution impossible without involution and a higher attachment which draws humanity upward. Therefore we must be bound back to the First Centre if we are unbound therefrom, otherwise only finite summits can be reached and then a descent follows until the right momentum is gained and the true relations are established for the evolution of the immortal soul and spirit. It is ever the internal activities and reflections which enable man and woman to receive inspiration, for in that wise they prepare themselves to receive it and by that means they become able to solve some otherwise unsolvable problems. All noble impulses are speechless prophets and bring the things which are to be, into the mental horizon to be cognized by the searcher after truth. We must return to "Infinite Intelligence," from which all creatures are supplied, by means of the all-pervading force currents issued constantly from that Luminous Centre and supplemented by the elemental and earth magneto-electric currents.

Man's twofold nature requires these twofold supplies and true progression is impossible without them.

You say: "How do we gain a knowledge of this that it is truth?" Come with me in spirit. I am often taken in spirit by my spirit guides to behold these wonderful sights.

Let us soar high in spirit and draw as near to that Luminous Centre as is possible. It is the All Good or God. It is the rarefied substance of all which is and in its movements or constant motions, when viewed closely, is a complete model of a man. It also contains within itself the plan of creation, which by the highest Angelic Intelligences is deciphered as it issues forth at every heart-throb and falls in a variety of shades upon the electric spectrum, where the designs are traced out clearly. Thus is established the truth of these designs, and close observation reveals the further truth that as these light and force currents go forth pregnant with life, etc., they attract to themselves that which is corresponding substance in the cruder raw material. Thus the constituency is drafted by spirit as the centre of the form or mechanism, in similitude to the central model from which that spark so clothing itself, emanated.

Because of these processes, all creation, all creatures are held together by the staunch ties of immutable law. Man, by virtue of his inborn divinity, is tied to God, and all evolutionary processes for man and nature are linked and carried on by this twofold system of operating forces.

Man cannot possibly live and move outside of God, since he comprises all that is.

We must not lose sight of the fact that there are gods many and lords many, so-called, in keeping with their acquired wisdom and executive ability for universal weal; but these are but terms like, in earth life, you say master, mister, madam, miss, professor, governor, etc. There is but one God, from whom all have derived life and being and whom all are required to serve and glorify by serving their kind and by developing and glorifying themselves by pure thoughts, words and deeds.

Van Wert, O. MRS. M. KLEIN.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

VIEWS ON THE KNOWN, THE UNKNOWN, ETC.

Critical Observations on Various Interesting Topics Now Agitating the Minds of Spiritualists.

To the Editor:—It is seldom that even such a representative paper as The Progressive Thinker has as complete an illustration of the difference in thought and opinion as that of January 6. Ever since the meeting of the N. S. A. this fact has been conspicuous among Spiritualists. It is not the intention here to add to the collection, but to make the fact the text for "some remarks" on the conditions suggested.

There are, generally speaking, two classes of people or minds: One is disposed to regard him who knows more than they do as knowing everything. It is this class to whom the schoolmaster, the priest and preacher, the family doctor, etc., are oracles. The other is that class who think you a fool or lying if you tell them something they do not comprehend. It is only you and I who are exceptions to these, and so it is between us that this talk is to be.

It was that prolific philosopher, Bro. Dawbarn, who introduced a new element into the discussion of things Spiritualistic, that he called "common sense." Being at a loss to know just what that was—for I have known very common people who seemed to have very little sense, as well as uncommon people who acted as though they were strangers to anything of the kind—and so finally the lexicographers were appealed to, and in the Century Dictionary several definitions were found, from Aristotle down. And though confusing and involved, that of Sir William Hamilton seemed best: "The practical sense of the greatest part of mankind, especially as unaffected by logical subtleties or imagination." It will suggest itself to you at once, how such a past master in logical and imaginative subtleties as Bro. Dawbarn could invoke such an arbiter in his most abstruse theories, so essentially subtle and imaginative. But this is merely parenthesis and passing mention. But on looking back over personal experiences and investigations it has been a matter of some complacent self-compliment to believe that such has been, as near as natural endowment permitted, the rule followed. And if you think it worth the room it is at the service of The Progressive Thinker.

In the first place it has always

SEEMED LABOR LOST

to seek to know the unknowable—hence can have no quarrel with what anyone thinks about God, or no God. It has ever seemed a wasted effort on the part of men of such remarkable powers of thought, of analysis and conception, to spend a life-time as Herbert Spencer has done, to reach as a finality to philosophy—The Unknowable. And no logical warrant could be seen for his using the definite article "the" in connection with it—virtually personifying something the mind cannot conceive. And he uses it so apparently unconsciously that it is inexplicable to perhaps less trained thinkers. But the intellectual record of the world has been, as a rule, an attempt to explain the infinite, and the woe of history has been the effort of one man or some men to force their opinions of what they did not know on others. This has been the work of the priest in all ages—the master curse of human intelligence—the apple of discord forever and now—the cause of the discord initiated by the N. S. A. And here common sense comes in and tells us that what cannot be known, that what no two minds can agree upon or think of alike, should be left where it belongs—to each mind for itself.

The only way to arrive at the unknown is by the study and

APPLICATION OF THE KNOWN.

The nineteenth century as a rule has been the one period of practical thinking and action in the annals of the race. Nothing is taken on any authority save that of fact and demonstration, except it be religion, and even that is so amenable to the genius of the age as to be a thing of club-life, rather than of its traditional essence—of sacrifice. This study of the known has given us the former unknown that we call chemistry, electricity, steam, magnetism, applied mechanics, coal, gas, matches, railroads, steamships and the instant transmission of thought and speech over the world, the properties of foods for both animals and plant life, and discovered space as the reservoir of the powers of creative function. All that we have above the natural exercise of muscle—brute force—we owe to this wonderful century. And last, it has been left to this century and its practical genius to discover that all mythology, all religion, all that has been the revelations of the gods, monotheistic or polytheistic, is but the manifestation of

HUMAN INTELLIGENCE

from a continuous, individual life, demonstrated by proofs that the century has recognized as conclusive as to all its other discoveries—evidence of the senses, mental perception, personal testimony and personal knowledge covering all conditions.

And now let us, for the purposes of this paper, apply this common sense rule to the study of the known—to our mediums and the phenomena that are manifested as we say "in their presence"—though the sense of this stilted verbiage is not so apparent. The writer can best give his opinions by recital of the methods of study and investigation followed in his own experience. For thirty years—1848-1879—he was familiar with Spiritualists and Spiritualistic literature—from Swedenborg to the Fox girls—and had no bigoted prejudices or theories about the subject, only it did not appeal to his judgment or enlist serious attention.

But accident, almost, afforded an opportunity to meet a medium, and at once a "message" on a slate was received, signed with the name of a boyhood chum, who had been

"DEAD" SEVENTEEN YEARS.

He had lived and died more than a thousand miles from the then and now home of the writer, and as the medium had never been seen till five minutes before the sitting, and could not have written the note signed by the seventeen-years-dead friend, and as the writer knows he did not write it, there was but one common sense conclusion—it was written by an intelligence other than those present in the room, that signed the name of the friend and by a power or force that neither of them exerted. And as the note and name were both familiar, in expression and signature, the common sense conclusion was that it was written by the friend or at his dictation—and that he was alive.

That was the beginning of an investigation and study of spirit and its phenomena extending through twenty years, and with all sorts of mediums and phases of manifestation. In the list the personality of mediums has been as varied as population could make it—white, black, native, foreign, men, women, children. There were those of unblemished reputation and of the highest character and accomplishment; drunkards, dissolute in habit of both sexes; illiterate and coarse, educated and refined. No matter who, where or when, they were patronized, studied, and the lesson afforded learned. Among

THESE WERE "FRAUDS,"

those charged with being such—physical mediums, trance, conscious, clairvoyant, clairaudient, business mediums, slate-writers, materializing mediums, platform speakers, inspirational lecturers, improvisations, scientific expounders—those who prayed and those who scoffed. In all the effort was made to keep the head cool, the mental faculties awake, the judgment alert and common sense on picket to find the practical fact in the experience.

And the conclusion arrived at after all this is: That life, human life, mentally intelligent, conscious individuality, is continuous, that it does

NOT DIE WITH THE BODY

we see and know, but is what we term immortality. That is the one practical fact proved. Then this surviving individuality is as varied in characteristics as is individuality in this life, or as the persons manifesting their continued existence were in this world—or still people. These proofs were full and satisfactory or imperfect and limited as the individuals were in this life, or as the medium may be adapted as an instrument to convey or have conveyed these manifestations—of whatever kind or in whatever manner they may be suited for. That is the one general fact, and common sense conclusion to the common or average understanding. What this fact may give rise to in each individual mind, yours or mine, as to philosophy, religion, ethics,

IS AS THE MENTALITY

of each may suggest. It may be the most profound philosophy, the most devout religion, the most pronounced skepticism as to any religion; it may be seership or witchcraft—but to all is the one demonstrated fact of continuity of conscious individual life, as the one fact for humanity. And, what next? Two things were settled upon very early in the study of the phenomena, as warranted by common sense: (1) If spirits are they have always been in all time—after man was. There could be no spirit John Smith to return until after he had lived here and "gone over." Or, in other words, Modern Spiritualism was not the discovery of a modern thing. Hence this world had to be before it could

PEOPLE A SPIRIT WORLD

as we know of it. (2) That if a medium could and did "give" or have a genuine spirit manifestation, what was the use or sense in suppressing the real and substituting a false or manufactured one? A medium or no medium can or may "give" a counterfeit manifestation. No medium ever did or could "have" such—a distinction the average fault-finder has always ignored. Again the common law is held as the accumulated wisdom of the ages, and it holds a person innocent of offense until proved guilty. Or in other words, the presumption is that naturally people are honest, and why this rule should be reversed in the case of mediums and spirits is either the result of false teaching or self-consciousness. But that it is largely the rule everyday experience in "test" hunting suggests.

And again—in a philosophic sense there is no more common sense in criticising the utterances of your friend years in spirit life and refusing him recognition, than there would be applying the same rule to your boyhood playmate when meeting him after years of absence when he had grown and developed manhood. And just here is

THE STUMBLING-BLOCK

to many good people and many sincere Spiritualists. We forget that spirit life is, per se, an improved or higher condition than is this—just in degree as mature physical and mental life here is wider than childhood and youth. Col. Ingersoll in his message through Mrs. Richmond touches this fact with his accustomed felicity of expression: "I do know now that which I did not know the day before my body perished, that all human lives enter into a consciousness which is one degree better than the one they had upon earth; as much is a better creed, a better declaration of is a bitter creed, a better declaration of principles than that of the N. S. A., and covers the whole question according to common sense. It answers a whole cloud of forebodings and overshadowings about "evil spirits." People like Dr. Peebles, whose thought channels were plowed out until the brain had become convoluted by reading Paradise Lost, Dante's Inferno, Pilgrim's Progress and Calvin's lawyer-like postulates, stick to "evil spirits," and think that Jesus actually did purge them out of those Palestine pigs. But in the light of the necessary "degree better," where is the warrant in common sense for their persistence, in modern thinking? From the very beginning of my own experience until now spirits have told one consistent story: That when they leave their spirit world state to come into our material life to communicate with us they necessarily take up our conditions for the time, and the old feeling affects them. The "personation" of spirits through mediums

IS AN OBJECT LESSON

in this respect, the wonder being it should be so much overlooked and not given the thought it ought to receive. If it was, the much mooted matter of evil spirits would not be the lion-in-the way it so often is. Why are we so limited in knowing in this life? Simply from the impediments of our bodies and other material obstacles. When, then, a spirit comes from this "better consciousness" and enters into the conditions necessary to meet our minds, must they not of necessity be hampered in degree as they find us? The question answers itself.

The objection to the "Declaration of Principles," is more to their being at all than to what they contain. To some minds they are satisfying—to others they are inane and puerile. To insist on them is only to create dissension. No single mind has by them been changed. But we must organize, organization is essential—for what? To get up differences or to start an argument? We are told it is needed that we should organize a propaganda—what for? To take the mind from facts to theories?

It is not the purpose here to discuss the "fraud" question, but it may not be out of order to speak of the matter in connection with the "investigation" of mediumship. I remember an editor, who made a hobby of fraud, but who in the opinion of many open-minded Spiritualists did more harm than good with it. That harm was largely from the rule insisted upon and urged upon his readers: "That every seance must stand or fall on its own merits"—or in other words, that no cumulative evidence could be availed of to the formation of a judgment. Often has the writer talked with him about the unreasonableness of it, but he lived and died devoted to that idea. It can only be said that it never has been the rule of the writer. When once a medium had been proved to be such he was given the confidence the common-law presumption recognized. And it is but justice to say that where this honesty and good faith, to say nothing of good manners, was accorded, it has not been rewarded by deceit and dishonesty. And this can be said, as a rule with a full realization of what the words mean. And more rarely if ever has a spirit been talked with particularly where a sustained conversation was practicable, as in trance, that something of value was not received. And some of these interviews were as free, as erudite or gossipy, and with as

KEEN MENTAL EXCHANGES

as when conversations were had before transition. But it is due to say that as a rule these have come after long experience, familiarity with methods, and with perfect confidence between all three—the spirit, the medium, the sitter, but never have police court methods been used to compel spirits "at each seance" to identify themselves, to tell whether they had natural or dentist's teeth, or recall some unpleasant incident of their earth-life. Nor was the self-respect of the medium excited or wounded by treating him or her as dishonest or as plotting rascality. But treat them and yourself, as well, as being friends, and with the confidence of social hospitality. And there has been no disappointment or failure as a rule. It is not necessary to arrive at truth and results to treat your medium fellow-being or neighbor as a knave and the spirit world as a concourse of tricksters. But that is the average "test" seance and conditions prima facie—on the idea that every seance must stand or fall on its own merits.

There is one cardinal fact, as to mediums that is not generally considered, but which is primary in all spirit communication: The medium must be told the

MESSAGE THEY DELIVER,

by a spirit, or be shown what they describe. The average sitter treats the medium as though he or she sees and knows what they tell. This ignorance made witches and makes fortune-tellers. A spirit, knowing the facts must give them to or through the medium as distinctively as you convey a fact to your neighbor. Always remember, a medium is just what the word implies—a medium. This generally realized would avoid a world of confusion and misunderstanding and reduce "dishonest" mediums to a merely nominal thing.

Now, please do not misunderstand what has been said. While not a member of any psychical research society, and having little use for the term "psychic" in any away, yet it is a source of gratification to know that they are at work and meeting with success—because some people are so elementary that they really think spirit to be a thing subject to "scientific" demonstration. And if Professors Hodgson, Hyslop, James and others can be convinced through the mediumship of Mrs. Piper or any other of the fact of continued life, so much the better—for it may stop the vociferation of fad worshipers. And then again, it is just fun alive to read the pronunciamentos of these savants over mediumistic phenomena as common to the quiet, modest Spiritualist as the society events of their neighborhood life. All that is needed, or ever has been needed for the world to know these things is the mental attitude willing to acknowledge a fact when it is manifested to human common sense. The experiments of Sir William Crookes, second to no man living to-day as an all-round scientist, are a generation old, yet these latter-day professors have ignored them. Even the X-ray tubes of Crookes could not penetrate the opaque mentality of the guilds of science or of these men—now overwhelmed with the simplest of mediumistic testimony to the simple truth that human intelligence and personal consciousness do not die.

It was the intention to stop here, with simply an "application" usual in sermons, when The Progressive Thinker of January 20th came from the postoffice with Moses Hull's account of the experience at his Buffalo temple with Mrs. Vestal, trumpet medium—or voice manifestation in the light. It is so apropos to the topic in hand that it fits in here better than in a separate notice. Here is a woman born with the elements of mediumship that enables spirit voices to be heard, where she is present, in a tube cabinet. Though apparent as independent speech to all but "scientific" people, yet the innocent medium is required to "have her mouth plastered up in such a manner that she could not talk." The victim consented and a committee appointed consisting of "two surgeons and a prominent Presbyterian" to make her speechless. They pressed her lips tightly together, fastened them with surgeon's plaster, and over all put a large piece of plaster, so "it was impossible to move her lips or articulate a sound. Yet "the talk

WENT ON IN THE TRUMPET

as if nothing was in the way of the power using it." So far science had gone testing the existence of spirit. But the test was not satisfying to some, who contended that the woman "did the talking through her nose." And the nose was "sealed up in the same manner," and "still the talk went on as usual."

There it is, just as it reads in Brother Hull's account. And this cruel, semi-tragic farce went on in the modern city of Buffalo, in a "church," and before a large congregation of people who pride themselves on being intelligent and liberal products of modern civilization.

It is impossible to keep down the thought of

THE MIDDLE AGES,

and the story of our more recent ancestors whose "declaration of principles" required that a witch should not be suffered to live. All that was needed to complete the parallel was a report from that committee that the woman was a witch and condemning her to suffer the penalty. The voices still coming proved her a true witch. Had they failed punishment was equally due for her deception. Or, as it used to be: "If she floated when thrown in the water she was to be burned, but if she sank and was drowned, served her right as an impostor."

What a commentary is this incident on the "intelligence" of this age—if it is not of the infinite sort it is incomprehensible. And this is "scientific Spiritualism," is it? Is it a spectacle like this to which "organization" invites us? Is it any wonder "the cause lags" when the instruments of the spirit world are subjected to such childish, inquisition indignities and torture?

And who has been convinced? Not the nose theorists. It is a wonder some scientist did not suggest her ears. But what a benison the invention of surgeon's plaster has proved to the world—as by it the fact of immortality can be demonstrated. Let us find the name of this benefactor that he may be commemorated with a memorial of—brass.

Could a single one of that congregation of plaster-admirers have told the people why a trumpet or tube is used with some mediums to produce the voices? They seem not to know that there have been and are independent voice mediums without a tube or trumpet. The explanation—simply degrees of power—would not be "science," because handcuffs, ropes sticking plasters, or holding hands full of flour are not employed—only common sense.

But in all candor, in all good feeling, in all deference to crude and limited experience, is this not a discouraging spectacle to be exhibited in the fifty-second year of the Hydesville dispensation? But when it is suggested what possibilities for the enlightenment of humanity as to the continuity of conscious individual life rests upon so humble an agency as surgeon's sticking plaster, the old time hymn will vibrate into the memory: "On what a slender thread hang everlasting things."

SAR'GIS.

..GENERAL SURVEY..

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

Jessie M. Hook writes from Buffalo, N. Y.: "Without doubt, in the life of every person there are days which have an almost sacred significance to the friends about him. Such a day is January 16 in the home of Rev. and Mrs. Moses Hull. On the evening of the above mentioned date, about thirty intimate friends, including the officers of the First Spiritual Church, of which Mr. Hull is pastor, met at their home, the occasion being the anniversary of Mr. Hull's sixty-fifth birthday. When the company were all assembled they were called to order by Rev. A. J. Weaver, who presided as master of ceremonies. After the singing of 'Auld Lang Syne' by the friends, Mrs. Hull, in her usual pleasing manner, welcomed the guests to their home. Mr. Albee, president of the society, responded, and with a neat speech presented Mr. Hull with a silver and gold loving cup, a gift from the officers of the church, in appreciation of his untiring effort to lead his people to a higher and nobler plane of thought. Mr. Albee was followed by other members of the society, who made appropriate remarks. After this short program the remainder of the evening was spent in social chat, games and music. Late in the evening refreshments were served, after which the company dispersed, all wishing their host many years of happiness and prosperity. Mr. Hull was the recipient of numerous gifts, all expressing the high esteem in which he is held by his many friends."

G. W. Kates and wife organized a chartered society in Princeton, Minn., January 19. Their missionary efforts in Minnesota are highly successful. Address them at No. 1 Highland avenue, Minneapolis, Minn.

J. H. Taylor writes: "I am spending a part of the winter again at Milan, Ohio, with the old patriarch, Samuel Fish, who takes a great interest in having me read to him the interesting matter always contained in The Progressive Thinker and other advanced thought publications. Mr. Fish has for many years been in the forefront of advanced thought, and now that his eyesight has failed he misses his reading, but we try to make it up to him and render his declining years as comfortable and enjoyable as possible."

Edgar W. Emerson writes from Indianapolis, Ind.: "I am here for January and February, serving the First Spiritualist Society. I am having large audiences and fine success in every way."

Mr. Schmachtenberger writes from Minerva, Ohio: "G. W. Way, of Wheeling, W. Va., stopped with us two weeks and gave us grand work through his mediumship. Gen. Nelson A. Miles, who was killed at Harper's Ferry, September 15, 1861, is one of his controls."

May Goodrich, platform test medium and son, Sam Foss, platform test, and physical medium, are open for engagements within a radius of 300 miles of Chicago; also for camp season. Address 3310½ Rhodes avenue, Chicago, Illinois.

Mrs. Clara L. Stewart has been lecturing at Porcupine and Spring Valley, Wis.

Mrs. M. E. Day writes: "I received the paper and the book all right, Occult Life of Jesus, and Hull-Covert Debate. Many thanks. I consider it a New Year's present, and wish you a happy New Year, with health and prosperity."

Mrs. M. C. Mann is open for engagements as a platform speaker. She attends funeral calls. Societies desiring her services may address her at 26 Van Buren street, Atheneum Building, Suite 306, Chicago, Ill.

H. C. Fulcher writes: "Wanted to know the address of M. M. Henry, physical and slate-writing medium. I wish to communicate with him with a view of having him attend the spiritual camp-meeting in Texas next fall. Address me at Cuseta, Cass county, Tex."

Mrs. Olive Hough writes from Colorado: "I would not give up my belief—no, my knowledge—that there is no death, for anything in this world. When I am in pain visible hands and forms come to cheer and soothe me with their loving touches. Some I have known here, and some are strangers, but all are complete with love and sympathy."

Peter Miller writes: "I really feel that I am getting something for nothing, because I have received Ghost Land and Art Magic, which I value very highly; but I suppose, being one of the same family, you desire to serve all alike. But as to the pitiful sum of a dollar, it is small in comparison with the grand and beautiful theories and teachings of Spiritualism, of a life beyond the grave, through that grand organ, The Progressive Thinker. Long may it wave in all lands is my wish."

Thos Pemberton writes from Delphi, Ind.: "Mr. C. E. Winans and A. Norman, mediums for materialization and slate-writings, have been with us for several weeks, and great has been the awakening of the drowsy followers of antiquated Christianity. We can here realize that the phenomena of Spiritualism is just as necessary as the philosophy, and true mediumship in all its phases is a blessing to humanity.

Mrs. Ella M. Dole, psychometric and prophetic medium, is now in California, where she will remain for several months. She has a host of friends in Chicago who will miss her temporary absence.

E. J. Bowtell speaks for Olneyville Spiritualist Society, Olneyville, R. I., Feb. 4 and May 6. For vacant dates and camp-meeting engagements address him at 29 Home ave., Providence, R. I.

Emma F. Duell writes: "In a message I received from a dearly loved daughter who recently left us for her home in spirit life, she says: 'Darling mamma, I am happy. I could stay with you no longer. God took me home to the beautiful summerland of joy. I know much that passes in the earth home. I am with you often. I am so glad that I passed on to this life.' My dear mother has been seen and heard to speak since passing over, by those who loved her. She says: 'We have beautiful homes in spirit life if we earn them while on earth.' We often hear our Christian brothers say: 'I am never ashamed to stand up for Jesus.' Let us never be ashamed to stand up for truth."

Flora Hardin writes: "Mr. C. L. Ainsworth is doing excellent work at the Madison Avenue Temple in Anderson, Ind. Last Sunday evening each of three men sent to the platform sealed envelopes which had been carried several days. Mr. Ainsworth was blindfolded with cotton over his eyes and read the contents promptly and correctly, which consisted of questions and spirit names."

Dr. J. H. Taylor having severed his connection as associate editor of the "Suggester and Thinker," and "The Psychic Digest and Occult Review of Reviews," etc., is prepared to make engagements with societies, committees, camp-meetings and others for the ensuing year, for lectures, instruction in classes and treatments. His subjects embarce the Philosophy of Life, Psychic Research, Mental Science, Electro-Magnetics and Suggestive Therapeutics, etc. He is at present giving readings and treatments at Milan, Ohio, where he may be addressed.

A. Groom writes from Philadelphia, Pa.: "I have a reading, under date of November 8, 1898, from Dr. Max Muehlenbruch, of Oakland, Cal. I have never seen the doctor, and although 3,000 miles separated us at the time of the reading, had he known me from childhood, a more accurate and truthful reading could not have been given. It is true in all its details. Dr. N. F. Ravlin, of California, is still lecturing for the First Association of Spiritualists. I joined his first class in Suggestive Therapeutics, which has been the means of bringing me out as a healer."

Mrs. Fannie Cole writes from Watertown, N. Y.: "Mrs. Mary C. Von Kanzler has been with us for the past three weeks, meeting with the advanced minds of our city, who have a desire to have a knowledge upon occult subjects, and positive proof of spirit return. It has been a great privilege to many of us, who listened to her inspired lectures for eighteen months as our located speaker, now more than seven years. The First Society of Spiritualists have not in all these years given up the one hope, that the time would come when we could have our speaker with us again."

The Vermont State Spiritualist Association held its 31st annual convention in Grand Army hall in Montpelier, Jan. 19, 20 and 21. The Ladies' Relief Corps furnished meals in adjoining hall for all who wished them.

Will C. Hodge is engaged for the entire camping season at Delphos, Kans., and would be pleased to hear from other sections in Kansas and Nebraska, for camp work for the season of 1900. Is open for engagements for Sunday work in any part of the city and will respond to all calls for funerals. Address 40 Loomis street, Chicago, Ill.

The annual meeting of the board of management of the Connecticut Spiritualist Camp-meeting Association was held lately at New London. After routine business the following officers were elected for the ensuing year: President, A. T. Boon, new London; first vice-president, John D. Eager, Niantic; second vice-president, Mrs. M. A. Fogg, Southington; secretary, Mary A. Hatch, South Windham; treasurer, C. M. Platt, Waterbury. Board of management—A. T. Boon, New London; Mrs. N. H. Fogg, Southington; D. A. Crocker, Niantic; E. M. Lyman, Springfield, Mass.; G. W. Pierce, Niantic; Mrs. A. E. Merriam, Hartford; W. H. Humphrey, New London; L. H. Burnham, New Britain. It was voted to hold the camp-meeting season of 1900 from June 25 to September 8 inclusive.

S. Aubrey writes: "The Garden City Spiritual Alliance held one of its usual interesting meetings, Sunday evening, Jan. 20, at Mackinaw Hall, 296 East 43rd street. Exercises of the evening were opened by an address by Dr. O. K. Carr, subject being 'Mediums and Their Persecution,' which was highly interesting. Phenomenal tests were given to many strangers present by the mediumship of May Goodrich and Sam Foss. The meeting was poetically terminated by a sweet inspirational poem by Mrs. Gates."

E. Lamson writes: "I received to-day from an old-timer in Spiritualism at Ann Arbor, an urgent appeal for temporary aid for Dr. Henry Slade, the wide-world medium who is at the American Hotel there and entirely destitute. He went there from Detroit, and is in even worse condition now, with no means to help himself, and is so mentally and physically used up that his mediumship is virtually 'non est.' "

William E. Bonney and wife are now holding meetings in Ottawa, Ill., and would like to hear from other points within an easy distance with a view to make arrangements for work. Lectures by W. E. Bonney, readings and tests by Mrs. Bonney. Address General Delivery, Ottawa, Ill.

Mr. Cleaver writes from Kingfisher, O. T.: "I am not a Spiritualist, but am now and have been for many years investigating all kinds of theories as to the past, present and future of the human race, but as yet have found nothing satisfactory. I have hoped that the theory of Spiritualists would have been demonstrated before this, but it seems that it is as far off as twenty years ago, so far as the general public or the masses are concerned. We have here many that would be glad to believe in Spiritualism if some honest person were here, and able to produce real results, such as are from time to time published; it would be a great blessing to this people; but save us from all frauds and dishonest persons."

Mrs. S. L. Woodard writes: "It seems to me The Progressive Thinker grows better every year, and I feel that I could not do without it. I have carried two subscriptions for many years. If all your subscribers would do the same, our paper would have a big boom."

Helen E. Fairchild writes from No. 32 N. Ellsworth street, Denver, Colo.: "I would like to answer the many friends who have enquired by letter of my movements, that I am just recovering from a very serious illness of two years' duration. I expect to be in active service for our beloved cause again the first of April. I shall go east as well as west and take in the Middle states, visiting Boston and New York, giving manifestations of materialization. I would like to hear from friends interested at once. I shall make a leisurely trip and answer calls in Nebraska, Kansas, Iowa, Illinois, Indiana, Michigan and Ohio, that all who have importuned me for years to visit these states may see the manifestations which I am pleased to say, are as good, if not better, than they were before my illness."

Mrs. Tyler Moulton writes from 123 Seventh street, Milwaukee, Wis.: "Your letter with money enclosed to help pay my defense received, for which accept my heartfelt thanks. I wish to thank my unknown friends through your paper, who so kindly sent you the money; also to thank my many friends who have written me their best wishes and congratulations on winning this trial on fortune-telling. As my husband is in a very critical condition, and has been for many months, I may not have the time to write them personally. My case was won through the aid of spirit powers, as it was a good case of city persecution and had to be fought for the education of the people who do not understand that spiritual mediumship is not fortune-telling. This trial has been a severe experience, but it helps to establish our common knowledge that the intelligence and love lives after the change so-called death, and can and does communicate to us, as I know they do, and help us in our hour of need."

At the annual meeting of the Spiritual Association of Toronto, Canada, the following officers were elected for the ensuing year: S. Godbold, president; A. R. McDonald, vice-president; N. A. St. Clair, secretary and treasurer, 698 Spadina, avenue. Executive committee, H. Howard, F. C. Wilson, A. Shepherd, F. Walker. This association protects all genuine, honest mediums during engagement. Such mediums are not now liable to arrest here, and they are not required to pay a license for private work. Rev. B. F. Austin, M. A., D. D., has been serving this association since December 27, and is doing good work.

Mrs. A. W. Bloom writes: "The Spiritual Fraternal Society will give a prize masquerade and ghost dance at Schmitt Hall, northeast corner of Larrabee and Wisconsin streets, Saturday night, Feb. 3. Prizes will be given for the different costumes, and a good time is expected. A cordial invitation is extended to all. Tickets can be obtained from the members or at the hall. Admission 25 cents. This society also gives circles at their hall, 326 Wells street, the first and third Wednesday evenings of each month. These circles are free and all mediums and friends of the cause are welcome.

Laura B. Payne writes: "I wish to state through the columns of your paper that I am now ready to make engagements at reasonable terms, to sing and lecture at the camps the coming season. It is my earnest desire to meet as many of our good people as possible, and to help in my humble way to forward our grand cause. Address me at No. 1123 Kansas avenue, Topeka, Kas."

Secretary writes: "A grand future can easily be predicted for the First Church, 77 Thirty-first street. Over a dozen new members have been enrolled since the beginning of the year. The greatest of credit and praise must be given to our beloved pastor, Mrs. Georgia Gladys Cooley, for the present existing conditions. Last Sunday the Hall was crowded even to the aisles. Brother Will C. Hodge was in the audience, and was invited to the rostrum by Mrs. Cooley, and delivered a most eloquent and instructive lecture upon the subject of 'Mediumship.' We are very thankful to our brother for his ever willingness to be a helping hand to 77. Mrs. Cooley afterwards delighted the audience with a number of spirit messages, which created great impression, especially upon the large number of strangers who were present. Please don't forget that our doors are free to all. Services every Sunday at 2:30 and 7:30 p. m."

Mrs. C. F. Weatherford is re-engaged for the month of February by the Houston Texas, Spiritualist Association. Mrs. Weatherford can be addressed for spring dates and week-night services during February at 810 McKinney avenue.

Mrs. M. K. Glover, of Worcester, Mass., writes: "I can expect my best of all papers to keep right on without any break, for I don't want to lose one number. I wish you success and prosperity, and I am sure you will have it for doing so much to enlighten the world."

Mrs. H. F. Cook writes: "At a meeting held on Dec. 3, 1899, at the church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, conducted by Dr. A. Houghton and H. F. Coates, a ladies auxiliary was organized for the purpose of holding a series of socials and entertainments at the parlors of its members. At the meeting the following officers were elected: Mrs. J. S. Harrington, president; Mrs. E. Stafford vice-president; Mrs. E. W. Anderson, treasurer; Mrs. H. F. Cook secretary; Mrs. J. F. Seybold, chaplain. The first of the series of socials was held Dec. 16, at the parlors of Mrs. J. H. Kenevels, 291 E. 42nd street, which was a surprising success, and made the ladies feel quite encouraged with the work they were doing. The second of the series was held at the parlors of Mrs. H. F. Cook, 4020 Cottage Grove avenue, Dec. 30. The entertainment for the evening consisted of an excellent programme. Luncheon was served by the ladies. The third of the series was held Jan. 16, 1900, at the parlors of Mrs. E. Stafford, 4302 Langley avenue. The dramatic persouation of Juliet by Miss Lizzie Stafford was beyond a doubt her most artistic and well rendered part. She was ably fitted for the part she chose. The ladies auxiliary is making its socials a grand success. It has also taken steps to give a grand masquerade ball at the Kenwood Hall, 4308 Cottage Grove avenue, on the evening of February 7, 1900. Invitations and tickets can be procured at the church and from its members."

The Y. P. S. U. Club will hold a dime sociable, Wednesday evening, Jan 31, at the home of Miss Grace Koehler, 222 Irving avenue, near Leavitt street and Jackson Boulevard. Refreshments will be served and all are invited.

Wade M. Smith writes: "We organized the First Spiritual Society of Austin, Texas, last Sunday, with nineteen names, and elected George Thompson, president, and Wade M. Smith secretary and treasurer. I think by next Sunday we will have many more, as we want to give our town a warming up, as Mrs. Carrie Fuller Weatherford will be with us next month."

E. W. Harper writes from Louisville, Ky.: "The new field of spiritual operation known as the Marydale Spiritual Mission (an auxiliary of the First Spiritual Church of Louisville, Ky.), is proving very fertile indeed and is growing fast. We have a band of men and women who are thoroughly inbued with spiritual earnestness and are permeating their surroundings with it. We want to thank Dr. McAboy and his staff of faithful mediums for helping us in our work of spreading the truth. We had a very enjoyable box party on Friday night, Jan. 26, which was very successful as a social feature; also financially. My wife and I are very enthusiastic and earnest and are determined to force the fight over the head of all opposition."

May F. Ayres, state secretary, writes: "The seventh annual mid-winter meeting of the Michigan State Spiritual Association will hold a joint meeting with the National Association, on February 9, 10 and 11, at Spiritual Temple, 111½ Michigan avenue, E., Lansing, Mich. The best of talent will be present. Entertainment to all friends as far as possible. Committee will meet friends at trains."

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

N. S. A. Mass Meeting in Minneapolis and St. Paul.

The State Spiritualists Association of Minnesota will hold a mass-meeting in conjunction with the N. S. A. in each of the twin cities, February, 2, 3 and 4. President H. D. Barrett is to be with us and take part in the exercises. Our missionaries, George W. and Zaida B. Kates, will assist as speakers and test medium. Our local talent consisting of Mrs. Pruden, Mrs. Tryon, Mrs. Talcott, Mrs. Shaft, Mrs. Lowell, Mrs. Skuttle and others, will materially help the meetings. There are also workers in the state, whom we expect to be present.

The first day, Friday, February 2, will be given to St. Paul, where the meetings will be held in Unity Church. Saturday and Sunday, February 3 and 4, meetings will be in the Unitarian church, Minneapolis.

Good music will be supplied and a grand series of meetings result. No one should miss this occasion, if possible to attend. The elegant churches obtained will afford the best of conditions and be comfortable for auditors. Come and be with us. Fraternally,

C. M. E. RIDGE,
Secretary S. S. A. of M.
509 Northwestern Bldg., Minneapolis, Minn.

Lyman C. Howe in Grand Rapids, Mich.

Last evening I made the acquaintance of some choice souls and got a glimpse of some new developments which may make an impression to be remembered ere long, but I am not permitted to reveal anything at present. Mrs. Winch is still on deck, and her mediumship is—when available—something more than common-place. I am gathering notes for history. Last Sunday Dr. Peebles visited us, and spoke about twenty minutes in the afternoon, to an interested audience. The only lack in his speech was in time. It was too short.

In the evening we had a large attendance, many additional chairs being in demand. At the close of lecture, Mrs. Ferris gave some clean-cut tests, very impressive and satisfactory. She is a growing woman, and I believe, a sincere and reliable medium.

I have no calls for work in Michigan after the Midwinter meeting, but I expect to speak in Allegan the first Sunday of February.

Mr. John Dixon, ex-secretary, is a valuable accession, and faithful and efficient worker in any capacity he assumes. To equip a society with capable officers who are willing to work for the cause, and devote such time and energy to the affairs of a society as the situation requires, doing business promptly and thoroughly and in order, is a difficult task, and when such qualified workers are found, they should be appreciated and encouraged to continue in the work.

The people here speak very highly of the mediumship and womanly qualities of Mrs. Josephine Ropp, of Indianapolis. As platform medium they regard her as second to none, and also as a trumpet medium. It is proper that genuine and efficient mediums should be endorsed and their qualities made known, for the good they may do.

Farmer Riley was in the hall Sunday evening, but I did not see him after nor learn of his whereabouts.

Grand Rapids has a large representative class of Spiritualists, many of them of a high order of intelligence, and of influence in business circles. Such people make interesting audiences to speak to, and call for the best there is in the shop. I like the people and the influence they bring to the support of the workers. LYMAN C. HOWE.

Grand Rapids, Mich.

Clerical Slanderers.

Spiritualism is widening its borders, reaching out into every domain of life and there seems to be nothing to impede its progress. It has not only reached the class denominated sinners, but many good church people have, to say the least, become tinctured with it, and this will account for the high antics of such men as Frank DeWitt Talmage, who lately so grossly slandered all who bear the name of Spiritualist. This man, noted chiefly for being the son of his father, is nothing if not sensational, and when other topics fail he can always find in Spiritualism a subject suited to his propensity to indulge in vituperation and abuse. It is hardly worth while to notice men of his ilk, as one is likely to be left in the condition that Rev. Lyman Beecher once found himself in. It is related of Mr. Beecher that some one having grossly slandered him he was approached by one of his nephews, who, after stating the fact that his uncle had been slandered, insisted that he should reply to it. Mr. Beecher demurred, saying it was not worth while, and the better way was to pay no attention to the matter.

But, said the nephew, you must pay attention to it, for he has said things about you that are perfectly awful. Mr. Beecher replied: No, I shall do nothing of the kind. I once threw a whole quarto volume at a skunk and got the worst of it. Perhaps, all things considered, it is best to let the tongues of these pious slanderers wag, and do as Mr. Beecher did. Draw the line on skunks. WILL C. HODGE.

Some Observations.

That the camp-meeting held at Camp Union last summer has been productive of much good is proved by the awakened interest in the great question of the to-morrow of death. I gave quite a number of readings as I announced in The Progressive Thinker. I find that it is harder to give correct readings for professional mediums than for other people. I think this is owing to the diversity of influences surrounding the medium. I have learned much from those experiments. One party sent me thirty-five questions with request for answer to each one. Here are three sample questions: "What does the banker's wife think of me?" "If I marry, how many children will I have?" "Will we agree on the proper training of children?"

When will Spiritualists learn that mediums do not possess infinite knowledge? Spirits, whether in or out of the body, do not know everything.

I had the pleasure of attending the national convention and hearing the debates on the "creed." I remember Brother Lockwood's remarks about the "infinite nonsense of the infinite intelligence manifest in the phenomena of nature known as the cyclone and earthquake." Well, I must say that so long as I am ignorant of all climatic and other conditions which may have been the result of the non-arrival of the cyclone, as well as of all the results of the said cyclone, I am not prepared to say that infinite intelligence is not manifest in the cyclone. My wife and I are the only outspoken Spiritualists in this place. I held one meeting here since the convention. We had a full house and the people are anxious for more light along these lines. What we need is a good speaker and platform test medium. We continue to stir up the dry bones of old orthodoxy in and about Wedron, Ill. H. LEWIS.

Wedron, Ill.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

I had been intently looking at two men one day. One was a man of science occupied in his laboratory. He anatomized an insect and scrutinized every organ underneath his microscope. All around him were bottles filled with various preparations, the skulls of men and monkeys, the skeletons of numerous animals; whose absolute extinction at death, and non attainment of any spiritual existence hereafter, this learned man believed he could clearly demonstrate Poring over the physical framework of the insect, he was blind to the presence of a soul within himself. He wrote books upon the phenomena of animal life, and made a great display of his erudition. He delivered lectures upon the brain and the nervous system, on men and apes and the missing link, and he dilated on the impossibility of any continuous existence for the vital essence of human beings. People were delighted with his doctrines, and students received them with enthusiastic applause. When they quitted the lecture-room, they went straight away to their animal enjoyments; because life was so short, and there was nothing to come after it, they determined to get all the pleasure they could out of it. Among the auditors was a poor fellow with an empty pocket and a hungry stomach; and when he quitted the lecture-room, he proceeded to hang himself upon the nearest tree.

The pestilential teachings of the man of science spread far and wide; and vicious living and licentious conduct were their evil fruits.

At length arrived his own last hour. He would now discover if nothing followed death, and if his individual existence terminated forever. And very reluctantly did he take his departure from his dearly beloved body. Slowly did his spirit disengage itself from its physical tenement; and when it had entirely escaped from the body, it saw the empty shell lying there and yet felt itself to be full of vitality. Then was it conscious of a crushing and humiliating shock. It perceived that it had been burrowing in the earth like a mole, groping in darkness, and disbelieving in the light which it did not see. How dazzled and bewildered were the poor creature's eyes when the lustre of the spirit world blazed upon them! And how wretched he felt! For he could now perceive the mischief perpetrated by his lectures; how they had caused the delicate flower of faith to wither and fade in many minds, and had poisoned the springs of hope in many a desolate heart. To his own conscience he appeared in the light of a manifold murderer. Then, he formed the resolution to return to the earth, to destroy every copy of his works, and to say to all the world: "I still live! I still live! and there is no such thing as death!" But this was impossible. It was part of his penalty to contemplate the evil he had done; and great was his remorse, in consequence.

And then I looked into a poet's chamber; and as he sat at his writing-desk, ideas came to him like sunbeams. For the faith which was in him drew to his side from the spirit world, beings who inspired him with noble sentiments and whispered to him delightful poems.

His themes were undying love and loyal faith; and his books touched the hearts of those who read them, inasmuch as they spoke of God, of Nature, and of the spiritual realms. They carried comfort to many a sorrowing soul; they beguiled many a weary hour; they pointed out the path to the kingdom of heaven. People felt themselves lifted up by these poems; and to many they were as the dawn of a new life. And he, too, passed away.

But beautiful, indeed, was his homecoming; for when he returned to the realm he had quitted, before taking on the limitations of mortality again, his departure from the earth was followed by many prayers and many blessings. His old friends were waiting for him in the world of spirits. He had not burrowed blindly in the dark; but had worked in and for the light; and he now found the reality of the higher life greatly transcended the most glowing descriptions of it in his poems.

BORDERLAND LONDON. ENG.

HOW THE CLAIRVOYANT FEELS.

Seeing objects at a distance, diagnosing disease and observing entities on another plane of existence are at first fatiguing operations. A species of indescribable awe and terror takes possession of the subject, to be hostilely questioned is nothing short of agony. Time is necessary to permit the subject to grow accustomed to the new situation which is Protian in its form. A curtain of thick darkness is constantly present, forever hiding the vision; ribbons of light, red, blue, green and gold, faint stars like butterflies floating through the twilight of a drawing room occur before forms appear. A deep sense of the unknown largely augmented by masses of delicate vapor, shifting, moving, and melting perpetually is a common occurrence. The magnetized subject is not conscious of a physical body that has dissolved with the clouds. The Ego feels free and untrammelled, but it is liable to motion as liquid mercury. He is also aware of some thinking entity separate, but belonging to him, coldly watching his movements and interjecting words of advice and warning. The complexity of his nature now dawns upon him with a vividness of an electric light in a dark place. The subject clings nervously to the voice of the magnetizer with a tenacity proportionate to the sense of its unstable condition; the magnetizer's slightest request exercises on him a mighty influence, a ship guided by its helm presents but a feeble parallel, a dry leaf whirled by a March wind through an eternity of space is a more appropriate figure. The subject requires to be kept in hand and his attention gently but firmly directed; without this guiding power he drifts and wanders into a region of oblivion; for picture after picture and scene after scene is kept revolving before his inner sight until his head grows dizzy. In this new condition and plane of existence he is as helpless as a lobster when he throws off his old shell, and as liable to as many fierce and remorseless enemies. A variety of questions put to the subject in this stage mentally jolts him, the effect is similar to plunging his body to the depths of the sea and then tossing it to the clouds. There is no figure to describe the annoyance and perplexity endured. The soul, Ego, subconscious self, whatever name it goes by, is supported and helped by the Ego of the magnetizer, though the latter may not be aware of it. The potentialities of the soul varies with the possessor. There is no knowing what form the clairvoyance may take, seeing in the distance, diagnosing diseases, sensing objects, discernment of spirits, knowledge of the future, property of plants and minerals. The vision is invariably confined to one or more of these, but seldom includes all. One of the great difficulties is the danger of mediumship; when this takes place the magnetizer's work is immediately arrested.

LIGHT, LONDON, ENG.

OBSERVATIONS WITH A FRENCH MEDIUM.

In the October number of "Revue Scientifique et Morale du Spiritisme" there is another remarkable article by Ch. Brochet and Dr. Dusart, describing extraordinary experiments with the subject "Maria." As the writer justly says: "Many of these cases are so exceptional that readers will hardly accept them as facts, until a larger number of observed experiences have been accumulated to support them." In commenting on his observations, he says:

"The spirit of Maria when liberated (i. e., from the body), seems urgently impelled to go far away. As material objects offer no difficulty, it travels sometimes long distances. It does not enter everywhere with equal ease; houses are closed to it. Why, and by whom? We know not. Having once entered, it can manifest, as we said, by producing both physical and intellectual phenomena, like departed spirits. Once it visited V——, and took a nut, which Maria said became at once invisible. She brought it to D——, where a seance was being held, and as soon as she let it go it was seen to fall, as a material object, on the table. Maria cannot explain how the thing is done any more than other spirits can. She willed; that is all the explanation we can get. In this free state the spirit feels neither heat nor cold and has the notion of all its surroundings, by night as by day. On one occasion we requested her to exteriorize and to go in her spirit state and stand before a glass. She did so, and told us that she saw herself at first like a cloudy column, in the midst of which appeared a little flame, and then all the features of her face appeared. It is thus that she sees most spirits, except a few who are in complete human form, and ordinary costume. Some feminine phantoms have a sort of veil on the head. This description is all the more interesting when we remember that Maria was completely ignorant of the description of spirits given by others."

Has No Fault to Find.

Several years ago I attended a camp-meeting where two of our eminent speakers were employed who could tell us all about bees and their mode of operation and other topics of interest. What one did not say the other did of the unreliability of mediumship as well as the utter uselessness of prayer, because there was no God or Divine Being to pray to.

The cold materialistic expressions so chilled the atmosphere surrounding the sensitive mediums who were to follow with tests, and yet could not until we had all joined in singing "Nearer, my God, to thee; nearer to thee."

I took the platform and caught from the vase a lovely pink, and exclaimed that until we could make a spear of grass or a flower with its variegated colors and fragrance, we had no right to burlesque an Infinite Intelligence far superior to our own.

As an organizer and leader of the Circle of Harmony, which has been in vogue eleven years, I frankly confess that whenever I have attempted to open a meeting without an invocation it was almost a failure.

"Ask and you shall receive," is as true a maxim to-day as in olden times, and who shall say that the outbreathing for divine wisdom may not find a response from the Infinite realm of Intelligence.

If the time spent in burlesqueing an Infinite Principle and casting slurs upon mediums could be utilized in teaching the philosophy of Spiritualism and how to aid in the unfoldment of latent powers which every soul possesses, the world would be the better for it.

I have no fault to find with the N. S. A. in its arduous work. Where is there a soul that could read President Barrett's address to the National Convention but that would respond with glad acclaim that such a master mind is at the head of this glorious institution? Now let each one work in harmony in their sphere, in honor preferring one another, not despising or overlooking the humblest, and God and angels will further the work.

I still have my Circle of Harmony in the same Occidental Hall, corner of McCallister and Larkin streets, San Francisco, at 11 to 1 p. m., and then in my parlor Sunday, Tuesday and Friday evenings, where all can participate for the best good of all.

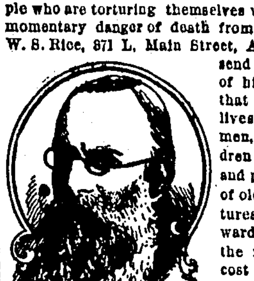
MRS. F. A. LOGAN.
Alamada, Calif.

A Card.

To whom it may concern:—In the month of February, 1900, the month of my 74th birthday, I expect to commence to publish a paper, under the heading of "Clothed with the Sun." Publication secured for one year. All those who believe that woman should occupy a higher place than man now occupies, that she should be free to lead him out of the sphere of force into the sphere of love, that she should demand the conditions under which she can do this, are requested to send in their subscriptions. Terms 30 cents a year, or four copies for $1 sent to one address. If woman can be made to understand that nature has given into her keeping the highest known power her mother heart will prompt her to learn that power for the benefit of the race. Those desiring to correspond with me in reference to the paper can do so by enclosing four cents in stamps to cover cost of reply.

LOIS WAISBROOKER.
1501½ Market street, San Francisco, California.

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



M. K. LYNAN.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Charles B. Maynard: The appearance of your nephew as seen by yourself and wife, may be explained by what has been called "double presence," the reality of which has been established by the Psychic Research Society by a great number of occurrences of similar character.

Mrs. Edith Raley: Q. Since I began to take an interest in Spiritualism, when I write, often my fingers grasp the pen so tightly that it is painful, and I write so rapidly it is scarcely legible. Then again I write very slow and plain. Then when I attempt to read, I am impelled over the page so rapidly, I do not sense the meaning. Why is this?

A. Simply because a spirit—one very near and dear—wishes to write and impress you. The rigid grasping of the pen is because you do not yield to the control. Appoint an hour when you are sure of not being interrupted, and yield passively to this influence.

Willis Knickerbocker: Q. What have the spirits of those engaged in science while here, to say of the possibility of controlling an instrument by which spirit thoughts may be communicated, somewhat similar to that of wireless telegraphy? and what of my idea of its being similar to the "coherer?"

A. In thought transference, which is the basis of all strictly psychic phenomena the brain is both a transmitting and receiving instrument, successful according to its sensitiveness. The uniting of several persons, as in a circle, if in harmony, intensifies both for transmission and reception. By harmony is meant similarity of nervous tension. The members must be attuned alike, or they neither assist the medium nor each other. They may exert a counteracting influence. A circle thus formed, joining hands after the seance has been conducted for a little time to allow of the conditions becoming established, is, to speak in electric terms, a condenser, and when the circle is broken at the medium's right hand, he becomes the transmitter. It is thus apparent that the brain supplemented by the nervous system is the instrument through and by which thought waves are transmitted, and only by supplying the right conditions for its manifestations is success attainable. No artificial form or arrangement of physical matter can be directly influenced by thought-waves. The brain is the only instrument capable of receiving, as well as giving forth, and it is ready, fashioned for use. In spirit life, with those above the earthly sphere, spoken language is not necessary, for the spirit receives thoughts by this sensitiveness. Advancement then on this line must be by cultivating the impressibility of the brain. This is not so much by passivity, which is constantly recommended, as by concentration for one purpose or object. When the mind prepares itself to give forth thoughts on any special subject, it becomes a receiver for thoughts on that subject, from all the universe. In the measure of its perfect concentration on that subject it attaches its line of communication with the thought atmosphere of mortal and spirit-world. It becomes a vortex of impinging thoughts on that subject, from all who think upon it, and in the ratio of the perfection of this condition is the success of this thought reception, and of more consequence, application and assimilation. To receive the thoughts and translate them into speech, or give them physical expression, necessitates a medium capable of the task. Thus a savage might become remarkably sensitive to impressions, but such would have to be on the plane—or slightly above perhaps—of his savage understanding. If it were possible to impress him with the highest principles of ethics, he would be incapable of understanding or applying. If an invention, as of the steam-engine, were given him he would have no conception of it, and his description of it would go as wild as St. John, in his descriptions in the apocalypse.

To make clear by illustration: Edison, remarkable for his concentration of thought and intensity of study, gave himself entirely to the one subject of electricity. This cultivated and intensified his unusual receptivity, and made him possessor of the thoughts of all spirits in or out of the physical body on that subject. Furthermore he surrounded himself with men of concentrated minds like his own; men capable, by means of their trained skill, and mechanical appliances, not only to understand, but clothe these thoughts in physical garb.

Without knowing it, or perhaps acting unconsciously by higher suggestion, the most perfect conditions attainable have been supplied at his laboratory, for the reception and combination of inventive thought, and the result has been a succession of the most remarkable inventions of the century, and of all ages.

Other examples on different lines will suggest themselves, as Napoleon Bonaparte, in war, Paine in statesmanship, Tennyson in poetry, etc.

Here we catch a glimpse of the priceless value of mediumship when understood, and cognizant of the lines of its right cultivation. It is not by becoming a passive tool in the hands of irresponsible beings, but by a training that makes the receiver, co-partner, the equal and active agent.

This explanation does not apply to the manifestations known as physical, as the movement by invisible means of material objects, etherealizations, etc., which call for special conditions. Thus far in these phenomena, the spirit intelligences have furnished the means and invented the methods. Had this correspondent asked if assistance could be furnished from the material side the answer would be a possible yes. Yet even here, thus far the medium assisted by a circle, or by some one or more, present or absent have supplied the place of what he calls a condenser, or a better term would be intenser, for it is not only the volume of spirit aura that is demanded for physical phenomena, but its tension, which is obtained by uniting several elements of the battery, represented by individuals.

We say "present or absent," which perhaps may confuse, but it will be made clear when it is considered that distance is an unimportant factor, and assistance may come from those absent as well as those present.

M. H. Ogden: Q. What is the difference between Spiritualism and Christian science?

A. While Spiritualism embraces all that is true and valuable in Christian science, the votaries of the latter scorn to be thought leaning in the least toward the former. Perhaps the real difference is not as great as the arguments of the scientists would lead us to infer, for they clothe their thoughts in a phraseology difficult to understand, which often runs away with them and they substitute the words for ideas. It appears profound, and unfathomably wise, and they who use these terms often become rankly opinionated and immeasurably conceited. Masked behind such phraseology, they are proof against logic, or the plain forms of speech.

Christian science sets out by affirming that everything is a part of God, or in other words God is everything which he must be if infinite and omnipotent. Many Spiritualists would accept this statement. Spiritualism does not pretend to know so much about infinite and incomprehensible things. Its fundamental statement is that man is an immortal spirit that will continue in an unbroken line of progress the life he began here. To this is united the highest code of ethics, calling for the best self-sustaining efforts of the individual. The ranks of Christian science, Faith cure, occultism, theosophy, etc., are recruited by Spiritualists, who think it a little more popular to be one or the other of these new sects, than simply Spiritualists. It is a case of a rose by another name smelling sweeter. Each one of these sporadic efforts has some special belief which it exploits and makes pivotal, whereas Spiritualism as a complete science of life, of the evolution and maintenance of spiritual beings, embraces in its immeasurable sweep all these, which are attached to it as capes, promontories, dangerously extending reefs, and low-lying islands to some vast continent.

They all will have their brief day and disappear, but Spiritualism as embodying the highest aspirations of man, will take the place of all other systems of science and religion.

H. J. Bronnica: Q. What is the value of the "oxydonor" in curing of disease?

A. The value of all such appliances is simply suggestive. They will help certain cases where the patient believes that they will. It is "faith cure." There is not the least scientific principle followed in the construction of the many instruments for giving oxygen, ozone, magnetism and electricity to the human body, and there is no evidence that it would be a good thing if this were done.

The pure, clear air has just the right quantity of oxygen, and as for electricity, when introduced by gross currents there is more risk in its doing harm than good. If the patient, however, is made to believe that he will be benefited, hypnotic suggestion in many cases will give marvelous results.

New Officers of the N. Y. P. S. U.

Although recently I have been somewhat quiet so far as the general public is concerned, yet my interest in the young people's movement has not been lessened, and is still as earnest, and more so if possible, in the work than heretofore, and it is with considerable pleasure and gratification that I learn of the devotion and zeal with which the new officers of the N. Y. P. S. U. are taking hold of the work. The conclusion seems warranted that the Union will continue to grow as it really deserves and be of undoubted benefit to the young people as well as to Spiritualism in general.

I am sure the utmost confidence may be placed in the new officers and their management of the work, and it is to be hoped they will receive encouragement on every hand. It gives me much pleasure to speak a kindly word of them.

Mr. H. F. Arnold, of Burr Oak, Mich., the president, is a most energetic, enthusiastic worker. He is a young man of sterling qualities and I am informed is specially fitted for his position as president. The manner in which he has already taken hold of the work in all its details assures to the public that he will not let the grass grow under his feet.

The vice-president, formerly Miss Estelle Metzgar, of Evansville, Ind., entered with much zeal into the duties of her office, and has already given to the movement considerable strength, and there is little question that her influence will be for its general as well as local advancement.

The secretary, Mr. Walter I. Prentiss, of Worcester, Mass., has already made a telling mark in the history of the N. Y. P. S. U., he being one of its most enthusiastic workers from the very commencement of the movement. That he will make a most efficient and worthy secretary and do much for the cause is a foregone conclusion.

The treasurer, Miss Amelia J. Rohrbach, of Chicago, Ill., and the other members of the Board, Mrs. Evie P. Bach, of Lily Dale, N. Y., Mr. Lester Teegarden of Indianapolis, Ind., and Miss Jennie Delong, of Columbus, O., are all splendid workers who have the progress of the movement deeply at heart, and have already proven their devotion to it.

These young workers who have taken hold of the reins appreciate the vast benefit to be attained through organization and it is hoped that the young people throughout the country, as well as the elder people who are interested in the organization will write to the officers for information regarding the N. Y. P. S. U., and then set to work to organize a Union. If there are not sufficient young people in your vicinity to form a Union, (it only takes seven), then join as individual members and thus have an official connection with the organization, and give it your moral as well as financial support. Its officers will be very glad to answer all letters of inquiry regarding the Union, whether from the young people or from those who are above the age of admission to active membership. It will only cost two cents to send a letter, which, besides assuring the officers of your interest in the organization, will serve to greatly encourage them for continued efforts. I. C. I. EVANS.

Washington, D. C.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

HOW?

A Scheme for Co-operation.

This is the question to-day asked by thousands of Spiritualists who actually believe in co-operation and heartily endorse the idea. The difficulties in the way of its successful inauguration appear to them as mountains. The task of overcoming these difficulties is to them herculean. The timid ones are overawed by the apparent hopelessness of an undertaking so vast. They are inclined to content themselves with the convenient thought habitual in every age, of shifting the responsibility to a future generation of wiser ones, when conditions will be more ripened and the accomplishment more easy of attainment.

This shifting of the responsibility, which at best is but temporary, may be pleasant, but is it brave? It may contribute to our present ease, to the undisturbed mental (not to say spiritual) equilibrium; but is it honorable of us, in view of the dreadful misuse of energy by those who now hold the reins of financial power, to stand idly by, at once the witnesses and victims of this terrible abuse? No; a thousand times no!

Los Angeles Spiritualists have thus concluded, and have shown their wisdom by most definitely taking the first step in answering this great question, *"How?" That step is to project the* thought with all the earnestness of soul and spirit. The proof that they have done this is amply set forth in the preamble, constitution and by-laws of the Co-operative Spiritual Workers.

The plan is to colonize upon the general *principles of mutual reciprocity* between many colonies. That is to say, let all the Spiritualists of a given community constitute themselves a colony, without necessarily moving from their present habitations or homes (if they have any), the basis of organization being in every case some particular industry or industries, in which each individual (Spiritualist) of that community shall be vitally interested directly or indirectly; the various neighboring colonies to consult one another's interests in determining the precise industrial plants to be established by each colony, so that the greatest benefits may accrue to all concerned, both collectively and individually, through the mutual sharing of profits arising from those industries, each individual colonist to receive his appropriate share.

The central thought in all this is the speedy relief, as well as prevention of actual suffering of thousands of worthy Spiritualists who are struggling to-day against tremendous odds, in the form of that hydra-headed monster, to wit, ultra competition, which is avarice unmitigated. This good work is the essence of the fruit of Spiritualism on earth, which carries its sweetest aroma to our friends in heaven. Spiritualists of the North Pacific Coast, I appeal to you. In this matter I demand of you that you let the majesty of Truth be vindicated. Let similar organizations to that of the Los Angeles colony be started at once among us. Remember, procrastination is the thief of time; that delay can only prolong the agony by making the difficulties greater day by day.

When this is done, then both they and we will be in the attitude for taking the third step, namely, to begin the work with all the confidence born of a determination to succeed in a righteous cause. Those of us who have really learned the lesson of earnestness in such a cause as this can never say fail. The immortals are only waiting for us to begin. They are ready to do their part. The great law of co-operation between spirits and mortals (so-called), like all other laws of nature, is inexorable. It demands the voluntary beginning of a good work upon our part, in order to make it possible for them to give us effectual aid. Did you ever think of this? If not, then think now. Think wisely and well; and remember what I tell you: The results which will follow our united effort, seconded by the irresistible sweep of power from our angel friends (made possible by our supreme desire for harmony, and the absence of all petty jealousy), will far surpass the most ardent dream of the most enthusiastic champion of reform. Why leave the glory of the dawning of this new day for a future generation? It belongs to us. Why not claim it? This golden fruit is ours. Why not reach forth and pluck it? Truly the light resplendent from the day god's opening eye will soon

Ride on his golden pinions,
Scaling his midday throne,
Dazzling the countless millions
Of eyes that seek his own.

THOS. H. B. COTTON.

San Francisco, Cal.

WHERE ARE WE AT?

(Continued from page 1.)

of the coming science of Spiritualism. I have commented on the religion and science of Spiritualism, what about the philosophy? I may in the near future submit to the censorship of ye editor some remarks, for like Eugene Aram—

"A burning thought is in my brow
And my bosom ill at ease."

J. T. MACDONALD.

Vancouver, B. C.

Lived a Century.

The life of Cornero affords a wonderful illustration of the advantages of a fruit and farinaceous diet. In early life Cornero lived riotously, and at forty years of age found himself a wreck in consequence of his dissipated habits. The serious revelation led him to reflect. He abandoned at once and forever the use of flesh meats, all kinds of condiments and unwholesome dishes of every description, adopting a simple dietary of fruits, grains, and nuts, with the result that at eighty he was more sprightly than the average youth, and more vigorous than ever before in his life. He was still strong and hearty at 100 years, and lived for many years after, hale and happy, and died without suffering, in consequence of his sober and abstemious life.

The use of cereal foods properly prepared is unquestionably conducive to long and happy life. The free use in childhood of cereal foods properly prepared lays the foundation for a long and vigorous life, building up strong bones and sinews, vigorous brains, nerves, and pure blood. The best of brain and blood-making foods is Granola, one of the leading products of the Battle Creek, Mich., Sanitarium Health Food Co. It contains three times the food elements of beef, and is ready for immediate use by the addition of fruit juice, or milk, at a cost of one cent a person. The rich nutty flavor pleases the palates of both the invalid and the robust.

A free sample will be sent to readers of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich.

It is no disgrace not to be able to do everything; but to undertake or pretend to do what you are not made for, is not only shameful but extremely troublesome and vexatious.—Plutarch.

THE APOSTLE PAUL.

Is He, Also, a Mythical Personage?

The epistles of Paul are badly composed; they are rambling, incoherent and ungrammatical; they do not read well in Latin or English, much less in Greek. Nor are they edifying.

The question whether the Apostle wrote in Greek has never been settled. A Hebrew of Palestine 1800 years ago, was unlikely to be a Greek scholar. Josephus, in his preface to the "Antiquities of the Jews," written in Greek, tells us that he "grew weary and went on slowly, it being a large subject and a difficult thing to translate our history into a foreign and to us unaccustomed language."

If Paul lived in the first century he was about thirty-seven years old when Josephus was born. But I have shown in The Progressive Thinker of September 18, 1899, that Josephus knew no such man as Paul, and that if Paul wrote II. Corinthians xi:32 he was certainly in Damascus as early as 63 years B. C. I see no possible escape from this chronological fact, save on the hypothesis that one or the other or both these writers did not live eighteen or nineteen hundred years ago, but that the writings of one or the other or both were fabricated after the revival of learning in the fourteenth century or later.

In July, 1897, I received from J. M. Wheeler, of the London Freethinker, a book entitled "Antiqua Mater: A Study of Christian Origins," with a request to give my opinion of it. I read it with much interest and wrote to him that it was good as far as it went. The anonymous author states in his preface that the book was written in answer to the following inquiry;

"What may we learn—apart from the books of the New Testament—from the old Christian and the Graeco-Roman literature of the second century, in respect to the origin and the earliest development of Christianity?"

The result of the author's researches in 1887 was, that he was unable to find the origin of Christianity. The pagan writers betray an utter want of knowledge of its existence. The so-called Apostolic Fathers, those who were supposed to be living before the last of the twelve apostles had died, give us no light historically. The epistles of Barnabas, Clement of Rome, and Hermas are undated and valueless. Indeed, the Apostolic Fathers know nothing of the tremendous events described in the canonical gospels, acts and epistles, as having taken place in the preceding age. Justin, the so-called martyr, purporting to write about A. D. 150, has no knowledge of the apostles in general, or of him whom he calls the "Apostle of God." Indeed nothing is known of Paul until we come down to the first Latin Father, Tertullian, at the end of the second century and later.

Mr. Wheeler knew that I had reached the conclusion that there was no Jesus crucified under Pontius Pilate, but that there was a Jesus, the son of Mariam and Joseph Pandera, who was stoned and hanged for sorcery about 75 years B. C., and that Paul was a preacher of Jesus as early as 63 years B. C., contemporary with Simon Kepha, falsely called Peter. My translation of the Hebrew legend "Sepher Toldoth Jeshu" (Book of the Generation of Jesus) had been republished in London "with an historical preface, and voluminous notes" by G. W. Foote and J. M. Wheeler. And in "Revelations of Antichrist," 1879, I had given all the passages in the Jewish Talmud relating to Jesus, none of which pointed to the Jesus of the Gospels, but to one who lived and died before the Christian era.

Not until 1894 did I learn that the author of "Antiqua Mater" was Prof Edwin Johnson. His "Rise of Christendom," 1891 and "Pauline Epistles," 1892, showed great advance in his researches. He had reached conclusions that were stunning even to me, namely, that there was no institution of Christianity prior to the revival of learning. I was quite prepared to believe with the learned Jesuit Hardouin, that all the writings of the so-called Christian Fathers were fabricated after the revival of learning, but must I further discredit the antiquity of the Pauline Epistles and the works of Josephus? If both these writers are modern, then indeed there was no ancient Christian church.

The ability of Prof. Johnson to make the researches he undertook is not to be doubted. He is master of Latin and Greek and the recipient of a degree conferred on him for knowledge of history and the classics. *If he has made any* important errors in his works I, after many careful readings, am unable to detect them.

He maintains that the Pauline Epistles are the product of several different pens; that at first they existed in brief *fragments embodied in the Missal or* Mass-book; and that only a short time before the Reformation were these Lections or lessons tacked together and enlarged in the form of Epistles.

For example, on Christmas day, when the Vigil of the Nativity was celebrated, the priest would read what we now find in the first six verses of the Epistle to the Romans, beginning with "Paul," and ending with "Jesus Christ."

And here let me note, that in Codex Claromontanus in Latin and Greek, claimed to be of the sixth century, but more likely of the sixteenth, these first six verses are omitted, together with verse seven, which begins with the words "To all that be in Rome," and the same codex omits the words "at Rome" in verse fifteen. Eliminate these words and there is nothing in the epistle to indicate that it was addressed to the Romans.

Prof. Johnson's conclusions in 1887 were substantially the same as those arrived at by Profs. Pierson and Naber, who in 1886 published a book in Latin entitled "Verisimilia." They discover that the New Testament does not not contain a true nor the earliest account of the origin of Christianity. In the Pauline Epistles they find a variety of Lections tacked together and attributed to Paul the Apostle, who would better answer to "Paul the Bishop." But not venturing to question the existence of the aforesaid ancient Bishop, they think he may have written the Epistle to the Romans about A. D. 60.

More than ten years ago I proved in a series of articles published in the Truth Seeker that Eusebius's "Ecclesiastical History" is a modern forgery. Three years later the London Freethinker printed a longer series of articles by Prof. Edwin Johnson, containing more elaborate proof of its modern fabrication. It is the earliest history of the Christian church and purports to have been written about A. D. 325. Prof. Johnson plausibly maintains that it antedates the fabrication of the Pauline Epistles and other books of the New Testament.

Without the support of Eusebius the antiquity of the writings of the earlier Fathers cannot be maintained. And whether the writer of the Pauline Epistles lived early or late, the character of his work justly entitles him to be called, as Prof. Johnson expresses it, "the Apostle of Contradictions and Mendacity." W. H. BURR.

Washington, D. C.

TO THE MUSICAL PUBLIC.

Introduction to Vol. II. of Longley's Beautiful Songs.

Having received the best of encouragement, and the most gratifying encomiums from the press and the public, on my first volume of "Longley's Collection of Beautiful Songs," I feel justified in thus early presenting this second volume to the world. The first little book having met with a ready acceptance and sale, leads me to believe that this second effort of the same class of choice music and song will be as pleasantly received.

In noticing the issue of the second edition of Vol. I, the Banner of Light of August 28 editorially says: "The first edition of this justly popular work is completely exhausted, which is ample evidence of the value of the work." The Dawning Light says: "This collection of songs breathes a pure spiritual harmony and has an uplifting tendency." D. W. Hull says in print: "The songs and music are of a nature to inspire those who hear them with new and higher resolves, and enthuse them in the grand reformatory work." A popular public worker writes: "I have been singing as solos your beautiful songs in volume one; from all sides come expressions of great appreciation of them, and as public workers in the spiritual field we owe you a great deal. Each song is worth three times as much as the value of the whole collection, and whatever you publish in this line in the future you may depend on me to use in my public work." Prof. J. S. Loveland writes: "There are some things in our personal history that never fade from the book of memory. One in mine has been fresh for nearly *fifty years. I went one night to hear* that eloquent lecturer, Prof. S. B. Brittan, but I have no remembrance of a thought he advanced or a word uttered. But there was with him a young man who sang 'What Shall Be My Angel Name?' The man, the song, have been *singing in my consciousness ever since.*" The man was Prof. Longley in his earlier years, the song one of his first compositions.

INDEX TO VOL. II.

For sale at this office. Price 15 cents.

THE CHURCHES.

(Continued from page 1.)

310 ministers! Yet did anybody ever hear that the religious interests of the Catholics or of the Jews were suffering for want of laborers? Is it any wonder that when they need money for a religious end they can get it? Could there be a stronger illustration of the value and power of well-rounded, symmetrical organization?

Setting aside fads and vagaries, the noticeable growth seems to be among those denominations more or less dominated by broadening, liberalizing tendencies, the Disciples and Baptists, for examples. Yet the Unitarians and Universalists, who represent logical results of this liberalizing tendency, show, the former no gain, and the latter an actual loss of 3.7 per cent. This may seem odd, but is not it characteristic of humanity to be quite ready to entertain Universalist views long before they are willing to assume the name? Meantime the older, prelatical organizations as they were once called, forge steadily forward. Can their younger brethren catch no hints from these figures?

It is strange that the Independent, an undenominational paper, should not refer to the Spiritualists, who, it is claimed, number 10,000,000 in the United States, and it is more strange that the Chronicle did not add something touching on the progress they are making. They are constantly increasing in number and importance all over the United States. A. B.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

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

He Can Not Do It!

WHAT?

Why, Treat the Sick for $3.00 a Month.

NO, DR. WATKINS cannot and make money, but $3.00 a month will about pay expenses if time is not counted, and we are pleased to say that we are not depending on our medical practice alone any longer for our bread and butter, and we are but keeping our promise, made some time ago to the readers of The Progressive Thinker. We will, if it takes longer to cure you than one month, treat your case

THREE MONTHS FOR $7.00.

And if it requires a longer time, only $2.00 a month. $3.00 a month pays for all medicine and psychic treatment.

DIAGNOSIS FREE.

Send name in full, sex, age and leading symptom. Tell your sick friends the

GOOD NEWS!

All who apply for treatment will receive as good care as if charged our old price of $10 a month. We desire to reach the poor and unfortunate, the rich can pay us more if they wish. Send all letters after Feb. 1st to

DR. C. E. WATKINS, Hotel Oxford, Denver, Colo.

LADIES PLEASE READ

Dr. G. E. Watkins'

Specific Remedies for All Female Weakness.

In order to reach all who are suffering with female weakness we have made a great reduction in our price list for this class of remedies. We want them introduced all over the world. See our great reduction, made just to introduce them. **Agents Wanted.**

No. 1—Tablet for constipation, sure cure, old price, 50 cents; now 25 cents a box.

No. 2—Tablet for dyspepsia, try this tablet, old price, 50 cents; now 25 cents a box.

No. 3—Hepatic tablets, for liver, old price, 50 cents; now 25 cts a box.

No. 4—Female weakness, old price, 50 cents; now 25 cents a box. There is nothing better for those bearing down pains, and scanty and frequent urination.

No. 13—Nervous debility, old price, 50 cents; now 25 cents a box.

No. 14—Painful menses, old price, 50 cents; now 25 cents a box.

No. 15—Suppressed menses, old price, 50 cents; now 25 cents a box.

No. 16—Pile ointment, old price 50 cents; now 25 cents a box.

No. 5—Stomach tablets, for flatulency, acidity, gas distress, feeling of bloating, etc., old price, 50 cents; now 25 cents, and this tablet is the best thing there is for all stomach troubles.

No. 8—Headache tablets, old price, 50 cents; now only 25 cents.

Now we can warrant these remedies to be the best that were ever made for these troubles. They are all and will be sent to anyone on receipt of price, or the 10 remedies for $2.00. **PSYCHIC PRESCRIPTIONS**

FOR MEN:

No. 1.—Constipation	25 cents	No. 33.—Invigorator	25 cents
No. 2.—Dyspepsia	25 cents	No. 44.—Vital Tablets	25 cents
No. 3.—Liver	25 cents	No. 55.—Vigor Tablets	25 cents
No. 5.—Stomach	25 cents	No. 66.—Tablet of Youth	25 cents
No. 16.—Pile Ointment	25 cents	The above remedies at prices named,	
No. 13.—Nervous Debility	25 cents	or the ten for $2.	

These Prices Are Only for a Short Time.

Everyone should see the importance of keeping a Family Medicine Chest. These remedies are made with the greatest care, and are made according to Dr. C. E. Watkins' prescription. They are not drastic drugs in toxic doses. They are mild eclectic but effective remedies. They have not only often warded off a severe case of illness but have frequently saved life. Every spiritual family should have a box of

Dr. Watkins' Family Remedies in Their Home.

Most all of these remedies were received through Dr. Watkins' psychic power or mediumship.

No. 7 CURES LA GRIPPE. NO. 7

Not Only Cures, But Prevents.

Impossible to have La Grippe with use of these tablets. Send for these today. Old price $1.00; now 50 cents, or 3 boxes for $1.00. No one should be without these tablets in their home. The price, 50 cents, will only be for a short time, so order now.

NO. 22 FOR COUGHS AND COLDS. NO. 22

Only 25 cents. Be on the safe side and have them in the house handy. Only a cold, then only a cough, then the awful wasting disease, Consumption. Address after February 1st,

DR. C. E. WATKINS, Hotel Oxford, Denver, Col.

A GREAT HEALER

Dr. Peebles' Achievements Mark a New Era in the Treatment of Chronic Diseases.

J. M. PEEBLES, A. M., M. D., PH. D.

BECAUSE your physician has failed to cure you do not give up in despair. There is still help for you. Thousands of those who have been given up as hopeless are receiving new life and vigor from Dr. Peebles and his able staff of assistants. He can no doubt cure you or give you permanent relief.

He can treat you successfully at your own home, and as he charges no great sum in advance his services are within the reach of all. Consider these acts carefully before deciding to let your diseased conditions have their own course.

All of the doctor's diagnosing is done by the aid of his psychic gift. He can diagnose your diseased conditions as accurately as can the X-ray locate a fractured bone. With a correct diagnosis upon which to base his treatment it is efficient from the very beginning.

If in doubt as to your true condition write him at once, giving your leading symptom, age, sex and full name and receive a complete diagnosis of your case. To each lady writing we will send—"Foods for the Sick and How to Prepare Them," a booklet of much value in every home; and that practical booklet "Woman." No wife or mother should be without it. He will also send printed matter descriptive of his treatment to all those wishing it.

WORDS THAT NEED NO EXPLANATION.

Mrs. Nellie L. Harvey, who had suffered from catarrh for years, it having caused growths in the nasal cavities, and had also suffered from liver trouble and constipation, writes:—"Dear Doctor Peebles:—My catarrh is much improved. The mucus has all cleared away under one month's treatment. This is the very thing that most of my friends have had to undergo an operation in order to be cured. The doctors here told me I would have to have an operation, but you cleared it away almost entirely in one month."

Mrs. M. H. Fyler, of Boone, Neb., who has been running down for several years, writes:—"I am feeling so well I do not think I need any further medicines. I did not think a year ago I would ever be as well as I am. I am very thankful for what you have done for me, and should I ever again need a doctor, I shall call upon you."

Mrs. Betsey Jones, of Minot, N. D., who suffered from rheumatism, complicated with bowel trouble and diarrhœa, writes:—"I have done my work two weeks alone and continue to gain every day. I shall bless you the rest of my life for curing me of rheumatism. That is worth more than a thousand dollars."

A Pronounced Case of Stomach Trouble and Nervousness.

Alma Halladay, of Locke, N. Y., says:—"I can truthfully say I do not think I should have been alive to-day had it not been for you. I have followed psychic treatment and your medicine and rules as well as I could. I shall recommend you to all those suffering from chronic diseases."

Address, DR. J. M. PEEBLES, Battle Creek, Mich.

the war of the rebellion. He was pronounced in his views of the life beyond, and often declared that he would hold his own until the last flickering shadow of earth life had faded, and would then prove to the world that he lived on in the spirit-world. He kept his word. After directing that our sister, Mrs. Clara L. Stewart, of Stevens Point, should conduct the services at the laying away of his material tenement, he passed over the border line, and that evening he visited her, and directed as to the character of her discourse.

As Sister Stewart stood by the open grave reading the last words of the service, he came to her side, touched her arm, and placing his outspread hand over the page she was reading, said: "I have a message to give to the boys in blue." She said to him, "Not to-day." He covered still more of the page with his hand, and sternly repeated: "I have a message to deliver to the boys in blue; will you give it?" She answered "Yes," and through her organism he gave a message; the ringing tones and loyal sentiment, coupled with the proof of his identity and the life beyond material environment to his waiting loved ones, and it will stand the test of time, the shafts of doubt, and the contumely of bigotry and superstition through more than this generation.

J. A. AVERILL, M. D.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. W. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Spiritual Freedom Society holds regular meetings every Sunday at 8 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 8 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Society of Psychology holds regular meetings every Sunday at 7:45 p. m., in Phoenix Hall, 324 East Division street. Visiting mediums are always cordially invited. Dr. E. I. Jacobson, lecturer.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX. Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B.F. POOLE, Clinton, Iowa.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, from his home in Shelbyville, Ind., Samuel S. Woodruff, January 16, 1900, at the age of 81 years. He had been a firm believer in Spiritualism for many years, and enjoyed and lived its truths. The services were attended by the writer. Many came for the first time to listen to words of comfort and the spiritual philosophy. EDGAR W. EMERSON.

Passed to spirit life, January 9, Dr. A. D. Howard, aged 70 years.

He married Miss Libbie Payne at Granby Center, N. Y., August 21, 1850, and they came to Sturgis in 1854.

Having resided in this city for so long a period, Dr. Howard had many friends, and being of a cheerful, uncomplaining spirit, he bore patiently the affliction of blindness which came upon him a year ago, and while death may be a relief to him, he will be sincerely mourned by those who knew him best.

The funeral occurred at the Free church, Dr. E. H. Denslow officiating. COR.

Mr. David Rice passed to spirit life early Sunday morning, Jan 14, after journeying in this life 85 years. How patiently he waited for the summons, knowing that he would meet the loved wife and children that had gone before. He was convinced of Spiritualism a few years ago, and has never failed to advocate its truths and blessings. His daughters, Mrs. Gilbert and Mrs. L. Stevens, where he passed away, need great credit, both being members of the Baptist church; but still holding great respect and love for their father and his views, they called on the writer to officiate at his funeral, also inviting their own pastor, informing him it would be a spiritual funeral The remains were taken to his former home, Mich., where services were held at his daughter's; she being a Methodist, her pastor was also present and responded when asked by the writer to take part. MRS. CARRIE F. CURRAN. Toledo, Ohio.

Passed over, from her home in Monroe, Ohio., January 19, 1900, Mrs. Maria L. Beardsley, in her 75th year. The deceased was one of the old residents of the township, and was well and favorably known. She leaves one son and three daughters to mourn her loss; her husband and one son having died many years ago. She was an earnest Spiritualist, living and dying true to her convictions. The funeral services took place at the Universalist church, Monroe Center, and were conducted by Mrs. L. E. Wood, of Kelloggsville, O. L. E. W.

After a lingering and painful illness, Henry Hogue, of Pepin, Wis., passed on to the higher life, January 14, 1900, at his home in Pepin. The brother was a veteran Spiritualist, and a veteran of

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

The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, FEB. 10, 1900. NO. 533

THE GOD QUESTION ANALYZED.

An Address to the Readers of The Progressive Thinker, by J. S. Loveland.

NUMBER II.

Ever since the human reason had so far grown as to call in question the crudulity of childish faith the conservative venerators of the old have racked their brains for arguments to sustain the ancient superstition. In some departments those arguments have been so completely demolished that they are seldom revived. It is only occasionally that an illustrious Jasper proclaims "the sun do move." But the pulpits, the editorial sanctums, the platforms are crowded with Jaspers proclaiming "the Lord do move," though the evidence is as defective in the one case as the other. In showing up this fact, the readers attention is called to the

ARGUMENT FROM DESIGN.

This is the oldest and most relied upon of any yet invented by the theists. The major premise of this argument is stated thus: "Design implies a designer." This is correct. No one has ever disputed, or ever will dispute it. The minor premise is: "Nature shows evidence of design;" and the corollary is, Therefore there exists a designing mind, the author of nature.

Before assailing the essential weakness of this syllogism it is well to notice that if admitted to be valid, it falls lamentably short of sustaining the theistic assumption of an infinite deity; for the phenomena of nature are finite, and vastly less than Omnipotence is demanded to produce them. Again, the argument does not necessarily involve the idea of creation, but merely that of orderly arrangement of what existed before, and might convey merely the idea of mechanical arrangement. Neither does it at all exclude the notion that the designer might be a partly materialistic being like man. Nor can we infer monotheism, or the one God idea, for there might have been many designers as some of the old religions affirm. And, beyond all dispute, nature evidences design of evil quite as strongly as it does that of good. Indeed, a very large portion of human energy has been expended to resist the evil. Nature proves a Devil quite as perfectly as it does a God. Therefore the design argument is a very imperfect one, even if its full force is admitted, that nature evidences design.

But I do not make any such admission. Nature nowhere indicates design. Design includes the existence of a constructive intellect; capable of executing a plan made by that intellect. Also a desire to secure some end for self-gratification. This desire would be the motive prompting the plan and its execution. If the plan was made and executed by a perfect being every part would exactly accomplish the design of the designer, and afford him the most complete satisfaction. Every part and force would be perfect in its nature and action. It could not be otherwise. But if there was a plurality of designs; or if the one designer was imperfect, then we should expect disorder in the operation of the mechanism.

Again, if sentient beings, capable of suffering or enjoying, were factors in this design, and the designer was good, the plan would provide for the perfect happiness of all those beings, and for the most perfect method of attaining and increasing that happiness. But if the designer was bad or imperfect, then we should expect sorrow, pain and strife to characterize the arrangements. Which is the picture that nature paints, the perfect or the imperfect?

But is there any evidence of design in nature? What is urged as evidence? Millions of pages have been printed in stating, illustrating and amplifying the argument, but it is all summed up in a single statement. It is this: Where two or more things are so related or adapted to each other that their mutual action and reaction results in a given end, the whole arrangement is designed. To illustrate this, Paley places before us a watch, and by a careful analysis of wheels, springs, etc., he shows that keeping time is the end secured by this combination; and that these various parts did not fashion and arrange themselves, but that this work was done by a planner or designer. The argument is correct; it is unanswerable. But we come now to the application to the processes of nature. In the case of the watch, we have fine mechanism. The relation of inert matter to mechanical construction and force. Do we find this relationship and potency in animal and vegetable life? Nothing of the kind. There is no analogy between vital and mechanical processes. In the vital, we have automatic evolution; in the other intelligent construction. Digestive and assimilative processes do not enter into the construction of a watch, or a locomotive. Babes and roses are not made, they grow. Life forms, so far as we know, spring from living germs or seeds. Sunshine, moisture, heat, etc., are the indispensable conditions of life development, but do they enter into the conditions of mechanical construction? Not at all.

But it is still affirmed there is adaptation in life organization as really as in the machine. The heart is as truly adapted to circulate the blood, the stomach to digest the food, as the watch is to keep time. If by adaptation is meant suitableness, fitness, there is no objection to the phrase, but if it is meant that the babe or the rose is an invention, a planned construction like the watch, it is not true. There is no analogy in the two cases. In order to make the design argument valid it must be proved that life had a beginning; that is, that there was a time when there was no organic life and no life germs. That is the very thing which is assumed, but not proven. And until it is proved the entire argument is destitute of any validity. We affirm, and our proof is prima facie, that all life forms are evolved from living germs by the inherent energies of plasmic nature. And that this is the patent fact of the present, no one can dispute. We go a step farther and affirm that nature never had any other method, because she never had a beginning. What is, was and will be forever. Now, as the design argument does not and cannot prove a beginning, a creation, for I have proved that to be impossible in the preceding article, it is utterly worthless; it proves nothing; it rests upon unproved assumptions. It is just what Kant termed it, a "paralogism," a false influence. Really it is a begging of the question.

But the unsatisfactory and insufficient nature of this argument was apparent to careful thinkers a long time ago. As indicated above, it was rejected in toto by Kant and his school, though they did not furnish one any better. So strong, however, was the feeling against it that a distinguished professor of theology, in our country, declared that the study of Paley's Nature Theology by theological students laid the foundation for atheism. It has been the staple argument of the clergy for centuries, and it still is. Logically they have nothing else on which they can rely. But a new argument was a necessity, and the Ideal Philosophy developed it. The design argument pertained strictly to the sensational philosophy. It was the attempt to "look through nature up to nature's God." But it was a dismal failure, for only nature and no God was seen. This brings us to the

INTUITIVE OR INSPIRATIONAL ARGUMENT.

To present this argument in all its fullness would require a somewhat careful comparison of the differences between the Sensationalist and the Idealist schools of philosophy. But a few concise statements will perhaps make the subject sufficiently clear for the comprehension of my argument, or rather exposure of the Idealist argument for a God. The Sensational, or, as it is sometimes termed, the materialistic philosophy, affirms that all our ideas or mental concepts are derived from sensation, or by reflection upon the perceptions resulting from sensation. It denies absolutely the existence of innate ideas. In the language of James Russel Lowell, it declares that "all thought begins in feeling."

The Idealistic philosophy, in some of its schools, affirms innate ideas, but the modern schools assume the position that, although man does not possess innate ideas, he does possess innate faculties or mental powers, which, by their spontaneous action, evolve ideas entirely independent of the action of the physical senses. In other words, man is a spontaneity as well as a receptivity. The extreme of Idealism would make man a pure spontaneity, as extreme Sensationalism would make him nothing but a simple receptivity.

The Idealistic school admits the utter failure of the argument from design to prove a personal Deity. Instead of looking to external nature we must interrogate man. And man, so far as his logical reason is concerned, cannot prove the existence of the infinite personality. It is the spontaneous reason, or reason in its spontaneous activity, which must give us the God idea in the first instance, and then furnish the proof of its truthfulness. This last thing, the proof, is what interests us. We want something which has evidential value; and when we have such names as M. Victor Cousin, the real founder of the modern Eclectic Philosophy, we may certainly expect something of surpassing power in the shape of demonstration. Well, it is simply this: The spontaneous evolution of the idea in the human reason is itself proof of its truthfulness. As the axiom, the whole is equal to all its parts, needs no proof, so the "apperception," the direct seeing of God in the consciousness is demonstration of his existence. This is really nothing new except the terms in which it is dressed. When stripped of its philosophical nomenclature, it means simply this, that God reveals himself to man, not in external nature, but directly to his inmost consciousness, when he ceases all logical reasoning and accepts the spontaneous idea which presents itself to his intuitive perception. This is the philosophy of the Christian Church. All the millions of "seekers of religion" have gone through this same performance, and with the same result. They have ceased to reason, and have surrendered themselves to the spontaneous activity of an unreasoning condition, and God has manifested himself to them. They have found God. They feel him in their souls, and their "experience" is just as good because it is the same in nature as that presented by the philosophers. The Salvation Army barracks, and the Methodist altar, furnish the same proof of God's existence as the ponderous volumes of the eclectic idealist.

However, in its most refined method of presentation, it is only a repetition of Neo-Platonism. Jamblicus lamented that he had been favored with "the vision of God" much less often than his master Plotinus. Now this "vision of God" of the Leo-Platonists was precisely the same as the direct intuition of God in the spontaneous action of the reason as claimed by the Idealists. Space will not allow me to give a full statement of the psychic condition called the "vision of God," nor is it necessary for the completeness of my exposition.

I think I have stated the argument of the Idealist in its full strength. I admit, because I know it experimentally, "the vision of God" of Plotinus. And I know what Cousin means when he declares, "I have succeeded in seizing and analyzing the instantaneous, but veritable fact of the spontaneous apperception of truth." But when all this is granted, what is the real character of the argument? I answer it is a paralogism. It is a false inference. It is of precisely the same nature as that of the Sensationalist. It infers a universal conclusion from a particular premise. It tries to deduce infinity from the finite. Its major premise is man, its conclusion is God. All the attempts to connect these two so as to make a valid syllogism are as vain as in the case of the sensationalist with his design. Take man at his best and highest, grant him reason, logical and spontaneous, or as some phrase it, a logical and an intuitional consciousness. Give that reason all the scope, all the field it can cover, and then add all the emotion possible to the human soul, and what is the result? Man, nothing but man, in essence and action. There is nothing but finite substance and motion in all this. "But I saw God." Indeed! the finite saw the infinite! The child ought to know that only the infinite could see the infinite. "Well, I felt him at any rate." Ah! you had certain emotions and you thought, or somebody told you that God produced them. How do you know he produced them? Your thoughts and emotions are all finite, all human, they do not indicate the faintest probability of a Deific being. And if man has the power to spontaneously evolve thoughts, in the profound depths of his intuitional consciousness, who can limit the actual power of thought evolution by him possessed.

But, it will be urged, man in that condition of spontaneity, perceives truths and principles which involve the necessity of an infinite deity. These are primary intuitions or principles of reason. They are first or necessary truths. Among these first or necessary truths, which are assumed to be evolved spontaneously, is the recognition of causation; and that nature is an aggregation of finite, conditioned things and phenomena. And following this is the necessary, spontaneous influence of the infinite, the unconditioned, in other words, God. This, as the reader will perceive, is really only another statement of the argument from causation, and its force rests entirely upon unproved and false assumptions. It is not true that man spontaneously perceives and affirms that nature is an effect, is conditioned. On the contrary, the primitive man had no idea of God distinct from nature; hence all his gods were nature gods. And, as I have shown in a preceding article, nature embodies in itself three distinct phases of causation, (a) the mechanical, (b) the vital, and (c) the cosmic. That nature is as absolutely causative as it is phenomenal. The essence, the substance of the cosmos is, in no sense, phenomenal or effect. The motions, the changes in that substance constitute phenomena or effects, and those changes are produced by the inherent energies existent therein. In this assumption is contained another, that is, that the cosmos was created, had a beginning.

2. To show the twistings and turnings of the theologians, I submit one of their propositions upon this question of causation. "God is a free, and not a necessary cause." As shown above, they affirm the existence of certain first or primary truths, developed by the spontaneous reason, among which is the recognition that the notion of the finite, the conditioned, the effect, necessarily develops that of the infinite—the unconditioned, and cause. There can be, they say, no finite without infinite, no effect without cause. Very well, we will just turn the tables. There can be no cause without effect. They are indissolubly connected, and it don't require a philosopher to perceive the fact. Consequently there could be no creation of effects, for cause includes effects in itself; and if God be a cause, and also eternal, then if the cosmos is an effect of that cause, it also must be eternal. To deny this conclusion is to affirm that a cause existed through an eternity when there was no effect. If so, an effect might exist without a cause. But this position that God is a free agent or a free cause is to escape the absurdity of making God a cause when there were no effects. God spent an eternity before he became a cause! But the proof of a God-Creator is not helped by this method; for, if we allowed the pretense of free will to God, the exercise of that will would depend upon motives, or reasons of choice, existing in the Divine Consciousness; and as these could have no more potency at one period of duration than another, the work of creation could never begin, for it is conceded that an eternity preceded creation. The only possible inference is that the cosmos is eternal, even with the assumption of the infinitely perfect God. But a free will God is a limited, imperfect, finite being. To man we can ascribe free will, to the infinitely perfect, never. To will is to choose between two or more possible courses of action, either of which may be pursued; or it is to choose to act or not to act. Now, there can be but one absolutely perfect way in which a thing can be done. There is the perfect and the imperfect, the right and the wrong way. Hence there can be no alternative action of the all-perfect; the mode of action is absolutely necessary. God, if all-perfect, could neither will nor act in any different way from what he has done. To suppose the contrary, is to affirm that God can will and do foolish and wrong things. It is true that all the Gods which man has conceived have been guilty of this very thing. They have willed and done not only very foolish, but abominably wicked things, which shows that all the Gods are man-made, and made in his own image.

3. But theologians are prone to forget themselves, and in one department of their reasoning utterly contradict what they affirmed in another. In arguing for the existence of God they have, as shown above, most vehemently denied the eternal existence of matter. It would make, they say, two infinities, which is impossible. But this is just what their God is, according to the perpetual repetition of their creed. God is made up of Father, Son and Holy Ghost. The Father is infinite, the Son is infinite, and the Holy Ghost is infinite. Three infinites. They are unbeginning, and yet the Son is begotten by the Father, and the Holy Ghost proceeds from both the Father and the Son. The ordinary intellect is puzzled about a son being as old as his father, and about his being "very and eternal God," and yet there is but one God. But the astute theologians tell us he was "begotten from eternity," that is he was eternally begotten, and the procession of the Holy Ghost is an eternal proceeding. Very well. On the same principle the cosmos can be an eternal emanation, or an eternal creation. As the three infinities do not clash with each other, a fourth one certainly could make no disturbance.

In concluding this article, I submit, that from the preceding statements and arguments, we can deduce this conclusion: Every being and thing in the universe is both conditioned and unconditioned, is cause and effect. From the atom or molecule to the sun this is true. As to essence, everything is unconditioned. The same is true as to relation. In its relation the atom is infinite; it is related to every other atom and energy in the universe. Destroy the essence or relation of a single atom and you annihilate the universe. But when you come to change of place, or combination into forms, you are in the realm of the conditioned, the finite, the perishable. You are surrounded with the phenomenal. We have found no trace of a Deific Being as yet, and no validity in any of the arguments urged as proof. J. S. LOVELAND.

THOSE PRINCIPLES.

Letter from One of the Committee.

As I as one of that committee at the N. S. A. convention to assist in forming a declaration of principles, I have, of course been an interested reader of both sides.

The Infinite is incomprehensible and immeasurable by the finite mind of man. Therefore it is not expected that all will agree. The committee believed in Infinite Intelligence as expressed through nature, and we did not expect it would please every one who would read it.

Mr. Loveland suggests that man's idea of cause originated precisely the same as that of God, and both are alike false. That is about as good argument as some other things he says without proving it so. Now how does he know both are false? We want the truth and nothing will help us to reach it better than a friendly discussion.

We as a committee left everyone to define God or Infinite Intelligence as best pleased their comprehension from their spiritual standpoint, and no one need attempt to prove there is no intelligence to man's or mortal mind, for that cannot be done.

But an Infinite Intelligence can be proven by the correct planetary system and by every expression in Nature before us. We individually did not believe in the personal God idea.

But I do believe there is superstition (degrading, too,) in the ranks of Spiritualism in trying to get away from admitting the God principle as expressed through nature's laws.

There are many things we do not understand, both in animal and vegetable life, but it is easy to perceive that both have a knowledge given (supreme) to them for self-protection, also to draw from the fountain of nature that which is needed for their own individual development.

I am sorry to hear so much unfriendly criticism. The committee did the best they could at the time, which was adopted by that convention, and now I pray you give us a rest until we convene in Cleveland next fall, when there will be ample opportunity for those wise and superior intellects to have a hearing. MRS. E. A. PARKER.

Flint, Mich.

Thoughts and Reminiscences.

May the writer of "Side Glances," in The Progressive Thinker of January 20, kindly accept my thanks. When studying the interesting letters of Spirit Franz Petersilea, I always wished to make sure whether his son Carlyle was identical with Prof. Carlyle Petersilea, who, not many years ago, held the chair of music at the Boston Conservatory, and whether he had sacrificed that lofty position to his still loftier principles. Let us hope he found a more congenial and fertile soil than the one he left, for music is a mistress that never brooks neglect, if once we are truly wedded to her. I wished every musician would turn Spiritualist, or every Spiritualist be a musician, at least to some degree; the cause would profit immensely.

What else is the "Divine Art," if not a heaven-born voice, translated by genius into well-defined and artistically produced sound? By all means, let Spiritualist meetings be enhanced by good music, by sweet and soul-inspiring music, wherever it is obtainable; but beware of trash just for the sake of imitating church service. In larger cities, where churches rival in producing fine musical programs, it detracts from the dignity of Spiritualism to have the meeting opened by a quartette of indifferent voices, singing some indifferent hymns, accompanied by an indifferent player. Far better to have no singing at all, when good music cannot be procured. An impressive lecture, followed by good tests, will be wiser and more satisfactory than a ludicrous pretense to musical entertainment. Good music must not be exactly high-class music; but should be sweet and pure and expressive, with appropriate words well enunciated. Many people mistake Spiritualists for a new sect and the close imitation of the orthodox service must encourage that opinion.

This state of things reminds of a well-chosen simile of some recent contributor to The Progressive Thinker: "A new-born patriot, running about with some pieces of egg shell clinging to its body." Let us shake off the useless shell. Intuition tells me that many more pioneers of music, like Prof. Petersilea, will by and by enter into the ranks of Spiritualists, devoting their precious gifts to the refinement and uplifting of onward-struggling humanity. H. ST.

There are errors which no wise man will treat with rudeness, while there is a probability that they may be the retraction of some great truth still below the horizon.—Coleridge.

THE OCCULT LIFE.

Hudson's Objective and Subjective Mind.

Mr. Hudson in his work, "The Law of Psychic Phenomena," takes the ground that man has an objective mind and a subjective mind, that the objective mind is capable of reasoning by all methods, inductive and deductive, analytic and synthetic, but that the subjective mind is incapable of inductive reasoning, that is, it "never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvelous cogency and power." Within the range of its own powers its reasoning is perfect, although it is incapable of controversial argument owing to their limitation.

Another peculiarity of the subjective mind is in its prodigious memory, and the cases cited from Sir William Hamilton and other writers tend to prove that, under favorable conditions such as are supplied by certain abnormal states of the organism, the mind can show its retention of everything that it has in any way received.

Mr. Hudson gives reasons for believing that this memory belongs only to what he terms the subjective mind or soul, showing that its manifestations are the more perfect, the more completely suspended are the functions of the brain, which, in the words of Locke, has recollection but not remembrance. There are other special faculties of the subjective mind, such as the power of mathematical calculation, musical intuition, and the exact measurement of time.

Man's boasted reason is a purely temporary faculty. Its functions will cease "when the physical form has perished, and the veil is lifted which hides from mortal eyes that world where all truth is revealed. Then it is that the soul—the subjective mind—will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source."

If truth is the native realm of the subjective mind and if association with the physical body is a trammelling of its natural powers, we ought to find evidence of the fact under conditions in this life favorable for the development of these powers. What does Mr. Hudson tell us on this point?

After dwelling on the wonderful memory and deductive reasoning faculty of the subjective mind, he formulates two important conclusions. They are, first, "it is essential to the highest mental development that the objective and subjective faculties be cultivated harmoniously, if the latter are cultivated at all." Secondly, "the subjective mind should never be allowed to usurp control of the dual mental organization. Important as are its functions and transcendent as are its powers, it is hedged about with such limitations that it must be subjected to the imperial control of the objective mind, which alone is endowed with the power to reason by all methods."

It may be asked, why should not the suggestions of the subjective mind be allowed to become the controlling power if its realm is truth? Perhaps its powers are too great for its physical environment, but the real reason is to be found in the author's statement that "no one of the better class of spiritists will deny the fact that most professional mediums eventually become physical wrecks; many are overtaken by mental derangement, and some by a moral degradation too loathsome to be described."

The fact is, as stated by Mr. Hudson, the subjective mind although when intelligently directed the most beneficent force in nature, is otherwise the most destructive. During this life the directive faculty is exercised by the objective mind in this physical environment. The normal powers of the soul while inhabiting the body have to do only with the preservation of life, its higher powers pertaining to its existence in a future world. But what is there to show that the soul which has to undergo a moral training in this life under the guidance of the objective mind, will not sink again into its unmoral condition when it has ceased to be controlled by reason?

Mr. Hudson first makes the objective mind necessary to the orderly conduct of the faculties of the subjective mind, and he then takes away the ruling power, leaving, as we have a right to assume, the subjective mind to return to its primitive condition. It is as though the human were again reduced to the animal.

Mr. Hudson's theory divorces the two fundamental principles of man's nature. Organically united they form man, not merely as incarnated, but throughout all the ages, if he is immortal. If they existed alone each would form but half a man, and the subjective mind would form the inferior half, as not only would its powers be valueless for good, because unguided they would be aimless, but seeing that its activity is governed by suggestion it would be dependent entirely on other minds. There is in fact no reason for assuming that man has two minds, though there be in the mind so-called subconscious or subliminal depths the relations of which to the ordinary waking, consciousness are not understood.

Man's personality is doubtless complex, and it includes elements below the threshold of consciousness, but there is no reason to believe that it is composed of distinct parts, either of which can exist without the other.

B. F. UNDERWOOD.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

INFINITE INTELLIGENCE

A Substitute Proposed for the Term.

I have been very much interested in the various articles which have appeared from time to time in the Spiritualistic papers, and more especially those found in The Progressive Thinker, in regard to the merits of the pronunciamento of the National Spiritualists Association, at its late convention in Chicago. It is not too much to say that the ability and learning displayed in these various communications have been of such a character as to vindicate the right to leadership upon the part of those engaged in the discussion. I have been more than delighted at the high degree of keen and critical appreciation of the subject matter in hand, disclosed by these communications. I have been especially pleased with the articles by Prof. Loveland; and while I do not agree with him in his objections to the use of the term "Infinite Intelligence," as employed by the National Spiritual Association, in the formulation of their so-called creed, I can readily understand the motive which inspires these objections upon his part. Nothing is so important in this world as a correct notion about God. Erroneous notions about the Creator are the basis and source of all religious intolerance and fanaticism, and the miseries inflicted upon mankind in consequence of religious intolerance and fanaticism in times past has been without limit.

For many centuries the anthropomorphic idea of God has prevailed among so-called Christian peoples, and this idea, upon which the whole fabric of the orthodox church rests, has been the one unfailing source of the spirit of religious fanaticism, a spirit which has filled the world with misery and woe.

No one can understand this proposition better than an ex-orthodox divine, and I do not wonder, therefore, that Prof. Loveland is solicitous lest the term "Infinite Intelligence" may be considered equivalent to a declaration in favor of the Anthropomorphic idea of God. It is quite evident that the Professor would not object to the phrase, "God immanent in nature" as expressive of a pure Theism, and which by the most learned thinkers and writers it is now claimed was the doctrine taught by Jesus and Paul. Nor do I agree with Sar'gis in his most interesting article, of recent date, that the suggestions of Mr. Spencer, in regard to the limitations of human knowledge are unimportant.

No man in any time or in any age has rendered a greater service to humanity than Herbert Spencer. While Kant sought to establish the limitations of the human understanding, Mr. Spencer has set up the landmarks beyond which speculative philosophy cannot hope to go. He has declared that the only point of agreement between the orthodox church and philosophy is in the single proposition that lying behind all visible manifestations is a mystery which needs explanation; and that while the church has been unable to give this explanation, although professing so to do, philosophy declares that the mystery is impenetrable; and to this conclusion the intellect of man must submit; or, as Mr. Spencer puts it, "All that we know, all that we can know, is that we are everywhere and always in the immediate presence of an eternal, omnipotent and everlasting Energy." While, therefore, I do not undervalue the great merit in the general tone and substance of the article by Sar'gis, I must protest against his suggestion that the labors of Mr. Spencer have been in vain. On the contrary, no man ought to be slow to recognize the fact that Mr. Spencer belongs to a galaxy of great minds, whose labors have shed a wonderful lustre upon the nineteenth century, and whose investigations have established a sure and safe foundation for the Spiritualistic philosophy.

In this connection I am also unable to agree in the conclusions of Mr. Samuel Blodgett, in his very interesting article upon this subject, of recent date, in which he commits himself in favor of the old argument of "design" in nature. On this point I must confess I agree most cordially with Prof. Loveland that the argument drawn from the alleged design in nature is too weak to uphold the proposition of "Infinite Intelligence."

In fact I am unable to agree wholly with any of the very able and interesting writers who have heretofore furnished their views to the public through the columns of The Progressive Thinker, on this absorbing topic; and I have been thinking that where a party is unable to agree with others under such circumstances he ought to be in a position to propose some sort of a substitute, and with that end in view I desire to make a suggestion, namely: That we drop the expression "Infinite Intelligence,'" and in lieu thereof substitute the following:

1. There is in the universe an Infinite Substance, which is capable of being converted into intelligence.

2. This substance is perfect, illimitable in quantity, intangible and indestructible in quality.

3. This substance is susceptible of conversion into intelligence, through organized forms, the process commencing if you please, with the original cell, in the original protoplasm. As the result of these propositions, we have, instead of "Infinite Intelligence" filling the Universe, as proclaimed by the National Spiritualist Association, an Infinite Substance, capable of being converted into intelligence; and in this substance we may find the essence of life, as expounded by Froebel in his Science of Existence; or we may find the Omnipotent and Everlasting Energy of Mr. Spencer; or we may find that impersonal being described by von Hartman, in his philosophy of the Unconscious, as One who hears all things, see all things, knows all things, and does all things, in His own way and time."

We may also find in this perfect substance the eternity and indestructibility of matter, and also the eternity and indestructibility of force, as contended for by Buechner and others. In short, in this substance, this perfect, this imperishable, this unchangeable, this indestructible substance, we may find the unity of all being.

Should my "substitute" be accepted, peace among the philosophers might be declared at once, "a consummation devoutly to be wished."

Chicago, Ill. S. Na BEQUON.

ITEMS OF INTEREST

From the State of Minnesota.

The cause of Spiritualism in Minnesota is being pushed with all the vigor possible to obtain from the support given by friends of the cause. It is a fact that the energies of workers is often handicapped by lethargy amongst the local friends. Fear of failure often leads to no effort whatever; and a desire to accomplish great results prevents from achieving a beginning. It is wise to begin in humble conditions, and work to complimentary results, rather than from an inflated bubble degenerate to a bursted bauble. To refuse an attempt because of local prejudice and prevalence of superstition or ignorance is equally fallacious—rather than for these we should desire the need of a panacea To overcome public conditions in opposition, we should use our strongest powers and every opportunity. Because of unpopularity many decline activity for fear of ostracism socially or lack of patronage in business or loss in political support. This condition is that of the hypocrite. An honest and truthful person wins respect, but a deceiver sooner or later loses. It is not true that Spiritualism is unpopular, for the greater number of people really are anxious to learn if it is true. They are not personally aggressive enough to search for the truth, perhaps, but want it to find them. Thus the public are receptive to the higher teachings of Spiritualism rather than ready for its phenomena. To that end we need public teachers enthused by the spiritual forces of our philosophy, who shall prepare the people to comprehend the phenomena—and then only are they fitted to investigate. We need teachers as much as demonstrators. With such a combination, however, we are a power to reform the world and develop the true church.

In the way of public good is every form of selfish interest. Spiritual effort for financial gain is not conducive to the best result. But financial support of spiritual aims is a great necessity. When we learn to prepare the way for our cause, rather than expect the cause to prepare the way for our support, we will prosper!

Because of a genuine desire upon the part of the Minnesota State Association officers to do a work by its missionaries to help the localities, I have felt an enthusiasm seldom possible in the active life of an itinerant Spiritualist, which I have led for a quarter century past. It arms me with a force for good results, and it brings to the missionary effort a support and confidence seldom achieved by the local policy of paying expense by ten cents as the admission fee. People reson that if Spiritualism is a truth and is related to the highest human interests its teachings are worthy of a financial support by its devotees, instead of by public exaction. A spirit of devotion and support impresses the public mind with a power that behind it is a force for good. Thus we need in our ranks! Upon this basis we are struggling to place our cause in Minnesota. Hence, we have public claims, and the public are willing to help. Our meetings have been free of admission, and the auditors have given sufficient contributions, without any undue begging, to pay our salary and traveling expenses, and have brought liberal special contributions to the missionary fund of the association. People have attended who would not have otherwise heard a spiritual lecture or witnessed any psychic demonstrations. Boys and girls have attended and been told what is true Spiritualism, and warned against the pollution of it by sleight-of-hand fakirs and exposers. These children will not be erroneously led by people who tell them that Spiritualism is only a crude phenomena given by base people. They will know there is a religious truth and a philosophy of life with a moral power replete with practical utility. We must build for future ages and for others than ourself.

The religion of self must pass away and a salvation for humanity be ushered in. Spiritualism will be the religion of humanity if the Spiritualists are willing to publicly espouse and support it.

When, oh! when, will we support it? We hope to help it a little in Minnesota by the practical missionary work being done. The disposition made manifest by the great majority to accept a declaration of principles that savors of a creed is a hopeful sign. Although it does not suit us, we say it was adopted for the year only, and is subject to revision. Thus we agitate only to improve and not to condemn and withdraw. There is no going back by any Spiritualist. It is not a harmony of stagnation, but an energy in differentiation that causes progress and unity. Spiritualism is advancing and the people hungering for truth are drinking the nectar of life at its fountains. Let us go forward heroically, trusting that truth shall ever come uppermost. As Crusaders we must not turn back until we reach the New Jerusalem and open wide its gates for all posterity to enjoy the spiritual forces hallowed by divine contact in all ages. G. W. KATES.

Minneapolis, Minn.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

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

A TYPICAL SUICIDE

Who Is Not Unhappy; and Other Conditions In Spirit Life.

A Discourse Given Through Mrs. Cora L. V. Richmond.

Before the address giving the experience of the one who is to reveal his spiritual condition we desire to say a few words: There has been given by us a series of Sunday evening lessons on the conditions in spirit life of individuals, some of whom passed away by their own acts, and others in the usual course of, so-called, nature; but states where the spirits were not what is called perfectly happy, yet in some instances where their friends might suppose them to be so, not knowing the inward conditions of their minds. There was given the instance of one suicide last Sunday evening who took his mortal life under a mistaken idea and, of course, perceiving his mistake was unhappy because he had done an injustice to a loved one on earth. Equally would he have been unhappy had he done such an injustice in human form, but then there might have been a better way of repairing the difficulty. We do not account suicide a crime, although it is so in the English law. But the reason for that is manifest: Under the old system of capital punishment any one committing suicide who was under a criminal charge would, as the saying is, cheat the gallows of its victim. This was accounted a terrible offense both by the church and the state, as public executions were formerly in vogue, and of course the people were then deprived of some of the barbarous holiday exhibitions. Church and state combined to render the taking of one's own life, under such circumstances, a crime, and all suicide was considered a crime next to the killing of another, for various theological and state reasons. These are days however when people are broader and more lenient in their judgment, and while it might be very startling to hear agnostics say, as Mr. Ingersoll did; that a person has a perfect right to do what he pleases with his own life so long as he harms no one [illegible] we are not prepared to endorse the prevailing thought with reference to the suicide, since there are very few who voluntarily take their own lives who are not under some mental excitement or physical disease at the time, and who certainly on entering spirit life regret their action because it causes their friends so much sorrow. But there is no special corner in Hades into which suicides are plunged. Each one takes up the thread of spirit existence just where he or she leaves off here. We have known a great many people who die a "natural death," who were not happy in spirit life; we have known many people who were suicides who were good and true and who were happy in spirit life. The instance that will be given to you to-night is an instance that we wish to commend to your consideration.

"Judge not that ye be not judged."

I was a young man when the act of which I wish to speak to-night occurred which took me away from earthly existence. My parents were well to do in the East, but during one of the periods of excitement that drew people to California my parents went there hoping to make their fortunes. Under the usual conditions of things in that State, not succeeding in any of the operations that would bring about that result, they settled in San Francisco, and there my knowledge begins.

I was educated in the public schools, graduating in the high school. I then desired a still more liberal education, but as I could not enter college, not having the means, I prepared myself for a business education; by working during the time there was no term of school and applying all the money I could earn to my education, I graduated in that business college and was ready for my career.

My parents were very poor by that time and they looked to me, very naturally, to aid in their support. In the meantime their religious views had become broad and liberal. I was not reared in the strictness of any theological church, still my parents taught me all reverence for infinite good, and especial reverence for my fellow-beings. I held the duties of life sacred, and I believed that my own happiness on earth and in the future would depend upon my conduct, upon my right perception of things. I abhorred falsehood; I was taught to do so. I was told that truthfulness above all things was the chief crown and honor in man's life. I was taught justice and integrity, and I was told to be honorable in all my dealings with my fellow-men whatever might be the consequences.

I had a most sensitive nature, and one that made me particularly sensitive to uncouth surroundings, especially anything that was vulgar or vicious, although I believe I had no scorn for any human being. I pitied the conditions that I found some people in, but never condemned them. I was about eighteen years old when I entered the counting room of a firm in San Francisco. I was placed in that position through the influence of friends of my father who had known him when he was in better financial circumstances.

I will say, also, that my parents were both infirm. My mother had been an invalid for years, and my father's health broke down after his many misfortunes. But they did not complain, they kept up courage and hoped for great results. My sister had passed on to spirit life, and the great consolation in our household was that we believed in her ministering presence.

On entering this counting room I made myself fully acquainted with the business through the ledger and books that were given me to regulate, as they had been left in a very confused condition by the previous accountant. After I had straightened out the books, to my great astonishment, a certain amount was required to be placed to the credit of the firm. "Oh!" I said to my employer, "there is no such amount, sir." He said: "You will do as I ask you, because in business we must hypothecate something, even if we do not have it." "But," I said, "it is not the beginning of your business, and to hypothecate this now would be—I do not like to use a harsh term—but it would convey a wrong impression." He grew very angry and said he had employed me to do his business. "But, sir," I said, "I must keep your books correctly, if I keep them at all, and with that amount hypothecated when I know it is not in the business, these accounts would be incorrect." I still thought that he had made a mistake in the term and there might be something that I had overlooked. So without saying anything more I looked over all the accounts again very carefully to see if there were any assets that I had missed, then I said: "Sir, I find no warrant for entering that in the books; you must have made a mistake, or you have some assets that you have not told me about." He said: "I am not going to tell you anything else, you place that amount where I told you." I said I could not, and then and there resigned my position.

I thought I could get another position as an accountant, but, ladies and gentlemen, I could not. My late employer had a strong influence in the city. I went from one commercial house to another, and that at a time when the kind of ability that I possessed commanded a good price, but I could get no employment in a similar position.

I then tried school teaching. I thought, "Here at least I shall only have to teach according to the books, and these books do not require ethical explanation, there is no particular ethics in the multiplication table nor in grammar, therefore I shall be safe." I passed the requisite examination before the state board, but when it came to a local board, although I passed the examination, I was questioned as to the church I belonged to; what was my religion. "But," I said, "gentlemen, you must excuse me, this is not a Sunday-school that I have applied for." Nevertheless, they asked me my religion, when I told them my liberal views and said I did not belong to any especial denomination. They said nothing, but the majority of the board in that particular community were, nevertheless, strict members of orthodox churches, and I found that my liberal views were considered against me when the decision for a teacher was made, although I passed their examinations, I understood, the best of any who applied. Here was the second lesson.

Then I tried for a clerkship in one of the large dry goods establishments in San Francisco. This I readily obtained. Then I thought things would go on swimingly; but I soon found that I was expected to say that goods which were partly cotton were all wool, and I was required to tell that a certain article was of such value when I knew it was of less value. I tried to please the customers by saying, perhaps this will suit you or that will suit you without describing the merits of the articles at all. But this would not do. I was under the surveillance of the heads of the departments and the other clerks. I did not tell the stereotyped lies that I was asked to; I would not do it, although I believe that I would have made an efficient salesman had I been tried in my own way. Still, because I would not conform to those lying platitudes employed by all who seek such places I was discharged.

Then want was pressing pretty heavily at our door. My invalid parents required what I could not procure for them. With one sister still left we struggled along. I tried to get piece work, especially accounting, but I could find nothing steady to do. At last I heard that there was a great amount of wood cutting, or timber cutting, in a certain county in the interior. I thought, "Well, chopping wood at so much a day is no disgrace; it certainly will not harm my body and my mind can be free, and there is nothing involved for I will cut the wood straight and will make the measurement correct. No one will inquire into my religious views; I shall not be called upon to say there is more wood than there is, because it will be measured correctly."

I went to that place. Although my employer looked at me with some surprise, still I was engaged because they had no excess of laborers. I was thrown among the men at their work of course. They called me a dandy and a fop, because I was clean. I was not particularly foppish in my dress, but I was clean. I did not use tobacco, I did not drink, I did not swear; all this, excepting the latter, I was invited to do. They of course noticed that I did not indulge in the least, so among them I was ridiculed, I was termed boyish, every sort of epithet was conferred upon me by those who were working with me. This I did not care for, because I pitied them. Then I endeavored to engage them in conversation, but they called it preaching and said they did not want any sermons; they did not want anybody better than they were coming about them. At last they laid violent hands upon me, and sent a letter to my employer, saying they did not want any "preaching" or any "Miss-Nancy" man around them, and if he still continued to employ me they would make it worse for him and for me. They were numerous, I was one. I could not stay there long.

As time went on my health began to fail. Perhaps the seeds of consumption were in my constitution, but they were not manifest at first. At last I utterly broke down in body, although still cheerful, still expecting to get something to do that would be permanent. I never dreamed that I could not. Of course the experience that I had had was discouraging, but there must be a place, a pursuit, a business of some kind where the people would not require me to stultify my convictions, where people would not question my religious belief. But when my health broke down I became satisfied that with all my searching I could find nothing to do and at the same time be true to my convictions. For remember, when I was discharged from that counting room I went to every business house in San Francisco with my credentials, and when I was discharged from the dry goods store I went to every store in the city, but I seemed to be unsuccessful. When I could not find a place to teach in one school I applied to other schools with similar results. Then, if I could not labor with the man who earns his bread with his hands what could I do?

As said before, I was taken ill. I had made up my mind that I would not be dependent upon my parents, who were old and past any endeavor to maintain themselves, and I could not have the weight of another upon my sister, who earned a small amount on which the family existed. So as I was stricken with a malady from which I felt I never could recover, as said before, I had resolved never to be a burden to myself or to others. I had no criticism for those who could not employ me; my mind was not adjusted to their methods, my life was not strung to the same key, I could not enter into their ways, and there seemed to be no place for me.

With the full knowledge of what I was doing—disease had not made me weak in mind, nor, as yet, utterly helpless in body, but I saw before me long weeks, possibly months, or years, of helplessness and necessary expense with no way in our household of another burden coming in. I saw that my mother and my father would have to make a terrible effort if they even visited me. Besides I knew that my sister could not do it, she was already overburdened. Friends, with that knowledge, that consciousness staring me in the face, and knowing only too well that I could get nothing to do with my state of mind, I deliberately entered the spirit world. I did it without fear. I did not tell my parents or my sister, because I knew they would endeavor to dissuade me. At the same time I had inferred it. I had said to my father, "If there comes a day when I think I shall be a burden upon any one I shall not remain in earthly life." So in a measure I had prepared their minds.

I took my mortal life, friends. I never regretted it. It is true that my parents were shocked; but it is also true that they remembered what I had said. They knew all the struggles of my life. First to get employment, then to battle with disease, to which I finally had to succumb; they knew all the circumstances, and they did not mourn as those without comfort. On the spirit side of life my other sister waited to meet me; she was there. She said: "Poor brother, you struggled as long as you could." The other friends who gathered around me did not look as though I had done that which was morally wrong. They seemed to understand me; they seemed to know that I had tried to do the uttermost, they seemed to realize the circumstances under which I had passed away. I did not know how I would have felt if I had lived on and on, and my mother and father had struggled to wait upon me, and my sister had worn herself out with night watches; but I could not have been happier than I was in being free from the conditions that had so environed and pursued me.

It is possible that other lives may have met with different conditions; it is possible that other young men may have found employment and found it congenial and consistent with their moral convictions. I think they did and do. But, alas, I saw many instances where the moral convictions yielded; where the young man had started out in life, dear friends, with just as good resolves, just as high and exalted aspirations as I had, but little by little I saw him yield, I saw him taking advantage of another, I saw him setting down to the credit that which belonged to the debit account, I saw things "hypothecated" that have no existence in reality, I saw young men entering upon such a life; at last they were tempted by the great amount of money they saw and naturally they became defaulters. I believe they started out with as good and honest a purpose as I had. I believe they intended to do justly to their fellow-man. But, oh! this great temptation pressing upon them; little by little they learned that the methods of business are not the methods of the heart; little by little they learned that the ways of the world are not the ways of their highest aspirations. They have ideals; their young lives are as full of those lofty ideals as mine was, but they have to submit or starve; they have to submit or forego any employment; they have to submit or be ostracised, oftentimes in their own society, in their own church. I see people who stultify their convictions because it is policy to do so; I see people who belong to the churches who do not believe one word of the ritual, one word of the creed. I could not have done it. It is possible my way might not have been the best way; but I see they do not grow happier as life goes on, and I see that the other life finds them, in a way, disheartened, discouraged or seared over with this shadow of sacrificing their best and highest convictions. Because of this I have the consciousness of being glad that I did what I thought was right.

I did not bring pain wittingly upon any human being; I did not bring the great agony to my parents of seeing me suffer, unable to help them. Therefore, in the spirit state, although I have no consciousness of self-glorification, I feel that it is my mission, and I have pursued it constantly for the number of years that I have been in spirit life, which are only two decades; I have pursued this one mission: To endeavor to strengthen the convictions of the young, to endeavor to aid young men to make them true to their highest ideals of what is right, to endeavor to make them just to one another and to their kind. I do not see that the great commercial world is traveling in my direction, but a great many individuals are. I do not see that the great world of speculation and commerce is any nearer to my standard than when I was here; but I see that there are a great many individual lives who are struggling and striving in that direction. And I see that this world of spiritual truth so reveals people to their own consciences that it compels them to think as it did me. They must have self-examination. Individuals in human life are traveling in my direction.

Oh! I can pity the poor man who, with a family to support, with babies calling upon him for bread, must stultify his own conscience or see them starve. It is easy enough for one to starve alone, but it is not easy to see wife and children starve. I can understand the position of the man who must yield to the temptation to do wrong in business ways when it comes in that direction. As I said before, I see a great many young men starting out in life with all these convictions firm in their minds; then the wife and the children, that enters the thought, what will they do? How will they suffer? Of course there is the living beyond one's means and other causes that tempt people to do wrong. But I feel the most sympathy for those who either must sacrifice their convictions or see their loved ones perish. I do believe that then, even then, were it my case, I should say: "It is not far to the spirit world, dear wife, dear children; let us go."

Of course, this is not the human standard; I do not ask you to accept it. I know there are a great many people who say that sickness points to certain methods where this is necessary. But if we have a standard at all, if we believe in that which is right, if we know that we should do to others as we wish to be done by, I think we ought to do it. I do not think the consequences are any business of ours. As I said before, had it not been for my parents watching me suffer I could have died either by disease or starvation; but I would not impose those weary months upon them. From my spirit home I have been better able to encourage, strengthen and aid my sister until at last there has come aid into the family through one who is allied to her.

So out of that state of life into the spirit state, where there is plenty to do, where one can follow one's convictions and not be questioned, where the light of this truth presses more and more upon me, I greet you, dear friends. A great many of you, nearly all of you, are older in years than I was, many of you are older than I would have been had I staid in earthly form. Nevertheless, under the influence of those wise guides who speak through this medium, I am permitted to tell you this story, to say to you from my spirit home, I bless you. I find no reason to regret the course I pursued. Nevertheless, had I shrunk from my suffering, had I fled from my disgrace, had I neglected my duty when I went out of earthly life, I know that I would not have been so happy for it. But having gone in response to my highest convictions of love and duty, I find ample room for the exercise of my ability.

How many times I bend over young men at night who are puzzling over their ledgers, who are endeavoring to make their accounts straight, and impress them with the correct account, impress them even to go back and find the error. How many times I have strengthened their resolves when they were about to be tempted; how many times I have laid my hand, spiritually, on the young man who was about to do something to piece out his expenses that would, after all, at last be discovered and he be pronounced a defaulter, and have prevented him by arousing these inner and higher impulses of his nature. I tell you this if you are young, that you may cling to your honor, your integrity, your love of truth, and that which will bring you the highest happiness in the end. I tell you if you are middle aged, that you may recapitulate your own experiences and know that you also have had these aspirations. I tell you who have grown venerable with your years and have a silver crown upon your head, that you may understand that all that is good, and pure, and upright survive with you; that the shadows must be overcome sometime and somewhere. And I tell it to you because in the midst of all these lives are the voices that are heard and that are striving to benefit and strengthen humanity, the greatest is the lesson that Spiritualism brings: That you cannot rise by the merits of another; that you can enter no kingdom of heaven that you have not won; that every individual life is responsible according to his or her knowledge.

It may be that there are those who do not have these convictions; if so, then they are not wrong even if they violate them, because they do not know. It may be that there are those who, knowing, still cannot obey, that weakness is not a sin, but something to be overcome. It is also that you may see in the great and larger love of your spirit friends that your faults and blemishes will not be perpetuated. They will never bring them to your mind, but you, yourself, will bring them before that judgment seat of individual conscience; before that bar the awakened perception of your own life will pass in review.

I would again say to the young man, adhere to your highest convictions; adhere to your ideal, do not let any business man pollute you by telling you that business is one thing and conscience quite another; do not listen to any sort of sermons that have one kind of convictions for Sunday and entirely different ones for week days; do not listen to any kind of business teachings that instruct you to be honest socially, fairly honest with your friends, but in matters of business to drive strict business bargains; do not be convinced by any sort of sophistry that taking advantage of another is good business sense, it is not. The foundation of all true business should be integrity; when it is, then will the world enter into that fraternity and that inheritance of giving and receiving that which should belong to each worker in the world. Unless I can give an equivalent for what I receive in business; unless I give of my gifts and possessions up to the amount that I receive, I take advantage of my fellow-men, I am dishonest, no matter by what name it is called.

This is what the ethics of the spirit world requires: That every human being shall be true to his or her convictions. If the convictions are not as exalted as the Sermon on the Mount, or as the ancient philosophers required, then must the world grow to that appointed height, and will, one day. I know it will come because those wise teachers that are far beyond me have seen, over the dark mists and shadows that envelope the earth, that this brightness is coming. I know it will come because I see in many human lives the prophecy of its coming. I see more who respond to these exalted truths, I see more who scorn falsehood and the feeble fiction of human life, I see a great many who live above these conditions who are not brought, perhaps, under the same strict and severe trials that I was. I see, also, that there must be much more teaching and growth.

A great many people wonder whether their spirit friends cannot be more manifest to them; why they cannot at all times perceive their presence near them when they so earnestly desire it? My friends, if you would keep every thought so clear and pure that you would not be ashamed for your angel mother to see, there never would be a time that she could not manifest her presence to you. If you would, when you stand at the desk in your place of business—or sit there—realize when some proposition is brought to your mind, "How does this tally with my convictions, with my spiritual knowledge; would I want my child in spirit life to know that her father contemplates taking advantage of that man over there?" Then you wonder why your spirit friends cannot make themselves manifest. Make the atmosphere pure enough, free enough, broad enough, and they can always enter.

All spirits, of course, are not free from shadows, but they are more free than they are here in the earthly state. Whatever else they may have to encounter, there is less temptation, there is less of this sordid love of gain. I appreciate Benjamin Franklin for his great knowledge of science, but I have often wondered if "Poor Richard" did not make many people sordid. Of course there was thrift, but money-getting and money-saving leads to the sacrifice of something else. What that something is is where you miss your ideals, you miss in your later years. I believe the time will come when there will be no sacrifice of man's ideal to earn his daily bread. I believe the time is coming when men will not be required to sacrifice the Golden Rule to have commercial amity between the nations of the earth. I believe that railroads and steamboats can be run, and all great enterprises of the world, without grinding anybody down or the taking possession of that which is not your own; or the "hypothecating" of millions of dollars and then having the poor people pay for it. I believe the time is coming when the business methods will not be different from the methods of conscience, from the natural impulse of the child to tell the truth. I believe if a man has one dollar in his possession and then swears that he has more or less, that he stultifies the convictions of his nature and he degenerates outwardly from that time.

From my spirit home I come with those teachers who have allowed me to tell these things because they are my experiences; they came to me through that setting free that I have told you of. Now I rejoice that I can come back and tell you, although I may be called very visionary, although it was said in the postmortem examination that my mind was deranged by disease, I did not find it so. I have never regretted obeying my convictions.

Now my father and mother are with me in my home, restored through that change which came to them in the course of years, and we rejoice as one household. My sister is happy in her earthly home and family. The other sister is with us here. We are blessed in our household. I took no advantage of anyone in human life; I passed on to my inheritance, and that is my own.

I thank you for listening to my story.

GLOWING WORDS FROM AN OLD-TIMER.

To the Editor:—I have always been exceedingly interested in and pleased with every issue of The Progressive Thinker from the start, but the past year it has been most excellent in its various departments, and for the object in view, it is hard to conceive how it could be more pleasing and effective, and surely with premiums of such value in addition I should suppose every Spiritualist in the world would be induced to subscribe. It is eagerly devoured in my household from the moment delivered at the door. That you can offer so much, and from such sources, at so small a price to the subscriber is surprising, and that you willingly do so is a most gracious act for Spiritualism, and one for which every Spiritualist can but be profoundly grateful.

Chelsea, Mass. J. FRANK BAXTER.

Random Thoughts.

The materialist will be in the clouds of doubt as long as he continues the search for his assumed atom.

The sectarian Christian will be looking for the "coming," with hope deferred, until he realizes that the instant the past ends the future begins, that consciousness cannot hold a living element of the dead past or the unborn future, that all must be of the Eternal Now.

Accumulation seems slow and gradual, but actual growth is instantaneous, "out of time." What was can only be added to the is.

True happiness never dies. Melancholy is a confession of folly. If the old happiness was real, it is ahead, beckoning you forward. You should have kept pace with it.

About all of life's miseries consist in lamentations over what has gone beyond recall, and dreads of evil not yet experienced.

As the little girl is beguiled with her dolls, so are mortals with feints of the real life, the perishing types.

Do not linger at the sepulchre of earthly hopes. The spirit you seek goeth before you. Rise and follow the shining track.

Beware of tabernacle building. When you begin it the glories will fade away.

Giving is the condition of receiving, but do not distort this spiritual law into an excuse to force your convictions on others.

The ocean is for the herring to grow in as well as the whale. Infinite love and wisdom are as available to one class of souls as another, the limitations are all in the souls and not in the supply of growth elements.

Precise systems of morals or ethics are as impracticable as an attempt to cultivate all flowers into uniform tintings. But nevertheless there is a plane of common spiritual consciousness above the clouds.

Beyond the proof of the fact of immortality through phenomena, the dangers of relying upon the external evidences are legion.

In your own life manifestations you may know all you need to know of God for a foundation of faith in his providence.

The caterpillar crawling away in search of a fitting place to transform proves its faith in immortality. The divine centers in all organisms, and all feel the influence.

God's triumphs are positively assured; he is on both sides of every battle.

H. N. MAGUIRE.

THE WINNERS AND LOSERS.

The man who quits at the first rebuff,
Is one of the men who fail;
And the man who dreams three efforts enough
Is one of the men who fail!
The man who believes, down in his heart,
That he never was born to sway,
Or to go to the front in a leading part—
To rise o'er the crowd some day—
Is one of the men who fail!

The man who labors but for himself,
Is one of the men who fail;
No matter how vast his piles of pelf,
He is one of the men who fail!
The man who has never enjoyed the thrill
That follows a kindness shown
Has never won, and he never will!—
Though the earth were all his own,
He would still be doomed to fail!

The man who never gives up is one
Of the "lucky men" that win,
Who believes that his best has never been done
Is one of the men that win;
The man who has faith in himself and stands
Forever ready to try
Whatever men do with heads or with hands
Will be numbered, by and by,
As one of the men that win.

The man who praises wherever he can
Is one of the men that win;
Who raises the hope of his fellow-man
Is one of the men that win;
A man may shiver and starve, alone,
And die at the foot of the hill;
But if he has loved and if he has known
What a child's love is he still
Is one of the men that win!

—S. E. Kiser.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

DEATH THE DOORWAY TO HIGHER LIFE.

An Address Delivered at the Funeral of Edwin F. Goldring, San Diego, Cal., Jan. 10, 1900, by J. L. Dryden.

Whatever may have been your religious training or lack of it, I take it for granted that each one present expects to enjoy a conscious personal existence beyond the grave. I have a right to assume that not one of you expects to become a prey to dumb forgetfulness, nor be swallowed up in the waters of Lethe when you bid farewell to mortal life. You have had too many and too convincing proofs of immortality and of the continuity of individual existence to justify such expectations. And when your time comes to join the silent caravan that is continually passing from the visible into the invisible, each of you expects to take with you something of the possessions you have accumulated here. But have you thought, or do you know just what it is you will take with you, and whither you will bear it? Have you inquired concerning the state of existence in which our young brother now finds himself? If so, have the answers been satisfactory, and are you resting in calm assurance upon the conclusions you have drawn for yourselves?

What are your thoughts, your hopes, your expectations concerning the life beyond? How do you expect to pass the days, months, years, centuries, cycles and eternities over there? Who are you going to associate with, and what will be the character of your employments, your studies, your amusements, etc., during those long ages? Do you think rationally on these and kindred questions? Or, like millions of the human race, are they matters of indifference to you because you have been taught that there can be nothing known—nothing but idle speculation—concerning them? Do you believe that impenetrable mystery enshrouds the future, and that it is blasphemy and presumption to endeavor to penetrate it? Do you prefer faith to knowledge, and blindly trust that all will come out right in the end? If you do, why do you not pursue the same policy in regard to material affairs? You never removed from one locality to another without gathering up in advance all the information possible in regard to the customs and laws, resources, climate, industries, opportunities for enjoying life, liberty and happiness, etc., in your new home. Was it right and commendable to be thus prudent with reference to a home which you might enjoy for a few months or years, and is it wrong to strive to know something concerning a residence in which billions of years will be less, comparatively, than the gray twilight of morning to the long summer day? No. It is not wrong for you to inquire into the nature of the life beyond. Because, although

"There are voices we cannot hear,
And colors we cannot see;
Though th' unseen home hath numberless doors
To which we have not the key,"

Still, the loving angels have provided that on occasions like the present, when some of those numberless doors swing inward upon their hinges to permit an earth pilgrim to enter, we may catch most soul-satisfying glimpses of that unseen home. Those doors are not opened by mortal hands, nor the glimpses caught by material eyes, because to such hands and eyes they are invisible and intangible. But to the inner soul senses they are so real, so tangible, as to cause millions of people to say as did that grand ethical philosopher, Ralph Waldo Emerson, "The little I have seen teaches me to trust my heavenly father fully for what I have not seen."

One of these numberless doors swung inward last Monday morning, to permit a loved one to enter from our midst. And the presence of this large concourse of earnest faces and sympathizing hearts proves him to have been dearly beloved and highly respected. He was one upon whose pathway the angels showered roses and sunshine, although he was by no means a stranger to suffering. One who demonstrated even on the bed of death, that

"'Tis better to have loved and lost,
Than never to have loved at all."

This beautiful, inanimate form you so tenderly care for was the house of clay in which Edwin F. Goldring dwelt for nearly twenty-six years, and which he so recently quitted for a mansion not made with hands, eternal in the heavens. This comely instrument—now so unresponsive—was the well tuned harp upon which he played and sang his part in the grand symphony of mortality. And although it lies here unstrung and tuneless; although the sweet melodies of love will never again resound from those lips, it matters not; the living harper, the real player, has merely changed his position in the mighty orchestra of humanity, and still lives.

Edwin Goldring is not dead. In all its activity and bright reality, life never appeared so intensely active, real, important and glorious to him, as it does at this moment. And, in this the early stage of his awakening, like the newborn babe, his eyes can catch but feeble glimpses of that celestial sun which shineth more and more unto the perfect day. And to speak of him as being dead, is to refer to something which neither Nature nor Nature's God knows anything about. Something which has no place in the sublime economy of Life.

"There is no death. What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

That which we call death should always be a welcome visitor, and to the weak and wasted sufferer frequently is so. But to the friends and relatives of the sufferer he is never welcome. To them he always comes as a cloud of sorrow and grief dropping pitiless tears, a cloud that never presents a silver lining on the side next to humanity. For no matter what the circumstances of each case may be, we never rejoice over the death of a friend. This cloud has different degrees of density. When the grim old "Reaper with his sickle clean, reaps the bearded grain at a breath, and the flowers that grow between," and we see the dear children, like fair swee lily buds which some grazing kid hath wantonly cropt, lying pale and lifeless beside the frail old patriarch who totters down the western slope eighty, ninety, one hundred years, until the eye dims, the heart grows sterile, the almond tree flourishes, desire fails, and the grasshopper becomes a burden before he lies down to rest, even in such cases the loving heart rebels and cries out: Oh, why must parting come so soon? But when the icy breath of the destroyer falls like untimely frost upon

"A lovely being scarcely formed or molded;
A rose with all its sweetest leaves yet folded,"

when we see ardent youth droop and die just as it passes the threshold of manhood or womanhood; when the grave yawns just as the loved one begins to quaff at the fountains of strong life, just as love's young dream is giving earnest of sure fulfillment, oh, is not the intrusion of death at such a time and under such circumstances peculiarly unwelcome?

Such were the conditions which characterize to an unusual degree the present sad occasion. Young, stalwart, gentle, brave, kind, pure, lovely and lovable, Edwin Goldring has left an aching void in many a heart for Time to fill.

A beautiful custom prevailed among the ancients, that of permitting the nearest of kin or dearest friend of the deceased to speak at his funeral. Friends gave loving tributes to friends. Fathers rehearsed the bravery and achievements of sons. Sons extolled the character and memory of fathers. While the beauty, graces and virtue of mothers, wives and daughters were publicly delineated and eulogized by those who knew them best and loved them most; and the stirring appeal of Antony over the body of Caesar, is but an illustration of what was common in those days and long prior thereto. When and why this beautiful custom became obsolete, we do not know. But for centuries past the fondest lips have been sealed; the tongues of those who knew best the merits of the deceased have remained silent; and the duty of depicting the character and declaring the merits of the loved one has become a cold professional one, and is too often *nothing* but a mercenary exaggeration of the horrors of death, and an overstrained eulogy of the material worth of the deceased.

Young Goldring desired—so far as possible—a return to the forgotten custom. His request was that Captain Dodge, the commander whom he loved and under whom he served his country, and myself, who for many years he had honored with the confidence of close friend and adviser, should speak of him as the citizen, the soldier, and the man.

This youth was not my son, nor was he my brother after the flesh. And yet I have learned to love him as though he had been either; and it is a pleasure and a privilege, for which I thank him and his sorrowing loved ones, to thus honor the memory of a just, generous, upright citizen, a warm-hearted, pure, loving son, husband and brother, and a brave, honest, manly young man.

Methinks the halo of thoughts and affections which encircles his bier, like a many-hued rainbow, at this moment, is an illuminated record of his life. There is the unspoken tribute of early playmates, schoolmates, social companions, fellow-toilers, friends, who knew and loved the boy and the young man and are willing to bear testimony to his many good qualities. There, too, is a bond stronger than that of friendship—the bond of comradeship! which, although not welded in the white heat of battle, nevertheless held the strong men of Co. B together in an earnest purpose and patriotic willingness to follow where duty led, and to die if need be in defense of the nation's honor.

Among the soldiers in every army there springs up in camp life a spirit of good-fellowship which is without a parallel elsewhere. A man's true character is brought to light in the army as it is under no other relationship in this life. There is no veneering there. Men come to know each other just as they are. And, excluded from the world, by the little circle of the camp ground, there grows a most perfect freedom of intercourse of speech and thought. They unite in a common purpose; the regiment becomes the human race, the company a family group, the camp a home which they share in common, headquarters their sanctuary, patriotism their religion, and their country the world at large which they would die to save. It is this brotherhood which illumines every Grand Army altar and re-union camp-fire in the land; which prompts the strong, hearty hand-grasp of comrades after years of separation; which causes them to touch elbows around the bier of a departed comrade, as these brave boys are doing here to-day.

The annals of the world's strife show us that by means of insidious disease—that lurking foe of camp, march, bivouac and hospital—death always reaps a richer harvest in war than by means of shot and shell on the battle field. It was through this silent but none the less painful channel that our young friend poured out his young life on the altar of country, and now receives the grateful tears and homage of friends and comrades. Earth has no spot more honored; no spot around which cluster so many and such sacred memories; no spot more worthy of Love's wealth of tear-drops than a patriotic grave. Centuries have winged their flight over Thermopylae, Marathon and the great battle fields of antiquity. Bannockburn and Flodden's Feld; Waterloo and Hastings; our own Bunker Hill and Valley Forge, Chickamaugua and Gettysburg, are spots which history cherishes and the remembrance of which causes the blood of patriotism to quicken in the veins. And whatever our individual opinions may be as the justness and necessity of the present struggle, we all feel that the brave men who participate in it are adding fresh laurels to the military renown of the past, and the grave of each comrade becomes an additional Mecca of pilgrimage for posterity's love.

I also sense the sweet tribute of fraternal love; the love of only one brother for the only remaining sister; the two who marched hand in hand along the pleasant pathway of childhood, and shared the heart confidences of youth. And could he have found a more endearing name than sister, one that more fully expressed his love, this brother would have given it to his little sister.

Here, too, is warm paternal love; the strong yearning of father and mother hearts for their only boy; the sorrowing tribute of those loving artisans who, under the direction of the Great Architect, helped erect to the living God within each soul, this fair temple, now tenantless and helpless. Here is a love that will follow the arisen boy far, far along the pathway of the future. A Sufi saint was once asked: "When will the fond love of the mother heart for her child have an end?" The reply was "When that child becomes perfect—if you can think of such a thing—and not until then."

But what tongue can do justice to the golden link that holds the heart of the newly-made wife to the form of one whom she had scarcely learned how to address by the endearing name of husband. Here was a marriage relation which—as a civil contract—endured just fourteen days. But who can tell how long it has existed in that realm where the soul possesses absolute freedom of expression and choice? If eternity be a fact and not a dream; if we have always existed; if—ages on ages ago—our soul barks were cut loose from their moorings and set afloat upon the shoreless ocean of Life, Love, and Intelligence, who can tell when and where these mariners first saw and hailed each other? Who can tell how often their barks may have drifted to landward and touched the shore of Love's enchanted island in the long ago? Who can tell when these children first caught a full reflection of each in the face of the other, and breathed out a love that has no beginning and will know no end? Who can tell when they first whispered of a union into which only one man and one woman can enter, because it is the blending of only two souls with but a single thought; two hearts that beat as one?

Within the past few days we have caught a surface glimpse of the deep under current of true love; of that occult power which draws heart to heart although oceans and continents intervene, and welds them into eternal oneness. We have witnessed a manifestation of that god-like love which esteems other better than self; which lays every personal preferment, enjoyment, and advantage upon the altar of conjugal love, and plants its feet firmly on the very brink of the grave in the effort to rescue therefrom one dearer than self. Surely such holy, unselfish devotion is not born of an hour's acquaintanceship or an earth-born passion. Neither will it wither and vanish as will these flowers that adorn his bier.

I see all these different currents of thought and affectionate regard converging, bringing with them from almost every heart in this assembly and from many hearts not here, a living tribute of love which seems to attach itself to the lifeless form before me; apparently forgetful nat it is utterly unconscious of our love and our sorrow alike, and can neither assuage the one nor reciprocate the other.

My friends, I would not rudely scatter, but I would gently dissipate the illusion which excessive grief too often throws upon us, and which seems to be manifest here. I would tenderly disengage your every thought and affection from this beautiful but inanimate form, and attach them to the still more beautiful being who once inhabited it, but now dwells on a grander, better plane.

If the living Edwin Goldring could speak to us at this moment, his inquiry would no doubt be, "Father, Mother, wife, sister, comrades, loved ones, why seek ye the living among the dead? I am not there. I have arisen from that sepulchre. And when ye consign it to the grave, thus encasing one tomb within another, thus returning earth to earth, ashes to ashes and dust to dust, I will be standing beside the river of life, basking in the sunshine of eternal love, quaffing the elixir of eternal youth, *preparing myself to return and aid you* in freeing humanity from the bondage of ignorance, bigotry and superstition."

Oh, sorrowing ones, listen for that voice. Ye will hear it ere long. Cease your anguish, drive back your tears, and look up. There is your loved one, not here.

"Earth to earth may return, the material to matter;
But high o'er the form soars the spirit above.
His ashes the winds of the tempest may scatter,
But the life of eternity lives in his love.

Fare thee well, fare thee well, O beloved of the soul.
Our yearnings shall hallow the loss we deplore;
Slumber soft in the grave till we reach to thy goal;
Slumber soft, slumber soft, till we meet thee once more."

Son, husband, brother, comrade, loved one—fare thee well, but not forever.

THE VOICES OF THE SILENCE.

(Being a reply to Prof. Haeckel.)

A learned mortal, versed in lore of books,
Turns from the printed page, and sighs and looks
Down the dim vistas where the centuries pass,
And cries, "Lo, man is like a blade of grass:
He blooms and withers, not to bloom anew,
Save as the seed he scatters may renew
The parent in the child. Here on this earth,
In the poor accident of human birth
Lies all of immortality"—Poor lore
Is this which tells so much, yet tells no more.
Sad learning that, which leaves us so unwise
We see no realms beyond the starry skies.
Alas for him who studies day and night
And gains no ray of superconscious sight.
Who, all the paths of science having trod,
Finds mortal woman as his only God!
Poor, piteous man, through winding ways to grope
Into the arms of such a fragile hope.
To see no future for the great and good,
Save in the finite realm of motherhood.

Put by your man-made books; relax your will,
Sit in the silence humbly, and be still
And wait, until on pulsing waves of light
You hear the voices of the Infinite,
The wisdom voices, which the seers have heard.
Till then, presumptuous mortal, speak no word.
To hurt the world's sad heart! Oh! not till then
Dare give a message unto suffering men.
When the blind lead the blind all go astray,
Let those who See proceed and show the way.

—Ella Wheeler Wilcox in New York Journal.

A VOICE FROM NEW HAMPSHIRE.

To the Editor:—The books sent for were in good condition when received, and for which please accept our grateful thanks. Three of the books, Art Magic, Ghost Land and Occult Life of Jesus and Hull-Covert Debate were delivered to us by the expressman New Year's night, seeming more like a New Year's gift than otherwise, for the price of these valuable and beautiful books is so trivial. The book, The Next World Interviewed, precious work, came by mail a few days in advance. I should have written ere this, but preferred to hear from Mr. T., who wrote me that the books sent for were with him, and he was enjoying them to his heart's content; also the grand paper. Our paper comes regularly, and is a much welcomed messenger. May prosperity ever attend you in your glorious work.

Yours for the Truth,
AUGUSTA D. TREADWELL,
Exeter. N. H.

LYCEUM WORK.

From the Secretary of the N. S. L. A.

To the Lyceum Workers, Greeting:—I am happy to announce that the National Spiritualist Lyceum Association has not been asleep since its meeting in Chicago; that it is not only awake, but active, and as a result of its efforts, it is receiving the hearty co-operation of many local lyceums, all of which is an inspiration to its present corps of workers.

The N. S. L. A. has not chartered as many lyceums during the winter as we had hoped for, but several lyceums are in correspondence on the matter and undoubtedly applications will be made for charters in the near future. Soon after the Chicago convention the Fall River, Mass., lyceum sent for a charter; and recently one has been sent to Detroit, Mich.

Inquiry is raised in nearly every letter, pertaining to the work of the N. S. L. A., "What benefit will it be for us to unite with the N. S. L. A?" Of course I cannot state in this communication all the benefits that would arise from forming a union with the N. S. L. A. One fact I will mention: If all the lyceums in the country were banded in a thorough organization we would be enabled to hold large delegate conventions, and in this, there would be a concentrated effort and a unity of action that could but make the movement a success. Although the convention in Chicago was small, the representation was enough to prove what could be done when forces are banded together. There was a general interest manifested for our work on the part of the N. S. A., and a generous sum was raised by voluntary contribution to enable us to carry some of our plans into effect.

In consequence of that meeting, the N. S. L. A. is now doing missionary work in the way of providing all lyceums that have made applications for lesson sheets, with twelve copies per month free of charge. The subscription price is so low that a copy should be sent to every home in the United States where there is a child.

About thirty lyceums have communicated with me since the publication of my card sometime since in the Spiritualist papers, inviting such correspondence. Lesson sheets were sent to these as soon as they were issued. Many subscriptions have passed through my hands and I think the publisher has received as many more. Undoubtedly our National Conductor, J. B. Hatch, Jr., has helped to swell the list of subscribers, as he is an adept at such work and holds the interest in the lyceum cause second to none. A large number of the yearly subscriptions have come from persons who have had the paper, "Thought Gems" sent to children outside of their own families. I am informed by the publisher that an edition of one thousand will be needed to meet the demand of current issue.

My correspondence list pertaining to the general work of the lyceum numbers over one hundred. Some of the letters are very interesting; they give accounts of lyceums formed in the home in those communities where there are few families and less Spiritualists. The lesson sheets have been furnished them as well as the organized lyceums. If those who have contributed to the lesson fund could read some of the letters received from those localities where meetings are held in the home, and from the lyceums that are struggling for an existence in the out-of-way places, I am sure they would feel they never made a better investment than when they contributed their offering to the N. S. L. A.

There is another "long-felt want" on the part of lyceums; that is, something in the way of cards for "Rewards of Merit" and other purposes. I have searched in vain for cards with suitable quotations for the use of Spiritualists.

I long since conceived the idea that I would sometime purchase blank, decorated cards, and engage a printer to put upon them suitable words for the use of Spiritualists to this end; I commenced to make a collection of "wise sayings," "words of wisdom," "spiritual gems," etc., and have in my possession this collection which I will gladly turn over to the publisher of "Thought Gems" as soon as a fund can be raised to pay for material and work. They should be printed in large quantities and kept in stock for the use of the Spiritual Sunday-schools. Such cards as I have in my mind at this time, might become an educational factor in our lyceums when used as "merit" cards. I hope that all who are interested in this enterprise will communicate with me as early as possible.

If there are those whose eyes fall upon these lines that can aid in ever so small a way, I trust the aid will not be withheld. We need the brain work of our lyceum workers in preparing matter for our lesson sheets. We need a more thorough co-operation among the lyceum workers. We need all the financial aid we can have, for the more we celve, the more we can give. Remember there is no salaried officer in the N. S. L. A. Brother Bach and myself contribute our services, yet if we were paid high salaries, we could not be more interested nor be more devoted to the cause.

Address all communications pertaining to "Thought Gems" to W. H. Bach, Lily Dale, N. Y., or to Mattie E. Hull, secretary of the N. S. L. A., 72 York street, Buffalo, N. Y.

MATTIE E. HULL.

Ohio Spiritualists Association.

The Progressive Thinker has already published an outline of the campaign which the Ohio Spiritualists Association is about to inagurate in this state. We are now ready to make arrangements on short notice for mass meetings in any part of the state. Any town that will furnish us with a hall and entertainment for our workers can make arrangements for one of these mass meetings. We expect to hold four of these meetings in February, beginning with Akron on the 3rd and 4th; the names of the three other cities and the order in which they will be visited to be announced later. Our speakers for February will be A. J. Weaver, an ex-president of the Maine State Association and one of the most scholarly men on our platform; D. A. Herrick, first vice-president of O. S. A., and for several years chairman at Lake Brady Camp, and the state secretary. For platform tests we have had the good fortune to secure Dr. C. H. Figuers. That we shall not have to depend entirely upon local talent for music, we will have with us in February Mrs. Zetta L. Else, of Galion, O. As a soloist Mrs. Else is an artist of unusual ability. Societies desiring one of these mass meetings to be held in their city should correspond with the secretary at once.

A little later we will put into the field an official organizer in the direct employ of the state association, and will thus be prepared to assist in establishing local societies where none now exist.

The secretary will maintain an information bureau, which will aid local societies in obtaining speakers and mediums and vice versa. All interested parties are welcome to the facilities of this bureau.

In this article we have outlined a campaign which we are confident will meet with the approval of every earnest worker in the state, and a campaign which will cost, to push it properly, ten thousand dollars, and in which the benefits to the cause as well as to the thousands of individuals who will be reached, enlightened and bettered by it, cannot be measured in dollars and cents. In future numbers we will explain in detail the various sources of revenue upon which we must depend, but the mainstay of our financial strength must be contributing membership fees. Our constitution provides for direct contributing memberships at a cost of one dollar per annum. Before the year is out we expect to have five thousand of these, but we now appeal for one thousand to come in the month of February. We need one thousand dollars in our treasury at once in order to set in motion the machinery to carry out this campaign. Our initial expenses for campaign literature alone, which will be for free distribution, will amount to quite a large sum. The secretary and his stenographer are working overtime already, the volume of our mail growing every day, and Uncle Sam does not discount the price of stamps. One thousand dollars we must have right away. We shall prepare a special roll of honor for those who send in their names and their dollars during the first ten days of the month, but our inside limit for the month must be one thousand. Make money orders payable to C. B. Gould, Secretary, and address as below. Receipts for remittances will be sent by return mail. Let every Ohio friend of the religion of truth, love and progress get on that roll of honor. Non-residents of Ohio who remit will receive honorary membership.

We have now in press circulars giving detailed explanation of the work proposed, which will be ready for mailing in a few days. These can be had for the asking, and those who include return postage with their requests will assist in reducing one heavy item of our expense.

We want to reach every interested individual in the state, and to assist us in compiling our mailing lists for such matter will thank every active worker in the state to send us promptly the full names and post office addresses of twenty-five persons to whom this literature could be sent to advantage.

C. B. GOULD, Sec'y.
412 Cuyahoga Bld'g., Cleveland, Ohio.

FREEDOM'S CAUSE.

Look, ye whose eyes are dimmed with care,
The morn is breaking clear and fair,
And honest hearts with working hands
Shall break the gyves and iron bands,
For Freedom's hearts fair champions be
In Labor's noble chivalry.

For battles fought with heart and brain
Shall yet see Greed the tyrant, slain,
And hate and discord, sin and woe,
By heaven's smiles shall inward glow,
And Freedom's watchword be the cry
By noble-hearted chivalry.

The world is waiting for the morn,
In Labor's kingdom freedom's born;
The weary-hearted in anguish plead
And watch and wait while martyrs bleed.
O, who will not truth's champion be
In this great cause of liberty?

Work, win thy way, oh, brother mine;
Thy cause is just and God divine,
And Love's morn shall glint the skies,
And happy hearts and blessed eyes
See Christ the spirit a beacon light
To yet dispel the gloom of night.

BISHOP A. BEALS.
Summerland, Cal.

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OUR ECLECTIC MAGAZINE

CAN YOU EXPLAIN THESE WONDERFUL THINGS?

Strange Happenings Which Make One Think of Ghosts and Spirits.

As the Southern Railway trains emerge from the Virginia village of Orange, bound south, a large frame residence on a hill to the right is pointed out by conversing passengers.

It is Orange's haunted house. Its ghost is a footstep ghost, but sometimes makes other noises.

Not long ago two ladies of the family were in a room in the second story, when they heard a sound as of some one coming up stairs. Then there was a crash, as though the new-comer had dropped some china on the floor, and this noise was followed by that of pouring water.

The ladies rushed out to the stairway landing, only to find no broken china, no spilled water and no person whatever. They had been expecting a servant to bring some water, but this servant had not started. She was, however, thinking about it.

That a supposed ghost should thus counterfeit a person of flesh and blood in an expected action may be one of the possibilities of what psychologists, following Thomson J. Hudson, call the subjective mood.

This department of the total mind is supposed to act independently of space and of the senses, and to be able to produce upon another subjective mind the same impression that would be created if certain phenomena actually appealed to the senses.

That spectral illusions are not necessarily the spirits of the departed, or of those who are about to depart this life, is proved by well-established instances of their appearance during the perfect health and remote absence of the person supposed to be seen.

There is an instance of a well-known citizen of Northern Virginia appearing at his home while it was burning down at night, which illustrates this.

He had gone to the Shenandoah Valley, thirty or forty miles distant, on a business trip of some days' duration. While there he had a very distinct dream that his house was burned down, and that he was standing under a near-by apple tree watching the fire, but unable to help.

He returned home as soon as possible, and found that his house had been burned on the night of his dream. So far he had only repeated the experience of Emanuel Swedenborg, in Great Britain during the burning of Stockholm, but the strangest part of it is what followed.

On the morning after the fire, several days before his actual arrival, an old colored "aunty" said to the absent gentleman's wife:

"Miss, when did Massa get home?"

"Why, Aunty, he isn't here? Why do you ask?"

"Certainly Massa's got home! I seed him last night standin' under dat tree out dar, and he was lookin' mighty well, too."

It was the tree he had dreamed of being under.

A common interest is sometimes enough to make known to one subjective mind the presence of another "in spirit" at the scene that is interesting to both.

A young Virginian, the brother of a distinguished Governor of the State, went to Mississippi to teach school. So far as his friends knew, his health was perfect.

But one moonlight night his mother, on the old plantation in Virginia, was wakeful. At last, thinking she would sleep better for getting up and taking a little exercise, she left her bed walked across the room and looked at the clock with the aid of the moonlight. It was 2 o'clock.

As she turned away from the mantelpiece she saw her absent son before her, dressed in white. She describes his expression as one of peaceful unconcern for himself, or sympathy for her.

She reached out her arms to embrace him, but he turned away in silence and left the room. She saw him go out into the back yard and down through the old-fashioned terraced garden to the foot of the hill on which the house was built, then up the mountain side to where the family graveyard lies in a grove of trees, and there she lost sight of his form, which to the last seemed to her to be white.

When day came she spoke of the occurrence to her family, and they told her she must have been dreaming, but she always insisted that she was wide awake.

The slow mail service of the period brought her in a few days the news that her son had died of fever in Mississippi, at 2 o'clock that morning. He was her favorite child, with whom she had much in common. The devout old lady always believed that his spirit was permitted to visit her and bid her farewell. The psychologists, however, would have told her that her son must have thought intensely of her in his dying hour, and that his subjective mind thus created an image that was visible to hers.

Where there is a strong sense of interest, there may be an image. More than one friend of the late William T. Croasdale, editor of Henry George's "Standard," remembers that he was distinctly seen rambling in the woods around the Single Tax Club house farm, in Sullivan county, when he was known to be in the city at the time—probably wishing that he could be in the Sullivan county woods. This occurred shortly before Mr. Croasdale's death from an operation at the New York Hospital.

Apparent warnings of approaching death are often well attested. A few years ago a lady lay dying in a house not many miles from the Susquehanna River, when she and the nurse both distinctly heard a sound resembling the falling of a shower of stones through the leaves of a tree.

The sick woman asked very seriously what that noise was. The noise had ceased, and her nurse answered that it was nothing, and begged her not to trouble herself. The invalid insisted on knowing, and the nurse, to satisfy her, went out of the room, but could find no explanation of the noise.

On returning, however, she told the patient that it was caused by the falling of a limb from a tree in the yard.

The sick woman seemed very skeptical and asked "Which tree?" She was much disturbed at the nurse's embarrassment in evading this question.

Shortly afterward the nurse was relieved and went down stairs, where she saw the dying woman's sister and related the incident to her, saying she was puzzled to know why the sick woman had been so anxious about it. The sister replied that it was an old sign of death in the family that a noise like the falling of stones through leaves, or of dry rice thrown against a window shade, should be heard a short time before the death in question. The invalid died a very few days after this incident.

The sign of death in a family well known in this city is that a certain aunt dreams she is carrying a child along and weary distance up hill and down dale. Skeptical members of the family have said that the old lady is very likely to dream her dream when any member of it is seriously ill. They have not said this quite so much, however, since a certain repetition of a dream, which took place when everybody in the family was apparently in excellent health.

At that time they asked, half joking: "Why, who can be going to die now? Auntie's dream will fail this time, to be sure?" A few days later an old gentleman in the family, while sitting at his desk, attending to business as usual, died instantly of heart disease.

In the early days of the United States Military Academy at West Point, a cadet from Virginia, by name James Carter, was killed at the academy. His grandfather, Major Giddons, of Richmond, had such an overwhelming premonition that something was wrong with James that it threw him into a fatal fever.

A strange thing about premonitions and warnings is that sometimes they are useful in actually preventing calamity.

A lady sojourning at a hotel received a severe nervous shock one day from the sudden appearance of a man's face at the door of the parlor of her suite of rooms, accompanied by the abrupt question, "Are you ready?"

Not long after, wishing to go down, she rang the elevator bell. As the elevator reached her floor, the same face appeared—it was the face of the elevator man—and he asked, "Are you ready?"

Her nervous terror at once returned, and she answered: "No," and returned to her room. The elevator broke on that trip and the operator of it was killed by the fall.

That the subjective mind should be absolutely independent of time as well as of space, and may produce a spectral illusion for an indefinitely long time after death, is a possibility which carries Mr. Hudson's scientific explanation very near the border line of actual Spiritualism.

Indeed, in view of such incidents as the following it becomes a question of names only, not of laws. This story was told by the famous Samuel Wilberforce, the well-known Bishop of Oxford, to a gentleman of the highest character and reputation, whom the writer at one time saw frequently, and from whom it was learned by a mutual acquaintance, also of the highest character and reputation.

Bishop Wilberforce was visiting at an English country house with a large company of friends, when he noticed sitting in the library a pale priest, who spoke to no one, and whom no one seemed to know. The Bishop asked his hostess:

"Who is that priest in the library?"

"Have you seen him?" asked the hostess.

"Certainly I have seen him," replied the Bishop. "Cannot anybody see him?"

The lady of the house told him that the priest was only sometimes seen in the library, and only by some people; never elsewhere—in fact, that he was a ghost. Nobody knew his name or had ventured to speak to him.

"Well, I am going to speak to him," said the doughty ecclesiastic. He returned to the library and, seeing the priest again, he said:

"My friend, you seem to be in trouble; can I do anything for you?"

The priest answered:

"Yes, you can help me. I am glad you have spoken to me, for the laws of our condition are such that we cannot speak to human beings until we are spoken to, and that we cannot disturb matter.

"Fifty years ago I was the chaplain of the family, then a Catholic family. I was fond of hunting, and just as I was about to ride off with a party across country a young lady of the family came to me to make her confession. The hunters were waiting for me, and I asked her to write her confession and conceal it in the third volume of that library set on the top shelf of this bookcase, and I would read and receive it on my return from the chase. She promised to do so.

"I rode off, and on that day I was killed by my horse falling on me in trying to take a hedge. I have had no peace, because I felt that I would have betrayed the secrets of the confessional if that paper were found and read, and I am powerless to remove it. You will be doing me the greatest possible kindness if you will take down that volume; in it you will find a folded manuscript; please destroy it without reading it."

The story goes that the Bishop found a paper in the volume and set indicated by the priest, threw it into the grate and burned it, and that the priest was never seen again.

If this was the dead priest's subjective mind, the subjective mind can infringe upon the auditory as well as the optic nerves and is independent of time.

One more story, known to many residents of the District of Columbia, goes to establish the same conclusion.

The Rev. Father Walter, a Roman Catholic priest, now dead, was rector of St. Patrick's Church, on Tenth street above F, in Washington, and was well known and highly esteemed by Catholics and Protestants in both public and private life.

Father Walter said that he was on the street one day when he was accosted by name by two very pretty children, who asked him to go to see their father, as he was very sick and wanted to see a priest.

"I will go and see him," answered he, "but where is he, and what is his name?"

The children gave him a name and address, and a few hours later Father Walter called there and found an elderly man lying in his last illness, attended by his wife. No one else was present. The invalid expressed his relief at seeing Father Walter, and asked him how he learned of his sickness and wish.

"Why, your children told me," answered the priest.

The man and his wife exchanged glances. Then he said: "Our children. Why, we have no children—none living."

Father Walter minutely described the appearance of the children who spoke to him, and said they had called the sick man their father, and gave him the right name and address at his request.

The description tallied with that of two children whom the couple had lost by death some years before.—Philadelphia Press.

HE HEARD A VOICE,

As If Emanating from the Spheres.

BISHOP FALLOWS VOUCHES FOR A SUPERNATURAL OCCURRENCE OF RARE INTEREST—WOMAN WAS ENTOMBED ALIVE—HUSBAND HEARD HER CALLING HIM MILES AWAY AND SAVED HER LIFE.

In all its work the Society for Psychical Research never unearthed a story more remarkable than one which is vouched for by Bishop Samuel Fallows, of the Reformed Episcopal Church.

"It was told at a meeting of a college Greek-letter society," said the bishop to a reporter for the Sunday Inter Ocean, "by the young husband of the woman who figures in the story. He pledged everybody to secrecy concerning names, dates, or anything which would fix the identity of the parties. All are Chicago people of well-known families, and the principals are alive to-day."

After stipulating that the names of the people in print should be Charles Smith and Mrs. Charles Smith, the bishop told the story as follows:

Some years ago Mrs. Charles Smith, the wife of a young Chicago man living on the North Side, was taken seriously ill and died in a short time. She was not embalmed and was buried two or three days later in Rose Hill Cemetery. She was buried in the afternoon, and in the evening a friend of the family came in and decided to stay in the house that night with the husband and servants. In the middle of the night Mr. Smith was awakened from a rather restless sleep by some one calling his name. He heard the name two or three times, "Charles, Charles," very distinctly. He did not associate the voice with any one he knew, and said to himself that it was a hallucination. Being a man of materialistic views he attached no superstitious meaning to the matter, and soon fell into a troubled sleep again. After a little while he was wakened by the voice again, this time more insistent: "Charles, Charles, Charles!" Just as day was breaking, for the third time he heard the call again, this time entreatingly.

This time he recognized the voice very distinctly as that of his wife. Moved by some inexplicable impulse, he sprang up, searched the room thoroughly, found no one, and rushed into where his friend was asleep.

"Come, get up," he said; "we must go to Rose Hill!"

His friend tried to dissuade him, but to no purpose. They harnessed a horse to a light buggy, took spades and pickaxes, and drove to the cemetery at breakneck speed. As quickly as possible they digged down to the coffin, which had been put there the afternoon before, and opened it. The young wife was just turning over in the casket. Although alive she was unconscious. Presumably she had been in a stupor the entire time. She was taken home, recovered consciousness, and is alive to-day. She has no idea that she was ever buried alive, and probably if she had known all of the circumstances at that time the shock would have killed her. She was told that she had been very ill and had recovered almost miraculously. Beyond that she knows nothing of the story. There seems to be but one explanation, and that is that Mrs. Smith's subconscious mind influenced the mind of her husband telepathically and warned him of her danger.

EXPERIENCE OF DR. TRUSDELL.

"At one time," Bishop Fallows went on to say, "I was a member of a society for psychical research here. It was about the time the English one was formed, and among our members were several clergymen. I think the society grew out of a little preacher's club we used to call the Round Table. Among the members were Rabbi Hirsch, Rabbi Felsenthal, Dr. Thomas, Dr. Trusdell of the Relief and Aal Society, Dr. Ryder, Dr. Gavin—about twenty-three or twenty-five in all. We used to discuss psychic topics in both these societies, and I recollect a story of telepathic influence that Dr. Trusdell told. He had gone down to Rockford to attend the annual Methodist Conference. Suddenly he was seized with the idea that he was needed at home. It was a busy meeting; Dr. Trusdell was not in the habit of paying attention to superstitious whims, and he shook off the suggestion. It returned again, and this time so strongly that he would not resist it. He took the first train for home and found his wife very ill and calling for him constantly.

"A lady whose name I will not mention, but who is the wife of a prominent Indiana politician, and the daughter of a Methodist minister of Chicago, told me at these meetings a number of very curious instances of clairvoyancy, second-sight, whatever you will. All her life she had seemed to possess a curious sixth sense, and after a severe illness she was troubled by hallucinations. Friends at a distance used to appear to her in troops, talk to her, ask her questions. By degrees as she grew stronger these visions went away, but she seemed still to retain a power of second sight. For instance, she told me that she dreamed one night that a servant had set fire to a storeroom filled with trunks. She got up, looked out of the window toward the storeroom, saw no evidence of fire and went to sleep again. The third time she dreamed the same thing, and this time when she looked out of the window smoke was pouring from the storeroom. The servant had carried a candle in, set it near a curtain and the curtain had caught fire.

"This woman always knew, she said, when any of her relatives or friends were about to die. Invariably she was warned by dreaming of eating muscatine grapes. Once her daughter lay very ill in an adjoining room. The mother dreamed that she was surrounded by barrels of muscatine grapes. She waked up, rushed to her daughter's sick room and found her dying. This premonition came to her time and again and seemed invariably true. She had no theory to account for it.

"Dr. Gavin, I remember, then the head of the Athenaeum, told a curious story of miraculous healing or something on that order. He had a relative near death, and as he stood by the bed and looked down on her it occurred to him with irresistible force, 'I can bring her back to life. I can bring her back.' Moved by the impulse, he called out, 'Helen, you are not going to die. You are going to be well in a short time. Come back! Do you hear? Come back!'

"The dying woman was aroused from her stupor and recovered eventually.

"Dr. Ryder had an old aunt who was entirely deaf—too deaf to hear a word of conversation around her. She used to sit in the family circle knitting placidly, and often, without looking at the speakers to catch conversation, would ask questions which showed that she knew what the talk was about."

"Have you ever heard any curious psychic phenomena in your own experience, Bishop?"

"No, I have not, though often I have undertaken little experiments to see if something of that sort would not come of it. My boy, now a big fellow at Andover, used to be a mind reader, and often surprised us by knowing what others of the family were thinking about. For example, I recollect that one day the boy had been feeling a little ill and his mother was revolving in her mind just what medicine she would give him. Not a word had been said about it, and the boy sat at a table some distance away. All at once he broke out with:

"'I won't have it! I won't have it! You needn't fix it for me. I can't take it!'

"He knew that his mother was deciding on the medicine.

"This is a story of clairvoyancy that was told me once about Bishop Bowman, of the Methodist Church: It was told me by a young German who was a student in his class at the time this happened. The Bishop was president then of the Indiana Asbury University, and at the same time professor of mental science. A clairvoyant came to the university town and was reported as quite marvelous in mind-reading, etc. As professor of psychology Bishop Bowman was interested and went around to one of the seances. So far as could be ascertained, the clairvoyant had no means of knowing the bishop's identity, but she said at once: 'You are president of the university here.' Then she added: 'There was a fire in the school a short time ago in one of the student's rooms.'

"'Oh, no,' said the bishop; 'you are mistaken. I know everything that goes on there, and we haven't had a fire.'

"The clairvoyant insisted, and an investigation disclosed the fact that there had been a fire in one of the student's rooms and that it had been put out and nothing reported of the matter to the president.

PRESCIENCE OF THE ANIMALS.

"When we think of the extraordinary prescience of animals, how they know sometimes a year in advance of what will happen, we cannot wonder that the power of second sight belongs in a measure to human beings," said Bishop Fallows as he finished his stories.

"Some animals actually grow a thick fur or thin fur, as they know whether or not it will be a cold winter; birds and beavers predict the seasons in advance. We call it instinct, of course, but after all that is a very blind term. We have all the faculties that animals have, and so much more that a gift of second sight is not an unreasonable thing to claim after all."

CALLED UPON SPIRITS.

Public Test Seance Held by Prof. Morrison.

Prof. A. D. Hill Morrison gave a public test seance and demonstrated his power as a clairvoyant at Good Templars' hall last night, and presented many startling evidences of spirit life beyond the grave. A fair-sized audience was present and all appeared to be well satisfied with what they saw.

Prior to making any demonstrations the professor gave an interesting talk of his experience as a Spiritualist and entered into a lengthy explanation as to the truth of Spiritualism. He said that the fair name of Spiritualism had been besmirched by traveling fakirs and charlatans, but notwithstanding all this there were 10,000,000 people who were firm believers in it, people who had investigated and had satisfied themselves that there was a firm foundation to stand upon. In giving his tests, he said that he did not vouch for the truth of the messages, as he simply gave them as he received them.

He passed through the audience, giving messages from departed relatives and friends, and the things he said passed beyond the science of mind-reading. He would tell of the death of the people, giving the circumstances, how and when they died, giving their names and then the communication which would ordinarily relate to private affairs of the individual. Messages were given affecting the welfare of the individuals addressed and the communications would direct the course to be pursued. In every instance the professor hit the nail upon the head, and each individual would acknowledge the truth of what was said.

One man, a returned soldier, was horrified by a communication from General Henry W. Lawton, who met his death recently through the agency of a Filipino bullet. The general desired to express to the volunteer his thanks for the kindly sympathy exhibited when the report of his death was received. The major also told the volunteer through the medium that he would have made a great name for himself had he remained in the Philippine Islands. The same volunteer also received a similar communication from a Filipino that he had killed, but the language used could only be understood by the man receiving the message.

One man was told to hang on to certain mining stock that he had in his possession, the spirit delivering the message telling him that a strike of rich ore would be made during the month of February. Another man was directed how to proceed with a certain mining deal that he had in hand.

Several ladies were made recipients of messages and the tendency of all seem to be to advise them to do certain things for their own welfare. The professor, who has a most remarkable phrenological development, was very much in earnest during the seance, and at its conclusion appeared to be greatly exhausted. Before concluding his work he correctly diagnosed the cases of two ladies who were suffering from ailments and told them what to do to cure themselves.—Butte (Mont.) Miner.

HE DOESN'T MEAN IT.

But Probably Considers Our Generosity Extremely Imprudent and Dangerous.

To the Editor:—I enclose you postal note for $1.25, for which kindly continue The Progressive Thinker and send me everything you have, including your watch and chain; also your shoes, if not too badly worn. I hear you are getting more generous the older you get. I would have specified what I wanted with The Progressive Thinker, but in the meantime you may throw in with it a house and lot and I want all there was, is, or will be. Fraternally yours, J. C. BELL.

Glenville, Ohio.

IT MATTERS NOT.

Smiled upon or treated coldly,
Matters not, oh, world, to me;
I have guests most true, most lovely,
They will my companions be.

Voices soft and sweet and tender,
Give me welcome day by day,
Visions of the upper splendor,
Chase the shadows from my way.

I have promises and blessings
Lighting up earth's hills of gloom,
Gentle words and fond caressings
Greet me in my humble room.

Sad my soul is not; nor lonely,
Pleasures have I every hour,
Peaceful ones that vanish only
As a rainbow leaves a shower.

Slowly fading in the brightness
Of the sunset's golden light,
Or as fades a lily's whiteness
In the silent shades of night.

Truth is mighty, love is holy,
Having these no one is poor,
Rich in spirit are the lowly;
Angels sing beside their door.

Duty is a smiling goddess,
Strewing roses on our way.
When with willing hearts we follow,
Toiling where she bids us stay.

Darkest days are never dreary
When our hands are all employed;
Lifting burdens for the weary.
Humblest tasks may be enjoyed.

Selfish passions overcoming.
Joys increase with sacrifice,
Till, in aspirations holy,
O'er earth's fleeting dreams we rise.

Oh! then let us claim our kindred
With the "saintly ones" and true,
Who, with watchful care and kindness
All our wayward steps pursue.

Let us leave our empty pleasures
And our load of selfish care,
For the purer, nobler treasures,
Strewing blessings everywhere.

BELLE BUSH.

Seminary, Belvidere, N. J.

Is Made to Approach Shore.

Mrs. M., with two companions, intending to enjoy a short sail upon Cazenovia Lake, were greatly disappointed to find the boat they intended using floating some distance from the shore. They were preparing to return home, when Mrs. M. remarked, "Perhaps if you all keep quiet a few moments, I can make that boat come to me. I have seen household articles do so at home just by looking at them." The boat was floating from them, but it turned and slowly approached shore. They concluded to stay, and I was informed took the intended sail with pleasure. Mrs. M. belongs to the church, and does not believe in spiritual phenomena, and so cannot account for the occurrences. The above was related to me by a highly respected brother Spiritualist, who said Mrs. M. lived neighbor to him and told him of the occurrence.

Nelson, N. Y. EMMA DUELL.

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Soul Communion During Sleep.

The following account of psychic phenomena was given in a recent issue of Mind by C. G. Oyston: While residing in Cleveland, Ohio, during the winter of 1888-'89, one morning as I awoke my wife informed me that she had visited her friend, Mrs. L——, in England, during sleep, and had seen her lying in bed; that she arose threw her arms around my wife's neck, and pleaded pathetically to be taken with her Ohio; that she pushed her friend back on the bed and exclaimed: "I cannot take you now, Annie. Indeed I cannot!" I gave this narrative only a passing thought at the time, supposing it to be simply a dream; consequently I did not record the date. However, a few days later my wife received a letter from Mrs. L——, in which were these words: "You came to me the other night, and you looked so beautiful and well, I begged of you to take me with you, but you pushed me away and said, 'Not yet, Annie; I cannot take you yet.'" This letter was received in less than two weeks later after the occurrence recorded, and before any possible material communication could have been made.—Boston Times.

THOMAS PAINE.

The whole wide world thy country was;
Thy creed but doing good;
The rights of man thy holy cause—
O, man's ingratitude!
Pure reason was thy magic wand;
Thy guide was common sense;
While o'er thy fertile brain there dawned
The light of ages hence.

Brave soul that ate hate's bitter bread,
And trod the paths of pain
With thorn-pierced feet, because it led
To freedom's future gain.
The vultures vile, in life afraid,
Flocked round to watch thee die,
And on thy death-stilled lips they laid
That old recanting lie.

If thou couldst give thy life, thy fame,
The least that we can do
Is to be counted in thy name
And to thy cause be true.
May we be worthy, heart and brain,
Of our discipleship;
To superstition's cause refrain
All aid of hand or lip.

O, author-hero, patriot brave,
Thy name we glorify,
So long as freedom's flag shall wave
Thy fame can never die.
The night of hate will soon be gone,
Thy day is nearing now
The age of reason that shall dawn
With garlands for thy brow.

CALLA HARCOURT.

Chesnut, Ill.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE DAWN, CALCUTTA, INDIA

A PLEA FOR THE THEORY OF REBIRTHS.

The visible phenomena of the universe are bound together by the universal law of cause and effect. The effect is visible or perceptible, while the cause is invisible or imperceptible. The falling of an apple from a tree is the effect of a certain invisible force called gravitation. Although the force cannot be perceived by the senses, its expression is visible. All perceptible phenomena are but the various expressions of different forces which act as invisible agents upon the subtle and imperceptible forms of matter. These invisible agents or forces in their inter-relation with the imperceptible particles of matter make up the subtle states of the phenomenal universe. Therefore we may say that every gross form is but an expression of some subtle force acting upon subtle particles of matter.

The minute particles of hydrogen and oxygen, when combined by the force of chemical affinity, appear in the gross form of water. Water could never be conceived of as separated from hydrogen and oxygen, which are its subtle, component parts. Its existence depends upon that of the component parts, or, in other words, upon its subtle form. If the subtle state changes, the gross manifestation also will change. The peculiarity of the gross form of a plant is dependent upon the peculiar nature of its subtle form, the seed. The characteristics of the grosser forms in the animal kingdom depend upon the sugtle forms, manifesting themselves variously in each of the intermediate stages between the microscopic unit of living matter and the highest man. The gross human body is closely related to its subtle body. Not only this, but every movement or change in the physical form is caused by the activity and animal kingdom depend upon the subtle body be affected or changed in any way the gross body will also be affected similarly. The material body being the expression of the subtle body, its birth, growth, decay or death, depends upon the changes in the subtle body. As long as the subtle body subsists, it will continue to express itself in a corresponing gross form.

Now let us understand clearly what we mean by the subtle body. It contains the invisible particles of matter which are held together by vital force, and it also possesses mind or thought force in a potential state, in much the same way as the seed of a plant contains in it the life-force or its power of growth. According to the Rishis, the subtle body consists of Antahkaranam, that is, the internal organ of the mind-substance with its various powers represented by the five instruments of perception: the powers of seeing, hearing, smelling, tasting, and touching; by the five instruments of action, viz.: the powers of seeing, moving, speaking, and so forth, and by the five Pranas. Prana is a Sanskrit word which means vital energy or the life-sustaining power in the individual. Although Prana is one, it takes five different names on account of the five different functions it performs. The word Prana implies and includes the five manifestations of the vital force. First, the power which moves the lungs and draws the atmospheric air from without into the system. This is Pana proper. Secondly, the power which throws out of the system such things as are mere waste matter is called in Sanskrit Apana. Thirdly, it takes the name of Samana, as performing digestive functions and carrying the extract of food to every part of the body. It is called Udana when it is the cause of bringing down food from the mouth through the alimentary canal to the stomach, and also when it is the cause of the power of talking. The fifth power of Prana is that which works in every part of the system from head to foot, through every canal, which keeps the shape of the body, preserves it from putrefaction, and gives health and life to every cell and organ. These are the various manifestations of the vital force called Prana.

These subtle powers, together with the non-composite elements of the gross body, and with the potentialities of all the impressions, ideas and tendencies which each individual gathers in one life, make up his subtle body.

As the resultant of all the different actions of mind and body which the individual performs in his present life, will be his tendencies and desires in a future. Nothing will be lost.

Every action of body or mind which we do, every thought which we think, becomes fine, and is stored up in the form of a Samskara or impression in our minds. It remains latent for some time, and then it rises up in the form of a mental wave and produces new desires. These desires are called vasanas. These vasanas or strong desires are the manufacturers of new bodies. If vasana or a longing for worldly pleasures and objects continues to subsist in anybody, then even after hundreds of births, that person will have to be born again. Nothing can prevent the course of strong desires. Desires must be fulfilled sooner or later. Every voluntary or involuntary action of the body, sense or mind, must correspond to the dormant impressions stored up in the subtle body.

Although growth, the process of nourishment and all the changes of the gross physical body take place according to the necessarily acting causes, yet the whole series of actions, and consequently every individual act, the condition of the body which accomplishes it, nay, the whole process in and through which the body exists, are nothing but the outward expression of the latent energies of the subtle body.

Upon these rest the perfect adaptation of the animal or human body to the animal or human nature of one's impressions. The organs of the senses must therefore completely correspond to the principal desires which are the strongest and most ready for manifestation. They are the visible expressions of these desires. If there were no hunger or desire to eat, tooth, throat and stomach would be of no use. If there were no desire for grasping and moving, the hands and legs would be useless. Similarly it can be shown that the desire for seeing, for hearing, etc., have produced the eye, the ear, etc.

If I have no desire to use my hand, and if I do not use it at all, in a few months it will wither away and die. In India there are found religious fanatics who would hold up their arms and not use them at all; in a few months' time their arms wither and would become stiff and useless. A person who would lie on his back for six months together would lose the power of walking. There are many instances in point which prove the injurious effects of the disuse of our limbs and organs.

As the human form generally corresponds to the human will generally, so does the individual bodily structure correspond to the character, desires, will and thought of the individual. Therefore the outer nature is nothing but the expression of the inner nature. This inner nature of each individual is what re-incarnates or expresses itself successively in various forms, one after another. When a man dies the individual ego or Jiva (as it is called in Sanskrit), which means the germ of life or the living soul of man, is not destroyed, but it continues to exist in an invisible form. It remains like a permanent thread stringing together the separate lives under the law of cause and effect. The subtle body is like a water-globule which sprang up in the beginningless past from the eternal ocean of reality; and it contains the reflection of the unchangeable light of intelligence. As a water-globule continues for a time in an invisible vapory state in a cloud, and anon changes into rain or snow or ice, and again into steam, but is never destroyed, so does the subtle body sometime remain unmanifested and sometime express itself in gross forms of animal or human beings according as the desires and tendencies are or are not read for manifestation.

(To be Continued.)

LIGHT, LONDON, ENG.

SPIRITUALISM AND THE PAGAN RELIGIONS.

Joseph De Kronhelm, of Gajsin, Russia, gives the following:

In an article bearing the above title, published in "Light," of November 27, 1897, I showed that the ancients understood and practiced Spiritualism. This fact is made clear by abundant evidence, and a cursory inquiry into the works of Latin and Greek authors is sufficient to convince anyone on the point.

Special rites had for their object the propitiation of benevolent spirits whose protection was sought, or the driving away of malevolent entities whose baneful influence was feared. Ovid has some accounts of certain ceremonial practices in vogue amongst pious worshipers of the gods, and one of these curious descriptions is worthy of notice, illustrating as it does the strong belief in spirit life which was deeply rooted among the Romans, as also among the Greeks and other ancient nations.

During some annual festivals, set apart for communication with the invisible world of spirits, and the institution of which was ascribed to Romulus himself, the faithful performer of religious duties would rise at the hour of midnight, and waving his hands before him to dispel the power of obstructing and opposing shades, he would place, and hold in his mouth, some black beans, dip his hands thrice in clear water, and then take the beans and throw them one by one behind him, while repeating thrice the following incantation: "I throw these beans and by them I redeem both myself and mine." After plunging his hands again in water, he would sound a trumpet, and call upon the haunting spirit to depart from the place, uttering several times the words: "Manes exite paterni!" Then only he would turn round, find that the beans had been picked up, and thus were the rites ended.

The belief of the ancients in the soul's immortality was not founded upon mere speculation but upon facts. They knew how to proceed in order to enter into relation with the unseen. When they wished to communicate with some departed friend or relative, they sought the help of a "Psychagogos," that is to say, a priest whose special ministry consisted in the evocation of the dead through a special ritual. The same custom prevailed in Egypt. The Greeks had a simple enough method of communing with the dead; they slept near the burial place of their ancestors, believing that these were always ready to give help and counsel when needed.

Nowadays the same belief is found amongst the peasants of Spain, who think that the spirits of the departed wander continually around them, impress them with their thoughts, urge them to the accomplishment of their duties, comfort them in their trials and sorrows, and also keep watch over their houses and their goods. The souls of those who, in earth life, had committed grave faults, haunt their former dwellings at night, and their despairing cries and moans of anguish are said to be heard through the howlings of raging storms. M. Ottiro Acevedo, a well-known Spanish Spiritualist, mentions on that subject some extremely interesting details in his book, "Los Espiritus." He affirms that the very same spiritualistic beliefs which were entertained by the ancients are still prevalent amongst the peasantry and in the lower classes of all modern nations, and that Spiritualism has existed in all ages. I fully share his opinion.

LIGHT OF THE EAST, CALCUTTA, INDIA.

EVOLUTION.

There are those who to-day still call in question the reality of evolution, claiming that it is mere hypothesis, unsupported by facts and not in accord with what is known of human history. It is, however, mostly a question of knowledge and not merely opinion It is all very well for mere theorizers and speculists, who have no knowledge of science to deny evolution and to substitute for it some mere fancy of their own, but those who are competent to form a judgment upon this subject concur in the view that life on this planet has been differentiated and evolved, the higher from the lower forms, the complex from the more simple.

There is a vast amount of evidence cumulative in its nature, and the argument for evolution amounts almost to a positive demonstration. The facts of embryology, the facts of homology, the facts in regard to rudimentary structure, all combine to prove the theory of evolution. Even paleontology, which a few years ago was cited against the theory, now confirms it; for many of the alleged "missing links" have been discovered and others are being found from year to year in such numbers as to destroy the force of the objections urged against the theory on this ground. There is not an argument worthy of the name which can be adduced against the conception of the evolution of the higher from the lower organic structure. All the evidence that the case admits of in the present state of knowledge goes to sustain the theory. There is not a leading zoologist living who does not accept evolution in some form or other. It is taught in colleges and universities, where a few years ago it was rank heresy. The idea is not only, universal among men of science, it pervades general literature and works of fiction and books of travel; in fact, literary productions of every class, if not written from the standpoint of evolution, are more or less dominated by the thought and method.

Of course there is a psychical or spiritual side to evolution. Evolution is a process. The word indicates how present forms of life have come into being. It does not explain the reason why, nor explain the underlying principle.

Doubtless many who have encouraged the theory of evolution have ignored the principle which vivifies every form, and without which there could be no growth and evolution, no change even. The process has been in accordance with law, and the law has been the expression of that Universal Being of which all material forms are but phenomenal manifestations.

THE TWO WORLDS, MANCHESTER, ENG.

A STRANGE DREAM.

The mystery of dreams remains today as deep, dark, and impenetrable as when the earth was trod by races of whom the world has no record. The very threshold of dreamland has not yet been approached. We know it is; but we know not what is it, unless there be something in the despairing hypothesis that dreams are the embryotic manifestations of a sixth sense, which at some illimitable period may develop in mankind.

That there is "design" in some dreams is, I think, brought home to most people at some time or other, if they are keen enough to perceive it. The demonstration in my instance was so clear and remarkable that the memory of it is as distinct after a lapse of fifteen years as if the thing were an occurrence of yesterday.

Here are the facts:

Myself and a companion, named Andrew Nesbit, served our apprenticeships as engineers at a large shop in Manchester. Two years after we were qualified, a pumping apparatus the firm had made for the British government was to be sent out to Aden on the Red Sea, and it was not known whether young Nesbit or myself would be chosen to take the machinery out and fit it up, though it was generally understood that one of the two would be told off for the job.

With a tremendous desire to travel, I had hoped for weeks that I might be sent on this important duty, and it was perhaps the most serious disappointment I have ever known when one morning Nesbit was called into the office and told to be ready for the journey in a week's time.

Though the circumstance was not allowed to interfere with our friendship, I felt the disappointment keenly, and it was weeks after Nesbit had sailed before I became reconciled and easy in mind.

Some six months passed and I went on my annual holiday to Devonshire. After a hard day's rambling I dined and strolled to a field at the back of my temporary residence, and leaning against the grassy bank, with my legs stretched on some new cut hay, I fixed my gaze on the square tower of the village church, and I noticed that the hands of the clock indicated one minute to 5 p. m.

Closing my eyes, I fell to sleep and dreamt—

That while working in the shop at Manchester I was summoned to the office and told to prepare to go to Aden. I dreamt of my departure, of incidents on the voyage, of my landing at Aden, of vast sandy wastes and the rocky eminence up which we moved the huge machine in sections.

The fixing, the final setting to work of the pump, the cheers of a small crowd, all passed before my vision and through my mind. Then the departure for home, and lastly, that walking on a plank, early in the morning, from the quay side to the ship, I fell.

The shock awoke me; the village church clock was striking five. I had slept one minute.

But strangest of all, six weeks from the day of my dream the effects of Andrew Nesbit arrived at the works in Manchester with news of his death by drowning. He had fallen from the railed plank when embarking at Aden in the early morning, which I afterwards ascertained, allowing for the difference of time, was the very moment of my dream, full details of which I had written home to my friends in Manchester six weeks before.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE AIM OR MISSION OF SPIRITUALISM.

A writer in a widely read journal lately advised seekers never to attend a seance or circle if they had a personal grievance. In other words, troubled minds in want of light, comfort or strength, were urged to avoid his select coterie, as only questions of science and literary interest were reviewed. The man who has sailed over life's stormy sea and has reached a harbor of safety, is to be congratulated. The man who has risen to a moral altitude, above and beyond earthly and disturbing influences, has surely cast off his human shell, and should vanish from mortal sight. Ages ago a divine guide uttered these words: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Let us hope that Spiritualism deals with the heart as well as with the head. A visitor once said in my hearing: "The tendency of education in this colony is to train the head at the expense of the heart." It is a lamentable fact that religious belief, without which no one can be a true Spiritualist, is at a discount among many scholarly men and women. Without God, without hope, the skeptic cries: "I believe in unbelief." It is a mistake to suppose that where belief stops, obligation ceases.

The miserable lot of the sensualist in the spiritual life, so graphically described by Sugkamno in the Harbinger of Light, should act as a warning not only to profligates and libertines, but to the careless and indifferent. Every man's responsibility is simply the counterpoise of his opportunity. When a man shuts his eyes to the light and speaks of darkness, the fault is his, and not of the great orb of day. Yet people wedded to creeds outworn, declare, in spite of proof amounting to demonstration, that Spiritualism is of the devil. Surely his sable majesty has changed his nature to admit good into his dominions. Love to God, love to man, essential parts of Spiritualism, would inflict a crushing defeat on all that is unholy and impure. A kingdom divided against itself cannot stand. Spiritualism and sin are deadly enemies, ever struggling for the mastery, the one to elevate and bless, the other to debase and enthrall mankind. The wayfaring man, though a fool, should not err in his judgment concerning these two forces, the one all light and love, the other all darkness and despair.

If a tyro meddled with dangerous compounds and caused an explosion that led to loss of life, only a dunce would denounce chemical research and science.

A speculator, hastening to be rich, sought the aid of a clairvoyant to direct him in his ventures. The groveling desire of the enquirer was laid bare, and a sharp reproof administered to the offender. Spiritualism vindicated itself in this instance, and re-echoed a very old truth, that no man liveth unto himself.

Whatever is true can stand investigation and ridicule.—Stanton.

HAS RECEIVED ALL OUR PREMIUM BOOKS.

I now have all the list of books that you have given your subscribers with the best paper published in the world. The reason that I say "given" to your subscribers. I don't consider that we have paid anything for the books, but I consider them as a very generous gift, and the only way that I can see how you are paid is in proper appreciation of the books by the recipients. I have read all the books so far, except Art Magic, which I have not finished reading yet, but so far I think it "caps the climax," and I find that to fully appreciate and understand Art Magic you want to first read Ghost Land, which is most surely a very wonderful account of Occultism, and it bears the impress of truth upon every page, and yet it seems to be too wonderful to be true, but it surely shows that "truth is stranger than fiction." W. H. LEIDIGH.
Villa Ridge, Ill.

MIND AND BODY.

This work consists of Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of The Theory and Practice of Medicine in Hahnemann Medical College. A very valuable work indeed. His hints on Suggestion alone are worth more than the price of the book. Lessons that Hypnotists and Mesmerists charge $10 for, do not contain the valuable information this book does. It should be in every family. Price $1.00.

INNER CIRCLE OF LIGHT

An Illustration of Its Kindly Work.

To the Editor:—I beg a little space in your paper by way of encouragement to the band bearing the name "Inner Circle of Light."

Its objects purporting towards the education of the dark and undeveloped spirits, etc., it is an undertaking that should be strengthened by all true Spiritualists, for all must know something of the potentiality of these benighted ones, who go out only to find themselves as real as they ever were, and in a manner perfectly helpless, and who unconsciously attach themselves in the aura of others who know nothing of this principle.

One poor victim came through me and gave her name, and said she had been fooled into the Advent religion, and knew, or thought she knew, she had died; for, said she,

"I remember well enough the sisters and Bro. Wilson the preacher bringing me flowers and some nice things to eat, while I was sick in Seattle, but the queerest thing of all was, if I was dead or had died, I was still among Adventists, who practiced their praying and hoping for the Coming of Christ, and living after the manner of those before death. Another thing was, they had nothing to give me to clothe myself with but rags. One evening I saw some people gathering together and I heard them singing, so I asked the Adventists who they were, and what they were doing; and they told me they were all Spiritualists holding a circle. So I said, I am going to ask if this is real, or if we are still in the world of sin, for you know I believed just as their religion teaches, that when I died my breath would go to God, and I should know nothing until the Judgment Day.

"So I stepped over to a fine looking man, dressed rather strange, but he looked so good I felt sure he would tell me the truth, and so he did. 'Yes,' he said, 'my poor, dear woman, you have been deceived, and are still being deceived by these people. They have all gone through what is called death, and are earth-bound simply because they have never had an aspiration above the grave until the Judgment, and this is their Judgment, but they are not aware of it.'

"Well, really I could not believe the good man until, as I said to him, I would go where he said my body was. So I went to Lake View Cemetery, in this city, and sure enough, I saw myself, or my body, lying there in the grave. When I came back I told my Advent friends I had heard of Spiritualism, and you have been teaching me and all our church that modern Spiritualism was one of the prominent signs of the end of the world. So I shall go with this good man and find out the truth.' So I came with him to-night to your circle. Can you people help me? Oh! dear me, if everybody could only see us in our rags, I tell you they would pity us. I haven't a decent dress to wear."

In this way and language this poor soul came to one of our circles held in a room occupied by us in Seattle. Our guides promised to take care of her.

Now in regard to the occupancy of these rooms by us, we had just moved into them only to live there for a short time preparatory to our journey to our home in this place. I was myself almost overwhelmed by the influences while there, and upon enquiring who had lived there before we came, was told that the parties were Adventists. Upon reciting the occurrence to a young lady, she told us there was such a preacher living as the one mentioned; also such a woman by name had been the charge of these Adventists in that place and had died not very long before our coming there.

Many such cases have happened to me, or through me, in our home circles held almost constantly for over six years.

Another case quite interesting was a person who was frozen to death in a blizzard in Illinois. I think she said in 1873. About the exact date I am not quite sure, but at the time she came I was holding a private seance in the city of Ballard, of this State. After having been controlled by my guides, and I was coming out of trance, a violent shivering and shaking of my body ensued, which for about half an hour seemed to threaten the entire dislocation of every bone in my frame. So violent was the shaking that the parties present could do no other than lay me upon the floor. This lasted for some time. When the conditions subsided the parties caring for me inquired who the spirit was, and she replied: "Oh! where am I? and where is my money? I thought I was freezing to death. I know they left us in that awful snowstorm."

This was addressed to a lady who was standing near. As soon as she, looking through my eyes, saw the men who were in the circle, she exclaimed: "Oh! there they are again!" thinking they were the stage robbers; for after a good deal of persuasion by the parties in the circle that she was among friends who would help her, and that she was a spirit, she again became quieted, and after fifteen or twenty minutes' silence, she answered questions in detail thus:

She having been in company with other travelers in a stage coach, en route from a certain city to a country village, where she was engaged to teach a school, when a hard snowstorm and blizzard set in, and while getting along as best the horses could under such weather, they encountered some stage robbers, who lifted them out upon the ground and robbed them. While doing this the horses ran away, leaving the poor creatures to freeze to death.

Such cases, happening through mediums who more or less understand these conditions, and knowing also that all mediums at times are not alike able to subvert them, know how much more necessary it is that something should be done to help ward off these conditions or influences from those unacquainted with them.

And the result, undoubtedly many human beings in the flesh find themselves imprisoned in our insane asylums, obsessed by some poor harmless spirit who cannot dispossess himself from the person. It is high time that mediums should be up and doing such work as will gladden and broaden their souls and lift them up when they pass over into summerland. UCO.
Quimault, Wash.

"ALL'S FOR THE BEST."

The ills of fortune we oft deplore
As we may con them o'er and o'er,
And when our fortune seems adverse,
We're prone to deem it but a curse.

We do not see what good we gain
From all our sorrow and our pain,
And when 'tis filled with care and strife,
We oft get tired and sick of life.

Misfortunes dire oft make us ask,
When all our powers are put to task,
"Is life worth living?" does it pay
To fight its battles day by day?

No wonder that poor erring man
Who fails while doing all he can,
Should lose his faith and give up hope,
And be at last a misanthrope!

Though we may "reason but to err,"
As oft doth wise philosopher,
Some reason why, may not we find,
That seeming ills afflict mankind?

Each mortal here is born a fool
Who comes on earth to go to school,
And all life's lessons have intent
To aid in his development.

'Tis oft by contrast that we learn
The good that evil hath in turn,
As sickness makes us prize good health,
And want, the value of our wealth.

The irksome toil from which we shrink,
Doth make us strong to act and think,
And all we suffer when we sin
Develops moral power within.

Misfortunes may be "means of grace"
A selfish spirit to displace,
For oft a lesson they impart
That lifts and purifies the heart.

Who then can say there may not be
Much good in our adversity,
Or that most evils that arise
May not be blessings in disguise?

Yea, each experience that we gain
Make's life's great purpose still more plain,
And though some doubt must be confest,
We hope and trust All's for the best.

The future life no doubt will show
What here on earth we do not know,
And there we'll see in clearer light
"Tis true that "Whate'er is, is right."
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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and [illegible] in the Roman Catholic College.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Home and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1837—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1854—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Butcut's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Distress from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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SATURDAY, FEBRUARY 10, 1900.

Repeats His Statement.

It will be remembered that Gov. Rollins, of New Hampshire, in his proclamation for a Fast Day, some time ago, took occasion to tell how the church in his State had lost its hold on the people. Churchmen attempted to controvert his statements; but he was corroborated by the press and the better part of the clergy, and it was shown all the New England States were in the same category with New Hampshire.

Gov. Rollins, who is an Episcopalian, lately made an address before the Boston Ministers' Union, during which he substantially reiterated his former statement. Among other things he said:

"I am sure Christianity is losing its hold over our people. I have been in every town in New Hampshire, know a large percentage of the people, and am sure of my ground. * * The reason of this decline in religion I attribute to a loosening of religious faith. You clergymen are no longer the spiritual guides of the people, who now follow the religion of the newspapers. The ark has been overturned, the Bible account of the creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set for the new. * * From this decline in religion naturally arises a neglect of the Sabbath, the introduction of European Sunday customs. The playing of golf on Sunday is one of our problems in New Hampshire. Shops are open, and Sunday theaters will be the next step. You will see them in Boston within a few years. * * The keenest and strongest men in every community now hold entirely aloof from church work, and spend their Sundays in physical rest, and are seldom or never seen in church, which is now principally run by the women.

"The kind of men who go into the ministry is also a damage to the cause of religion. Young men who have no special call to anything else drift into the pulpit, where they seek a chance to get an easy living."

The Governor's remedy for the declining faith is worse than the disease. He said:

"We must combat materialism, and this can best be done by using the straight, old-fashioned gospel."

If allowed to prescribe in the case we would first order a change of diet. Eliminate your false creeds; whitewash the Bible; substitute the truths of science in place of fable; discard your God-sired and virgin-born junior God; relegate your Holy Ghost to the domain of hypnotism; discard your stolen Pagan emblems; use common sense as guide in place of a "Thus saith the Lord," then you will have made a good start on the highway to health. If possible, as an auxiliary aid, induce a large portion of your clergy to engage in missionary labors among the cannibal tribes, and you will make a speedy recovery.

A Net-work of Fraud.

The delight of the Christian press and pulpit hardly knows any bounds when some newly discovered imitation of ancient literature is brought to light which seems in any way to corroborate the Bible. The Literary Digest announces the recent publication of what purports to be "fragments of a copy of St. Matthew, supposed to date from the year 150 to 200, and a 5th century manuscript of St. Mark with the Logia or 'Sayings of Christ,' as also various classical, municipal and legal documents."

That papyrus rolls containing such matter have been "dug up" no one will doubt, but the need of the hour is to know who planted them, and when, and under what circumstances. The pick and shovel brigade have no difficulty in unearthing such matter if the forger determines on that method of making his wares public. The church benefited by their use have agents in its service to prepare such papers, and to select the time and place to dig them up and give them publicity.

It would be supposed there were enough of those fictions already extant to supply the need. We all know the monasteries of the 15th and 16th centuries literally vomited up a vast amount of what has since passed as sacred literature. We are indebted to the same period, when the priests were all supposed to be honest, for what is now passing as corroborating classics. They were made to order, each assisted the other, and it was done so skilfully as to deceive millions. The labors of the most profound scholars are required to disentangle this intricate network of deception.

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—:o:—

Approaching the Vanishing Point.

For years The Progressive Thinker has labored to impress on the Churches that they must amend their creeds, and adapt them to modern knowledge; that in doing so they should eliminate the false and vile from their sacred books, and make their whole system harmonize with common sense and the teachings of natural law. These are events which must occur; for a religious system devised in a barbarous age for the guidance of a barbarous people, cannot maintain itself permanently in an age of enlightenment. The sooner this is done the better for the churches; the better for the individual members of that church; the better for the world at large.

Our readers have felt that we were too hopeful of a speedy change in church creeds; too sanguine of an early triumph of the right. They saw Error entrenched behind bulwarks of ancient superstition, and seemingly increasing in numbers and gaining in strength by the fables on which they feasted. But this is only in seeming. Their "pooling of issues" with other churches to strengthen their outposts, are evidences of weakness instead of strength. They saw the inroads Spiritualists and Agnostics were making on the old faith, and they have effected sundry union organizations with the hope of arresting further decline; but these movements are all futile while their heaven is presided over by a repentant God, their hell by a God-created devil, and the people are asked to worship a junior God born of woman, and so feeble as to perish at the hands of men. The system is doomed, and we have the proof right here in Chicago.

The following, clipped from the editorial columns of that staid old daily, the Chicago Journal, tells a damaging tale for sectarian creeds. "Properly pruned the Chicago churches would lose half its members!" Do you hear that, mossbacks? We quote:

"Several local Protestant churches are weeding out their useless and deadwood members, only retaining on the church roll the names of those actively identified and interested in the affairs of their individual congregations.

"In its efforts to put the membership on a business basis, Plymouth Congregational Church has reduced its membership from 850 to 500. The First Presbyterian (Dr. Chichester's) Church, adopting a similar course, has stricken the names of 200 persons from its membership roll of 900. The Third Presbyterian Church, of which Dr. McCaughan is pastor, is also undergoing the pruning process, and 5 per cent of the membership of 2,000 has been dropped.

"Rev. Artemus J. Haynes, pastor of Plymouth Congregational Church, says if the rolls of the Protestant churches of Chicago were conscientiously pruned the total membership would be decreased by one-half. Dr. Haynes summarizes the situation thuswise:

"'A large number of churches are reporting memberships vastly in excess of the number of active working members.

"'Were it not for exaggerated membership lists the numerical strength of the church would be shown to be on the wane.

"'Church membership is held so loosely that the church is losing power as an organization.

"'The need is for a moral revival, which shall throw down the bars of theological belief.

"'These are the figures for the Chicago Presbytery. Net increase:

1893	40,000
1894	26,000
1898	17,000
1899	8,000

"Dr. Haynes ascribes the looseness concerning church relationship to a number of reasons. He says:

"'The revival is no longer possible among people of average intelligence. It was built on a system of theology that has broken down. More and more it is becoming evident people will not subscribe to the old doctrines.

"'I might add that it seems to me the solution of this difficult problem is to come through a moral revival. The church should throw down the bars of theological belief entirely. But it should emphasize most strenuously the great moralities on which all righteous-loving people stand.'"

If the above is true of Chicago, which no one acquainted with the facts can question, is it not probably still more true in the older cities where "stock taking" is seldom resorted to? Persons die, remove, or lose their interest in the church, probably broaden their faith, no notice being taken of the fact, while their names still swell the numbers of the faithful.

Rev. Haynes qualified his statement by limiting the shrinkage to Protestant churches, but the probabilities are a correction of Catholic church rolls would betray a still greater depreciation of communicants; for the church magnates, in their reports to Rome, are ambitious to appear as numerous as possible.

Note especially, in 1893 the annual increase of the Chicago Presbyterian churches was 40,000. In 1899 there were only 8,000, a falling away of four-fifths in eight years. With the increase of population the increment should have been greatly advanced, instead of diminished. And then an honest purging of the church rolls reducing the entire list of membership one-half! To an orthodox believer this must be frightful.

"The church should throw down the bars of theological belief entirely," said Rev. Haynes. This they will do in the near future. We observe that some of the outside churches are now advocating that method of regaining their lost membership.

A Kick at Genesis.

Rev. Dr. Lyman Abbott, at the Lowell Institute, Boston, in the course of a discourse a few days ago on the Old Testament, is reported by the Associated Press to have said:

"The book of Genesis is supposed to have been written about 1450 years before Christ, but it deals with a period 20 or 25 centuries before the time of Moses. Supposing Moses wrote the book of Genesis, how did he obtain the facts found in the book? My own opinion is it was written by some unknown prophet as a sort of introduction to the Bible."

He called attention to the two separate and distinct facts of the deluge, and said to him Genesis seemed like an edited book rather than a written book. It was known to be in existence long before the time of Noah. "What were the resources, if not legend and myth?" he asked.

TO FULLY PROVE IT.

A Greater Part of Old Church LITERATURE IS FALSE.

—:o:—

Where Will the Revolt End?

News now comes from Germany that Dr. F. Thudichum, Professor of Law in the University of Tubingen, has commenced the publication of a series of pamphlets to prove that the greater part of church literature is falsifications and forgeries. Three numbers have already appeared. The first has the title of "Confessions of the Apostles and Athanasius." He proves what all careful students whose attention has been specially directed in that direction already know, that the Apostles' Creed is a Roman falsification, and the Athanasian Creed is a still later one. They were devised and made to appear more ancient than they really were, to crowd out and supplant older Confessions of Faith.

The second pamphlet is devoted to Paul's Epistle to the Hebrews. The author, evidently not conscious of discoveries by quite recent scholars fixing their date a thousand years later, says those Epistles were the production of the 4th and 5th centuries, prepared by priests to bolster up the claims of the bishops and the hierarchy.

The third pamphlet, entitled "The Deification of the Apostles, Especially of Peter," exposes portions of the Gospels, and The Acts, showing them to have been inventions and additions of the priest party, their purpose to found a hierarchy, with Peter and his successors at the head. He impeaches as wholly false the Epistle of Peter, John's Gospel, and Revelations. "Paul," he says, "had no historical existence, but was a priestly invention in aid of the general purpose to found a hierarchy."

Prof. Thudichum is nearly seventy years of age. His profession, a lawyer and teacher of law, with his intimate familiarity with the intricacies of evidence, specially qualifies him to investigate and expose the frauds of tricksters in every department of life. He turned his attention to those of the church, and has made important discoveries, in many respects corroborating other independent investigators whose only motive was to gain the truth.

Already the church has unleashed its sleuth-hounds, uncorked all its bottles of venom, turned loose her literary athletes, and these threaten to overwhelm him with their triply-concentrated hatred. They charge him with extreme superficiality, gross ignorance, and apply to him all the abusive epithets charlatans use to bring the learned down to their own level. They say he has no knowledge of the best modern literature, and is no better posted in the matter he discusses than the modern schoolboy.

But it is unnecessary to detail the methods of churchmen and their abettors when their craft is endangered. We in this country are somewhat familiar with priestly methods and those who ape them.

A Good Subject for Profanity.

If profanity is ever justifiable, and if any good can be accomplished by its use, it may be indulged in freely after reading the following, clipped from the Chicago Journal of the 27th ult.:

"Frenzied by an insane idea that she had been called on to sacrifice her family, and believing that in so doing she was obeying divine instructions, Mrs. Anna Kudzen, of 10526 Ewing avenue, attacked her husband and six children this morning with a potato masher as a weapon, and it was only after a severe struggle, in which four policemen participated, that she was overcome and locked in a cell. She did not succeed in seriously injuring any of her intended victims.

"Mrs. Kudzen is a member of the German Lutheran Church in South Chicago, and has recently shown an unusual amount of interest in religious discussions. These, it is thought, have affected her mind. Mental derangement finally developed into insanity of the most violent sort.

"In her cell Mrs. Kudzen spent the morning praying and singing. Frequently she would cry out to the police to release her that she might kill her children and her husband."

Shilly-Shally

The average preacher who clings with tenacity to his childhood faith, has a very feeble conception of the beginnings of humanity or of civilization. His idea of the history and development of the race he borrows from the Bible, and he seems to know nothing outside of it.

A few evenings ago Rev. Dr. Henson gave a discourse on backbone to the Y. M. C. A. in a neighboring city, during which he is reported in the local paper to have said:

"If Adam had had the right sort of backbone he would have said to his young woman companion: 'Excuse me.' He would probably have had more trouble in his immediate family, but you and I would have a great deal less now."

The cleric wants to pass as a scholar and teacher, but he is content to teach that a fable concerning some imaginary pair who is said to have lived 6,000 years ago, influenced the lives of all the countless millions of the earth's inhabitants from that time down to the present, and his whole system of theology is built on that ridiculous myth. It matters not by whom the story was invented, or by whom taught; it was a barbarian attempt to account for the origin of evil, and has no just place outside the domain of mythology.

The Same Old Hoss.

"Where did you get that hoss?" inquired the father of Rev. Frank Gunsaulus, who had just commenced riding the circuit.

"I bought him cheap, father," evasively replied the young soul-saver.

"He's a sorry looking critter."

"Well, father, you remember that our Savior rode into Jerusalem on a worse looking animal than this."

The old man looked at the horse, and said:

"Durned if I don't think it is the same old hoss."

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

TELEPATHY, IT TOLD

of the Death of Fred Roe Pratt. PREDICTION PROVED TRUE.

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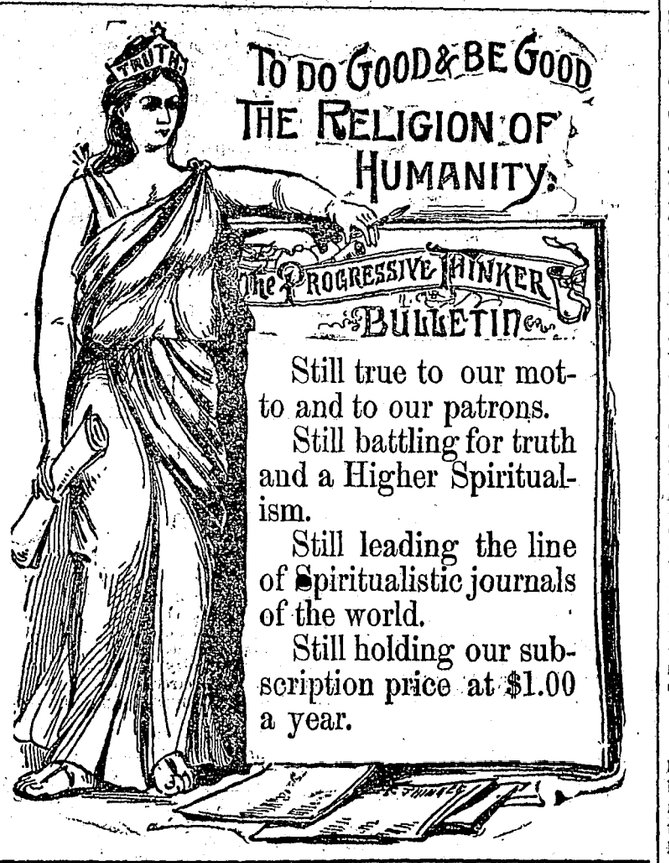
Fred Roe Pratt, attorney, and one of the well-known Pratt twin brothers of 3220 Prairie avenue, died at Manila a few days ago and instinctive knowledge of his death flashed quicker than the cable's message to the mind of Frank Fay Pratt, the surviving brother (says the Chicago Daily News). Joined through life by some strange telepathic faculty the brothers had for years maintained a mystic, unbroken interchange of thoughts and tidings. When the last link in the occult chain came across 12,000 miles of ocean to Frank Fay Pratt the latter knew as unerringly as though his brother had died beside him that the twinship was sundered and the telepathic partnership dissolved forever.

The surviving brother was resting calmly in his home at early evening when the knowledge came upon him. Stopping but to tell his aged parents of the blow, he hurried out into the night, and hour after hour walked the streets, fevered with the burden of his grief. Three days later came the cablegram from Manila telling briefly that Fred who had been voyaging around the world, was dead and that his body was upon a steamer going to Japan.

Frank Fay Pratt was at home to-day talking of his brother to a group of sympathizing friends—a brother of Robert Baker, with whom the decedent had started around the world; Capt. Anson and others, who had known Fred Pratt, and all of whom knew the strange communications so long maintained between the twins.



"The news of Fred's death," said Frank Pratt, "was what we had awaited for three days before it came. Four days ago, as I sat down to dinner, the thought came suddenly upon me that Fred was gone. Warning? Premonition? I do not know. Call it what you will. I spoke to mother: 'We are separated,' said I; 'Fred is gone.'

"I walked the streets the following night from early evening till the daylight came, or I lay awake, knowing that he was dead, yet anxiously awaiting for confirmation. It came yesterday—no details, merely the information that Fred was dead and that his body had been shipped to Japan. I do not know of what cause he died—possibly the plague, which is said to have broken out in the east, possibly from some fever contracted at Manila. We are now considering the advisability of sending for the body. In all probability we shall do so, and lay him in Rosehill.

"Fred started out with Robert Baker of Racine, in December, 1898. They intended to visit nearly all the oriental countries, winding up in Australia, and had already seen China, Japan, Singapore and other places. Manila and the war appealed to them so strongly that they hurried thither, and I consider it quite possible, knowing Fred's adventurous disposition, that he may have gone out on the firing line and been shot by a rebel Filipino.

"This so-called telepathy had existed since we were babies. It made no difference whether we were separated by ten feet or 10,000 miles—we could keep watch over each other, and we kept up this communion to the end."

Many stories of the Pratt brothers are related by men who have known them in legal or social circles. They were identical in appearance, and so exact was the likeness that the lines produced by the impressions of their thumbs—an identification test supposed by the scientists to be infallible—were perfectly duplicated. Their voices, style of dress, manners and methods were the same. Both were expert palmistry students, and Frank Pratt claims to have gained a confession from Adolph Luetgert through the reading of the big Westphalian's hand.

Mr. and Mrs. Albert H. Pratt, parents of the brothers, are almost prostrated over Fred's death. The young man was 30 years of age, unmarried and had been practicing law in Chicago for several years before embarking on his trip around the world.

MISSIONARY WORK.

Its Outcome Illustrated. ITS INFLUENCE IS VERY BAD.

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From April 21 to May 1, 1900, there is to be held at Carnegie Hall, New York, what is called an Ecumenical council (stealing the name from popery), for the discussion of the subject of missionary work, and formulating plans for its extension. Delegates from all parts of the world are expected, at least 2,200. Delegates are expected to pay their own expenses, except the 400 foreigners whose expenses will be borne. Seth Low, president of Columbia College presided over the preliminary meeting, and a committee was appointed to urge President McKinley to be present. Ex-Presidents Cleveland and Harrison, Admiral Dewey, Chief Justice Brewster have promised to attend. These worthies ought to add eclat to such a gathering. It is not proposed as of old to go forth to the heathen preaching the gospel. That method has been tested by two thousand years' experience and found wanting. The prestige of the government, of its president and even past presidents and its fighters are to be invoked!

To give this movement zest, one has to read the protest of Malletoa Tanus, in a letter to the London Times, against the treaty entered into by Great Britain, Germany and the United States, as to the partition of the Samoan Islands. This "heathen" characterizes the treaty as a violation of the promises previously made by these Christians, and says that if these powers promote wars, and annexations to distract the people, the Hague conference is the greatest farce of the century.

This pagan says: "The missionaries who graced our country with their presence introduced the same religious differences and hatreds against each other as obtained at the hour in civilized states. The missionaries live in palatial concrete houses with all the luxuries their countries can afford, and charge us for Bibles and prayer books which, we understand, are sent as free offerings."

He says that they have wrung money from the natives under every possible pretext, and have given nothing in return. At a single meeting at Tonga, Wesleyan Missionaries collected $135,000. All the converts get is a Bible, a prayer book, or a "Pilgrim's Progress."

He continues: "The missionaries aroused a great spirit of emulation, telling the natives that the largest givers would be the most acceptable in the sight of God."

Just think of a Samoan with a plait of straw around his waist for clothing, sitting under a cocoanut-tree, reading the prayer-book, or the account of the pilgrim in the valley of Despond, or attempting with the help of these well-fed sleek missionaries to solve the riddle of how God could be his own father, and his own son!

This pagan might well add to the other short-comings of the missionaries, that where they go, the heathen are not converted, but destroyed. The Spanish and French attempted the conversion of the American Indians, and the red man disappeared. Capt. Cook found on the Sandwich Islands a population of 400,000, the finest formed, most intelligent people of the Island world of the Pacific. The missionaries went there, and now there are 30,000 natives remaining, under the absolute control of the sons of these missionaries!

What has become of this people?

The missionaries took Bibles with them, and with the Bibles and Christian dogmas, went Christian rum, and Christian disease, which it is not well to name, and the poor, unsophisticated pagans melted away before causes which strike at the very fountains of a people's existence.

By all means, organize and contribute the last dollar to this glorious work of supporting an army of missionaries, more efficacious in exterminating the heathen than Lyddite shells or gatling guns.

STILL GOING AT $1.00--DO NOT BE ALARMED.

No alarm need come to our patrons over the rise in the price of the paper upon which The Progressive Thinker is printed. We anticipated such fluctuations, and with the continuation of its present patronage and the additional inflow that always comes at this time of the year we will pull through with the Occult Library at its present rate and The Progressive Thinker as it was established. Don't be alarmed, but give us a day's work in soliciting occasionally.

THE ILLINOIS STATE

Spiritualist Association. ITS PRESENT STATUS IN COURT

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As some confusion seems to exist in the minds of Spiritualists in Illinois as to the status of the suit recently commenced by the Illinois State Spiritualist Association to restrain and enjoin certain parties from the unlawful use of the name of that association, owing to certain misleading statements made and published by parties interested, our reporter has taken the pains to inquire into the facts in relation to that suit, and finds that the bill for an injunction was originally filed by the association on June 27, 1899; that on July 28 following, what is termed in legal phrase a general demurrer was filed to the bill, the effect of which was to challenge the sufficiency of the grounds set up in the bill on which relief by way of injunction was asked; that on November 24 (court vacation having intervened) the demurrer was sustained and leave given to the complainant, which is the Association, to amend its bill, the court, who is an able and impartial jurist, the Hon. Murray F. Tuley, being of opinion that the complainant ought to allege in its bill that the defendants were not claiming or pretending to act under and by virtue of the charter granted to the association, the reason of the suggestion of the court being that if the defendants were so claiming the complainant had its remedy at law by what is known as a writ of quo warranto, a proceeding which can only be instituted by the attorney general or a state's attorney, and which is only used where some public interest is involved. The counsel of complainant, Messrs D. C. Jones and A. M. Griffen, believed the learned judge was wrong in his view of the law, but nevertheless, in order to make the matter perfectly secure amended the bill, or rather drew up an amended bill which was filed on December 12. This bill set out quite fully the facts of the case upon which the complainant relied in asking for the injunction. It was framed after a thorough and careful research into the law and facts involved, and complainant's counsel were confident the bill would be entertained by the court. To this amended bill a general demurrer was also filed on December 14, the counsel for defendants evidently relying upon the opinion expressed by Judge Tuley that the complainant must allege that defendants were not claiming or pretending to act under its, the complainant's, charter; but the amended bill had set out the facts so fully and in a measure complied with the suggestion of the court by stating that the defendants were not "in good faith" claiming or pretending to act under its charter, that the court after a rather extended argument on January 29, overruled the demurrer and gave the defendants ten days within which to answer the charges in the bill; so that, as the matter now stands, if the Illinois State Spiritualists Association can prove its charges, if they are denied by the defendants in their answers, the injunction will be granted, and the Association will be relieved of further harassment and annoyance at the hands of the defendants in the suit.

Let there Be Light.

Knowledge is light. The phase of knowledge incident to and represented by Spiritualism is from its nature the most interesting and most important that relates or can be presented to humanity.

Spiritualism in its broad sense comprehends in its scope the whole philosophy and science of being, in all departments of Nature. The trend of logic and metaphysics, as well as scientific research and experiment, is toward the establishment of the fact of the Spiritualism of Nature. It is well that the thought of inquiring minds be led into this field, for the deepening and broadening of view, and the clearer apprehension of a great and important truth that underlies all existence.

But while there is need for instruction in these deep matters, and great benefit derived from the cultured broadening of intellect by such course of thought, it is of another matter we wish more especially to speak at this time.

While the more mature minds may be richly benefited by thought along the deeper and more abstruse lines of spiritual things, there is a not less important field open for cultivation, and that field is all too much neglected by Spiritualists. That field is the instruction of young people and children in the more simple and primary facts and truths of Spiritualism, in its phenomena, its philosophy, its ethics.

While much has been said, and well said, on the "Spiritualism of Nature," giving deep and pure thoughts on a great spiritual subject, would it not be well to vary the theme and give some appropriate instruction on the Nature of Spiritualism?

Many old Spiritualists could be profited by a careful study of this subject, worthy of the thought of the wisest and best minds.

The young people and children of Spiritualists have especial need of being enlightened and well grounded in relation to the facts and philosophy and the nature of Spiritualism.

To accomplish this purpose there are no better means than the home circle, the lyceum, and the children's paper.

The home circle should include the children, who will thus acquire actual knowledge by means of spiritual manifestations. Such knowledge is of more value than all hearsay, imparting impressions that cannot be erased.

The lyceum continues the educative work, along mental and moral lines. And the lyceum work does not necessarily require the presence of many children—you can have one in your own household if you have but one child.

The lyceum paper for children will continue the work begun by the circle and lyceum, and help to interest and broaden the minds of the young, and thus make intelligent, wide-awake and earnest Spiritualists.

Let there be light.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

PUBLIC HEALTH.

Some Most Lamentable Facts. EDUCATION OF THE CHILD.

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It is estimated that one-fourth of the population die before the age of six years. This is a lamentable fact and ought not to be. If stock raisers should incur the same mortality in their business, the causes which contributed thereto would have to be sought out or the business abandoned. It is humiliating to admit that the young of domestic animals have better care than children, yet the facts bear out this inference. We have learned how successfully to rear animals, and as a rule preserve them in health, but we have not learned how to preserve the health of our children, or the health of our adult population, for it is estimated that one-half die before the age of sixteen, and practically none reach the century mark which physiologists claim is allotted to man. As the body is the temple of the spirit, and in this life its means of expression, perfect spiritual activity can only be manifested through and by means of a perfect body. Hence no one can have a higher motive to preserve health than the Spiritualist, for spiritual purity is mutually related to physical purity of which it is the fullest expression. The laws and conditions of right living that therefore should engage earnest attention and furnish the first lessons in spiritual science.

The sickly child should be the exception, and the state of the body be brought up to that high standard which is possible, in which it is immune to disease germs, fortified against antagonistic influences.

The Christian dogma that this life was of no consequence compared with that to come; that it was necessarily a vale of tears, and the more painful it is the greater the reward in the hereafter, is responsible more than any other cause for the disregard of sanitary laws. When it is believed that sickness and pain and death are visitations of Providence, inflicted at the pleasure of an offended God, every motive leading to avoidance is paralyzed, and becomes a sin.

Happily the age of this blighting belief has gone by. It is acknowledged by the ruling authorities that cleanliness is more efficacious than prayers, and holiness will not preserve the people who allow the accumulation of filth in street and sewer.

Yet we are not ready to give over to the physician the important post of instruction of the people in the laws of health, as has been recently proposed by members of that profession, who seek to make it a privileged body, with rights not accorded any other citizens.

The teachers of our common schools should be the instructors. It has been said that the education of the child (and we may add its physical development), should begin with its grand-parents. This not being practical we must begin with the child, and thereby assist the grand-child of the future.

SPIRITUALISTS EVERYWHERE.

We present you this week a paper containing twelve pages of highly interesting and valuable reading matter. It will afford you food for thought for at least a month, and you will wonder, What next from the office of The Progressive Thinker? Just think of the vast amount of space utilized this week, sufficient to crowd in almost a half-dozen of the ordinary Spiritualistic papers. Glance over it, at first only reading the headlines, and you will be surprised at the great variety of intellectual food placed before you.

Notwithstanding the rise in the price of print paper, The Progressive Thinker will remain the only great and original dollar Spiritualist paper. It will not falter in its course, in its advocacy of the higher Spiritualism, and in its efforts to continue the Divine Plan, whereby the profits of the office are in a great measure returning to our subscribers, in the form of expensive first-class premiums. In view of all these facts we call upon Spiritualists everywhere to co-operate with us and continue to extend the circulation of The Progressive Thinker into every nook and corner of the United States. The paper is a great success financially; it has established at a nominal cost Spiritualistic and Occult libraries in over 16,000 homes; it has awakened fresh and vigorous thought among its numerous readers; it has introduced a new era in Spiritualistic journalism, and may be regarded to-day, considering its price and size, the quantity and quality of its reading matter, the only dollar Spiritualist paper in this country.

In view of all these facts, is it asking too much to suggest that each one of our present readers send in an additional subscription, thus co-operating with us in carrying out the Divine Plan?

Did He Intend It for Sarcasm?

Rev. Charles M. Sheldon says: "I am sorry to say that the sword and the Bible must go hand in hand, so to speak, to Christianize a barbarous people."

That is just the way Pagan Rome extended her empire, and built up her church, to which the Roman emperor Theodosius, a Spaniard by birth, in the year 380, by royal decree, as appears by Gibbon, Vol. 2 p. 62, Putnam & Sons' edition, allowed it to assume the name of "Catholic Christians." The history of civilization from that period to the present tells how successfully the sword was a propagandist of that faith. To particularize the crimes perpetrated by the sword to Christianize the world, would require numerous volumes, and then the task would be just begun. The story of the "Sacred Sword Bearers" and their crimes are the blackest pages in history. United with the Teutonic Knights they swept over Northern and Central Europe during the 13th century, desolating empires, slaughtering the inhabitants, leaving only ruin in their path. A decree of the Pope ordered the entire extinction of three million population of the Netherlands, which was only averted by submission to papal dictation.

To talk about the sword and the Bible as civilizing agents is the language of sarcasm rather than sense, and should not be indulged in even by a priest with the light of present knowledge.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

EXCELLENT LESSON

In Progress Among Catholics. DR. MIVART'S STATEMENT.

Science and faith have long contended for the mastery in the mind of Dr. St. George Mivart, and science seems to have prevailed. Dr. Mivart is by far the most conspicuous man of science among English Catholics, and some years ago, when he had failed to make his views on evolution conform to the church's dogmas, he publicly announced his submission to the ecclesiastical discipline. In a remarkable article on "The Continuity of Catholicism" published in the January Nineteenth Century, he again puts forth views which must inevitably bring him under the ban of the church, as is intimated in the Tablet, the mouthpiece of Cardinal Vaughn.

"We regret as sincerely as any one can do, that Dr. Mivart should be numbered with those who have lapsed from the Catholic faith, and we pray earnestly that divine grace may yet win in him the victory of Christian humility. But as long as he holds the errors which he now professes, in opposition to the teaching of Christ and his church, there can be no doubt in the mind of any Catholic that his place is not inside, but outside the pale. Men who have ceased to believe in Catholic dogmas can work nothing but mischief while they stand within. Outside, the best of them are harmless and the Church of God is all the stronger and better for their prompt elimination. This, however, is a consideration which belongs not to us, but to ecclesiastical authority."

Dr. Mivart believes that since the third century there has been no "breach in the continuity" of the Roman Catholic church. There have been many modifications of worship, of organization and of doctrine, but none so sudden or considerable at one time as to constitute a breach. There have been, too, very great modifications in belief which have never been formulated in dogmas, and Catholics have changed their views with the growth of knowledge. Some such modifications affect the entire Catholic body, others are general among the better educated, still others are confined to a few, while some are extremely exceptional. Dr. Mivart speaks of them broadly, "because the creed of the educated of to-day will become the belief of the many on the morrow;" he denies, however, that he entertains all the new views, and says that he writes on his own authority alone.

He notes the changes of attitude toward usury and witchcraft, the different way in which gambling and cruelty to animals are regarded, the more tolerant spirit toward the heathen and other unbelievers, the shaking of the idea that there is no salvation save in the church, the unwillingness to assent to propositions that are not supported by adequate proof and the readiness to accept new ideas. He points out what an upheaval in men's minds must accompany the giving up of the idea that earth is the centre of the universe and the object of God's special care which made it easy to believe that for "the salvation of a race, the only material objects of divine care and love, God himself had descended from his celestial to his terrestrial sphere, and taken to himself the nature of that being who had already been created in his image." He goes on:

"How great must have been the shock to men brought up in this belief to learn that their earth was but a floating speck of dust amid a practical infinity of vast revolving spheres, many of which were possibly, if not probably, peopled by beings equal or superior to man and having, it might be, yet greater claims upon the good will of the Deity. They could no longer behold the crystal floor of Heaven, nor resasonably regard a volcano as a fountain of supernatural infernal fire."

Dr. Mivart takes up a belief "upon while the whole of Christianity was supposed, and is often declared, absolutely to rest," which he asserts "has vanished," namely, that the Bible is an entirely supernatural work, every word of which has been directly inspired by God himself; a belief enjoined on all Catholics. This, he says, has been entirely abandoned by educated Catholics, for whom the Bible is "inspired," as Homer or Dante or Shakespeare is inspired. They have given up, moreover, the Hebrew conception of the Deity as a kind of "Omnipotent Caesar" and the old notion of sin as an offence against a sort of "supernatural Pope-King," while morbid notions about Hell are vanishing, thanks in part to Dr. Mivart's writings.

Concerning matters of dogma his opinions may be summed up thus:

Original Sin and the Biblical account of the Fall no man of education now regards as more than a symbolical myth. The Redemption of mankind by Christ's death on the cross has been explained successively to Catholics as "redemption by cheating the devil" and "redemption by legal fiction," while now many orthodox Catholics look on it as "a great object lesson." Catholics no longer believe in the right and power of ecclesiastical authorities to interpret Holy Scripture. With regard to the Resurrection, the accounts of no two of the Evangelists agree, and disbelief in the rising of the body has grown. So with the Immaculate Conception of Christ; that is legendary too, some devout Catholics, we are told, going so far as to hold that Joseph was the real father of Jesus.

Such, Dr. Mivart asserts, is the state of faith among the educated Roman Catholics. He attributes to them ideas which have been advanced often enough by agnostics and assailants of the Christian religion. As the Tablet says, the place of such a Catholic is not inside, but outside the pale of the church.

Say what you will, the Catholic church will disintegrate before the advancing hosts of Spiritualism. It is only a question of time, as set forth in the above from the New York Sun.

Must Face the Music.

Rev. Dr. McGiffert, the latest Presbyterian heretic, has been cited to appear before the New York Presbytery to answer, in February, the terrible charge of an enlarged faith, and hostility to the Westminster Confession, its dogmas and idolatries, for he rejects the divinity of Jesus, the inerrancy of the Bible, and in short is not orthodox. We shall hear of him further on.

Parallel Calamities.

Nineteen worshipers were killed outright and sixty-eight were seriously wounded, by the collapsing of a church structure in which mass was being celebrated, on January 16, near St. Petersburg, Russia.

"Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye they were sinners above all men. * * * Nay, except ye repent, ye shall all likewise perish."—Luke 13: 4, 5.

INBORN MEANNESS.

Goodness Alone Is Immortal. VERY IMPRESSIVE THOUGHTS.

An excellent religious journal has recently been wrestling with the nice question, "Can Inborn Meanness Be Eradicated?" (says the St. Louis Globe Democrat). The discouraging work that it makes with it, even with divine grace summoned to its assistance, would lead most readers to conclude that it was just as well to give the whole thing up as a conundrum. "How shall one explain the cholera?" etc., asks one of the wayside philosopher's latest pupils, and of course the gentle Socrates replies, "I would not explain it at all. I would just do my level best and not meddle with God's business." That makes it easy, perhaps, so far as cholera is concerned. But with inborn meanness it is different. Job himself with all his plagues and boils had nothing so bad as that to lay to the charge of the Almighty. And that may be one reason why he argued matters out to such glorious conclusions and did not follow the wicked wife's counsel and "curse God and die."

The pot theism, as Carlyle calls it, which culminates in such a power to "low and repulsive meanness" is something that even the Scriptures do not provide for. For, though Bible men have pleaded with God on the ground that they were "shapen in iniquity" none of them have quite arrived at the point of charging him with shaping them to a thing so "unequivocally base and contemptible" as plain meanness. That it got "into the grain" from some other quarter and was considerably at the behest of their own will is the secret consciousness that gave them pause in shifting so nice a burden on their creator with the easy grace of certain of the theologians. But, after all, this is only one of those swirls and eddies which beset the deep sea of theology, and life, too, for that matter—and it is no part of an inexpert swimmer to get caught in them.

The best way for any ordinary individual to deal with meanness of life or character is to turn his back on them and cast his troubled eyes on something better. And straightway he finds that this is the true secret of escaping them, the very one to which philosophy and religion in their best interpretation have long been pointing him. In his wonderful work in brain building Prof. Elmer Gates has been known to take a child-fiend, who reveled in deeds of blood and cruelty worthy of a baby Nero, and convert him into a civilized and tender-hearted little Christian by showing him the sweet side of life, the pleasure in the innocent play of the animals he once loved to torture, the happiness of childhood and all the gladsome sights and sounds of unperverted life and nature. "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; think on these things," says the splendid psychology of the Bible, and the secret of all holiness lies not in fighting sin nor analyzing meanness, but in looking in the face of goodness—"beholding as in a glass the glory of the Lord" till you are changed into the same image.

"Have you made your peace with God," asked an anxious brother of the dying Thoreau. "I did not know that God and myself had quarreled," replied the sweet poet-naturalist, who had spent his life in studying the love and wonder of God in every creature or thing he had created, and thus even in nature the contemplation of heavenly love and goodness shuts out all entrance for sin or enmity. "If there be any virtue, if there be any praise," therefore, as Paul counseled the Philippians, let us think on that, and, most of all, if there be such a thing as "inborn meanness" dropped from the place of souls upon helpless humanity, let us turn our eyes away from it to the inborn goodness and heroism which can make a common engineer die with his hand on the throttle to save his train or a Winkelried gather the spears of the Austrians into his own breast to open the highway of freedom to his countrymen. "So nigh is grandeur to our dust, so near is God to man," that one need not miss the vision of the divine, even along the commonest highway, or in the most discordant phases of a human life. "Sentimentally, I am disposed to harmony," said the gentle Elia, "but organically I am incapable of a tune." Let us reach harmony sentimentally, then, if organically we are out of tune. Let us look with Elmer Gates upon cherub childhood and gladsome nature till our very emotions refine us into habitudes of peace and joy.

It may be that evil, though so stout and clamorous, is something of a "painted devil" after all, and that the poets are right who tell us that in the ultimate analysis is "is null, is naught." Dante bases all the strength of his divine comedy on the comforting belief that by the very conditions of its nature evil must destroy itself; and Maeterlinck even goes so far as to say that when deceitfulness of friends, or wrongs in any form, fail to work some end of softening forgiveness, charity or pity in the soul that has suffered them, you may simply count that "nothing has happened," so insignificant is any other effect that belongs to them. It is only the fallen Lucifer who hugs the reality of evil to his breast with the defiant cry, "Evil, thou must be good." The diviner spirits have always known that it must die and drag its deluded votaries through countless circles of Inferno in the operation. Goodness alone is immortal, and to find "some soul of goodness" even in "things evil," and enterprisingly distill it out, is the only work that can properly engage the lovers of immortality who have fallen upon days that are "few and evil." Meantime, it might be well to consider the nice reserves and refinements of Drumtochty speech in handling so tremendous a matter as inborn and seemingly ineradicable meanness in poor human nature. "Losh man, hoo cud ony sicht thinking man swur tae sic and awfu' thing. Na, na; a-daurna use that kin' o' langidge; it's no cannie."

IRENE A. SAFFORD.

Miraculous.

Five years ago John Burkett, of Marionville, Pa., lost his speech, and was mute until Dec. 1, when, having bumped his head, he fell to swearing and his articulation was restored. For fear he would again lose his voice he continued to "cuss," and it is now fully recovered.—Truth Seeker.

Which was the remedial agent, the cuss words or the bump?

Dangerous Fires.

Said Rev. Heber Newton: "Everything that tends to foster among our working people the notion of class privilege is making against the truest morality in our midst. As they look upon the case, it is wealthy people, whose homes are private libraries and galleries of art, who protest against the opening of our libraries and museums to those who can afford no libraries and buy no pictures. Sabbatarianism is building very dangerous fires to-day."

HUMANITARIANISM

In the Heroic Salvation Army TRULY WORTHY OF IMITATION.

The Salvation Army believes in a Devil, in a Jesus who shed his blood to atone for the sins of the world, in a golden-paved heaven and in a sulphur-burning hell, yet in humanitarianism, in devotion to the downtrodden, the poverty-stricken and the criminal, they stand very near to the angel world, and afford in that one respect an object lesson for Spiritualists themselves to imitate. As set forth by the Chicago Tribune, Mrs. Maud Ballington Booth's plea for funds with which to maintain the Hope Hall enterprise in Chicago cannot fail to meet a cordial response. The earnest and genuine eloquence with which she explained the project at the home of Mrs. Coonley Ward on Monday evening could not find a more worthy subject. Hope Hall is an institution recently established by the American Volunteers for the purpose of giving released penitentiary prisoners a new chance to lead an honest and useful life. It is a noble work, original, necessary, and practical. It deserves full and generous support at the hands of the Chicago people.

This plan for saving discharged convicts from being driven into a continuous career of crime is especially necessary in this state, where prisoner's are released on parole after one year's confinement under the indeterminate sentence law. Before the authorities can release a prisoner they must be satisfied that he can get employment or that he has friends who will take care of him and vouch for him. In many cases the prisoners are friendless. They cannot get assurance of employment and they have no voucher. These are the men who are temporarily taken care of in Mrs. Booth's home until they have an opportunity to find situations. The place has already earned its name of Hope Hall by the fact that in the last year 161 out of 170 convicts from Joliet have passed through into places of honorable employment.

Mrs. Booth's eloquence on the subject was born of a full heart and a practical knowledge of the work. She spoke broadly of the hopeless outlook confronting a discharged convict, especially if it be after his second term. It is true that under all previous penal laws the prisoner's sentence has not ended when the term fixed by the court has ended. The sentence, in the opinion of his fellow-men, has practically been for life. In more recent years public opinion has mitigated the severity of the penitentiary or legal punishment, but has left the extra-legal punishment as severe as before. After a man has served one or more terms he is considered hopeless. He has been branded as a felon and has been unable to get employment. There has usually been nothing else for him to do but to lead a life of crime or starve.

The effort of modern reformatory legislation is not to mitigate punishment by an increased use of pardons. Mrs. Booth is no believer in that method, and the State Board of Pardons has shown a tendency to decrease rather than increase the number of pardons issued. The right way is to let the man serve his sentence under the law and then give him a chance to redeem himself if he is so disposed. Mrs. Booth rightly believes that if any one can implant in the breast of a convict the hope that he can redeem himself, at the same time giving him a chance to do so, he will in many cases avail himself of the opportunity. This temporary home established by the Volunteers receives such men until something can be found for them to do. Through its agency many have become good citizens and the number of those who have relapsed is small.

There cannot be a nobler work than this, and The Tribune would be glad to receive and acknowledge contributions for Mrs. Ballington Booth's Hope Hall. She is asking for only the inconsiderable sum of $500 to pay for some indebtedness and $500 to support the home for the next three months. These modest sums should be given her without its being necessary for her or her helpers to lift a finger. If she had made before the Board of Trade or any similar body of men the same pathetic and touching appeal which she made at Mrs. Coonley Ward's home the other evening she would have received $10,000 without an effort.

The time is coming when philanthropic work will become a part of the creed of every religious organization. The increase of population, the prevalence of crime and misery, and the terrific struggle for a mere existence on the part of millions, will render it absolutely necessary for those who are blessed with a good share of this world's goods to engage to the fullest extent of their ability in humanitarian work. The religious belief of the Salvation Army is only rot, but its benevolent work shines forth with angelic lustre.

Ambulances for Revivals.

The New York Truth Seeker says: "The revival meetings in the Baptist Church at West Henrietta, N. Y., were broken up last week by the insanity of Mrs. Margaret Snap, who was taken to the asylum in a state of religious frenzy. Evidently the next step in religious progress will be the providing of facilities for removing lunatics as fast as developed, without interrupting the proceedings."

A Bible Trust.

Among the multitude of trusts everywhere organized to advance prices the very last is one formed by Bible makers, by which the Word of God is advanced from 15 to 25 per cent. This is a move in the right direction, paralleled by increased tariff duties on intoxicants. If some plan in addition could be devised to tax generously, so high as to be prohibitory, those who preach that luxury of the church, endless damnation, the world would be the gainer in morals.

Prof. Max Muller.

Scholars everywhere will learn with sorrow that Prof. Max Muller, corpus professor of comparative philology at Oxford, who has been suffering for a long time with a wasting illness, but was understood to be recovering, has suffered a relapse, and his recovery is very doubtful. The world is greatly indebted to Prof. Muller for his present acquaintance with the Sanscrit language and vast literature, so long concealed from Western civilization. He is 77 years of age.

Too Much Religion.

J. P. Smith, a leading farmer of Gove county, became insane Thursday and died. His insanity is said to have been caused by religious excitement, as a consequence of the revival now in progress at the M. E. church there.—Kansas City Star.

HEREDITY, A VERY

Strange Quality of Nature; PHYSICALLY AND SPIRITUALLY.

"Medicine and Surgery" has a very thoughtful article on heredity, setting forth that science has proved the fact that consanguinity, running through many generations, will reproduce its traits by the channel through which it flows, whether for good or bad.

In contradistinction to the wickedness of Cain we have Abraham and his posterity. Abraham was the champion of monotheism, "he trusted in the Lord and it was counted unto him for righteousness," and throughout his generation down to the present time men have sought and worshiped a true and living God.

Blood-relationship has strange magnetism and manifests itself in various ways, as in the above instance, showing the inherited tendencies in different forms involving man's responsibility to man. In the patriarch's descendants we find Joseph, his great-grandson, who for faithfulness became vizier, a position of the greatest honor. Pindar came from a long ancestry of poets. Beecher descended from a succession of preachers. Robert E. Lee, of our own country, was born a great man and a soldier. His ancestors can be traced back to the battle of Hastings, in 1066, when Harold was slain. Another ancestor fought in the third crusade to the Holy Land, and another was in active service during the reign of Henry VIII (1542).

Caius, son of Germanicus, and great-grandson of Augustus, is said to have inherited many of his father's virtues. Dr. Frederich Hoffman, a famous physician, came from a family that had been connected with medicine for more than two hundred years—"Like begets like." The Jukes family has produced one thousand two hundred people, the majority of whom were paupers, thieves, and prostitutes, and, according to the "Encyclopedia Brittanica," have cost the State one and one-fourth millions of dollars. The one man to whom this family can be traced was a hunter and a trapper, a hard-drinker, a lazy man, but companionable. The lamp of research shows heredity to be due to the molding force of circumstance, the iron hold of the past upon the present. Animals and plants are subject to its laws and inherit the characteristics, however acquired, of their parents.

The inherited tendencies resulting from years of cultivation is beautifully illustrated in the race-horse and also in our common cultivated rose, which was originally a simple flower. The seedless orange and the seedless grape produce their kind, while their distinguishing characteristics are themselves the result of culture.

This doctrine was especially propounded by Herbert Spencer. A law in accordance with which parents transmit to their offspring not only their own original physiological and mental constitutions, but these as modified by adaptation, experience, culture; so that we are continuously undergoing a process of evolution, the offspring starting with the capacities of knowing, acting, and feeling developed in its parents. As regards physical inheritance, examples may be seen in the presence of an extra finger, thumb, or toe; or webbed toes, webbed fingers, and club-foot. These peculiar characteristics may run throughout several generations.

Insanity, the hydraheaded monster, has many accompanying attributes; so that, being the supreme degree of nervous disorder, it may be represented in other degrees, as epilepsy, hysteria, or hypochondria. Insanity may be directly transmitted, and it is not an uncommon thing for a family inheritance to pass into a state of weakmindedness with melancholy at a certain period of life. The weak spot in the family was the nervous system, and its members began to die from above downward.

These people under unfavorable circumstances and conditions have a tendency to commit suicide. Members of the same family may be separated by continents and still show the same tendencies to self-destruction, the same inability to bear reverses philosophically. Savange says the facts of inheritance demonstrate that the diseased brain, whether damaged by injury or decay, may give rise to states and conditions leading to mental degeneration or disorder in the offspring. Precocity is not unusual in children having intellectually weak parents. "A man at five, a fool at twenty," very well illustrates what is frequently seen. Heredity will tell. It may be likened to the British navy: in all the ropes used in the Queen's service a red thread is intricately woven. This is scarcely perceptible, but whenever a particle of the rope is found, there remains the thread. Idiocy, kleptomania, and insanity are but the results of hereditary lingering perhaps for generations in men of moral character and brilliant minds with constitutions of iron, as it appears, but smoldering like a vocano of past centuries; hidden beneath the surface runs the redhot lava, only waiting for the conditions to adjust themselves and the mighty torrents sweep down, leaving destruction in their path.

Man should be on his guard, so that it may be turned aside. Let the elixir it amy be turned aside. Let the elixir of life become a fountain of health, and hereditary diseases will be forced out or overcome.

The lightning may play around an old stone castle, the thunder reverberate through its ancient halls, but it stands unscathed, while all around that which was tender and beautiful is scorched and withered away.

Let the old pretender resist temptation, let the old original be rooted out, let not "its shadow fall upon the young nor its foundation be built upon! For a cry of distress goes up as when the Angel of Death passed over Egypt and smote the first-born in every home, and the land was filled with mourning, for surely the fathers have eaten sour grapes and the children's teeth are set on edge."

GEMS OF THOUGHT,

Coming Like Veritable Fairies, FROM GEORGE H. HEPWORTH.

Goodness Is Contagious.

For none of us liveth to himself, and no man dieth to himself.—Romans, xiv:7.

I am very much interested in the subject of thought transferrence, but very much more interested in the possibilities of what I like to call the transferrence of your spiritual condition to others.

I am sure that we cannot come into contact with our friends without giving a part of our character to them, or receiving a part of their characters from them. A dishonest man, a hypocritical man, a man whose life is on a low level, will certainly injure the moral standard of those with whom he is intimate. His meanness is contagious, and one cannot live with him and still maintain the high sense of honor which under other circumstances would be natural. Badness is as much a disease as smallpox, and those who are constantly in contact with it become infected. The foundations of holiness are slowly disintegrated, the spiritual tone drops by imperceptible stages, the conscience gradually learns to laugh at what it formerly frowned at, and the whole man tumbles at last into ruins.

I have heard of one who said that if he had had the making of the world he would have decreed that health rather than disease should be contagious. If he had been clearer sighted he would have seen that health and goodness are even more contagious than disease and evil. The universe is constructed on that plan, and what he said he would have done God had already done. There is something in a great man which adds greatness to every one with whom he converses. You cannot look at him with admiration without reshaping your own life and determining to make it larger. There is also something in a man of honor, a man of undoubted integrity, a man who has the courage to live his religion, no matter at what cost to himself, which goes through his circle of acquaintances like a current of electricity, and produces an effect that is invigorating, stimulating and inspiring. Whoever or whatever you may be, the most commonplace or even the most conscienceless of men, you can no more talk with a pure, true and loyal soul for an hour without feeling that he has shamed you and ennobled you than you can eat a hearty meal when you are hungry without being the better for it.

There are transferrences of many sorts going on all the time. The facts can no more be denied than a clear explanation of them can be made. They belong to the realm of the mysterious. The old adage about events casting their shadows before is the result of innumerable experiences. That an event can cast a shadow is not poetry, but truth, and that the death of a dear one at a distance has been known in the old home by some member of the family long before the telegraph delivered the sad news is an incident of so frequent occurrence that it is mere folly to doubt it. There is a wireless telegraphy that has been in operation ever since men's souls became sensitive. It looks like a miracle, but there is a law under it which we shall some time know more about. Our development in this direction is rapid and startling, but we are only on the threshold as yet. In the glad future the gifted will explore this wonderful domain and make the whole world happy.

For the present I am satisfied to know only this, that when a man utters a noble thought that thought becomes a working force and produces results, just as truly as when a farmer sows seed he gets a harvest. Character is the most impressive thing in the universe. It cannot exist in any one man without creating a desire to possess it in all other men. Heroic deeds are contagious, and noble lives have a far-reaching influence. I remember words which I heard in my far-off childhood, and on one occasion there was an expression on my mother's face which I can no more forget than I can forget her. How much influence they have had on my life I dare not say because I cannot measure it.

The Christ was not understood by the peasant folk who listened to the Sermon on the Mount, but a mysterious something crept into their hearts, made up partly of wonder and partly of a consciousness of the majesty of the speaker. He impressed Himself on the multitude as the die in the mint impresses itself on the disk of gold and converts it into coin. If Jesus had not said a word, if He had simply looked at the crowd or walked in and out among them, the effect would have been the same. Character has a language, an eloquence of its own, and mere words are a poor vehicle in which it tries to express itself.

This is a very serious matter, therefore. You and I are talking to the world with our daily lives. Our deeds, our policy in business, are silent arguments in favor of honor or dishonesty. When we get into the next world we shall be able to trace this influence on the lives of others, and I can't conceive of any joy so great as that which comes from the discovery that what we have done or said has checked some mad and thoughtless career, or of any pain so great as the consciousness that our evil course has been the open door through which others have walked to their ruin.

I care very little about your social position, or your literary fame, or your wealth. I simply want to know what your character is. That is the key to the situation. Without knowing it, you are preaching all the time, not with words, but with deeds; not with eloquent periods, but with charity, love, self-sacrifice, purity and integrity. As God's child you are bound to preach your own little Sermon on the Mount, and you will do it if you are true to yourself and to Him.

GEORGE H. HEPWORTH.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A VOICE FROM MASSACHUSETTS.

To the Editor:—I received my paper and the books, Occult Life of Jesus and The Next World Interviewed, yesterday, and wish to thank you for your prompt response to my communication. I consider the books as virtually a New Year's present, and anticipate much pleasure in reading them. MRS. E. J. BUCHANAN.

Charlestown, Mass.

THERE SURELY CAN

Be Consciousness After Death, AS PAUL GIBIER, M.D., AFFIRMS.

I am not prepared to say that every man has an immortal soul, but I have proof positive that some men have continued to preserve the consciousness of their being after death (as set forth in the New York Journal). It is asserted that Paul Flechsig found the organ of thought, or "four inner spheres of sensation and four great centres of association," the real organ of mental life.

I don't believe that Flechsig found the organ of thought. He only found some center or nervous organs through which manifestations of thought are produced. But we cannot say they are the organs that make thought. 'Tis true there is some trace of intelligence in each cell of our bodies, but they are no more independent of us than we are of the universe.

The contention that "the belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proven to be true," is not correct, because investigation if anything has proven the contrary. Science cannot err, but the scientists can.

It is also claimed that "science proves mind, soul, consciousness are only properties of soul plasm, the cell itself, and when that cell dies thought must cease, save as it has passed its thought on to others." This claim is absurd. Science has proved the opposite. We may transmit something to our children, but every thinking man continues to live after what is called death. I can even say that I have learned it from some of those who continue to prove their consciousness after death. They communicate the fact of their present existence, but I am not in a position to say that they themselves have received any certain enlightenment as to immortality.

From what I learn from those "on the other side," and from their high spiritual condition I am inclined to believe that it is we who are dead instead of those whom we have put in the grave. "It is we who are the dead."

We have proofs of the persistence of consciousness after death. We have telepathy, we have somnambulism, ecstatic states and mental suggestion. The persistence of consciousness after death may be demonstrated through various ways, such as mediumistic phenomena. I myself, know of hundreds of instances of the appearance of people to friends at distant quarters simultaneously with the time of their death.

In a book which I have but recently finished I claim that the tendency of science to-day is to consider life and intelligence as manifestations, or rather properties, of living organized matter; properties which are essentially transitory, just as is matter itself which secretes them.

However, let us add that if such is the opinion most prevalent, quite an imposing minority among those who seem to have an opinion professes, either in petto or openly, certain Spiritualistic opinions, or else, being indifferent to physico-metaphysical discussions, murmurs the words of Montaigne, "What do I know?"

An appreciable change is, however, occurring, and we do not hesitate in saying that the Spiritualistic movement is becoming more and more pronounced, especially among the enlightened classes of our young men.

According to the present materialistic doctrine, the central organs of the brain would not be the instruments of the intelligence acting by means of them, but would be able of their own accord, through the mere effect of their nutrition, without external excitation, to develop forces acting upon their fibres. It is what has been called automatism of the nervous centres, and as for "the so-called will phenomena, they are without doubt out of complicated form of reflex acts." Memory would consist in nothing but an effect of the "power which the nervous globules possessed in maintaining certain excitations in order to allow them to manifest only at a given moment."

That the several movements due to nervous energy must needs follow the path whose course starts from a centre of volition is proven by the fact that a man, for instance, suffering from paralysis of either side of the body, although incapable of causing any action in the cerebral nervous centre which has been destroyed, still retains the faculty of being able to will a movement in the disabled limb which he vainly endeavors to move. This proves that Will has an independent seat, and that it is not localized in one cerebral centre more than in another. The same may be said of conscience.

There is either one intelligence in the Universe, an intelligence from which may have emanated numerous limited intelligences, just as matter under the form of limited "objectivities" emanates from energy, which itself may emanate in turn from the Superior Principle, or else matter and energy are endowed with intelligence. For why should that matter which makes up the brain of man be of itself the only substance to produce intelligence? Is there not in the Universal Substance another matter just as capable of producing ideas as in the paltry mass of fatty and phosphoric pulp which we call our brain? To ask the question is near to solving it.

One of the great arguments of those who see in intellectual manifestations but a simple product of we know not what chance that occasions a certain arrangement of the organized brain consists in this: The man who is most brilliantly gifted with mental qualities may, after a blow on the head, a poisonous intoxication, an apoplectic attack or other lesion of the nervous substance, become like a dumb brute and live out a mere vegetating existence. And they say: There you can see that intelligence, that divine soul of man; it suffices that a small artery should be ruptured or obliterated in this or that point of the encephalon to make a mute of the greatest orator, a driveling idiot of the loftiest intellect. Is this not proof sufficient that intelligence is a property of matter since, the latter being in a measure disabled, nothing of intelligence remains? Well, no, it is not proof substantiated.

If we resort to a process which we will again utilize for demonstrative purposes, and accept as true the existence of independent intelligence, it will be most evident that if for one purpose or another that intelligence unites with the delicately grouped and finely organized matter which forms the substance of the brain, a certain amount of disturbance occurs in its manifestations at the very moment when this matter undergoes any form of disorganization.

You deny the existence of the soul because it acts no longer when the matter which serves to manifest those functions is destroyed or diseased. It is as though you denied the existence of steam, if through some accident to boiler or cylinder the engine should stop. Or again, the best artist could give but a meagre demonstration of his talent if compelled to play on a violin that lacked the full complement of strings, or on a piano from which some keys were missing. But we must recognize that here, no more than elsewhere, does comparison signify, or take the place of reason.

And how, will at once be asked, can philosophers ever agree upon this point, for it is especially on this question, the existence of the soul, that you have meant to speak?

Our answer goes direct to the point.

We can have material proofs of the existence of the soul.

This is a fact leaving no doubt in our mind, and science when it so decides will be able to study the third constitutive element of the Macrocosm (which is found again in the Microcosm), just as at present it studies the two elements matter and energy, which it will be able to understand far better than at any time previous.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

N. O. S.: Q. I have several near friends in spirit life whom I greatly desire communications from, and yet while I receive from others whom I do not especially care for, I have never had a word from them. How shall I explain this?

A. A question almost identical with this was answered some weeks ago, but since that time a notable illustration has been given by way of a communication. To understand its application I shall be obliged to explain briefly the relations the writer, Capt. D. B. Edwards, bore to the writer. He was a distant relative, living on one of the eastern extremities of Long Island, and near the premises purchased from the Indians by my ancestors, John Tuthill, in 1640 (just ten generations). He was a sea captain from early manhood until nearly 70 years of age, and one of the most unselfish, sympathetic and spiritual men I ever met. On his retirement from the sea he became an ardent Spiritualist, and the last time we met pledged himself to come to me and give a test that none could gainsay. Nearly six months passed after I heard of his death and still no tidings. The night after Christmas I sat at my table writing until after midnight, and almost overcome with weariness, arose to retire. Then suddenly I was conscious of his presence, and he wrote a lengthy message, the beginning of which as touching the present question, I reproduce:

My dear brother, I at last am able to come to you and express my thoughts and wishes. How ardently I have longed for this moment! How anxiously I awaited for this opportunity! I thought I knew all about spirit communion, and while I was ill and suffering I thought when I was free at last from my old, suffering body, my first effort would be to come to you and tell you that I had found my true life. You were perplexed that I did not. You could not understand why I did not keep my promise, and let you know, as a test, before anyone else could give you the news. You did have a dim intimation which you thought was fancy. Well, I was myself surprised. I did not for a long time awake to the reality. After so much pain I felt at once at peaceful rest—such blessed, peaceful rest. I did not wish to awake from it, nor make the least exertion for fear the reality would come again. I knew enough to realize that dear spirits were with me, caring for me, and I felt my angel mother's touch, and the presence of my beloved daughter, and son Thaddeus.

They would not let me take the journey alone. I was so glad it was all over, and I confess I did not sympathize with myy dear wife in her grief, for I could not think how it were possible for her to grieve over an event which released me from the pain I had so long borne and the coming of that which I had so longed for.

Now I have awakened. I am again myself, though not myself. I came to you and again I was surprised and disappointed. I expected to come at once into your sphere, and I thought, Why, yes, there will be no trouble or difficulty in making you understand just as I did when we were on the beach, or rocking in my sail-boat. How strange it was that while others came I could not. I did not know how. I had to wait and learn. Those near would have aided me, but I could not allow them to come between you and me. Time after time I came and always I was at a distance. I did not know how to approach. By this you will understand why it is that others you desire to hear from do not come in answer to your prayers.

A. W., Chicago: Q. (1) Please give the date the different churches came into existence and by whom were they started; the Catholic, Greek, Lutheran, Presbyterian, Baptist, Methodist, Campbellite or Christian, Universalist, Unitarian, Mormon, etc?

(2) In what century are we living?

(3) Do spirits move material objects, play on musical instruments without visible contact?

A. (1) Both the Greek and Catholic churches claim to have been the original churches, founded by St. Peter, the first pope, who received his commission direct from Jesus Christ. This claim of papal descendants is without foundation and was concocted in a much later age. Both churches were united and for nearly a thousand years there was neither Greek nor Catholic. With the disintegration of the Roman Empire, mainly wrought by the wrangling sectaries, the two great capitals, Rome in the west, and Byzantium—Constantinople—in the east, became through the superior influence of their patriarchs independent religious centers of influence. The commanding position of the capital cities conferred this superiority on the churches there established. The hatred of race, of the nations of the west of the Greeks, fanned the flames of bigotry which culminated in the middle of the century. Gibbon in his Decline and Fall of the Roman Empire vividly portrays the terrific conflict of ignorance, treachery and villainy of the sectarians, which wrought the ruin of Roman civilization and brought the despair and abject superstition of the Dark Ages. (See chapter xxi, vol. II).

Photius, a captain of the guards was elevated to the high office of Patriarch of Constantinople, deposing Ignatius, who appealed to the Roman pontiff. This proud priest summarily deposed the usurper, who in turn deposed his Roman rival. Out of this struggle, advantage of which was taken by each opposing pontiff, the two churches rapidly diverged, and their hatred for each other was intensified.

The Crusades which according to human reason ought to have united the followers of Christ in their attempt to rescue the holy sepulchre, widened the breach, for the human avalanche which rushed from the west to the east was instigated by Catholic priests, and the Greeks were treated with little less consideration than the infidel.

Lutheranism was the outcome of the teachings of Luther and the first state churches were organized in 1526-9. Presbyterianism claims the Waldenses as its ancestors, but modern Presbyterianism dates from John Calvin. It became established in 1560. The first church in America was established in New Amsterdam in 1619. The first presbytery met in 1705.

Methodism was established in 1729 in England by John and Charles Wesley. The Wesleyan Methodists is the name of the parent body. Methodist Episcopal church, is the name of the earliest organization in the United States. The Methodist Protestant church arose in 1830 by a split on clerical government. The American branch of the Wesleyans originated in a split on slavery in 1843. The Calvinistic Methodists arose out of contention between tween Whitfield and Wesley on Calvinistic doctrines.

Mormonism was founded by Joseph Smith at Manchester, N. Y., in 1830. Its origin and growth furnishes an object lesson showing how easily even in an enlightened age a religion based on the most transparent fraud, and errant rascality may grow into colossal proportions. Even in the nineteenth century there was a great number of ignorant and superstitious people ready to believe the most absurd assertions when presented with the glamour of prophetic inspiration. What, then, must have been the reception of those claiming divine assistance and backing their claims by wonder-works in the unenlightened age?

The Church of England is said to have been founded by St. Augustine in 596, but it was not until the reign of Henry VIII. that it became distinct. Until that time it was the Catholic church, dependent on the pope. The influence of the Reformation prepared the way for Henry VIII. to declare himself, instead of the pope, the head of the church. The Episcopal church is the Church of England in the United States. It began in Virginia, 1607 under the services of Rev. Robert Hunt.

The Baptists have borne that name for only 200 years, but their doctrines were a part of the Reformation, and many suffered persecution at that time. Roger Williams was its founder in the United States. Driven from Massachusetts they founded the colony of Rhode Island.

Christians, Campbellites, Disciples of Christ, founded at Brush Run, Virginia, by Alexander Campbell, a Scotch-Irish seceder in 1811.

Universalism claims ancient origin, being taught in the first centuries at the schools of Alexandria, Caesarea, Antioch, Edessa and Messibis, and was formally condemned by a council assembled at Constantinople in 553. It lingered as a heresy, there always being men better than the orthodox creed, who could not believe in a God so horrible as to condemn his children to everlasting torment. It was first preached in America as a distinct church organization by Rev. John Murray, in 1780 in Gloucester, Mass.

Unitarianism is also of early date, and the primitive Catholic church was in constant turmoil over the question whether God was three or one. Athanasius and Arius led the opposing hosts, and as neither knew anything about the matter, or could not know, the battle was furious. For a time it appeared as though common sense would decide in favor of the unity, but Athanasius was the most artful schemer, allied himself with the government and stamped out the heresy.

The American Unitarian Association was formed in 1825. The first general convocation of Unitarian clergy in America was held in New York in 1865.

(2) We shall be in the 19th century until midnight December 31 of the current year.

(3) Spiritualism affirms and demonstrates these manifestations.

Canadian Woman Has Visions.

Ottawa, Ont., Jan. 7.—Miss Lizzie Baxter, a young woman residing with B. Baxter, a farmer of Marlborough Township, near Richmond, says that she had two visits of the Blessed Mary. She states that a few months ago, when at the well on the grounds of the place where she was living, in Marlborough, the Blessed Virgin Mary appeared to her. The Virgin, Miss Baxter asserts, told her that in view of the good life she had led anything she desired would be granted her through prayer. A few days later she again saw the vision, and the promise was repeated.—Journal, Boston, Mass.

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

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

THE OLD MAN AND JIM.

The Ladies Home Jorunal for February, 1900, has its first page decorated by a picture decidedly Spiritualistic in character, from a painting by Gustav Klint. It is remarkable how the art, science, literature and religion of Spiritualism are permeating the secular and religious press. Of course, they are not called "Spiritualistic," but they are in fact just the same.

This number also contains a most peliarly impressive poem by Gertrude Norton entitled "The Old Man and Jim," which is herewith appended, and which, while it is not distinctly Spiritualistic in tenor, it pathetically represents ingratitude and selfishness so much despised by true Spiritualists.

H. V. SWERINGEN.

The old farm was most wore out,
Land so pore it wouldn't sprout
Peas, an' Jim he comes ter me,
"Guess I'll go ter town," sez he,
"Git a job thar in a store—
Farm won't pay ter work no more."
An' he went an' left Lis dad—
Only son the old man had.

'Twas the best, I reckon. Well,
He writ often fer a spell.
After while I didn't hear
From him more 'an once a year.
Then he married—rich, it sed
In the papers that I read—
Jim was pardner in the store;
Then he didn't write no more.

So, one day, I writ ter Jim,
Sed I guessed I'd visit him,
An' I took my best clothes down,
Breshed 'em up ter go ter town;
But Jim writ ter me next day,
Sed he guessed I'd better stay—
Guessed I wouldn't like town life,
An'—it might not please his wife.
Well, I put my clothes away,
'Lowin' I would haf ter stay.
Couldn't help it ef I died—
Jist set down right thar an' cried.
So I didn't go ter town,
But jist sorter settled down
On the old farm, glad that it
Hadn't gone back on me yit.

Well, one day some chaps come down—
Brought a steam drill out from town—
Popped a hole down fer Judge Race,
Not a quarter from my place;
Struck the richest vein uv lead
In the state, the people sed;
So I guessed 'twould do no harm
Ter pop one down on my old farm.
Well, they struck it rich as gold—
Gave me twenty thousand cold
Fer a five-years' lease; an' then—
Jim he writ ter me agen;
Sed I must be lonesome, an'
That he couldn't understan'
Why I didn't visit him
(That begun ter sound like Jim),
An' that he was comin' down
Jist ter take me back ter town;
I was gittin' old, and he
Wanted to teck care uv me.
(That was jist like Jim uv old.)
I fergot about my gold—
Danced a jig, jist like a boy,
Jist a b'llin' o'er with joy—
Thinkin' all the time uv Jim—
Me a-goin' ter live with him.

He came down from town one day,
Packed my duds, tuck me away,
Back ter town ter live with him.
Made my eyes grow kinder dim,
An' my old heart beat so glad—
Jim would teck care uv his dad.

Stayed with him five years er more—
Pottered some around his store—
Didn't haf ter work, ye see,
Jim war teckin' care uv me—
Made my old heart beat so glad—
Gave him every cent I had.
After that fer a good spell
Jim he prospered perty well,
But the panic came on then,
Bustin' up the richest men
North an' South, an' East an' West—
Jim was busted with the rest—
Clean broke up, an' broke his dad—
Every cent the old man had.
But I laid no blame on him,
Had no fault ter find with Jim—
Didn't fret; I knowed that he
Would allus teck good care uv me.

Didn't mind much bein' pore;
Jim was clerkin' in a store,
But I soon began ter see
He was not the same ter me;
An' his wife, she 'lowed one day
I was sorter in the way.

So I went back home once more—
Ter the old farm, sad an' pore.
Diggin's had all played out now,
Farm most ruined, but somehow
I jist loved the old place yit,
An' I guessed I'd stick ter it—
Liked it better than the town,
So I kinder settled down
On the wore-out farm once more
(Lease run out the day before),
When the news was brought ter me
That the minin' company
Had struck another run uv lead,
Richer than the first, they sed.
Gave me thirty thousand more
(Lease jist like the one before)—
Couldn't help it ef I died—
Jist set down right thar an' cried.

When they planked my money down,
Thought uv Jim thar in the town—
Jim a tollin' in the store
Awful hard an' awful pore,
An' it made my eyes grow dim
Jist ter set an' think uv him.
Well, I writ him yisterday,
An' he's comin' right away—
Comin' with his wife, sez he,
Ter live on the old farm with me.

Well, I ain't much ter philosophize,
I reckon it ain't my way,
But teckin' the matter as it lies,
I'm sorter constrained ter say—
That I reckon it's better fer me,
An' a good deal better fer Jim,
Fer him ter quit teckin' care uv me,
An' let me teck care uv him.

FAKE MEDIUMSHIP.

Taught by "Dr. J. Edward Hills."

There has fallen into my hands a little pamphlet by one Dr. J. Edward Hills, who regards himself as "the eminent magnetic healer and instructor in the art of mediumistic phenomena," and is located until he has fully worked his present field, in Chicago.

The catchy portion of his booklet is that in which he asserts his ability to instruct in the art of mediumistic phenomena, and no doubt he catches many suckers in this net. He advertises that "all these mediumistic phenomena can be taught through the mail except trance work, but all orders must be accompanied by cash in registered letter, money order or draft. No deviation will be made from the above terms to anyone. Will teach all the tests named herein, except trance work, for $500 cash, or will take diamonds in exchange. This is a great snap for parties wishing to travel and get rich, as I know of no business that can equal it for the money invested."

It is rather strange that he does not follow his own advice or act in accord with his own opinion for a very superficial glance at his little pamphlet places him in the position of one who would not hesitate to take advantage of "a great snap to get rich," but perhaps he makes bigger money by teaching "the art of mediumistic phenomena." The fools are not all dead yet.

To one possessed of a spark of intelligence he damns his entire booklet in his preface in the following paragraph: "It is unnecessary to enumerate all the diseases which can be cured by this wonderful science, as the matter can be summed up in a few words by saying we can cure any and all diseases with magnetic treatment." It is unnecessary to say that this is all an infernal lie, but will no doubt be believed by that class of people for which the pamphlet was published, i. e., fools or innocent, ignorant people from whom he gets his "cash or diamonds."

At the risk of advertising this trickster to such people, I will hereunto append his "price list" for instruction in mediumistic phenomena. The greater part of the readers of The Progressive Thinker are intelligent and need only to read this "price list" to be convinced of the fact that the entire pamphlet is but the expression of an attempt to expose for money fraudulent phenomena. No man living can expose as fraudulent genuine mediumship. A portion of it can only be poorly imitated.

Here is what he says.

If you would like to acquire the art of producing all the following phenomenal tests in one day, or any branch of them in one hour, you can produce the same either before the public or in private, don't fail to call on or address me, as I have had years of experience and know just what I am talking about. I am not here for argument, nor for giving seances, but to instruct you how to perform these tests and mysterious feats. The following is a partial list of what I can teach you so you can produce the same as well as any person living, viz.:

1. To materialize a dozen so-called spirit forms at once—hands, faces, head without a body and a body without a head. A full sized form from a mere speck upon the floor which will walk, talk and vanish at will. Price, $35.

2. To answer all kinds of questions for a total stranger, one you have never seen before, etc. Price $50.

3. To produce life-size crayon portraits from the cabinet in thirty seconds, while the operator is blindfolded. Price $15.

4. Slate pictures, both plain and in colors, of people, flowers, etc. Price $5.

5. Trumpet work. Price $35.

6. The Chas. H. Foster ring test. This ring is of solid steel, not large enough to pass over an ordinary sized head. Your patron is requested to hold it in his right hand, when it is supposed to leave it and pass over his head, down through his body, and come out on the left arm. I believe I am the only person at this time in possession of this secret, now that Mr. Foster is dead. This test is a great one, and defies detection. It cost me $400. Price $40.

7. The Davenport Brothers' favorite rope test. Tie the operator to a chair with one hundred feet of rope, close the cabinet, or leave him in a room by himself, and he immediately walks out, out, leaving the rope still wound about the chair without untying a knot. Price $5.

8. To write the name of a dead person and have it appear, written in blood upon the arm of the operator. Price $15.

9. Reading sealed letters in the pocket or held ten feet behind the operator's head, while blindfolded. Price $5.

10. Reading names of friends written by the entire audience. Price $5.

11. Invisible writing that can be made to appear and disappear at will. Price $10.

12. A glass pitcher containing water is held in the hand of the operator, while a dozen empty glasses are held in the hands of a committee; as he fills the glasses some will be seen to contain wine and others water. He then changes it all back to water again. This test cost me $150. Price $35.

13. Place the operator in a large sack, tying it above the head like you would a grain sack, sealing the knot with sealing wax. Quickly the operator appears outside, leaving the knot undisturbed. Price only $5.

14. Allow anyone to sew your coat up in front and the sleeves together, step into a cabinet or private room, and quickly return with your coat off and not a stitch broken. Price $5.

15. Give any person a book, let him take the point of his knife and open it, and read to himself the first lines on both pages, close the book, and you can repeat what he has read. Price $5.

16. Locked collar around the neck. This collar is of steel and fits closely around the neck. You can let anyone lock it with any kind of padlock they please, and the collards almost instantly removed. Price $5.

17. A padlock, locked through the upper button hole of your coat; allow anyone to seal the keyhole with sealing wax, and immediately the lock changes to the lower button hole and the wax is undisturbed. Price $5.

18. Place a person in a box before your audience and lock it with any kind of padlock, and upon opening it no one appears inside. Price $5.

19. Place a lady in a long basket with cover; let a committee lock it. You then thrust a sword several times through it, and the lady screams piteously; when you withdraw the sword it is red with blood and the cries have ceased. The committee then opens the basket, only to find it empty. Price $5.

20. Allow yourself to be handcuffed and step inside the cabinet a moment, and upon returning they will discover you have removed your coat and vest and the handcuffs are still in place. Price $50.

21. Slate-writings. I will combine five tests together in this one. Take two slates, clean them, then let your patron write anything he may wish upon one slate with a crayon or slate pencil, turning the slate over, not allowing you to see what he has written. You then place two pieces of blank paper upon the other slate, and place the one upon which he has written over it, so the writing comes between, and fasten them together. Place them upon a table, with a crayon, slate pencil, lead pencil and pen beside them, and cause his writing to disappear, and upon opening them you find one paper written with pen and ink, and the other with a lead pencil, while one slate is written full with slate pencil, and the other with crayon, and different from what he wrote. This is a very catchy test and can be performed anywhere. Price $25.

22. Take a single slate, place it upon a table, and cause a communication to appear on the under side of it. Price $10.

23. Take one slate, clean it both sides, and hang it on a chandelier, and cause one side to be written full, each line in different color or all in one color. Price $10.

24. Take two slates, without frames, place a piece of blank paper between them, hold them under the table, and upon removing them you find a message written upon the paper. Price $10.

25. Let your patron bring a slate; place it under the table upon the floor; let him sit on the opposite side of the table from you, holding both your hands in his, and get a communication upon it. You do not handle the slate at all. Price $10.

26. Take a single slate, clean both sides, and let anyone write their name on it, either with crayon or slate pencil; then cause the signature to disappear and re-appear as often as you please. Price $10.

27. Let any person bring their own slates, with screws through all four corners; put hot sealing wax on the heads of the screws and stamp with something the operator cannot duplicate. The operator holds the slates under the table for a few moments and upon withdrawing them you will find writing between them, with screws and sealing wax undisturbed. Price $25.

28. Reading and answering a question after it has been written, sealed in an envelope and burned to ashes. Price $10.

29. Calling your patron by his full name and answering any questions which he may have written before leaving his home to call on you. I am informed that one so-called medium in Chicago has made an average of $130 per week for the past two years on this one class of work alone. Price $35.

30. Another test similar to No. 29, the writing being done after arriving at the home of the so-called medium. It is a good one, and I am creditably informed that one so-called medium in Chicago is averaging $600 per week on this one line of work. Pays, don't it? Price $35.

31. Learn how to move a table by an unseen power, so four strong men cannot hold it. Price $25.

These are the great tests practiced by the leading so-called mediums of the world; still they can be taught to any person of average intelligence, either in person or through the mail."

I have purposely given to the readers of The Progressive Thinker the advertisement of this adventurer, because a very little reflection will convince the wary of its fraudulent character. To the uninitiated young convert to Spiritualism it will serve as a danger signal to be on his guard.

Nearly all the physical phenomena he refers to can be imitated by the expert trickster, but to one who has witnessed the genuine, the fraudulent can be readily detected as a rule. It is unnecessary here to enter into the differentiation of the fraudulent and genuine phenomena.

Like the merchant who advertises a few leading articles for sale below cost in order to catch customers, this adventurer includes among his so-called "tests" a few which he knows he cannot perform as he affirms unless he is possessed of genuine powers of mediumship.

After all the only true and abiding test of genuine phenomena is the character of the intelligence received by the investigator and the circumstances under which it is received. This is what made me a Spiritualist and is what is making Spiritualists every day throughout the world. It is what has convinced such personages as Crookes, Wallace, Flammarion, Hugo, Coues, Judson, Whiting, Browning, Wilcox, Jefferson, Booth, Richmond, Tuttle, Peebles, Davis, Howe, Moulton, Hull, Francis, Newton, Savage, Hodgson, Hyslop, James, Mills, Austin, and scores of others of the truth of Spiritualism.

It is well to remember, however, that an original genuine test of intelligence may be fraudulently repeated times without number by reason of its exchange among mediums honest or dishonest, or both, or its entry into the common stock in the "blue book" of "tests(?)" While this should in no way detract from its original genuineness it loses in value with its repetition. It soon becomes a rotten chestnut no matter how fresh and satisfactory it was originally. H. V. SWERINGEN.

TO DARE AND TO DO.

To dare and to doare the forces of life—
Together they conquer all sorrow and strife.

To ask for the right, in a prayer that's sincere,
Will clearly reveal the real right that is near.

And when you shall see it, then dare to be true,
Though others may wonder at what you may do.

Then heed not nor hearken to what "they may say,"
But follow the standard your soul sets to-day.

All ills will grow less, if you dare and you do
The deeds that are just, from your own point of view.

Then hesitate not, but press on to the end—
The truth and its power your cause shall defend.

To dare and to do are forces sublime—
Then follow their lead, and keep to their line. ELLA DARE.

Austin, Ill.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

..GENERAL SURVEY..

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

C. B. Gould, of Cleveland, Ohio, passed through Chicago last week on a business trip to Minneapolis, Minn. Mr. Gould is secretary of the Ohio State Spiritualist Association, and is the right man in the right place. He is thoroughly competent to do a most excellent work for the cause in Ohio.

Mrs. Lucinda B. Chandler will give a course of lectures for the Spiritual Freedom Society, at the People's Institute, corner Van Buren and Leavitt streets, beginning Sunday, February 4, at 3 p. m. Subject for that day, "The Welfare of Our Nation."

Mrs. J. W. Kenyon lectured and gave tests in Manchester, N. H., the first two Sundays of January, to very large and enthusiastic audiences, it being the sixth time she has served them this season. The last two Sundays she served the Fitchburg society. The hall was not large enough to hold the people anxious to get a word from their spirit friends. Mrs. Kenyon serves the Rochester (N. Y.) Society February and March.

Indiana is coming rapidly to the front. Dr. B. A. Line, of Alexandria, sends us a large club of subscribers. All whom he has induced to subscribe will thank him for so doing when they receive the paper and premiums.

Mr. and Mrs. Geo. W. Renner, mediums for full form materializations, trumpet and light physical seances, can be addressed at Weston, W. Va., after February 5, for two weeks.

An able and eloquent worker in the cause, C. W. Stewart, writes that he has succeeded in organizing a society at Marshalltown, Iowa, with seventy charter members of good true Spiritualists, who are willing to overlook minor differences for the good of the cause. He also writes that "The Warfare Between Theology and Science," by Andrew D. White, is the best addition that has been made to literature during fifty years. Mr. Stewart expects to remain at Marshalltown, Iowa, for some time, and desires week evening engagements at points in that State.

J. M. White writes from Kansas City, Mo.: "As it is the intention of the attendants at the services at 1010 Grand avenue, this city, to celebrate the anniversary in appropriate manner, I wish to hear from all Spiritualists in Kansas and Missouri, adjacent to this vicinity, to send word to me at 811 East Eighth street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do is to send them to my address, or to Mrs. Humphrey, 1106 Euclid avenue, Kansas City, Mo."

Mrs. Loe F. Prior writes from Atlanta, Ga.: "The work here is going on very nicely. In fact, I think there is more interest taken in Spiritualism in the South this year than ever before. The study of psychology is interesting all thinking minds. There is but one city in Georgia where Spiritualism, Mental Science, Christian Science and such progressive ideas do not have ready recognition, and that is Augusta, where recently a law has been passed placing all mediums, spiritual teachers, astrologers, etc., under an annual tax of $250. This law was evidently passed because Mrs. Ward, a clairvoyant of that city, predicted a large fire, which took place. This aroused the antagonism of some of the town's bigots, with the foregoing result. We hope that some one will go there and test the law."

Dr. Averill writes from Spring Valley, Wis.: "Sister Clara Stewart is during this week giving lectures here upon 'The Philosophy of Spirit Life,' before our little association; also some fine tests of her clairvoyant power. Her lectures are fine, and give us much 'thought-food' for which we are hungering."

Geo. P. Colby is now at Lake Helen, Fla., having returned from Costa Rica.

H. W. Boozer writes from Grand Rapids, Mich.: "Brother Howe has done a remarkable work here, so much so that no intelligent hearer can fail to be deeply interested. It is a phase of the cause that is worthy of careful study, that such a worker could ever want for an engagement. The variety of his discourses, too, is wonderful—no two are

The Epworth League of Sea Cliff, N. Y., gave a "fireside sociable" lately at the home of Charles E. Edwards. The idea was a novel one. A big fire was built in the open grate, the room darkened and the surroundings made as weird as possible. Then those present told ghost stories, hair-raising narratives, which made cold chills creep down the listeners' spines, and compelled the young ladies to sit close to the young men for needed companionship. The affair was well-attended and successful. It was planned by C. W. Bell, the chairman of the social committee.

Mrs. E. D. Blake writes from Grand Rapids, Mich.: "Lyman C. Howe has closed a most successful engagement here. Mrs. Augusta Ferris gave tests with him during the month. Next month E. A. Tisdale comes here. Mrs. J. Ropp, of Indianapolis, comes here for March. I am engaged in my own city for the month of July, at camp. I am open for dates during August. My address is 369 S Division street, Grand Rapids, Mich."

Brother Nelson, of Beatrice, Neb., sends us a good list of subscribers from that town.

The Toledo (Ohio) News says: "The meetings of the Independent Association of Spiritualists held on last Sunday afternoon and evening was a grand success throughout. Kapps hall, which has a seating capacity of 175 was filled to the doors. The evening services were opened with remarks from Dr. Jameson, after which Mr. Figures, of Cleveland, spoke upon mediumship. The lecture of the evening was given by Mrs. Schauss and was highly appreciated. Mr. Figures then gave to the audiences messages from spirit land, which were all recognized and thankfully accepted. Mr. Figures will remain in the city all of this week and will be with this association again on next Sunday. C. B. Gould of Cleveland is also expected for next Sunday and it is doubtful that Kapp hall will be large enough to hold the people."

C. H. Figuers writes from Cleveland, Ohio: "I have just returned from a short engagement with the Independent Spiritual Society of Toledo, Ohio. This is a new society, but is all alive with zeal and earnestness. It is bound to soon become a power in Spiritualism. Its meetings are held in Kapp's Hall, Summit street, the principal business street of the city, and it is a bright, clean, cheerful looking place. Mrs. Chase and Mrs. Chalous, with Dr. Martha Jamison, form a trio of earnest workers. The hall was packed at each session, and even standing room was at a premium. All good workers are welcomed by this society. Mrs. Penny, of Detroit, will be with it next Sunday. I have just heard that Lake Brady will be opened as usual for a camp-meeting next season. I have some open dates for March, and would like to correspond with some camp managers for the summer. My terms will be as liberal as the poorest society can desire. For terms address me, lecturer and test medium, at 648 Pearl street, Cleveland, Ohio."

The Sun, Fitchburg, Mass., says: "The First Spiritualist Society were favored with full houses Sunday. The speaker, Mrs. Dr. Cate of Haverhill, gave two addresses, presented in her usual able and interesting manner followed by many spirit messages, all readily recognized. The piano selections by Miss Howe were rendered in a skillful manner. Mrs. J. W. Kenyon of Cambridgeport, test medium speaks for the society next Sunday.

A. V. B. writes from Detroit, Mich.: "There are several public meetings held in various halls every Sunday evening, each of which does more or less good; but I feel constrained to specially commend the work done by the Central Spiritual Union, at Occult Temple. Dr. C. W. Burrows is the permanent pastor of the C. S. U., and he promises to make of his society an important factor in the religious life of Detroit. How well he has succeeded so far may be judged by the fact that the services are regularly attended by many of that class of people who are generally believed to shrink from association with Spiritualists. Not only that, but almost every Sunday evening his rostrum is occupied by some prominent local clergyman or lay citizen. Beginning with the New Year we had the pleasure of listening to the pastor of the First Unitarian church of Detroit, than whom there is no more scholarly gentleman in this city. On the following Sunday came that venerable spiritual teacher, Giles B. Stebbins; he in turn was followed by Mr. and Mrs. Joseph M. McDonald, whose home is in this city, and who are generally beloved for their loyalty to Spiritualism and their uncommon excellence as speakers and mediums. Then came Edward C. Greece, a prominent attorney of this city, and an author on Political Economy. So much for the month of January. For February, among other prominent people who have promised to occupy the rostrum is a judge of the district court. As all of the people mentioned tender their services without any compensation whatever (barring the pleasure they derive from doing good) it will readily be seen that their interest in Spiritualism is of the right stamp, and augurs well for the future of the cause in this beautiful City of the Straits. By the way, I hear that Mr. and Mrs. McDonald are preparing to take a western trip this spring, and while we shall be sorry to lose them, even for a short time, the thought that they are going forth to bless other communities will counteract the sadness occasioned by temporary separation. We congratulate the Western societies that secure their presence."

The First Spiritualist Society of Fitchburg, Mass., held its adjourned annual meeting with Mr. and Mrs. Carpenter, 61 Payson street. The following officers were elected for the ensuing year: Dr. C. L. Fox, president; Mrs. M. A. Cate, vice-president; Mrs. M. A. Jordan, corresponding and recording clerk; P. C. Burr, financial secretary; J. R. Haskell, treasurer; T. E. Jordan, Geo. T. Lamont, Mrs. Minnie Batterson and Mrs. Helen Chandler, directors. At the conclusion of business all were invited to repair to the dining-room, and partake of a delicious spread prepared by the hostess, to which all did ample justice."

W. FitzHugh Smith writes: "The Sunflower Social Club will give a card party at its hall, 77 Thirty-first street, Thursday evening, Feb. 8. There will be likewise other features of amusements—at present locked up in the inner recesses of six brains, male and female, comprising the 'advisory board.' Neither Gatling guns nor wild horses can persuade them to divulge their plans. Even the society is powerless in the matter. It has leaked out, however, that coffee and cake will be 'toted round,' at ten cents per tote. You, gentle reader, of whatever persuasion, had better come and see. Admission free to all."

Brother Parker writes from Owosso, Mich.: "Mrs. Amanda L. Coffman, of Grand Rapids, closed a three months' engagement with the First Spiritual Society of Owosso, Mich., Jan. 28. She lectured twice each Sunday, giving descriptions and messages after each lecture, which gave much satisfaction; held public test seances each Tuesday evening; assisted the ladies with their aid meeting; brightened their public suppers with her presence; aiding the society in many ways, and aiding the cause by teaching that Spiritualism seeks to develop the highest and best in every human soul."

G. B. Sanborn writes from Leadville, Colo.: "The Society of Occult Science here is having larger audiences than last winter. The hall is often crowded beyond its seating capacity. The hour between 8 and 9 o'clock is made interesting by reading essays and discussing the same. In the past five weeks the principal manifestations have come through the mediumship of Mrs. Ella Doll, of Mintern, Colo., who has been visiting her mother. Her phase is that of unconscious trance, during which questions are written upon slates, and answered through the control, Allen Evert Livingstone, written upon the same slates where the questions are asked."

Mrs. I. F. Raymond writes from Minneapolis, Minn.: "I must say that Spiritualists do not know what they miss in not having The Progressive Thinker. I value it highly. We have held our meeting for nearly two years without missing one night. We have perfect harmony and a good attendance, with Mr. Raymond as lecturer, and Mrs. Coursin as test medium. We give good satisfaction and convince many of the truth in what Mr. Raymond is so deeply interested."

The Indianapolis (Ind.) News contains the following: "Tippecanoe county can, perhaps, lay claim to the only Indiana resident who, aspiring to political preferment, has been deterred by what happened in a dream. Peter Anderson, a well-known manufacturer, encouraged by some of his friends, decided to enter the contest for the Republican nomination for commissioner. He announced himself as he came in contact with the people, and the Anderson enthusiasts were getting ready to take off their coats in his behalf. Just then there came a halt, Anderson declaring all plans and aspirations off. He tells of it in this way: 'I went to bed the other night, thinking how I could beat out competitors in the race. I fell to sleep, and then I fell to dreaming. The dream revealed that I could score a point by seeing a man at the top of the South-street hill, and with a friend I started on this mission. We were in a dilapidated old wagon, to which was hitched a mule. Not the obstreperous, balky mule, mind you, but one that could cover distance faster than most people care to ride. I thought the speed of the mule was indicative of my own speed in the race for commissioner. But something happened. The wagon struck an obstruction. Out I went, over the end-gate. My friend went into the ditch on the opposite side of the street. We were both bruised, but we gathered ourselves together and trudged up the hill in pursuit of the fleeing mule. When we got to the top the beast was out of sight. It was here that I awoke. I could not see my friends quick enough the next morning to tell them to count Peter Anderson out of the race.' Nothing can induce him to change his mind."

William Fitch Ruffle writes: "Premium books came all right. It is a 20th century wonder how so much can be had for so little. I do not see why everyone who reads the statements of the Divine Plan week by week do not order while your kindness lasts."

Ben F. and Mattie Hayden write from Indianapolis, Ind.: "Again we find ourselves at home for a short time, having finished our month's engagement with the society at Muncie, Ind., where we feel that we have done a good work. The friends said many attended my meetings, and were deeply interested, who had never before been induced to come out and hear and see for themselves that Spiritualism has a phenomena and philosophy that adapts itself to the needs of humanity as nothing else does. Mrs. Maggie Vestal follows me for the month of February, and we feel sure the cause will not suffer under her able ministrations. We are receiving many calls from various sections with a view to securing our services later on. We are both still in the field and either one or both will go anywhere and hold meetings, organize societies, etc., and would be glad to correspond with camp managers with a view to engagements for work during the camp season. Will both go anywhere for car fare and entertainment and $5 for Sunday services, morning and evening. Mrs. Hayden goes alone for car fare and entertainment."

Brother Jacoby writes from Elkhart, Ind.: "Recently there came among us a medium, Professor Gray, of no pretensions whatever as regards the latent powers he possessed, but all he required was a chance and opportunity was readily granted. He proved to be a wonderful medium as a trance speaker and life reader, being able to hold an audience spellbound, while his life readings and his platform tests are to the point and convincing. There is to be a fine treat in my parlors this evening as Prof. King arrived from South Bend this morning and will hold one of his soul-stirring seances this evening."

Mrs. C. Marshall writes from Ohio: "After reading your valuable paper for one year I would deprive myself of many things before I would be without it, even if it cost much more than the small sum you ask for it. I am promising myself a rare intellectual treat in having the premium books also. I have seemed to live in a different atmosphere since reading the elevating and hope inspiring sentiments contained in each paper. It is the hope of my life that I may be able to visit Cassadaga next summer. I have never been in the presence of a medium, but I am not like doubting Thomas. I have not got to see to believe, yet I hope to see as well as believe."

G. H. Brooks writes from Milwaukee, Wis.: "I am now located at 558 Milwaukee street, Milwaukee, Wis., where all mail and telegrams should be sent to me. I will respond to calls for funerals. I held three evening meetings at the Soldiers Home, Waupaca, Wis., Jan. 29, 30 and 31."

C. W. Stewart writes from 407 East Main street, Marshalltown, Ia.: "A. D. White's books have been received. They are more valuable than I had dreamed. I have organized a society here with 70 members and may speak a year for it. I would like to make week engagements in any part of Iowa."

Secretary writes from Waterloo, Ia.: "Cornelius Van Buren came to Waterloo about three years ago. Endowed with inspirational power as a speaker, he soon created among his friends an interest for further investigation. A good honest materializing medium was secured and a few were converted, but we were always very careful not to allow anything and everything to come in our midst. All mediums were tested, and were required to give account of themselves before working for our society, and any medium who refused to do so may as well fly the town. The first speaker we had was G. H. Brooks, of Wheaton, Ill. His audiences averaged from 500 to 800. He is a man of noble character and deep thought. Mr. Max Hoffmann, of Chicago, has just fulfilled a two weeks' engagement with crowning success. Our audiences were so large that we were obliged to rent the opera house. We thank the angel world for our wonderful success in establishing Spiritualism in this city with twenty-eight churches. Our meetings are continued every Sunday with Cornelius Van Buren as speaker."

G. W. Kates and wife held meetings Sunday afternoon and evening, January 28 in Minneapolis and St. Paul. Afternoon for Band of Peace Society and evening for the Spiritual Alliance. They are attracting large audiences in St. Paul each Sunday evening. Their services will be daily given to the field—work in Minnesota after February. As missionaries they are proving active and useful, with results that is causing rapid growth for the State Association. August is engaged for camp-meetings. After that they will accept some calls in other states. Address them No. 1 Highland, ave., Minneapolis, Minn.

T. Dickinson writes from Lemona, Florida: "Glad to know the annual camp-meeting season at Lake Helen, Fla., is near at hand, and I hope that the mediums and inspired ones who come down to labor for the enlightenment of the human family upon the great and ever important subject of Spiritualism, will not only secure a new lease on life by a sojourn in the Southland at this season of the year, but will be privileged to speak to such crowds of hungering souls (who are well-nigh famished for the bread of life) that their lofty inspirations shall indeed open the very eyes of the blind; shall give the creed-bound devotees 'something besides husks to feed upon, and deluge the state of Florida with a tidal wave of true, practical religion, a religion that finds its expression in works and deeds, more than in deep profession and the atoning theory still adhered to by the Christian church, i. e., salvation by grace."

A large number of friends and sympathizers assembled at the Temple of the Liberal Spiritual Society of Denver, Col., December 25, 1899, to attend the annual Christmas social and entertainment, which the society has given every year since its formation, 1894. Every one waited patiently for the exercises to begin, when to their great surprise came the announcement of the marriage between their pastor, the Rev. Mrs. H. I. Morris, to Dr. C. S. Rubicam, the Rev. W. E. Mansfield, the well-known and popular lecturer and medium, officiating. After the exercises the assembly retired to the dining room, where a beautiful and elaborate table was spread with all the delicacies of the season. All extended their good wishes and kindly greeting to both. The groom has been a lifelong Spiritualist, and through his progressive spirit has done much to aid the work along. He erected a building which has been used for Spiritual meetings for the past ten years at his own expense. The groom is a gentleman who is esteemed by all who know him. The bride is well-known throughout the country as a faithful and devout worker in the cause so near her heart. She has been here for the past ten years, meeting with good results, and through her noble and zealous efforts the above society was organized and received its charter from the State of Colorado in 1894, when she was elected the pastor, which position she has held to the satisfaction of all, and is held in high esteem by the members and her patrons.

E. Gray writes: "The Progressive Spiritual Church, Handel Hall, 40 Randolph street, G. V. Cordingley, pastor, is still meeting with pronounced success every Sunday evening and afternoon. It is a strange fact, but a true one, that each Sunday brings a new and strange audience, and the convincing proof of spirit return leaves a remarkable impression upon those present. I don't believe I have ever seen a hall with such a changing congregation, and quite singularly few Spiritualists attend. The main attraction seems not for lectures or philosophy, but for the tests, which are of such a convincing nature that demonstrations of applause greet Mr. Cordingley each Sunday for his accurateness. He deserves a great deal of praise and credit for his work in Chicago. During the past month we have had with us Dr. White, Mrs. Baldwin, Miss Ella Johnson and Dr. Dutton, who have entertained many with their eloquence and spiritual demonstrations. On Wednesday evening, February 14, a valentine party, psychometric circle and oyster supper will be given for the benefit of the church. The public are cordially invited. Admission 25 cents."

German Bryant, president, and Brent W. Hayes, secretary, announce the following: "A number of mediums of note will hold a mid-winter convention in Louisville, Ky., Feb. 15, 16, 17 and 18, under the auspices of the Church of Spirit Communion, in Liberty Hall on Walnut street, between second and Third. Our talent will consist of the very best this country affords. The philosophy and phenomena will be presented at each service. Good music will be supplied, and a grand series of meetings will be held. No one should miss this occasion to investigate our beautiful cause. If possible, all should attend. Our elegant, spacious hall will afford the best conditions and will be comfortable for all auditors. Come and be with us. All Spiritualists and investigators are invited, and comfortable homes among friends to our cause will be found for visitors at reasonable prices. Free entertainment for good and worthy mediums who will assist us. All communications should be addressed to our pastor for further information. His address is Dr. A. M. G. Wheeler, 718 Jackson street, Louisville, Ky."

Mrs. C. H. Mullins writes: "Mrs. Lucinda B. Chandler will begin a course of lectures for the Spiritual Freedom Society, at East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets, Sunday, February 4, at 3 p. m. Her subject for that day will be "The Welfare of Our Nation." She will speak alternately with Rev. F. G. Strickland, Drs. T. A. and M. C. Bland and others. Rev. F. G. Strickland will speak Sunday, February 11. The Freedom Society will meet at my home, 746 Adams street, Wednesday, February 7, at 2 p. m. All are welcome."

D. E. Smith writes: "I am very sorry to have to announce that the meetings of the First Spiritualist Society of Santa Ana, Cal., are discontinued indefinitely. More money and a suitable leader are imperative to make a success here."

G. H. Brooks writes: "I will hold a series of meetings in Whitewater, Wis., Feb. 19, 20, 21 and 22, and I hope that all who can will come from the adjoining towns. While there I shall organize a society, if possible."

Secretary writes from Allegheny City, Pa.: "The Second Church of Allegheny has re-engaged Dr. H. C. Andrews for the month of February. On January 21 Mrs. May McFarland was ordained by Dr. H. C. Andrews and his guides. The ordination ceremony was very impressive. The rostrum was neatly decorated with white flowers. I recommend him to any society wishing a good lecturer and test medium. His work is very convincing to all."

Hatfield Pettibone can now be addressed for engagements at 2742 Morgan street, St. Louis, Mo.

C. D. Knight writes from Seattle, Wash.: "Mrs. Nagle is lecturing to crowded halls every Sunday evening, giving excellent tests. The Seattle Spiritual Association meeting in the Banquet Hall of the Masonic Temple, is also doing well, Mrs. Lapworth being a very successful test medium. Mrs. Thomas has just opened another spiritual meeting, and she is well and favorably known here. The cause of Spiritualism is gaining strength in this city, much of course to the benefit of those who catch a glimpse of the spiritual light."

Mrs. A. E. Watts writes from San Diego, Cal.: "The First Spiritual Society of San Diego devoted January 28 to the commemoration of that hero and patriot, Thomas Paine, who devoted his life to the great cause of human liberty. The speakers were Mrs. Sheets, Mrs. Wellington, Col. Dryden and others, who elaborated his history, trials, and writings to the admiration of all liberal minds. In connection herewith I enclose a poem given through the mediumship of Mrs. Wellington. In the afternoon the lyceum, under the efficient conductorship of Mr. Buss, gave a very interesting entertainment, and the day closed with a lecture by Mrs. Abbie Sheets, followed by tests by Mrs. Edith Nickless."

E. W. Sprague and wife, platform test mediums and speakers, are filling a three months' engagement at Alliance, Ohio. They are missionaries for the N. S. A., and their services may be secured to organize societies in towns not too remote from Alliance during February and March. They are free to make engagements with societies for April, May, and June, and also have some open time for camp-meeting season. Mr. Sprague officiates at funerals. Address him at 745 High street, Alliance, Ohio.

J. B. Smith writes: "Your paper is invaluable to me. I have been a Spiritualist for more than fifty years. We once had a strong society of Spiritualists here, but owing to difference of opinions, it was most thoroughly annihilated, and to-day we have no test medium and very few Spiritualists. I feel lonely, and my comfort is largely increased by The Progressive Thinker. Many of them are each worth the subscription price per year."

Edgar W. Emerson, will lecture and give tests at Steinway Hall, Van Buren street, between Wabash and Michigan avenues, Wednesday evening, February 14, at 8 o'clock p. m. Admission 25 cents.

F. Corden White's address during February and March will be 1616 Erato street, New Orleans, La. During April he will be with the Temple Society, Buffalo, N. Y.

Lyman C. Howe writes from Allegan, Mich.: "I spoke here Wednesday evening and am booked for two lectures tomorrow—Sunday. I expect to remain here until Thursday, the 8th. This town has no strong center of spiritual strength, but has quite a number of mediums of some promise. Mrs. John Padgham has rare gifts, and if she had been called and encouraged to give public manifestations, she might have done a valuable work in this town, as she has in other towns, when her circumstances and conditions favored her going forth in the field. She might have ranked with the best test mediums on the platform, with one added virtue not too common among platform mediums: Unconditional truthfulness, and no attempt to supplement the genuine with prepared 'tests.' That is the bane of platform tests, and the evidence is overwhelming that among good mediums it extensively prevails. Those who practice such frauds have no realization of the extent to which their tricks are known among Spiritualists, as well as the prejudiced multitude, who, detecting some tricks, become satisfied that all are frauds. This view, too, is held, and declared by such men as Prof. Hyslop, Minot J. Savage, and their class, who claim to have detected and exposed hundreds of frauds, and so they repudiate the whole field of facts in modern Spiritualism and limit their investigations to one—Mrs. Piper—whom they have proven uniformly genuine. One medium who never deceives is of more value to the cause than a hundred who may be equally good mediums, but adulterate their work with deception."

Mrs. Charles Messick, of Glenwood Springs, Col., Brother Kizer, of Decatur, Ill., and others have sent in clubs for The Progressive Thinker during the past week. Thanks to all.

E. W. Sprague held four meetings in Elyria, Ohio, last week. He is a great favorite in that state.

T. Babcock writes from Waukesha, Wis.: "This beautiful city of springs, the "Saratoga of the West," as Waukesha is called, was highly favored a short time since by a visit of Mrs. Georgia Gladys Cooley, the highly gifted lecturer and test medium of Chicago. While the clerk of the weather was not in exact harmony with the meetings, those present realized their highest expectations in her lectures and tests. Waukesha will greet her with a hearty welcome when she comes again. The noble worker for humanity should be kept busy and any society engaging her will make no mistake."

YOU NEVER WILL BE MISSED.

You man of the majestic mien, all swollen up with pride,
Who feels that none can estimate your worth,
Who treads the streets with kingly air and more than kingly pride
As if you held a mortgage on the earth,
Come down for just a moment from your rather dizzy height
And let this truth find lodgment in your head:
This world was a pronounced success before you saw the light
And will move on just the same when you are dead.

The man who wears the workman's garb, placed in the scales with you,
Might send you spinning upward with the beam;
In every manly virtue and in honesty that's true;
Be your superior, though grand you seem,
Though you may look with proud disdain down from your lofty height
On men who labor for their daily bred,,
Remember that the world was here before you saw the light,
And will never miss you when you're dead.

The master who created you and placed you here on earth
Gave life unto the man of labor, too,
And, though you may be favored with the accident of birth,
He's fashioned in as perfect mold as you.
Wrapped in your self-importance, you should always keep in sight
The fact that though you toss a haughty head,
This world was an assured success before you saw the light,
And will move on just the same when you are dead.

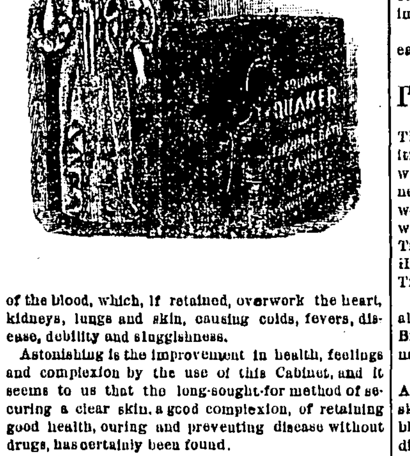
There'll be no aristocracy in heaven, you will find,
If you should chance to make a landing there,
And he to whose existence on the earth you are so blind
Will be your equal in those realms so fair.
Come down from off your pedestal and show your manly worth.
From out of cloudland pull your kingly head;
The powerful machinery of this revolving earth
Will never slip a cog when you are dead.
—Denver Post.

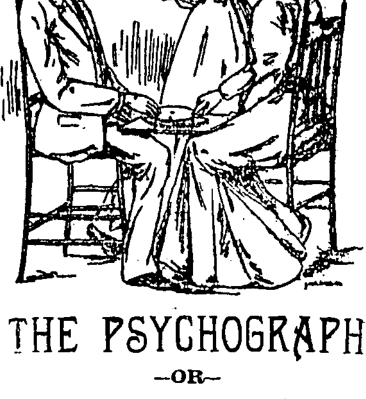
"Mansill's Almanac of Planetary Meteorology," almanac makers' and weather forecasters' guide and new system of science for 1900 is now for sale at this office; price 25 cents. This is the 25th annual almanac issued by R. Mansill, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth. You need this book.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.





MATTER, FORCE AND LIFE

An Instructive and Philosophical Presentation of a Very Deep Subject. By D. W. Hull.

Here is a piece of chalk, a pebble and a sprig of a cherry-tree. To our physical observation they appear lifeless; but they are not. The sprig represents a recent organic life, and the chalk is the pulverized shells of minute animals that one day had life and motion and inhabited the ocean long before man came upon the stage of action. But, notwithstanding their apparent lifelessness, all the possibilities of life yet exist within them. Each of these pieces is a combination of myriads of atoms agglomerated in the chalk, organically arranged in the sprig and crystallized in the pebble. But the chalk represents lives that have been organically arranged. In the development of the rock from which our pebble has been broken, the atoms were deposited and drawn together by a law of affinity, which is another name for attraction. And, indeed, the development of the animal and vegetable is by the same law, and, we may say that underlying all growth is the common law of attraction. Each attracts to itself or is attracted to those elements which contribute to the massing of its substance. The difference is that organic substances develop by incretion, while inorganic substances aggregate, or develop by accretion. Thus at the bottom of all growth lies this universal law of attraction. The law of attraction is somewhat modified by an affinity and divarication. Affinities are drawn together and divaricants repel each other. Each metal has its affinity with which it can be readily made to fuse, while it manifests an antagonism for some other substances. Affinities are somewhat counterparts of each other. Attraction is general, affinity is particular. That is all bodies are drawn together, but all bodies are not coherent. For there is another law that repels a too close relation. There is a sort of focal distance for all materials to each other. The bringing together of nitric acid and glycerine, for illustration, will result in an explosion which will dissever the elements of each.

This is no new doctrine, as it was taught by the Greeks thousands of years ago, and I have no doubt John had indorsed it when he said that "God is able of these stones to raise up children unto Abraham." Aristotle taught it, and later Lucretius, LaPlace and Newton hinted at it, when they acknowledge two independent self-acting forces in nature by which matter was drawn together or repelled apart. Winslow, in his work on "Force and Nature," admits it in the following:

"No molecule is or can be, dead, inert, or destitute of action, since it is never destitute of attractive force, can never be deprived of the same, and persists in exerting such force upon every molecule, in virtue of the secret influences lying within its own bosom and proceeding out of its natural capacity and endowment. But while force of attraction exists, and every atom mutually attracts every other atom, it is proven with actual certainty that molecules never touch each other and that they are kept asunder by another force the opposite of attraction. This is repulsion.

* * * * * *

"Countless researches and experiments of chemists and physicians have established beyond question the universal fact that repulsion is an absolute force, dwelling in all molecules which exerts as constant and mutual an influence, every one upon the other as does that of attraction. It dwells and lives within the molecule and presides out of it, in like manner as attraction, to act upon its neighbor, except that it acts and plays in the opposite direction to the latter force."

Thus we discover there are two opposing forces in nature, one of which tends to draw all objects together, the other to expel them from each other. Force then, is a property of matter. Wherever we see the one we find the other. For all matter is associative in certain relations and dissociative in certain other relations. When, then, we speak of force, we refer to the laws of attraction and repulsion, or affinities and divaricants. It is that which holds planets in their orbits. The moon is held in its place by that law riding on the attraction of the earth as cork rides upon the water, being drawn toward the earth and held from falling onto it, by the law of repulsion. It exists in atoms, molecules, concrete and pulverized substances, satellites, planets and suns. It manifests in vegetable and animal life and is the life of everything in the Universe. Thus we learn that force is life, and is everywhere existent.

Some time ago I read of some one who had discovered that all minerals were living objects. In the sense the non-professional world took the statement he was wrong; but in the sense that life is an inherent force everywhere present he was right; and I suppose that when he announced that discovery, he meant to be understood that what we call force is a principle of life. Certainly no one would contend that minerals are alive as organic creatures are alive. It cannot be so. Yet they are pregnant with force, and force is what we may term inorganic life; and that life may as readily be organized as the elements of the earth, air and water may be organized into the vegetable. And as the vegetable may be taken up by the animal and a part of its properties become reconstructed into animal existences.

All organic life develops from within, or by incretion. The vegetable draws its nutriment from the earth and air by means of its roots and leaves. The animal draws its nourishment by taking its food within the body and inspiring air. Both assimilate such parts as are useful to the organism, and excrete all that is offensive or foreign to its organism, and thus both appropriate the two laws—attraction and repulsion.

Organic life is that life which is attached to complex organism. Each vegetable is composed of certain primates arranged in fixed proportions, and differently arranged to meet the requirements of special organisms. Thus life itself is instrumental in shaping each particular organism. We want the reader to emphasize this point. For it is apparent that we are what we are through a somewhat intelligent operation of forces. It is what Albert Chavennes terms "Potentiality," in contradistinction to the term "Design," used by the theologians with such stunting effect. If that life is destroyed at any period during the process of development or during the existence of that organism, disintegration immediately commences, and the organism is eventually resolved back to its elements.

The difference between organic and inorganic matter is, that organic matter is always positive, and inorganic matter is negative. The positive is always eccentric, and capricious, as compared to the negative. It continually changes itself and its relations to surrounding objects, while the negative is uniformly static. There is no moment of an organism that is the same in all respects. We may possibly except in this statement timber and trees that seem to pass into a state of coma in the winter times. But in a general way, the more forceful the life the more rapid are the changes occurring in it. There is a constant process of elimination and reproduction going on within the organism, so that the same constituents that make up the organism at one time are greatly changed at a subsequent time. In this respect, life may be compared to a flowing river, whose waters are each moment changing. Thus life is always a process of beginning and also of ending. Buddha represented it as the flame of a lamp that is never the same at any two moments.

Attraction, we have found, is a condition of force, and force is a manifestation of life. Therefore the energies of life are manifest in the development of the simplest organisms. It is a prior condition, and is directed apparently with an intelligent end in view. We call it "Plan," but that word gives a very incorrect idea; as if an organism were already present, which had designed that organism in a mechanical manner. Instead of that, it is what may be termed an evolutionary principle carrying out its inherent design. The laws of affinity drew certain elements together by means of air and water, which, when united, became sarcoids, and these sarcoids are specially endowed for the higher manifestations of life. The lowest forms of life now known in the animal kingdom are the protozoa or amoeba, of which mention is made in a previous article.

We should not confuse life and intelligence. Vegetable organisms have no intelligence, though some of them seem to exhibit a manifestation of purpose. Many of the lower animals manifest no intelligence. I use the word "manifest" here because our observations may not include all intellectual phenomena, and also because I would distinguish between a sensation and a concept. Because the tree directs its best growth on the unshaded side is not evidence that the tree selects the sunlight in an intelligent manner. Light is a necessary condition to the growth of the tree, and it is drawn in the direction of the light by the law of affinitization. Affinitization, we have found, is an element of life, and, we might say, also of intelligence; for the first element of intelligence is sensation, and the second is habit. As the individual is developed from a single cell, so is the intellect also grown from a single concept. In the lowest organisms, as the amoeba, there are no differentiated organs of contact as there are in higher organisms. This creature is provided with neither mouth, eyes, prehensiles or means of locomotion. The jellyfish, being a little higher in the scale of being, extends its cilia a long way in every direction, not so much for the purpose of avoiding objects as prehending and bringing to itself the aliment it needs. In using the word "purpose" here, I would not have it understood that the jellyfish exercises any intelligently directed purpose in the search for its food, but the laws of attraction draw from it in every direction those cilia that prehend its food. It will be perceived that all the organs of animals are each but an extension of the organ of touch. Our eyes and ears are but sublimated attana. Instead of describing an object by the sense of touch, the shadow or reflection is thrown upon our vision. The rays of light from objects touch our optics, are conveyed to the optic nerve, and thus we feel the objects. And thus with sounds, which are conducted to the auditory nerve through the tympanum of the ear. Our five senses are but the gateway by which we come in touch with the outer world. And these senses form the bases of our intelligence. By means of them we have access to the data on which our intellects are founded.

The conditions necessary to intelligence are, first, an organism containing a nervous system ending in a convoluted brain. If intelligence can exist outside of these conditions, I confess myself unable to understand how it was developed, or how it could exist without first having developed. Observation shows us no organized living creature that has not developed from a simple cell, and as life seems inseparable from matter, so we must believe that intelligence also is inseparable from matter. Here let me anticipate an objection: A crude idea exists in the world that in the life beyond our spirits are mere entities, not attached to bodies. It was anciently held that they did not even occupy space, that millions of them could at the same time occupy a single point. Strange to say that most of the materialists define the views of all who believe in a continued life after the death of our bodies, in the same way. Such an idea is unthinkable, and how any person can hold such views or charge them on people, who they know in other respects are as intelligent as themselves, is beyond my comprehension. We do not believe that man's highest attainable condition is in this life. Our observation is that as the creature becomes more refined and more highly developed in organic structure, the powers of the mind are increased. As man is the highest possible organism on the animal plane, there is no upward road except through a finer organism, and this can only be by the duplication of a more intense nervous system developed from finer and more sublimated materials, and this we have in spirit life. There is therefore a spirit body so attenuated as not to be visible to mortal eyes, which has greater powers intellectually than the material body has. The spirit body is a material body same as our present bodies are, but the material is more sublimated than our physical bodies, and we use the word "spirit" as distinguishing it from the grosser bodies of the present life.

Mind is something more than the cognizance of things; it is a recognition of the relation of things. The simoid sees things and remembers them and where he can he repeats them, but he does not co-ordinate things. His intelligence reaches a certain stage beyond which it cannot pass. While he may observe the actions of nature, he can never so far proceed as to understand the causes that lie back of phenomena. His intelligence, therefore, is limited within narrow channels, and cannot well be what we understand by the word "mind." The rabbit cognises things, but it has no idea of the relation of things. It is timid and gets hungry, but these are involuntary impulses. An observation of its brain demonstrates that it has no capacity for any great manifestation of intellect. It is so smooth as to be almost polished and gives but a small surface for the deposition of gray matter. As we rise higher in the animal kingdom, we find the brain more and more complex till we reach the human family, where we find the brain deeply convoluted, increasing the surface many times, giving not only intense power of thought, but ability to comprehend complicated and abstruse relations of things.

Mind, then, is a bundle of perceptions considered with their relations to each other. It is the outgrowth of life and can have no existence without life. The objects perceived may exist, and their relation may be the same without mind as with it. All the possibilities of changed relations may exist, but to apprehend them requires a mind exercised by a thoroughly organized and convoluted brain. Intelligence is the memory of things, and memory is a reproduction of thoughts and images once experienced or witnessed. Since all intelligence is but the analysis and synthesis of sensation, all that we are mentally, may be resolved to the one faculty, memory. Even the co-ordination of thoughts are but the reproduction of sensations taken to pieces, and differently reconstructed.

But how are these things stored away or shelved in the brain? or, rather, is the brain the only receptacle of memory? To illustrate, a sensitive was taken where a murder had been committed and given a fragment of rock picked up on the ground, and from this she proceeded to describe the particulars of the murder, of which she had no previous intelligence. In this case was it memory? If so, was it located in the inanimate rock? It certainly was not in the brain of the sensitive. In instances of this kind we have additional evidences of life existing with all inanimate objects, and as sound is caught up and treasured by the cylinder of the phonograph, so is the history of every event written upon the superfices of the objects lying near by, and they may be conveyed to the brain of a sensitive and again reproduced. Under another head I shall have more to say on this subject.

The power of memory is incomprehensible, and goes to show that we are all creatures of the infinite. The gray substance in the brain is estimated to cover a surface of three hundred inches, making a sqare surface on a side of eighteen inches. It is certainly not more than the tenth of an inch in thickness, making in all only thirty square inches, equal to a cube of five and a half inches. Yet think what a vast amount of information may be stored up in it. Bain estimates that a person who knows six different languages of several hundred vocables each, must have fifty thousand cerebral connections.

In most living animals the nervous systems are somewhat automatic, and seem to act without reference to the brain. All printers know that when they have picked up the wrong type the fingers seem to know it at once and if the mind is preoccupied, there will seem to be a debate as to whether it shall be retained or thrown back into the box. This may be a latent power of the brain, but if so the fingers must telegraph that they have seized the wrong type. Of late there has been considerable discussion on this subject, but I am not disposed to enter into the controversy.

In our discussion of life we have seen that life had much to do in the shaping of vegetables and animals, but here I want to carry the argument farther. Mind also has much to do in the shaping of the body. In the animal economy they go hand in hand assisting each other. We are told that a sound body is necessary to a sound mind, and we know that a dwarfed brain is not capable of the mental effort that a normal brain has. We also know that the mental condition of the mother during gestation and the prenatal environments have much to do with the physical of the child. So that mind commences the formation of the physical and mental of the individual long before it comes into the world.

But after birth and in adult age, the mind has much to do with the body. All bodily organs are in sympathy with the mind, and whatever affects one impairs the other, and vice versa. A losing business will depress the mind, and a depression of the mind will disorder the liver, and the reaction will become interaction. Bad news will impair digestion and weaken heart action, and a very violent emotion will produce immediate paralysis. And we all know that sudden joyful news exhilarates the whole nervous system and often gives new life to the individual. Thus mental states may be produced that will restore an unwell person to health. A physician has little room for hope so long as his patient distrusts him. If the mind cure doesn't lie at the bottom of the physician's practice, it certainly is an important adjunct to it. The body and mind must be healed together. I often think the Christian Scientists profess too much, at the same time I think they are as nearly right in theory as the medical physicians. One attempts to cure the soul and through it the body, and the other attempts to cure the body and through it the soul, whereas mind and body are interdependent.

If then the mind has such an influence over the body, why may it not shape the body to its liking? The mind is positive to the body, if allowed full control, but in the battle for bread we subordinate the most spiritual and refined elements of our minds and thus are under the control of the grossest instincts of our natures. We are not what we should be and would be under a more humane system of social intercourse. To note the difference in persons who are led by purity of mind and those who are not, one has but to compare an American-born, well educated mechanic with an Italian mendicant. The one has a noble brow, a dignified bearing and is prepossessing, while the other has a low brow always wrinkled as if frowning at something distasteful, a mean appearance and a forbidding aspect. But that Italian's grandchildren in this country will be greatly improved in general appearance, all occasioned by the association of himself and ancestors with people of refinement and education. It is the mind that has smoothed the wrinkles from his brow, given him a noble bearing, and made from the brutal ancestors a man. Instill into a boy's mind some lofty and noble purpose, give him the idea that he should do something for the benefit of the world, and his physical organism will change to correspond with the nobleness of his purpose.

But I am sorry to say that our present commercial warfare system is entirely antagonistic to any such lofty purpose. While the competition for survival continues, we are continually developing the most brutal elements of our natures, and as a consequence are beating back sympathy and philanthropy.

The mind makes the man and gives shape to his organism.

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ATTRIBUTES HIS GOOD HEALTH TO READING THE PROGRESSIVE THINKER.

To the Editor:—I am nearly seventy-two years old, and enjoy the best of health. I attribute my good health to reading The Progressive Thinker. There are many good health hints in it, telling us how to take care of our bodies, but that is not all; It informs us in regard to a future life. It solves the great problem how it will be with us after we have finished our life here.

Poland, N. Y. J. R. WEBSTER.

TWO NEW MEDIUMS.

Very Fine Manifestations Are Given.

For the past ten weeks we have had two of our most prominent and promising young mediums, Mr. and Mrs. Geo. Rennar, visiting at our home; and I feel I must try to show my appreciation of their work through the columns of your paper. Mr. Rennar is a fine trumpet and light physical medium. His trumpet circles are the best I ever attended. The voices are very strong, especially those of the Indians, some of which were loud enough to be distinctly heard outside of the house; and there was more independent speaking, more materialized hands, lights and physical manifestations than in any circle of the kind I ever attended; while his light physical circles are certainly enough to set the worst skeptic to thinking. In one of these circles where there was no one present except the family, the control opened a cupboard in the room and handed out can after can of tomatoes, books, etc. There were also a number of messages given and some very fine pictures drawn.

Mrs. Rennar is a young but very good materializing medium. Her circles are fine—one in particular was certainly wonderful, and the fact that there were only seven persons present, and four of those children, makes it still more so. It was held on the 24th of January, and lasted two and one-half hours; in all there were forty-two materialized forms; the room was well lighted all the time except for the illuminated forms, of which there were nine, one of which, an Egyptian king, had the most beautiful robe one could imagine; it was simply a blaze of brilliant light. Another one came from the top of the cabinet and was certainly very convincing. Of the other forms, one materialized that passed out by drowning; her clothing was wringing wet, after showing which, she stepped into the cabinet for an instant and returned robed in beautiful white, dry robes. Another form was of a man, a guide belonging to one of the circle; he stood at least nine feet high and broad accordingly. Mr. Rennar stood under his arm very easily and looked like a schoolboy beside him. All the forms except a very few were instantly recognized. One thing I notice in Mrs. Rennar's circles is that the forms frequently pull open the curtains, so anyone in front of the cabinet could not fail to see the medium sitting entranced at the back, which I think very convincing to the skeptics.

Mr. and Mrs. Rennar spent a short time in Wheeling, W. Va., and gave good satisfaction.

MRS. LURA ARRICK.

Blaine, Ohio.

What Lyman C. Howe Says.

The president of the Grand Rapids Society, Mr. Charles M. Potter, I find to be a man of uncommon qualities in many ways; an excellent reader and elocutionist; mimic, mirth-maker for all kinds of social literary gatherings; a sober, industrious, careful agent in all he undertakes; business-like, fraternal, ever truthful, fearless, frank and unequivocal; an uncompromising Spiritualist; a "Soldier of the Cross," and Uncle Sam's army as well, and a pillar of strength to this association.

Mr. Knowles lives here and lectures and gives readings from the platform at Muskegon, and other towns when called.

Bro. W. M. Lockwood's Spiritualism of Nature is a strong document that must provoke thought and elicit approval from many thinkers. I can but feel, however, that he and Bro. Loveland occupy an extreme position on the God question, while both reason strong and clear on the plane to which they confine their logic, and I like such rational methods, and uncompromising convictions, standing true to scientific methods wherever science, as at present developed, is applicable. But it seems to me there is a sort of Theophobia let loose, that sees errors and dangers where there are none. We all have our creeds, whether we be Christian or Agnostic, and we all believe incomparably more than we know. Our ablest scientists believe a great deal they cannot demonstrate, and they do not seem to think it dangerous, or disgraceful, or harmful to science to express their beliefs. Why should we? If our beliefs change with larger knowledge, we can, and do, change our creeds. I do not think any Spiritualist who believes in "Infinite Intelligence" believes in a capricious personal Deity who makes and unmakes at will, or is any nearer Fetishism than the most pronounced Naturalist or Atheist.

LYMAN C. HOWE.

Grand Rapids, Mich.

Hartford City, Ind.

Our society was organized in July, 1899, with a membership of only about twenty or twenty-five. I do not know the membership at the present time. We hold our meetings Sunday evenings in the Red Men's Hall, over the State Citizens' Bank. Mr. Len Walters is president, and Mr. John Lennox secretary. We have managed to have very interesting meetings. Sunday night, January 21, we had our first public speaker and test medium, Mr. Noyes was the speaker and Mrs. Noyes gave psychometric readings from the platform. From all reports the meeting was an entire success and the outsiders were favorably impressed. Mr. Noyes' lecture was well received, as was Mrs. Noyes' readings. There were between one hundred and twenty-five to one hundred and fifty present, and there would have been many more had seats been provided. After the lecture and reading Mrs. Jacobs, a trumpet medium of Indianapolis, came forward and gave trumpet talking under full gaslight. It was simply fine. One man came forward and held the trumpet about five minutes, and he made the statement to the audience that he had been a member of the Christian Church all his life, and this was his first experience with anything of the kind, and that he recognized the names given and the circumstances connected with them while in earth life, and he wept as he made the statement. There was a Russian came forward and received communications in four different languages, and he talked fully twenty minutes. He was very much excited and said he would willingly stake five hundred dollars that what he received was genuine. His brother talked in the Russian language. He says from this time on he is a Spiritualist.

We expect a much larger audience next Sunday night. Mr. and Mrs. Noyes have gone to Dunkirk, Ind., so we will not have a speaker, but Mrs. Jacobs will remain with us and we expect good demonstrations. We feel that we have created an interest to outsiders, and hope to make many new converts.

MRS. A. B. EMSHWILLER.

Hartford City, Ind.

LIKE THE CHILD, BE PURE.

The altar was filled with lilies,
Spotless, pure and white;
The sun through the painted windows
Flitted colors bright.

The organ pealed forth its music,
In volume sweet and clear;
While people came to offer prayer,
And words of praise to hear.

The anthems of joy were restful,
Echoing clear and loud,
Through every niche of the building,
Into the street and crowd.

The minister told of the blessings
Of joy and peace and love;
How our thoughts rise like an incense
Into the realms above.

Then likened the soul to a lily,
Stainless, clean and pure;
And said that thoughts, like the perfume,
Ever shall endure.

But though he preached his precept,
And each there tried to pray,
In vain they sought to purify
Their thought and act each day.

The crowd had at length departed
And each one gone his road,
To run his race, to fight his fight,—
But each to bear his load.

As the evening sun was setting,
The day was near its close,
The organ had ceased its music,
The place seemed in repose.

A little child entered the altar,
And mongst the lilies there,
With curly head and eyes of blue,
He seemed of all most fair.

Then kneeling among the lilies,
Eyes upturned to heaven,
His soul found voice in childish pray'r
Of thanks for bounty given.

The sun's last ray touched his forehead,
A soft and holy light,
He, kneeling there with sunny curls,
A picture of delight.

He rose and left the holy place,
Lilies nodded at his touch,
The very silence seemed to say,
"Heav'n's kingdom is of such."

An old man saw his curly head
Coming down the step;
He thought of years and years ago,
And sitting down he wept.

"Now tell me, little urchin,
Why with faith you pray?"
"Come in here to the altar—
I will lead the way."

They knelt there among the lilies,
The aged man and child,
And soon they each were heard to pray
In feeble tones and mild.

"O show me the way that leadeth
Out of this world of sin;
And if I find the home above,
How shall I enter in."

"Give me strength to use the talent
Which for earth is giv'n."
Prayed the boy for earthly life,
The aged man for heav'n.

The morning found both sleeping,
'Mongst the lilies white;
The old man's face was pallid,
His soul had taken flight.

How sweet must have been the passing
For there in death he smiled
As though he had passed the portals
A pure and loving child.

If you would enter the kingdom
Where worth of souls endure,
Just fill your mind with loving thoughts
And like the child be pure.

JOHN W. RING.

Galveston, Texas.

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New Specifics.

On the eighth page will be found our advertisement of our specialties in family remedies. These remedies are new and are made especially for us. No one on earth has these formulas but ourselves. They are the best, the very best for the disease named that have ever been given to the world. They are all specific, made with much care, and we are satisfied no other remedies will do the good work that they will do. Let me advise all who may be suffering with these complaints mentioned, to try them. They are now being sold at cost, just to introduce them.

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The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

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BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

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"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

HOW WE SEE.

Can We Really See with Our Eyes, or the Brain?

Man does not really see with his eyes. The eyes are only an instrument for receiving images which are conveyed to the centre of perception, in the brain by the optic nerve.

The blind man who perceives the size, shape and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain powers they would doubtless be able to see by some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

Now if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. An image is gathered together on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such use has already been foreshadowed in the process well known to science as cataphoresis. By this it is possible to convey medicines, anaesthetics, and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerves or marrow. I may point out that the mere fact that we can see images in our dreams, in the dark and with our eyes closed is proof of the possibility of seeing without eyes, as we at present understand them. How great are the difficulties which must be overcome before the power of seeing can be restored to those who have lost it, or before it can be bestowed upon those who were born blind, can be better appreciated when the mechanism of sight is explained.

For the purpose of this explanation only the actual eye need be considered. The eyelids and other protective surroundings of the eye can be conveniently omitted from discussion.

The human eye may be said to consist of an outer transparent part called the cornea.

The colored portion of the eye is known as the iris.

The black spot in the middle is popularly known as the pupil. It is really the adjustable hole in the iris which lets the light pass through to the lens of the eye. The interior of the eye-ball is filled with what is called the vitreous humor. It consists of a soft, jelly-like substance.

Its use is to give the proper distension to the globe of the eye.

At the very back of the eye-ball is what is known as the retina.

This is the part upon which is received the picture presented before the eye.

It communicates directly with the optic nerve and is believed to be formed by the outspread fibres of this nerve.

The best understanding of the mechanism can probably be obtained by comparing it to the simplest form of a camera. Such a camera usually consists of a box painted black inside, with a hole in front for the admission of a lens and a ground glass plate at the back on which the photographer can see the picture he is about to take. In the human eye the convex lens of the cornea has its counterpart in the crystalline lens which lies just back of the iris. The dark box is represented by the eye-ball, and the ground glass screen by the retina. In the case of the cornea the screen is enabled to receive clear images of objects at different distances by being shifted forward and back.

The lens can also be screwed in or out. The human eye accomplishes these things by automatically altering the size of the opening of the iris and by changing the shape of the crystalline lens.

Such, then, are the essential parts of the human eye, but they are by no means all that are necessary to the operation which mankind calls seeing. As a matter of fact the brain has as much—if not more—to do with sight than any other part of the eye itself.

Photograprers know that when they look at the reflected picture in the ground glass they see it upside down. The human eye works in exactly the same way, and we, too, see things upside down, but an unconscious act of the perceptive center in the brain makes the picture appear right side up. In the same way the brain acts as interpreter for the eye when such matters as size, speed and solidity are presented to it. When we gauge the speed of a train, a bird or a horse, by what we call sight, it is an operation of the brain, rather than of the eye, which enables us to estimate the speed. We judge of a motion of an object partly from the motion of its images over the field of the retina, and partly from the brain's appreciation of the muscular effort exerted by the eye in following the object.

How we see is still practically a matter of conjecture. Hitherto it has been accepted as a law that sight was impossible without the existence of an eye in active communication with the brain. The two have been regarded as interdependent.

The eye is capable of receiving a picture without the co-operation of the brain, but that picture is useless. One simple example of this is within the experience of every one. We often when in deep thought have our eyes open and fixed, but see nothing, because the stimulus of ordinary light is unable to excite the brain to perception when it is busy with other things. A little thought will disclose many other things to show the extraordinary way in which the sense of light is dependent upon the brain for interpretation.

The following, then, may be said to be the way in which the eye works in seeing: The scattered rays of light, reflected from the surface of any object upon which the eye is fixed, are received upon the cornea and there gathered together and passed on to the lens. If the light is too strong the hole in the iris contracts so as to admit less light to the interior of the eye.

The lens of the eye automatically grows thicker or thinner until the object is correctly focussed upon the retina. That operation is instantaneous. The optic nerve, which is attached to the retina, then carries the impression of the picture straight to the back of the head, at the top of the spine, where lies the medulla oblongata. This organ can be aptly compared to a telephone station, at which sits an opeator ready to make connections with any other part of the system.

When the picture or impression carried by the optic nerve arrives at the medulla it is instantly switched over to the front of the head, where lie the intellectual centres.

These interpret the picture and if necessary pass on to other centers impulses necessary for the completion of any act which the picture presented to the mind seems to require.

J. W. DINSDALE, M. D.

Chicago, Ill.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1900." By Yarmo Vedra. For sale at this office. Price, $1.50.

THE SPIRIT OF MAN.

Is It Eternal and Ever Progressive?

To the Editor:—I have often wondered if we Spiritualists consider the full purport of our position when we claim that man has a spirit which is eternal and ever progressive. Now I hope some scientifically inclined individual will refute or show me the error of my logic in arriving at the opposite conclusion.

The earth is the product of a development and solidifying of the vaporous elements contained within a certain sort of individual collection, which may or may not have borrowed or imparted to neighboring individualities like itself. I desire to separate this mass for the purpose of getting started. If one refuses me the right to this hypothesis, then of course I must include the entire universe in the scheme and how-much-so-ever he may squirm he cannot help granting me a start. Hence I hold that whatever is true of this earth is also equally true of every other earth, and whatever is true of our sun is likewise true of every other sun, intensified or modified by like causes and conditions which are always and everywhere present differing only in degree.

Now the next step in this development is the expression of animal and vegetable life, as we understand it. Of course life may have existed through the vaporous conditions long before we have any conception of it, but by reason and observation as well as geological research, it has been abundantly demonstrated to thinking minds, and stands, I believe, without question that man is at present the highest result of a gradual unfolding evolution of expanding mentality, which enables the offspring to inherit and in time reach the mental growth of his ancestor, and add something to it which he gains from the experience forced upon him by the struggling for existence and the necessity of adapting himself to his surroundings, and later the desire for superiority among those of his kind.

Whoever has studied Nature must admit that her course is and has been through every field of inquiry where man has been able to search, to bud, to blossom, to ripen as fruitage and then decline and decay. The only exemption from this rule seems to be the elements into which all is sooner or later resolved, and which, so far as we can conceive, are without beginning and without end, just as we conceive of space being limitless because we can conceive of no power with which to limit it.

When a certain set of elements have met, paraded together for a time under fixed laws and conditions, produced and populated a world and filled it with intelligence which has developed higher and higher until it has, true to the law of its existence and development, culminated in its highest point of perfection under the elemental admixture, and from thence begins a slow decline, decay and disintegration until the original state is obtained—this we call death. Now what has occurred in the great economy of Nature as the result of this birth, death and disintegration of a world? We dare not claim a greater elemental quantity; if we maintain superior quality we must have some source from which to draw, as we cannot produce something from nothing, therefore whatever source we draw from must be weakened to a corresponding extent. Of course when we presume an intellectual reservoir somewhere from which to draw, we open a possibility for the wildest kind of speculation, and from this comes the idea of God to soothe the mind when it has wandered in its flight to the outermost limit of its conception, and there dazed by the awfulness still beyond flutters in despair.

You and I as entities are interested in but two vital characteristics in this drama; that is our consciousness and our memory. Without a memory of the past and a consciousness of our existence, it is folly to argue whether or not we live hereafter. To talk of reincarnation into other bodies and developments into superior somethings is like "Tracing the noble dust of Alexander until we find it stopping up a beer barrel." That our consciousness and memory had a beginning no one will deny, and if this is true what shall we do to reconcile the unerring law of nature whose only excuse for existence is the process of birth, growth, culmination and disintegration. It will not answer to separate this, as spirit from the body which is matter, because spirit considered independently of matter is an awkward attitude of the mind, and to admit that spirit is part of matter, however subtle, is to subjugate it to the laws governing matter. We may formulate a hypothesis in our imagination, such as that man rises superior to nature's laws, and that he borrows his existence by appropriating atoms from the elements, out of which he builds and perpetuates an independent tenement for the spirit superior to the influence which disintegrates matter. To presume this is to give spirit power of thwarting the ends of nature by robbing the collection of elements from which he came, and to which he belongs, of a certain amount of intelligence, and in consequence the collection cannot progress as is its prerogative under the order of nature.

That something exists of the change called death, in the light thrown on the scene by Modern Spiritualism, cannot be successfully denied, and we may be warranted in assuming some sort of existence, but for how long and for what purpose, and how much of the real you or I, independent of associations and fostering mentalities may require elucidation.

GEO. E. CRAMER.

School of Psychosophy.

The School of Psychosophy in connection with the Church of the Soul, the instructors of which are the guides of Mrs. Cora L. V. Richmond, is progressing finely. The first term of the class in psychosophy has been completed and the second term already commenced. The class has been large and the attendance of the students uniformly regular. The written statements (examination papers) of the students gave evidence, without an exception, of very close and careful attention to each and every lesson. The second term has commenced with added interest and enthusiasm on the part of the students.

The first class in Psychopathy will be started next week. Classes in psychomancy and psychology will be commenced soon.

I wish every advanced Spiritualist could have the benefit of these instructions. As soon as possible the complete course of studies of this school will be published; but, of course, the printed pages will lack the spirit accompanying the oral instructions of the teachers.

WM. RICHMOND.

Reading the Veil: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

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CLUBS! CLUBS!

While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

JOS. RODES BUCHANAN.

Resolutions in His Honor and Memory.

To the Editor:—The following resolutions were passed by the board of the First Spiritual Union of San Jose in regard to Dr. Buchanan's passing away:

Whereas, The great creative powers of the universe are ever in evidence, and all animate and inanimate nature are the products of its wondrous force; and

Whereas, Man is the masterpiece of nature's handiwork, but is also subject to all the laws by which the great universe is ruled; and

Whereas, Everything material must have a beginning, and after serving the purpose, and obeying the laws of its creator, and going to the limit of its endurance, the material man must cease to exist, and the life—the spirit—the I am—pass to that higher life, and continue in its growth spiritually; and

Whereas, The material machine that held the spirit of that grand humanitarian, Spiritualist, philosopher and scientist, Jos. Rodes Buchanan, has fulfilled all the duties that the laws of nature deemed it able to perform, and through the law of dissolution has liberated that inspired and noble spirit from its earthly enthalliments, that it might go to a higher and greater field of labor in the interest of mankind here and hereafter; be it therefore

Resolved, That we the Spiritualists of Santa Clara county, and the members of the First Spiritual Union, recognize in the passing of Dr. Buchanan, that the world has lost one of her ablest teachers in the modern sciences that has tended to assist humanity to rid itself of the many erroneous superstitions regarding life here and in the future. Dr. Buchanan was recognized by the scientific workers of the world as a pioneer in all branches of religious, philosophical and progressive thought on all reform teachings, even daring to invade the field of fixed forms and ideas when he knew he was right, even were he alone.

Resolved, That we recognize in Dr. Buchanan's works and teachings such as in the future will place his name on the roll of honor, along side of those of the so-called saviors of the past; also beside those of Socrates, Laplace, Swedenborg, Newton, Franklin, and other leading scientists and reformers of the past and present.

Resolved, That while the world has lost the visible and material man, we feel able to assert from our understanding and knowledge of life, its conditions and laws, that he has only advanced, and been relieved of the earthly encumbrances and environments, and will go on in his great field of labor, and express his discoveries that are to be beneficial to the human race here, through mediums and instruments of expression in different forms, until he has fulfilled all the desires and aspirations that the powers that be had in store for him.

Resolved, That while we regret the passing of Bro. Buchanan, and extend our sympathy to his relatives, and near and dear friends, who will miss his genial smile, pleasant voice, and entertaining conversation, we know that our regrets and sympathy are mutually entertained by all who knew him. We recognize the fact that he had abided in our midst beyond the allotted time given to man to walk the earth, having reached fourscore and five years. He had endured and suffered physically from the arduous labors of past years, consequently he as we all must in time submit to the law of dissolution, having used all the powers of construction and recuperation given him by nature.

Resolved, That while we miss him and mourn his absence in the form, we know he is relieved of physical pain and care, and we rejoice that he has gone on to a higher life to reap the rewards of his labors—gone not to a heaven of rest, but to the home prepared by the loved ones gone before, those who have watched over and assisted him; gone to those who greeted and welcomed him to the summerland, where he will be able to finish his great work—begun in this existence but unfinished.

Resolved, That while we feel he was not fully understood and appreciated during his stay in the physical, we believe that history and the future will, as it ever does with heroes, pioneers and genius, place the wreaths of Immortals upon his brow, and in the niches of the temples of science build to him a statue of marble, and then history will record his great and noble achievements in the interest of humanity, and the improvements of mankind, mentally, morally and physically. May his memory ever be bright and his life a guiding star to the generations to come. Heroes who fight the battles with brain and intellect, in the war against ignorance, bigotry and superstition, are in the minority. Dr. Buchanan was a leader—a hero.

MRS. E. MARAN, Pres.
ELLA YORK, Sec'y.

INFINITE POWER,

And Its Mode of Action In the Domain of Mind.

One Supreme Power exists. It is without beginning and without end. It is everywhere present, eternally persistent and immutable. It is the source of all life, of love, of truth, of intelligence, beauty, grandeur, of glory. It "glows in the stars, blossoms in the trees;" it "lives through all life," yet "operates unspent."

Man in all ages and in all countries has felt and recognized this power. Pope in his Universal prayer addressed it:

"Father of all, in in age, in every clime adored,
By saint, by savage and by sage, Jehovah, Jove or Lord."

Its mode of operation we call Law, which is unchangeable and universal. In the realm of mind, conformity to its operation results in good; non-conformity results in evil.

Infinite Power and its mode of action are self-operating, eternal and invariable in each individual according to his strength; nothing escapes its action. The only attitude man assumes toward it, or can assume toward it, is to ascertain what it is, in so far as it is needful and to conform to it; for in it, and by its mode of action we "live and move and have our being."

The various phases of law operate whenever the conditions by which it is brought into action have been complied with, regardless of man's knowledge of its existence, or how it operates. Nothing good has ever been accomplished, only in conformity with law. All evil has its rise in nonconformity to it.

We can conceive of the action of power only as being inseparable with matter in some form, either physical or spiritual. The manner of its action depends on the form of matter through which it operates. The degree of its advancement toward perfection corresponds with that of the refinement of the material involved in the operation. The grosser the form of matter, the less is the degree toward perfection. In the primary evolutionary processes of our earth the more violent was the operation, as is seen in its great convulsions and upheavals—not yet wholly subsided. This is also true in the domain of mind. Savages are more violent, cruel and crude in their feelings and actions than the more civilized and refined races. In proportion as the form of matter through which it operates is refined and etherealized, the nearer perfection is the advance; so that we may imagine what that degree is in the higher spheres of spirit life.

Among all sentient beings, man alone has reached that degree of feeling and intelligence that enables him to take cognizance of the operation of law, and to place himself in an attitude of compliance with it. This compliance is is only means of salvation from evil; his only means of attainment of good. Since law operates independently of man's knowledge, he may be unconscious of its action; but on the higher plane of life he must be not only conscious of its existence, but he must place himself in the attitude of compliance with it. This requires the enlightenment and refinement of his moral and spiritual nature. This ability to conform to the demands of law distinguishes him from all other orders of sentient beings. It enables him to exercise dominion over them and convert them to his use, and to apply the material modes of its operation to his material needs (as wind to sails).

When we contemplate the beneficent results of compliance, and the maleficent results of noncompliance, we are moved with wonder and a sense of their infinite importance to mankind. This is the great desideratum. A vast sea of error envelops us; a heaving mass of speculative theories, opinions and beliefs blinds and misleads us; and the searcher for truth struggles in the vain attempt to touch bottom, or reach the shore. Our conceptions fall infinitely short of the truth, in consequence of which we are led into all manner of error and evil.

But we are learning slowly, yet surely. The waves of error and superstition are receding; the light of truth begins to dawn in the distance. We must learn that neglect, or opposition to the law, only aggravates the evils to which noncompliance gives rise. Instead of applying its modes of action to our use, it is often employed as a means of accomplishing evil. Fire is a good thing; but the incendiary makes it a bad thing. Gravity is a good thing, but the railroad wrecker, by derailing a train, makes it a bad thing, and so on throughout the innumerable occurrences of life.

In this conception of power and exposition of the law by which it operates, we can see the origin of good and evil which have their response in the feelings, emotions, desires, hopes, fears, passions and appetites whose gratification or satisfaction give rise to enjoyment, and their failure to evil and misery.

The great mistake of mankind, it seems to me, is in the expenditure of life's energies on the selfish and sensuous plane, instead of on the moral and spiritual plane. All good is accomplished by the adaptation of appropriate means to appropriate ends. The appropriate ends of life are accomplished by compliance with the demands of the moral sentiments and spiritual aspiration, because man is essentially a moral and spiritual being. Indulgence in selfish desires and sensuous pleasures does not satisfy the true demands of life. They must be dominated and sanctioned by the moral sentiments and spiritual aspirations. This mistake is really non-compliance; hence the evil instead of the good. In other words, mankind lives on the plane of selfishness and sensuous desire, when by virtue of their constitution (their moral and spiritual nature) they should live on the plane of their essential nature.

This is simply an introduction to a scientific exposition of law in the domain of mind, after the manner of its exposition in the domain of matter (so to speak as there is no visible line of demarkation between them); being careful to bear in mind the distinction between the power and the spiritual material through which it operates; for spirit is not power, but the medium through which it operates.

E. J. SCHELLHOUS.

Rosedale, Kans.

SOME THOUGHTS

About Undeveloped Mediums.

I will endeavor to give my views as regards undeveloped mediums, and I hope that no one will take offense, as I assure you that none is intended. What I say is only meant for the good of the cause, and I would not intentionally hurt any one's feelings. To my mind ignorant spirits in possession of undeveloped mediums have injured Spiritualism more than any other one thing, and I think that Spiritualists should do all in their power to prevent it. It is all right to those who understand it, but to people outside who are investigating, it is anything but encouraging. What we want is intelligence, especially through mediums. It is mostly through the phenomena that persons are converted to Spiritualism, therefore communications coming through mediums should be of the highest intelligence. Until we can attract spirits of higher development we should not allow them to take possession of us in public.

If I were capable of giving an entertaining talk, one that would be instructive, I would only be too happy to do so, but until I have attained that state of conscious growth where I can hold spirits of the highest intellectual ability, I will not thrust myself on the public. Ignorance is a thing of the past, and man's progression to-day is so far advanced that he will be satisfied with nothing but pure facts.

We had an undeveloped medium who tried to talk before our society, and I am sure if I had been an investigator, such ignorance as was manifested would have done me for all time. We felt very much humiliated, as there were a number of strangers present. I have nothing to say against the lady in person; she did the best she could, but she ought to know that her spirit control was not capable of giving an instructive or entertaining talk, therefore she should not allow him to put her before the public.

He should be made to understand his inability as a speaker, and if his inclinations tend toward that direction he should be forced back into spirit realm where he may come in contact with spirits of intellectual attainment, and stay there until he has advanced to such a degree that when he takes possession of a mortal he may be able to give a talk in advance of us at the present age. Unless spirits are of a high order, they should not be recognized or allowed to take possession of mediums in public, for they retard rather than advance the cause.

Too many mediums come before the public in the first stages of development, and their demonstrations are imperfect and unsatisfactory to the skeptical mind. I don't see why Spiritualists can't see this, or why they encourage half-developed mediums to come forth. They should know positively that a medium's powers as a speaker or a reader are that of the highest attainment before they hire or engage them to do public work, and if the Spiritualists want to increase their number they must recognize this statement. I do not claim more than the ordinary amount of intelligence, but I can recognize a being of superiority, and we want something in advance of us from which we can learn. We are all ignorant enough at the best, and it is the aim of Spiritualists to grow in spirituality and in intellect, and there can be no advancement when we subjugate ourselves to ignorant spirits.

MRS. A. B. EMSHWILLER.

A Sad Object Lesson.

To the Editor:—The death of P. D. Armour, Jr., at the beautiful health resort of Montecito, California, comes by wire to Chicago as a shock. All his acquaintances and friends, who are said to be numerous, are grief-shocked.

Why shocked? Death is an everyday occurrence; just as good, able, kind and promising young men are passing on to the spiritual life every day, yea, every hour. Yes! but you say young Armour was a good, moral, obedient, law-abiding man, was a domestic home man, a man of excellent habits, and so far as reported was healthy. In addition to his youth, good habits, and moral character, he had the means to command the very best medical skill, and yet he died suddenly. Why is this? Why did he die of a disease that my grandmother, my mother and thousands of other mothers and grandmothers of fifty and sixty years ago could cure in from 24 to 48 hours with the roots and herbs which they used to gather and dry in the garret of their homes. The dailies state his disease was lung congestion, bordering on pneumonia.

Now the shocking part of this report is that such a young man should die so suddenly of such a disease. If people could be led to see the truth of such everyday tragedies, every honest member of the medical profession would rejoice. To know the cause and to be compelled to accept the results without protest, is a shocking condition to be placed in.

If the young man had been taken sick a hundred miles from a drug store or drug doctor, a good old-fashioned nurse would have relieved him in two hours, and cured him in less than three days. Climate and weather were all that could be asked for; only the most dangerous experimental remedies would produce such fearful results.

DR. M. E. CONGER.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

EYES OF THE WORLD

Viewing the Wrong as Well as the Right.

In a late issue of The Progressive Thinker is a brief account of Jules Wallace and his career. It is potent and to the point. The eyes of the world are upon us. If we commit wrong it will not affect Spiritualism as a principle, but it will affect Spiritualists as a class. Truth cannot be destroyed. For truths are founded on the laws of nature.

Are our Christian neighbors more moral, more benevolent than Spiritualists? Shall they not see by our everyday life that we are living up to angel teachings? If they are cursed by hypocritical ministers, they should see that Spiritualists do not tolerate fakes and frauds that have been proven so times without number. While "Old Subscriber" is arranging Jules Wallace's photograph among the rogues of the land, he would do well to hang in the row a few from this coast, for this beautiful land of sunbeams has had its share of fakes and frauds too numerous to mention. Spiritualists have been too credulous, have allowed ourselves to be duped by fakes of both sexes; we have been too prone to believe anything that savored of spirit return, without a question. In the past, if one in the ranks was known to indulge in a doubt they were immediately frowned down by the faithful. There are tricksters on the Pacific Coast that have thrived in luxury out of the credulity of Spiritualists. We are staggering now under crushing blows, and there are symptoms of coma which will take years to recover from. One pretended medium whom all the coast and many eastern Spiritualists looked up to as a divinity in the hands of the angel world, when exposed, made these remarks: "I am not a Spiritualist; I do not believe in it at all. I learned the business and paid for it, and it has paid me. I might just as well as others make money. People want shows of this kind, and where there is a demand there is a supply."

This woman has tried her hand at all phases. Her name has a prominent place in the Blue Book. The officers were searching her house for some valuable papers which she was holding unlawfully. When they came across the box that contained them she set up a howl of grief and sorrow that gave vent as follows: "O, don't touch that box; it has my dead baby's clothes in it. O, don't touch my dead baby's clothes!" The humane officer passed it by in respect to her tears and the papers were safe as "my dead baby's clothes."

I hear some say "That was smart." Yes, as the world goes, but not as our mediums should be who seek to teach the world that "If a man die he lives again" and must face his sins and atone for them.

How grand and beautiful true mediumship is; how incomprehensible its source; how divine its calling, how blessed the touch of the vanished hand, a thrill of holy love sweeps over the being in waves of never-forgotten joy. Mediumship is a pearl above all price, when worn upon the bosom of the true. They can be truly called children of the Infinite, and near to the celestial homes of love. It is well that the gleaners are at work in the field and will ere long divide the tares from the wheat.

How often the wonderful knowledge of another life will come through the lips of the dying. The following is a proof to my mind beyond question: Among my list of acquaintances is a widow, not a Spiritualist. She is the mother of two little girls, the eldest six years, the youngest four years old. The angel death came into the home and carried them both away. The oldest was a plump, lovely child. She was called first; within two days the other little one was called to her bed. As the grief-stricken mother was bending over her couch, blind with weeping, a smile of radiance lighted up the face of little Rose as she said: "Oh! mamma, look! See the angels coming! Mamma, mamma! look! There is Lily in the front. I am going to meet her, mamma! Can I go?" The blue eyes closed, the arms that were extended, dropped, a slight quiver, and the soul had departed. The air in the room was fraught with the odor of mignonette, there was not one flower in the room, no odors whatever; the windows were open to admit fresh air to the closed lungs laboring for breath. Where did this blessed fragrance come from? The dear little feet touched life's turbid waves, then shrank back frightened at their sullen roar. The angels scattered flowers o'er her pathway home, and a triumphant song greeted her return, where flowers never fade and love reigns.

Surely and certainly natural evolution will in its own best way bring about a better time, a purer time, a more harmonious time for Spiritualists. Slowly the wilderness under its guidance becomes the abode of advanced civilization, the desert blossoms into beauty, roses bloom in hedge-rows by the wayside to make glad the traveler's heart.

The ridicule and disgrace that has been heaped upon Spiritualism in the past, is in part the fault of believers, in many instances.

We must be true to ourselves,
If the truth we would teach;
Our hearts must overflow if other
Souls we would reach;
It needs the overflowing heart
To give the lips full speech.
Speak truly and thy every word
Shall be a faithful seed;
Live truly and thy life shall be
A great and noble creed.

ROSE L. BUSHNELL.

San Francisco, Cal.

EBB-TIDE.

On a summer eve, when the tide was low,
An old man sat in the golden glow,
The waves were washing their sandy stones,
And calm and sweet were their languid tones;
He looked, and listened, and softly sighed,
As he heard the voice of the ebbing tide.

He has passed his threescore years and ten;
He has smiled and wept like other men,
Brother and sisters, son and wife,
Had drifted o'er the sea of life
To the peaceful shores where spirits abide;
But he was left by the ebbing tide.

Left—all alone with the dreamy past;
A battered hull on the shingle cast,
No more to ride on the seething main,
Nor feel the shock of the storm again;
He lay at peace by the ocean side,
To wait the coming of death's great tide.

That solemn tide, with its voiceless roll,
Shall bear on its wave that weary soul
To the blessed land where the angel throng
Will hail its coming with holy song.
And the home of the lonely heart shall be
A place of rest by the crystal sea.

R. A. Y.

HOW WE SEE.

Can We Really See with Our Eyes, or the Brain?

Man does not really see with his eyes. The eyes are only an instrument for receiving images which are conveyed to the centre of perception, in the brain by the optic nerve.

The blind man who perceives the size, shape and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain powers they would doubtless be able to see by some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

Now if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. An image is gathered together on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such use has already been foreshadowed in the process well known to science as cataphoresis. By this it is possibble to convey medicines, anaesthetics, and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerves or marrow. I may point out that the mere fact that we can see images in our dreams, in the dark and with our eyes closed is proof of the possibility of seeing without eyes, as we at present understand them. How great are the difficulties which must be overcome before the power of seeing can be restored to those who have lost it, or before it can be bestowed upon those who were born blind, can be better appreciated when the mechanism of sight is explained.

For the purpose of this explanation only the actual eye need be considered. The eyelids and other protective surroundings of the eye can be conveniently omitted from discussion.

The human eye may be said to consist of an outer transparent part called the *cornea*.

The colored portion of the eye is known as the iris.

The black spot in the middle is popularly known as the pupil. It is really the adjustable hole in the iris which lets the light pass through to the lens of the eye. The interior of the eye-ball is filled with what is called the vitreous humor. It consists of a soft, jelly-like substance.

Its use is to give the proper distension to the globe of the eye.

At the very back of the eye-ball is what is known as the retina.

This is the part upon which is received the picture presented before the eye.

It communicates directly with the optic nerve and is believed to be formed by the outspread fibres of this nerve.

The best understanding of the mechanism can probably be obtained by comparing it to the simplest form of a camera. Such a camera usually consists of a box painted black inside, with a hole in front for the admission of a lens and a ground glass plate at the back on which the photographer can see the picture he is about to take. In the human eye the convex lens of the cornea has its counterpart in the crystalline lens which lies just back of the iris. The dark box is represented by the eye-ball, and the ground glass screen by the retina. In the case of the cornea the screen is enabled to receive clear images of objects at different distances by being shifted forward and back.

The lens can also be screwed in or out. The human eye accomplishes these things by automatically altering the size of the opening of the iris and by changing the shape of the crystalline lens.

Such, then, are the essential parts of the human eye, but they are by no means all that are necessary to the operation which mankind calls seeing. As a matter of fact the brain has as much—if not more—to do with sight than any other part of the eye itself.

Photographers know that when they look at the reflected picture in the ground glass they see it upside down. The human eye works in exactly the same way, and we, too, see things upside down, but an unconscious act of the perceptive center in the brain makes the picture appear right side up. In the same way the brain acts as interpreter for the eye when such matters as size, speed and solidity are presented to it. When we gauge the speed of a train, a bird or a horse, by what we call sight, it is an operation of the brain, rather than of the eye, which enables us to estimate the speed. We judge of a motion of an object partly from the motion of its images over the field of the retina, and partly from the brain's appreciation of the muscular effort exerted by the eye in following the object.

How we see is still practically a matter of conjecture. Hitherto it has been accepted as a law that sight was impossible without the existence of an eye in active communication with the brain. The two have been regarded as interdependent.

The eye is capable of receiving a picture without the co-operation of the brain, but that picture is useless. One simple example of this is within the experience of every one. We often when in deep thought have our eyes open and fixed, but see nothing, because the stimulus of ordinary light is unable to excite the brain to perception when it is busy with other things. A little thought will disclose many other things to show the extraordinary way in which the sense of light is dependent upon the brain for interpretation.

The following, then, may be said to be the way in which the eye works in seeing: The scattered rays of light, reflected from the surface of any object upon which the eye is fixed, are received upon the cornea and there gathered together and passed on to the lens. If the light is too strong the hole in the iris contracts so as to admit less light to the interior of the eye.

The lens of the eye automatically grows thicker or thinner until the object is correctly focussed upon the retina. That operation is instantaneous. The optic nerve, which is attached to the retina, then carries the impression of the picture straight to the back of the head, at the top of the spine, where lies the medulla oblongata. This organ can be aptly compared to a telephone station, at which sits an opeator ready to make connections with any other part of the system.

When the picture or impression carried by the optic nerve arrives at the medulla it is instantly switched over to the front of the head, where lie the intellectual centres.

These interpret the picture and if necessary pass on to other centers impulses necessary for the completion of any act which the picture presented to the mind seems to require.

J. W. DINSDALE, M. D.

Chicago, Ill.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1930." By Yarmo Vedra. For sale at this office. Price, $1.50.

THE SPIRIT OF MAN.

Is It Eternal and Ever Progressive?

To the Editor:—I have often wondered if we Spiritualists consider the full purport of our position when we claim that man has a spirit which is eternal and ever progressive. Now I hope some scientifically inclined individual will refute or show me the error of my logic in arriving at the opposite conclusion.

The earth is the product of a development and solidifying of the vaporous elements contained within a certain sort of individual collection, which may or may not have borrowed or imparted to neighboring individualities like itself. I desire to separate this mass for the purpose of getting started. If one refuses me the right to this hypothesis, then of course I must include the entire universe in the scheme and how-much-so-ever he may squirm he cannot help granting me a start. Hence I hold that whatever is true of this earth is also equally true of every other earth, and whatever is true of our sun is likewise true of every other sun, intensified or modified by like causes and conditions which are always and everywhere present differing only in degree.

Now the next step in this development is the expression of animal and vegetable life, as we understand it. Of course life may have existed through the vaporous conditions long before we have any conception of it, but by reason and observation as well as geological research, it has been abundantly demonstrated to thinking minds, and stands, I believe, without question that man is at present the highest result of a gradual unfolding evolution of expanding mentality, which enables the offspring to inherit and in time reach the mental growth of his ancestor, and add something to it which he gains from the experience forced upon him by the struggling for existence and the necessity of adapting himself to his surroundings, and later the desire for superiority among those of his kind.

Whoever has studied Nature must admit that her course is and has been through every field of inquiry where man has been able to search, to bud, to blossom, to ripen as fruitage and then decline and decay. The only exemption from this rule seems to be the elements into which all is sooner or later resolved, and which, so far as we can conceive, are without beginning and without end, just as we conceive of space being limitless because we can conceive of no power with which to limit it.

When a certain set of elements have met, paraded together for a time under fixed laws and conditions, produced and populated a world and filled it with intelligence which has developed higher and higher until it has, true to the law of its existence and development, culminated in its highest point of perfection under the elemental admixture, and from thence begins a slow decline, decay and disintegration until the original state is obtained—this we call death. Now what has occurred in the great economy of Nature as the result of this birth, death and disintegration of a world? We dare not claim a greater elemental quantity; if we maintain superior quality we must have some source from which to draw, as we cannot produce something from nothing, therefore whatever source we draw from must be weakened to a corresponding extent. Of course when we presume an intellectual reservoir somewhere from which to draw, we open a possibility for the wildest kind of speculation, and from this comes the idea of God to soothe the mind when it has wandered in its flight to the outermost limit of its conception, and there dazed by the awfulness still beyond flutters in despair.

You and I as entities are interested in but two vital characteristics in this drama; that is our consciousness and our memory. Without a memory of the past and a consciousness of our existence, it is folly to argue whether or not we live hereafter. To talk of reincarnation into other bodies and developments into superior somethings is like "Tracing the noble dust of Alexander until we find it stopping up a beer barrel." That our consciousness and memory had a beginning no one will deny, and if this is true what shall we do to reconcile the unerring law of nature whose only excuse for existence is the process of birth, growth, culmination and disintegration. It will not answer to separate this, as spirit from the body which is matter, because spirit considered independently of matter is an awkward attitude of the mind, and to admit that spirit is part of matter, however subtle, is to subjugate it to the laws governing matter. We may formulate a hypothesis in our imagination, such as that man rises superior to nature's laws, and that he borrows his existence by appropriating atoms from the elements, out of which he builds and perpetuates an independent tenement for the spirit superior to the influence which disintegrates matter. To presume this is to give spirit power of thwarting the ends of nature by robbing the collection of elements from which he came, and to which he belongs, of a certain amount of intelligence, and in consequence the collection cannot progress as is its prerogative under the order of nature.

That something exists of the change called death, in the light thrown on the scene by Modern Spiritualism, cannot be successfully denied, and we may be warranted in assuming some sort of existence, but for how long and for what purpose, and how much of the real you or I, independent of associations and fostering mentalities may require elucidation.

GEO. E. CRAMER.

School of Psychosophy.

The School of Psychosophy in connection with the Church of the Soul, the instructors of which are the guides of Mrs. Cora L. V. Richmond, is progressing finely. The first term of the class in psychosophy has been completed and the second term already commenced. The class has been large and the attendance of the students uniformly regular. The written statements (examination papers) of the students gave evidence, without an exception, of very close and careful attention to each and every lesson. The second term has commenced with added interest and enthusiasm on the part of the students.

The first class in Psychopathy will be started next week. Classes in psychomancy and psychology will be commenced soon.

I wish every advanced Spiritualist could have the benefit of these instructions. As soon as possible the complete course of studies of this school will be published; but, of course, the printed pages will lack the spirit accompanying the oral instructions of the teachers.

WM. RICHMOND.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

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CLUBS! CLUBS!

While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

JOS. RODES BUCHANAN.

Resolutions in His Honor and Memory.

To the Editor:—The following resolutions were passed by the board of the First Spiritual Union of San Jose in regard to Dr. Buchanan's passing away:

Whereas, The great creative powers of the universe are ever in evidence, and all animate and inanimate nature are the products of its wondrous force; and

Whereas, Man is the masterpiece of nature's handiwork, but is also subject to all the laws by which the great universe is ruled; and

Whereas, Everything material must have a beginning, and after serving the purpose, and obeying the laws of its creator, and going to the limit of its endurance, the material man must cease to exist, and the life—the spirit—the I am—pass to that higher life, and continue in its growth spiritually; and

Whereas, The material machine that held the spirit of that grand humanitarian, Spiritualist, philosopher and scientist, Jos. Rodes Buchanan, has fulfilled all the duties that the laws of nature deemed it able to perform, and through the law of dissolution has liberated that inspired and noble spirit from its earthly enthallments, that it might go to a higher and greater field of labor in the interest of mankind here and hereafter; be it therefore

Resolved, That we the Spiritualists of Santa Clara county, and the members of the First Spiritual Union, recognize in the passing of Dr. Buchanan, that the world has lost one of her ablest teachers in the modern sciences that has tended to assist humanity to rid itself of the many erroneous superstitions regarding life here and in the future. Dr. Buchanan was recognized by the scientific workers of the world as a pioneer in all branches of religious, philosophical and progressive thought on all reform teachings, even daring to invade the field of fixed forms and ideas when he knew he was right, even were he alone.

Resolved, That we recognize in Dr. Buchanan's works and teachings such as in the future will place his name on the roll of honor, along side of those of the so-called saviors of the past; also beside those of Socrates, Laplace, Swedenborg, Newton, Franklin, and other leading scientists and reformers of the past and present.

Resolved, That while the world has lost the visible and material man, we feel able to assert from our understanding and knowledge of life, its conditions and laws, that he has only advanced, and been relieved of the earthly encumbrances and environments, and will go on in his great field of labor, and express his discoveries that are to be beneficial to the human race here, through mediums and instruments of expression in different forms, until he has fulfilled all the desires and aspirations that the powers that be had in store for him.

Resolved, That while we regret the passing of Bro. Buchanan, and extend our sympathy to his relatives, and near and dear friends, who will miss his genial smile, pleasant voice, and entertaining conversation, we know that our regrets and sympathy are mutually entertained by all who knew him. We recognize the fact that he had abided in our midst beyond the allotted time given to man to walk the earth, having reached fourscore and five years. He had endured and suffered physically from the arduous labors of past years, consequently he as we all must in time submit to the law of dissolution, having used all the powers of construction and recuperation given him by nature.

Resolved, That while we miss him and mourn his absence in the form, we know he is relieved of physical pain and care, and we rejoice that he has gone on to a higher life to reap the rewards of his labors—gone not to a heaven of rest, but to the home prepared by the loved ones gone before, those who have watched over and assisted him; gone to those who greeted and welcomed him to the summerland, where he will be able to finish his great work—begun in this existence but unfinished.

Resolved, That while we feel he was not fully understood and appreciated during his stay in the physical, we believe that history and the future will, as it ever does with heroes, pioneers and genius, place the wreaths of Immortals upon his brow, and in the niches of the temples of science build to him a statue of marble, and then history will record his great and noble achievements in the interest of humanity, and the improvements of mankind, mentally, morally and physically. May his memory ever be bright and his life a guiding star to the generations to come. Heroes who fight the battles with brain and intellect, in the war against ignorance, bigotry and superstition, are in the minority. Dr. Buchanan was a leader—a hero.

MRS. E. MARAN, Pres.
ELLA YORK, Sec'y.

INFINITE POWER,

And Its Mode of Action in the Domain of Mind.

One Supreme Power exists. It is without beginning and without end. It is everywhere present, eternally persistent and immutable. It is the source of all life, of love, of truth, of intelligence, beauty, grandeur, of glory. It "glows in the stars, blossoms in the trees;" it "lives through all life," yet "operates unspent."

Man in all ages and in all countries has felt and recognized this power. Pope in his Universal prayer addressed it:

"Father of all, in in age, in every clime adored,
By saint, by savage and by sage, Jehovah, Jove or Lord."

Its mode of operation we call Law, which is unchangeable and universal. In the realm of mind, conformity to its operation results in good; non-conformity results in evil.

Infinite Power and its mode of action are self-operating, eternal and invariable in each individual according to his strength; nothing escapes its action. The only attitude man assumes toward it, or can assume toward it, is to ascertain what it is, in so far as it is needful and to conform to it; for in it, and by its mode of action we "live and move and have our being."

The various phases of law operate whenever the conditions by which it is brought into action have been complied with, regardless of man's knowledge of its existence, or how it operates. Nothing good has ever been accomplished, only in conformity with law. All evil has its rise in nonconformity to it.

We can conceive of the action of power only as being inseparable with matter in some form, either physical or spiritual. The manner of its action depends on the form of matter through which it operates. The degree of its advancement toward perfection corresponds with that of the refinement of the material involved in the operation. The grosser the form of matter, the less is the degree toward perfection. In the primary evolutionary processes of our earth the more violent was the operation, as is seen in its great convulsions and upheavals—not yet wholly subsided. This is also true in the domain of mind. Savages are more violent, cruel and crude in their feelings and actions than the more civilized and refined races. In proportion as the form of matter through which it operates is refined and etherealized, the nearer perfection is the advance; so that we may imagine what that degree is in the higher spheres of spirit life.

Among all sentient beings, man alone has reached that degree of feeling and intelligence that enables him to take cognizance of the operation of law, and to place himself in an attitude of compliance with it. This compliance is is only means of salvation from evil; his only means of attainment of good. Since law operates independently of man's knowledge, he may be unconscious of its action; but on the higher plane of life he must be not only conscious of its existence, but he must place himself in the attitude of compliance with it. This requires the enlightenment and refinement of his moral and spiritual nature. This ability to conform to the demands of law distinguishes him from all other orders of sentient beings. It enables him to exercise dominion over them and convert them to his use, and to apply the material modes of its operation to his material needs (as wind to sails).

When we contemplate the beneficent results of compliance, and the maleficent results of noncompliance, we are moved with wonder and a sense of their infinite importance to mankind. This is the great desideratum. A vast sea of error envelops us; a heaving mass of speculative theories, opinions and beliefs blinds and misleads us; and the searcher for truth struggles in the vain attempt to touch bottom, or reach the shore. Our conceptions fall infinitely short of the truth, in consequence of which we are led into all manner of error and evil.

But we are learning slowly, yet surely. The waves of error and superstition are receding; the light of truth begins to dawn in the distance. We must learn that neglect, or opposition to the law, only aggravates the evils to which noncompliance gives rise. Instead of applying its modes of action to our use, it is often employed as a means of accomplishing evil. Fire is a good thing; but the incendiary makes it a bad thing. Gravity is a good thing, but the railroad wrecker, by derailing a train, makes it a bad thing, and so on throughout the innumerable occurrences of life.

In this conception of power and exposition of the law by which it operates, we can see the origin of good and evil which have their response in the feelings, emotions, desires, hopes, fears, passions and appetites whose gratification or satisfaction give rise to enjoyment, and their failure to evil and misery.

The great mistake of mankind, it seems to me, is in the expenditure of life's energies on the selfish and sensuous plane, instead of on the moral and spiritual plane. All good is accomplished by the adaptation of appropriate means to appropriate ends. The appropriate ends of life are accomplished by compliance with the demands of the moral sentiments and spiritual aspiration, because man is essentially a moral and spiritual being. Indulgence in selfish desires and sensuous pleasures does not satisfy the true demands of life. They must be dominated and sanctioned by the moral sentiments and spiritual aspirations. This mistake is really non-compliance; hence the evil instead of the good. In other words, mankind lives on the plane of selfishness and sensuous desire, when by virtue of their constitution (their moral and spiritual nature) they should live on the plane of their essential nature.

This is simply an introduction to a scientific exposition of law in the domain of mind, after the manner of its exposition in the domain of matter (so to speak as there is no visible line of demarkation between them); being careful to bear in mind the distinction between the power and the spiritual material through which it operates; for spirit is not power, but the medium through which it operates.

E. J. SCHELLHOUS.

Rosedale, Kans.

SOME THOUGHTS

About Undeveloped Mediums.

I will endeavor to give my views as regards undeveloped mediums, and I hope that no one will take offense, as I assure you that none is intended. What I say is only meant for the good of the cause, and I would not intentionally hurt any one's feelings. To my mind ignorant spirits in possession of undeveloped mediums have injured Spiritualism more than any other one thing, and I think that Spiritualists should do all in their power to prevent it. It is all right to those who understand it, but to people outside who are investigating, it is anything but encouraging. What we want is intelligence, especially through mediums. It is mostly through the phenomena that persons are converted to Spiritualism, therefore communications coming through mediums should be of the highest intelligence. Until we can attract spirits of higher development we should not allow them to take possession of us in public.

If I were capable of giving an entertaining talk, one that would be instructive, I would only be too happy to do so, but until I have attained that state of conscious growth where I can hold spirits of the highest intellectual ability, I will not thrust myself on the public. Ignorance is a thing of the past, and man's progression to-day is so far advanced that he will be satisfied with nothing but pure facts.

We had an undeveloped medium who tried to talk before our society, and I am sure if I had been an investigator, such ignorance as was manifested would have done me for all time. We felt very much humiliated, as there were a number of strangers present. I have nothing to say against the lady in person; she did the best she could, but she ought to know that her spirit control was not capable of giving an instructive or entertaining talk, therefore she should not allow him to put her before the public.

He should be made to understand his inability as a speaker, and if his inclinations tend toward that direction he should be forced back into spirit realm where he may come in contact with spirits of intellectual attainment, and stay there until he has advanced to such a degree that when he takes possession of a mortal he may be able to give a talk in advance of us at the present age. Unless spirits are of a high order, they should not be recognized or allowed to take possession of mediums in public, for they retard rather than advance the cause.

Too many mediums come before the public in the first stages of development, and their demonstrations are imperfect and unsatisfactory to the skeptical mind. I don't see why Spiritualists can't see this, or why they encourage half-developed mediums to come forth. They should know positively that a medium's powers as a speaker or a reader are that of the highest attainment before they hire or engage them to do public work, and if the Spiritualists want to increase their number they must recognize this statement. I do not claim more than the ordinary amount of intelligence, but I can recognize a being of superiority, and we want something in advance of us from which we can learn. We are all ignorant enough at the best, and it is the aim of Spiritualists to grow in spirituality and in intellect, and there can be no advancement when we subjugate ourselves to ignorant spirits.

MRS. A. B. EMSHWILLER.

A Sad Object Lesson.

To the Editor:—The death of P. D. Armour, Jr., at the beautiful health resort of Montecito, California, comes by wire to Chicago as a shock. All his acquaintances and friends, who are said to be numerous, are grief-shocked.

Why shocked? Death is an everyday occurrence; just as good, able, kind and promising young men are passing on to the spiritual life every day, yea, every hour. Yes! but you say young Armour was a good, moral, obedient, law-abiding man, was a domestic home man, a man of excellent habits, and so far as reported was healthy. In addition to his youth, good habits, and moral character, he had the means to command the very best medical skill, and yet he died suddenly. Why is this? Why did he die of a disease that my grandmother, my mother and thousands of other mothers and grandmothers of fifty and sixty years ago could cure in from 24 to 48 hours with the roots and herbs which they used to gather and dry in the garret of their homes. The dailies state his disease was lung congestion, bordering on pneumonia.

Now the shocking part of this report is that such a young man should die so suddenly of such a disease. If people could be led to see the truth of such everyday tragedies, every honest member of the medical profession would rejoice. To know the cause and to be compelled to accept the results without protest, is a shocking condition to be placed in.

If the young man had been taken sick a hundred miles from a drug store or drug doctor, a good old-fashioned nurse would have relieved him in two hours, and cured him in less than three days. Climate and weather were all that could be asked for; only the most dangerous experimental remedies would produce such fearful results.

DR. M. E. CONGER.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

EYES OF THE WORLD

Viewing the Wrong as Well as the Right.

In a late issue of The Progressive Thinker is a brief account of Jules Wallace and his career. It is potent and to the point. The eyes of the world are upon us. If we commit wrong it will not affect Spiritualism as a principle, but it will affect Spiritualists as a class. Truth cannot be destroyed. For truths are founded on the laws of nature.

Are our Christian neighbors more moral, more benevolent than Spiritualists? Shall they not see by our everyday life that we are living up to angel teachings? If they are cursed by hypocritical ministers, they should see that Spiritualists do not tolerate fakes and frauds that have been proven so times without number. While "Old Subscriber" is arranging Jules Wallace's photograph among the rogues of the land, he would do well to hang in the row a few from this coast, for this beautiful land of sunbeams has had its share of fakes and frauds too numerous to mention. Spiritualists have been too credulous, have allowed ourselves to be duped by fakes of both sexes; we have been too prone to believe anything that savored of spirit return, without a question. In the past, if one in the ranks was known to indulge in a doubt they were immediately frowned down by the faithful. There are tricksters on the Pacific Coast that have thrived in luxury out of the credulity of Spiritualists. We are staggering now under crushing blows, and there are symptoms of coma which will take years to recover from. One pretended medium whom all the coast and many eastern Spiritualists looked up to as a divinity in the hands of the angel world, when exposed, made these remarks: "I am not a Spiritualist; I do not believe in it at all. I learned the business and paid for it, and it has paid me. I might just as well as others make money. People want shows of this kind, and where there is a demand there is a supply."

This woman has tried her hand at all phases. Her name has a prominent place in the Blue Book. The officers were searching her house for some valuable papers which she was holding unlawfully. When they came across the box that contained them she set up a howl of grief and sorrow that gave vent as follows: "O, don't touch that box; it has my dead baby's clothes in it. O, don't touch my dead baby's clothes!" The humane officer passed it by in respect to her tears and the papers were safe as "my dead baby's clothes."

I hear some say "That was smart." Yes, as the world goes, but not as our mediums should be who seek to teach the world that "If a man die he lives again" and must face his sins and atone for them.

How grand and beautiful true mediumship is; how incomprehensible its source; how divine its calling, how blessed the touch of the vanished hand, a thrill of holy love sweeps over the being in waves of never-forgotten joy. Mediumship is a pearl above all price, when worn upon the bosom of the true. They can be truly called children of the Infinite, and near to the celestial homes of love. It is well that the gleaners are at work in the field and will ere long divide the tares from the wheat.

How often the wonderful knowledge of another life will come through the lips of the dying. The following is a proof to my mind beyond question: Among my list of acquaintances is a widow, not a Spiritualist. She is the mother of two little girls, the eldest six years, the youngest four years old. The angel death came into the home and carried them both away. The oldest was a plump, lovely child. She was called first; within two days the other little one was called to her bed. As the grief-stricken mother was bending over her couch, blind with weeping, a smile of radiance lighted up the face of little Rose as she said: "Oh! mamma, look! See the angels coming! Mamma, mamma! look! There is Lily in the front. I am going to meet her, mamma! Can I go?" The blue eyes closed, the arms that were extended, dropped, a slight quiver, and the soul had departed. The air in the room was fraught with the odor of mignonette, there was not one flower in the room, no odors whatever; the windows were open to admit fresh air to the closed lungs laboring for breath. Where did this blessed fragrance come from? The dear little feet touched life's turbid waves, then shrank back frightened at their sullen roar. The angels scattered flowers o'er her pathway home, and a triumphant song greeted her return, where flowers never fade and love reigns.

Surely and certainly natural evolution will in its own best way bring about a better time, a purer time, a more harmonious time for Spiritualists. Slowly the wilderness under its guidance becomes the abode of advanced civilization, the desert blossoms into beauty, roses bloom in hedge-rows by the wayside to make glad the traveler's heart.

The ridicule and disgrace that has been heaped upon Spiritualism in the past, is in part the fault of believers, in many instances.

We must be true to ourselves,
If the truth we would teach;
Our hearts must overflow if other
Souls we would reach;
It needs the overflowing heart
To give the lips full speech.
Speak truly and thy every word
Shall be a faithful seed;
Live truly and thy life shall be
A great and noble creed.

ROSE L. BUSHNELL.

San Francisco, Cal.

EBB-TIDE.

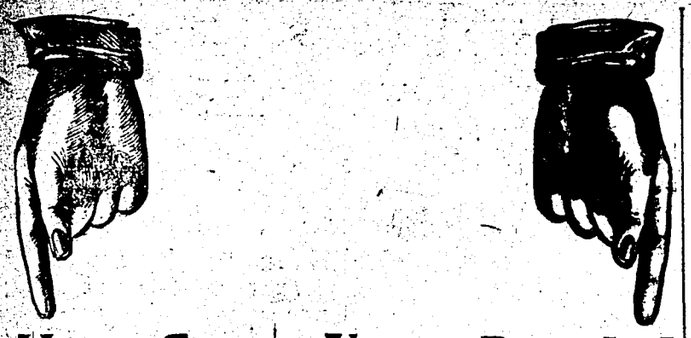
On a summer eve, when the tide was low,
An old man sat in the golden glow,
The waves were washing their sandy stones,
And calm and sweet were their languid tones;
He looked, and listened, and softly sighed,
As he heard the voice of the ebbing tide.

He has passed his threescore years and ten;
He has smiled and wept like other men,
Brother and sisters, son and wife,
Had drifted o'er the sea of life
To the peaceful shores where spirits abide;
But he was left by the ebbing tide.

Left—all alone with the dreamy past;
A battered hull on the shingle cast,
No more to ride on the seething main,
Nor feel the shock of the storm again;
He lay at peace by the ocean side,
To wait the coming of death's great tide.

That solemn tide, with its voiceless roll,
Shall bear on its wave that weary soul
To the blessed land where the angel throng
Will hail its coming with holy song.
And the home of the lonely heart shall be
A place of rest by the crystal sea.

R. A. Y.



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No. 2—Tablet for dyspepsia, try this tablet, old price, 50 cents; now 25 cents a box.

No. 3—Hepatic tablets, for liver, old price, 50 cents; now 25 cts a box.

No. 4—Female weakness, old price, 50 cents; now 25 cents a box. There is nothing better for those bearing down pains, and scanty and frequent urination.

No. 13—Nervous debility, old price, 50 cents; now 25 cents a box.

No. 14—Painful menses, old price, 50 cents; now 25 cents a box.

No. 15—Suppressed menses, old price, 50 cents; now 25 cents a box.

No. 16—Pile ointment, old price 50 cents; now 25 cents a box.

No. 5—Stomach tablets, for flatulency, acidity, gas distress, feeling of bloating, etc., old price, 50 cents; now 25 cents, and this tablet is the best thing there is for all stomach troubles.

No. 8—Headache tablets, old price, 50 cents; now only 25 cents.

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Nothing is of more importance in the treatment of chronic trouble than a correct diagnosis. This is true because it is the causes, the fundamental diseased organs and tissues, that must have attention. If a person has a pain in the side due to an affection of the liver the physician who treats the patient for an involvement of the lung and pleura will necessarily fall short of a cure.

What Those Who Know Say of Psychic Diagnosing:

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did. BECCA WHITE.

Harrison, Neb., Jan 7, 1900.—Dear Sir:—You have described my case better than I could have told it myself. MRS. R. M. WALLACE.

Home Treatment a Success.

Putnam, Conn., Jan. 2, 1900.—My Dear Doctor:—I am greatly improved; all my friends and my son notice it. He is much pleased, and he told one of his friends he could never remember when he had seen me appear so well. He thinks you must have given me some of the "elixir of life." I think you have and I never can repay you. All of my friends are much pleased to see me so much improved. MRS. L. H. DRESSER.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health. MRS. ALFONSO BUCK

St. John, Washington., D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours. J. W. HENDERSON.

Brooks, Calif., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.
Yours fraternally, A. G. SMITH.

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Address, DR. J. M. PEEBLES, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, January 23, 1900, our beloved friend and co-worker in the cause of truth, Joseph Matlock. Born in Jackson county, Mo., in 1830, he came to Council Bluffs, Iowa, in 1881. He was a devoted Spiritualist and a medium, and the door of his home was always open to welcome the skeptic and give comfort to the sorrowful. Funeral services by the writer. C. O. KEMPSTER, SR.

Electa, wife of George Shepardson, of Marlboro, Mass., passed to spirit life, Nov. 25, 1899, from the home of her daughter, Mrs. G. W. Clyde Keene, at the age of 69 years. She had been an active Spiritualist and medium for fifty years. She leaves a husband 76 years old. Funeral services by Mrs. Addie M. Stevens, of Hillboro, N. H. X.

On Sunday morning, Jan. 21, Mrs. Mary J. Pratt, wife of Morris Pratt of Whitewater, Wis., at her home, known as the Spiritual Temple, passed peacefully and painlessly from this life to the one beyond. Mrs. Pratt's health had been slowly but surely failing for many months and her summons was not unexpected. Her life had been one of good deeds and kindness to all who knew her and many are the old neighbors and friends here and elsewhere, who will miss her. Like her husband, she was an earnest believer in Spiritualism, in the promulgation of which she faithfully lent him her aid in many ways. The funeral exercises were conducted from her late home, Mr. G. H. Brooks, of Milwaukee, officiating. COR.

Dollie Harvey passed to the other life, Dec. 24. She had been a staunch Spiritualist, and her sole comfort seemed to be derived from her belief. She said those she loved best were "over there," and for a long time has wished to go with them. She was still bright and comprehending, though 85 years old. JOSEPH K. HARVEY.

Scranton, Pa.

On Dec. 5, 1899, at Cleveland, Ohio, a sad accident took from the physical the spirit of Geo. Everett Calif, who was born in Kingston, N. H., in 1845. He was general superintendent of the Cuyahoga Telephone Co., and in going through a new building, in some unaccountable way, he fell down the elevator shaft and never regained consciousness. He resided with his niece, Mrs. Adaline Taylor, where his aim was to contribute to the happiness of all around him. He was noble, unselfish, and an ardent Spiritualist. Interment in Kingston, N. H. D. A. H.

On December 29, 1899, after a lingering illness, the beautiful spirit of Joanna Wilkinson took its flight from Cleveland, Ohio, to her home in the beyond. She was a devoted wife and a loving mother, and leaves a husband, Harvey Wilkinson and son Earl, to mourn her loss in the physical, although fully realing her loving watchfulness will be over them. Services were conducted by D. A. Herrick. D. A. H.

Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

First Spiritual Temple, 620 North Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. Special demonstrations in thought transference by Dr. Barmer and Wm. Meyer. Every Sunday at 7:50 p. m.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee avenue, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX.
Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

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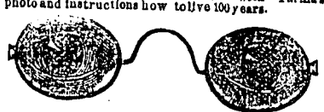

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1900

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The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, FEB. 17, 1900. NO. 534

THE MISCHIEF-MAKERS IN OUR RANKS.

How They Bamboozle, Deceive and Swindle the Easily-Duped Gullibles.

Lansing, Mich., Jan. 13.—Mrs. Francis E. Longyear, prominent in Lansing's best circles, mourns the loss of a valuable diamond which she let a fake clairvoyant take last week. The fakir, who gave the name of H. Edward Keeley, and is supposed to have operated in Grand Rapids, came here with a bleached blonde wife, who claimed to be an actress. Last year Mrs. Longyear lost a diamond brooch, and last week she enlisted Keeley's services to find it. After three unsuccessful attempts to locate the missing article, Keeley requested the loan of one of her *diamonds to sleep on*. He got it and skipped by the next train. He was traced to Grand Rapids, where he pawned a trunkful of clothes and left for parts unknown.—Detroit News Tribune, Jan. 14, 1900.

Jackson, Mich., Feb. 2, 1900.

To the Editor:—Inclosed find a clipping from The Better Life, of Battle Creek, Mich., which speaks for itself. These men are supposed to be father and son, and are certainly scoundrels of the first water, but in attempting to guard against their further fraudulent depredations, it cannot be done by giving their names only, as they have a new one in every town where they attempt to establish themselves. They have been on the tramp in this country for years. Four years ago last December the elder one who at the time under the name of Harlow Hazen, swindled the people of London, Ontario, out of a fine suit of clothing, set of furs, jewelry, diamonds and money up into the hundreds of dollars, and here in December last took both Jewelry and money and left town saying he would be back in two or three days, but has not shown up since. He came here under the name of Dr. A. A. Waite, from Battle Creek, where he posed as Dr. Cook. He is a very marked man in appearance. He is very corpulent, about 5 feet 9 inches in height, has blue eyes, and has a prominent scar over his right eye, above the eyebrow about a quarter of an inch; starts at the nose and extends nearly the length of the eye-brow. The most prominent phases of his work are independent slate-writing, inspirational lecturing, chalk-talking and confidence-swindling those of his patrons into whose confidence he may succeed in ingratiating himself.

He is an expert, and I know of but few people in our ranks who have the ability to do more good than he could if honest, or that is doing more damage to the cause as he is occupying himself. You will see by the other inclosed clipping the racket the young man ran in Lansing. They worked together in Battle Creek where they separated, one going to Grand Rapids and from there to Lansing, and the other, the elder one, (father) coming to Jackson.

If you will kindly give space to the above in your valuable paper, asking each reader to clip and save the description for future reference, this man may be spotted at sight, and headed off right at the start, so as to stop his infamous work in that town at least, and forced to keep jumping from town to town, and if he is wanted by the authorities in any place where he has previously operated, a telegram can be sent to their chief of police before he can get out of town.

Would it not also be well to ask all other spiritual papers to copy? A man of about the age and appearance of the young man was here about a year and a half ago, and "done" our people up to the tune of nearly one thousand dollars, much in the same way as this Mr. Keeley did in Lansing and Dr. Waite did here a few weeks ago.

G. M. STANLEY.

PEREGRINATING TRAMP MEDIUMS.

There are such. They are tramps, and there are also fraudulent spirits. These play their diakka role, and play it shrewdly if not wisely and well. One of old said, "let both grow together, the wheat and the tares, till the harvest." If this were wise then is it wise now? Who wishes to be deceived in a matter so sacred as spirit communion and the soul's immortality.

But what shall we do. What is the use of exposing these traveling frauds? Seemingly many spiritists like to be humbugged. They really enjoy it. They will pay a dollar to sit in a pitch-dark humbug seance when they would not pay ten cents to hear the most eloquent lecturer in our ranks. This class will even run off to adjoining towns, leaving their own legitimate meetings, to see "materialized" spirits or astounding spirit phenomena in a well lighted opera house." They will do this and neglect their own honest home mediums. They want to gape at something wonderful, or gaze at the unique and inscrutable, impossible. Why do you not expose the fraud mediums?

What good does it do to expose these continent-trotting tramp mediums? Expose them in one city and they will slip off to another city, change their names as they frequently do, and go right on with their contemptible "shows" and spiritists are their best patrons. I repeat it—you spiritists are their best patrons! For instance, some two or three years ago there came to San Diego, Cal., the renowned Peter West, the great "test and slate-writing medium"—and yet to my positive knowledge (for I knew him personally) he, Peter West, had been dead and in the spirit life full twenty years. Thus personally knowing Peter West, in Boston, Mass., I told the San Diego Spiritualists that this great, pompous, pot-bellied man was a fraud traveling under a false name. My warning was useless. He was put on to the platform by Mr. Rogers, president of the society, and advertised as a wonderful medium, giving "chalk-talk" lectures, "bringing lovers together," "teaching slate-writing at $25 per head," "turning water into wine on the platform," "instructing in adeptship," "developing mediums by magnetizing their rings, jewelry, handkerchiefs, etc." He drew crowds. After getting a good quantity of ladies' jewelry, gentlemen's rings and other valuables into his hands to magnetize and so aid the parties to become mediumistic adepts, psychometrists, intuitionalists, illuminationists, he slipped off one Saturday night taking his ill-gotten gains with him—the miserable thief! He went away up on the northern Pacific coast and changing his name, posed again as a great test medium and chalk-talk lecturer. I do not say he was not and is not a medium. *If there was a personal devil*—which I don't believe—I should think probably that he had mediumistic powers and I might feel at least, like praising him for his unprecedented industry.

It was afterwards learned that this "Peter West," now Dr. Cook, or somebody else ere this, had formerly been a clown in a circus, had been converted, joined a church, went to preaching, took a tent, gave chalk-talk sermons and piously engaged in the saving of souls. This did not pay. He then went to performing sleight-of-hand and other phases of the legerdemain business. In Denver he performed for quite a while in a second-class variety theatre. Later he exposed Spiritualism and mediumship. And still later he figured and traveled as a great test medium and lecturer. He confessed—positively confessed—to me that he had been several times in jail and had served *one term in the penitentiary*. He got there, he said, from taking valuables dishonestly while obsessed by bad spirits. Imagine now, my surprise a few weeks ago to see flamingly advertised here in Battle Creek "the world-renowned and famous trance medium just from London, Dr. P. C. Cook, accompanied by H. Edward Keeley, the distinguished clairvoyant, the most celebrated adept-medium in the world, carrying personal testimonials from the leading Spiritualistic societies, as well as from hundreds of the most prominent citizens in the country whose veracity is beyond reproach"—every line of which was a shameful falsehood. This Dr. Cook and Keeley advertised and "guaranteed full satisfaction"—they gave advice upon such interesting subjects as "love, courtship, marriage, divorce, business speculation, and transactions of all kinds." They promised to clairvoyantly tell your lucky days and find lost treasures. They announced themselves as the best mediums in the world, who would find "lost papers—"restore lost affections"—hunt up old "wills"—they would give advice to broken-hearted wives, discouraged husbands, "lonesome girls"—they would remove "discords in families—"locate mines"—"describe the spirit friends of mourners"—give astonishing tests—"develop slate-writing, clairvoyance and adeptship."

I read these flaming announcements, one of which was brought to my office, and I wondered if there was a Spiritualist in Battle Creek silly enough to run after and pay their money to such infamous frauds. But there were. *This great, coarse, chalk-talk, pot bellied* Peter West, alias Dr. P. C. Cook, alias somebody else, when he reached the next town, drew large audiences.

I told two or three prominent Spiritualists that they were frauds, that Peter West had been in spirit life twenty years and that this Dr. Cook was a most egregious cheat—I knew him to be such.

But what good did it accomplish? After they had left, having scooped in considerable money, disappointing some and disgusting others, several Spiritualists said to me: "Why, Doctor, did you not publicly expose these frauds, if you knew them to be such?"

First—It is not my mission to go from house to house in Battle Creek or any *other city and expose these miserable* rascally frauds.

Second—If I had mounted the platform and pronounced them traveling charlatans, mountebanks and black-hearted impostors, a class of Spiritualists would have whiningly risen up and said that was "persecuting the mediums."

Third—I felt that there was a class of spiritists that ought to be humbugged—and re-humbugged to teach them the first lesson of sound common sense. This class wants something wonderful, some astounding miracles, some strikingly momentous tests, and these traveling legerdemain men just gratify their abnormal tastes.

Fourth—I thought allowing them to get humbugged and defrauded out of more or less hard-earned dollars might possibly induce them to take the Spiritualist journals and so learn from them who the tramping frauds and the real genuine trustworthy mediums are.

It is a solid fact that Spiritualists here in Battle Creek, Mich., when they had a test medium employed by the month, left Sunday evenings, quite a number of them—left their own meeting and climbing two flights of stairs went to see and hear this "chalk-talk" Cook and get tests from the traveling, tricky Keeley. There are indeed Spiritualists, who at any time will give a dollar to be humbugged, when they would not give ten cents to hear the most eloquent Spiritualist lecturer in the field. Such spiritists ought to be humbugged. I am glad that they do get humbugged, but I insist that they shall not blame me for not going around to their homes and warning them against these miserable wretched impostors. Is it not about time that Spiritualists got enough common sense into their craniums to understand the beauty, the moral worth and the sacredness of true mediumship; and that such mediumship is best developed in the privacy and quietness of their own homes?

It is becoming quite a fad for a class of professional-pompous pretenders to sit in their offices, which they dub "colleges" and send out flaming circulars promising to develop and unfold all sorts of mediumship, adeptship, clairvoyance, clairaudience, inspiration, intuition, illumination, etc. Their charges for these developments, that is for a course of "developing" the phases of "adeptship" aforenamed with their series of advisory lessons, range all the way from $10 to $50 and 175. Dr. McGown, of St. Louis, promises to develop clairvoyance, adeptship, slate-writing, healing and clairaudience in six weeks—and all for $75, cash paid in advance. We have had several of his circulars sent to our office.

Finally let me enforce upon you Spiritualists to exercise some good sound judgment—to patronize the Spiritualist journals, to read their pamphlets and their books and to form circles and hold seances in your own pleasant homes, inviting in if you see fit, two or three of your trustworthy neighbors. Sit regularly at a given hour twice a week and when commencing the seance, read some Spiritualistic or religious book, or some of Longfellow's or Lizzie Doten's poems, then placing your hands upon the table sit in silence, in calm, reverential, quietness with your *minds open to the heavenly influx from* the good, the pure and the holy who have passed on before to the realms of the blest. These conditions complied with and in the course of a few months, perhaps weeks, you will receive beautiful and uplifting communications from the over-shadowing spirit world.

We do not say that Dr. Cook and Keeley are not mediums, but do say that they are cheats, frauds, liars, and rascals, and Spiritualists who patronize them ought to be ashamed of themselves.—Dr. J. M. Peebles.

SOCIOLOGIC QUESTION.

Can Social Inequality Be Abolished?

In the issue of December 23, "Agnostic" inquires, "Can Social Inequality be Abolished?" under which question he proceeds to quote to the extent of a *column from Count Leo Tolstoi*, to the effect that said inequality cannot be abolished through philanthropy! As an interesting phase of the subject, of the practical utility of philanthropy, this quotation is perhaps well enough; but as a reply to the question under which it it written, or as a scientific discussion of the various allied subjects involved, I presume to remark that to a real thinker it suggests most potently the aptness of the signature.

Within the last ten or twelve years I have read the sociologic theories of many who have attracted the attention of the students of social problems; Russian, French, English, American and Australian authors; Democratic, Republican, Socialist and Anarchistic politicians; evolutionists and orthodox religionists; yet I am unable to recall one of them all who contemplated "The abolition of social inequality."

Men have promulgated theories and advocated systems whereby they proposed to very materially reduce the influence of title, heredity, wealth and station in the attainment of social prestige. They have formulated theories and advocated systems whereby they proposed to secure as close an approach to equal opportunity as the variations of nature, in topography, climate, soil and man, would admit, but a theory and a system whereby the society of each man and each woman in the world would prove equally attractive and desirable to every man and every woman in the universe, would indeed prove unique in literature. (Just a moment, my critic: This is perhaps not your definition of equality. The world is always at war on definitions.) This is the definition of equality that "Agnostic" and those in whom the word equality produces "exclusive hysteria" conceive of and insist upon.

A lucid, true statement of a proposition is of more educational value than columns of sophistical innuendo. Can we abolish variety? Certainly not. Can we abrogate the laws of affinity? Certainly not. Who demands, advocates or desires this?

Would and could a really intelligent and virtuous nation prevent the Russian thistle from appropriating the entire earth to the exclusion of corn, what, oats, potatoes, peas, beans, etc., etc.? Would and could a really intelligent and virtuous nation sacrifice itself *to a god of gold*? Would it surrender its legitimate liberties to the arbitrary dictatorship of Authority? Would it, and could it, secure to its citizens a close approximation of equal opportunity? These are quite different propositions; and these are the propositions to which the wise and the good of the earth are calling the attention of the masses. Is this nation an intelligent and a virtuous nation? Is there sufficient wisdom and goodness in either, or all, of the classes, to save them? Alas! Alas! This is the question which the closing year of the nineteenth century seems inclined to answer in the negative. However, history records occurrences equally as strange as a reversal of this half-rendered decision.

Chicosa, Colo. F. F. M.

None Its Equal.

To the Editor:—I must renew my subscription for The Progressive Thinker. I have taken it for about five years, and I miss its weekly visits since it stopped, coming January 1.

To keep up with the times and in touch with liberal thinkers and writers, one cannot dispense of your most valuable paper. In my estimation there is no other Spiritual paper its equal. Often there is more light and truth revealed in one publication than one would get from the mouths of all the church pulpiteers in the land in a lifetime. I don't know as I am very much of a Spiritualist, but its doctrine on heaven, hell, devils, and personal gods, are above par. So, Brother Francis, keep on shedding eternal light into the midst of sectarian darkness.

Niles, Mich. H. A. THOMAS.

Cant is the voluntary overcharging or prolongation of a real sentiment; hypocrisy is the setting up pretense to a feeling you never had, and have no wish for.—Hazlitt.

PSYCHIC EXPERIENCE.

An Account of Spirit Manifestation.

Since coming into the knowledge of spirit return, I have taken great interest in the accounts of psychic phenomena, as published in The Progressive Thinker. Reading the accounts of the experiences of others has encouraged me to send in a record of some of my own encounters with spiritual manifestations. What I am about to relate are facts, and similar events have occurred from time to time in my own family, ever since I can remember anything, but I believe they were considered as being of Satanic or Divine origin, according to the nature of the manifestation.

When I was quite *young* my parents moved from Chicago to a small town in Indiana. The only house available in the vicinity was a log structure, which had the reputation of being haunted. Of the latter fact we were at the time ignorant, though subsequent events brought the fact before us in a very decided manner. I think my eldest brother was the first to see the spirits, for one night he rushed into my mother's room crying, "Oh, mamma! the woman, the woman!" Upon being questioned he declared that a strange woman came into his bedroom and stood looking at him. From that time, as long as we remained in the house the manifestations continued, and each member of the family saw the woman. The manifestations assumed different aspects. At one time the bed clothing would be pulled violently off the bed; again it would seem as though every *article in the kitchen were dashed* violently to the floor, and shattered to pieces, but examination always proved everything intact. You may be sure my parents did not remain there longer than necessary. My father, though very skeptical usually, never cared to talk about the place.

Another time, when occupying a house not far from Chicago, which belonged to an old friend of ours, who has since passed to spirit life, my mother was standing on a chair adjusting some articles on a shelf, when the chair was suddenly pulled forcibly from under her feet, and thrown the whole length of the room, and this when no mortal was near enough to the chair to touch it. The owners of the house lived in the next house to ours. One day Mrs. C——, while standing near the fence that divided the two lots, was taken up and thrown bodily over the fence, and quite severely injured. No mortal was within thirty feet of the lady and as the lady weighed in the neighborhood of two hundred pounds, it would require a pretty strong physical force to lift her over a fence. She is now in the spirit world, but her people live in Chicago, and her son is a bright lawyer at the Chicago bar.

In the year 1882 or 1883, while living on Sedgwick street, Chicago, a number of us young people were playing in our back yard one evening. The yard was enclosed by a very high tight board fence, and the gate locked from the inside, but could not be unlocked from the outside. There were about ten or twelve of us there that evening. Our ages ranged from eight to sixteen years. As it began to get dusk we noticed the gate swinging open, and my sister went back and closed and locked it and we resumed our game. Shortly the gate flew open again, and my sister closed and locked it a second time. We thought it a little strange, as there was no possible way of opening the gate from the outside, but becoming again absorbed in our play we forgot the gate's pranks, till one member of the party turned to sister and said, "Why, M., I thought you locked the gate?" M. answered her saying, "So I did, and I'll bet I will make it stay shut this time." So saying she started for the gate, and was just in the act of closing it when a white-robed figure stepped partly through the opening and stood before us. Each one of us saw the form, and each one when questioned separately gave the same account of the incident. There are a few of many similar incidents. I can understand them now; I could not then.

WILL J. ERWOOD.

Winnipeg, Minn.

Attention, Spiritualists of Wisconsin.

Feeling that the time is right for decisive action on the part of Spiritualists, and realizing that "in union there is strength," and in co-operation there is success, as State Agent of Wisconsin for the N. S. A., I have determined to call a mass-meeting in the very near future for the purpose of State organization. Will all persons interested in such a move please correspond with me at once, that I may be able to arrange with N. S. A. officers to be present with us at such time and place as will seem best upon consideration? Our sister State, Minnesota, and other States, are showing us the advantage of united effort. We have quite a number of local societies, some it is true striving for existence without a speaker, while many fine mediums are without calls who would give good satisfaction if only some system was in vogue that would bring our forces together. Our State needs the assistance of the united workers, and the N. S. A., while the N. S. A. needs us, but by far the greater gain will be to us. Come, my brothers and sisters, let me hear from you at once. Who will support this move? CLARA L. STEWART.

Stevens Point, Wis.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 13 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

CREATION.

The Work of Infinite Intelligence.

This is a wonderful theme for man's study. His present acquirements of general knowledge enable him to grasp its vastness in a measure, but he is frequently baffled by his own set-up artifices, inasmuch as, he views things through the mist of his sense-bound field or sphere, as well as from different points of observation, and so gets confused and often takes effects for causes, being unable to discover the latter. However, it is not energy and time wasted, *for all is helpful in enhancing* his soul powers and rendering his vision clearer to behold and mentally receive the intelligence concerning the problems under treatment, so that he not only rightly comprehend it, but can become able to impart his knowledge to others.

With regard to creation, there are many theories extant. Agitation and comparison of ideas are desirable, that the truth may become established. There be who say there is no creation, it is evolution; but, evolution being the act of unfolding—a prescribed or regular movement, according to Webster, then can these evolutionists tell what it is that is being unfolded and by what process and what is its province? We are well aware that they think they, or some one has done this. Had it ever really been explained, there would be no room for doubt or controversy, for all would understand rightly.

The unfolding process in nature, like that of the infant man, is to fill out something by this unfolding etc. That which is to be filled out is the higher system or immortal self. In nature, this is called the warp of the universe, or the psychic system of the cosmos. In man it is the immortal I am. Through this courses the creative energy, law, force, intelligence, etc., wherefore it has been aptly referred to as "God's loom in which thought is woven."

Man knows that without nerves leading to brain cells and functions, he would be helpless so far as thought receiving and exchanging is concerned, also so far as seeing, hearing, feeling, etc. By reason of man's two-fold nerve system, he supports the inner and outer man as to real individual growth which is not reckoned as stature, but as *experience, intelligence, spirituality*. By reason of the nerve or psychic system, man is attached to nature and to God, or the Oversoul, if that term is more pleasing. As man's nerve system spreads over his body, so nature's nerve system overspreads her, but she like man, has the finer and cruder nerve system to thus accommodate man's demands of supply for his two-fold nature.

In nature's cruder fibre system, the germ essences are unfolded for corporeal forms, but these can not unfold of themselves, they need the action of higher force currents or spirit directed upon them. Thus action is started and multiplied and woof of all manner of tissues and forms is gathered for the *filling out of the unfolding designs in* both the natural and spiritual paragons, in accordance with immanent law.

In the study of creation, some of the world's students get things badly mixed in their ardency to dive deep into its mysteries. Some discovering effects, mistake them for causes, as we have said, and make the bold but unwarranted assertion, that there is no Supreme Intelligence. Nature's principles are supreme. We say to all such: Dive still deeper and disabuse your minds of this grave error. The principles of nature are the agents of Supreme Wisdom and force, but are not in themselves supreme. It is one of the things that gives sadness to angels, that their earthly, therefore younger brothers and sisters, presume to be able to criticize the Power that created them and all that is. We who have been in the immortal worlds many thousands *of years and have access to the original* records made in the very remote past know, that then, neither Earth nor man existed, but Infinite Mind, Infinite Intelligence did exist. We also know that all individual and common intelligence is therefrom derived. The processes of bringing man into existence and making a god of him, were long and seriously mooted. It is not the automatic work of nature, but the work of Infinite Wisdom and Design, as all clearly see when their higher consciousness unfolds to comprehend the eternal truths of their own greatness because of their relations to the Infinite and linked thereto by said psychic system emanating from the Supreme Centre, permeating all forms and holding all in their order of the degrees and links of law, so that all from low to high states have the defence of the immutable law which is nature's own code of ruling in all her realms. But, the author of law is supreme over it and the agents employed to work the machinery of nature are servants subject to the bidding of the Author of immutable law.

MRS. M. KLEIN.

Van Wert, Ohio.

How He Got Silver.

A negro preacher, whose supply of hominy and bacon was running low, decided to take steps to impress upon his flock the necessity for contributing liberally to the church. Accordingly, at the close of the sermon, he made an impressive pause, and then proceeded as follows:

"I hab found it necessary on account ob de astringency ob de hard times an' de gineral deficiency ob de circulatin' mejum in connection wid dis chu'ch, t' interduce mah new ottermatic c'lection box. It am so arranged dat a half dollah or quartah falls on a red plush cushion widout noise; a nickle will ring a small bell distinctually heard by de congregashun, an' a suspendah button, mah fellah mawtels, will flah off a pistol; so you will gov'n you'selves accordin'ly."—Ex.

He deserves small trust who is not privy counselor to himself.—Ford.

ROBERT OWEN.

"The Book of the New Moral World."

To the Editor:—Continuing from No. 531 of The Progressive Thinker, I respectfully submit the following extracts from this truly valuable book:

"The absence of superstition, supernatural fears, and the fear of death.

"What mind is there that can contemplate the horrific miseries which, through all past ages, have been inflicted upon the human race, by superstition, supernatural fears, and the fear of death? These have been the horrors of human existence, the degradation of the human intellects, the powers of the priesthood of the world, and the secondary cause of the irrationality of *the human race*.

"Superstition, supernatural fears, and the fear of death, are created in the early stages of ignorance and inexperience, and create a dark mental night for man to pass through, before he can perceive the first rays of demonstrable knowledge, which can alone dispel the darkness of that dreadful night, during which men slaughter, plunder, massacre, and murder each other, like madmen, for they know not what; and during which their language is a language of falsehood, and their whole conduct of beings who have been made to be passing through a period of the most gross irrationality.

"Until man shall be enabled to advance beyond this period of mental infancy, there will be no chance for him to become a reasonable or rational being. By these fears he is now kept the most abject mental slave in every part *of the world*. Even in Great Britain, said to possess more civil and religious liberty than any other country, its inhabitants, in small towns and villages especially, dare not express their opinions, when they are opposed to the superstition of the priesthood, without suffering loss of business or employment, which, to the working classes, is only another mode of depriving them of life. It is time that this period of mental degradation should cease, and that a party should come forward to claim and support the rights of conscience, which are the natural and unalienable rights of the human race, and to assert his mental liberty, that he may become a rational being, and, at length, attain the physical and mental enjoyments of his nature.

"The world is even now overrun with superstition, supernatural fears, and the fear of death. The seeds of these, *carefully sown in childhood, gradually* ripen into a golden harvest of wealth and power for the priesthood, under all its various names and insane forms and ceremonies.

"What has man to do with that which he cannot comprehend, which is incomprehensible to him, and which weakens all the rational powers of his mind?

"While man shall remain under the influence of superstition, supernatural fears, or the fear of death, it will be impossible to make him intelligent or good, or for him to have any just pretensions to be considered a rational creature, or otherwise than an ignorant irrational animal, full of vain pretensions to more wisdom than other animals, while, as the great object of all that have life is to be happy, his whole conduct evinces that he is the least rational of any of these existences.

"The Jews believe the Christians to speak the *language of insanity*—the Christians believe the Hindoos to talk this language—the Hindoos believe the Mohammedans to be insane—and, thus, each superstition blinds the mental faculties of its victims, only permitting them to perceive the gross irrationality of all other superstitions.

"O man! blind to the past, present, and future—when will the time arrive that your mad career shall be stayed, and when you will ask yourselves what possible benefit could God or the active powers of nature ever experience from the religious wars, massacres, and murders, of past ages or present times? And what spark of rationality, or grain of commonsense, can be discovered in human conflicts about supernatural affairs *impossible for human nature to* fathom or comprehend? And why—when we see all organized existences begin to live, then grow, and die—should any be trained to have fears (which make them miserable through life,) of their own death? The operations of nature are, from, apparently, a few in number of original elements, to compose unnumbered organized living existences; for these to increase for a longer or shorter period and then to be decomposed or disorganized, to be again reorganized or composed into other living existences. This appears to be the universal law or order of nature; and why should man be kept ignorant of it, or made in any way to have fears or alarms respecting it? Such proceedings can only tend to make him physically and mentally weak and miserable, and such has hitherto been the effect which has been produced on the human *race by the delusions or insane ravings* of the priesthood of the world.

"And now—who gains by this system of delusion, insanity and madness? Not one human being or animal of any kind. Man is made by it cruel to himself, to his own species, and to other animals; when, without it, he might speedily be made a God-like being, of knowledge, benevolence, kindness and love for the whole creation, and one whose whole delight would arise from making all that have life as happy as the elements of their nature would allow; ensuring to all the greatest extent of happiness that our knowledge of nature would admit.

"Instead of training men to be afraid of death (for it is altogether a matter of early training), all might be instructed to view it, as it is, as a universal law of nature, unavoidable, and, in all probability, not only thus necessary, but, it *may* be highly beneficial in its ultimate consequences to all that have life.

"Man should, therefore, from early life, be well informed respecting the known laws of nature; made familiar with those immediately influencing himself and his race, and educated to have no fears of that which is unavoidable, but rather to rejoice that, after experiencing one life of rational happiness, he should, by his decomposition, receive an endless renewal of apparent improved existences. And thus, instead of most uselessly and irrationally embittering one life, and destroying its chances of rational enjoyment, each of these lives may be made highly intellectual, extremely interesting and full of superior enjoyment.

"A sure indication that humanity is approaching the confines of rationality, will be when superstition, supernatural fears, and the fear of death, shall form no part of the education of the human race; and when all these absurdities shall have given place to a direct instruction in the laws of nature, derived, not from the wild imaginations of our ignorant and less experienced ancestors, but from demonstrable, never-changing facts, which remain to-day and forever the same as hitherto.

"And until this change shall be effected, and man shall be made rational, he cannot obtain this condition of happiness, or be otherwise than a weak and miserable being."

C. H. MATHEWS.

New Philadelphia, Ohio.

(To be continued.)

A QUESTION.

Is Spiritualism a Religion?

I notice in the January 27th issue of The Progressive Thinker that Brother Geo. Westcott, of Ely, Minn., seriously objects to my affirmative answer to the above question, as printed in a previous issue of the same paper. He bases his denial that Spiritualism is a religion entirely upon the derivation of the word "religion" which he traces to its Latin root "religio" meaning to "bind back" or "bind again" and which in the opinion of Brother Westcott, "clearly signifies a bondage—the reverse of freedom."

In this day and age of the world derivation of words is a matter of secondary and comparatively very little importance. It may be considered a matter rather curious than useful—or perhaps useful because it is curious—because there is scarcely an instance in which a knowledge of the original word can give us any precise idea of the meaning of its derivative.

The meaning of almost every word includes several ideas, and, when we borrow a word from another language, we scarcely ever use it to signify just the same ideas denoted by its original. Hence it has come to pass that use and not derivation is the law of language and that a knowledge of the original word too often leads the student to misunderstand and misuse its derivative of different meaning.

Ever since the time when Thomas Paine said: "The world is my country, to do good is my religion," a far different meaning has attached to the word "religion" than that which its Latin root would signify. Words and their definition and pronunciation change. He must be a very superficial consulter of the standard dictionaries of the day who has not discovered this fact and the additional one that very many words have more than one meaning or definition.

Spiritualism is a prominent factor in giving new meaning to very many old orthodox words and ideas, and when its work in this direction is accomplished it will be occupying the pulpits of Christendom. Nor does that day seem so very far distant.

Thomas Paine's and Robert G. Ingersoll's ideas of religion are the ideas entertained of it by millions of people of the present day. They have simply expressed the sentiments of the great majority of their fellow men. They have given expression to the new and modern meaning of the word "religion" as understood by the progressive thinkers of the age, and which therefore establishes it is the improved definition of the term. It is but another example of the tendency of the times to give new definitions to old words, especially those which have heretofore been more or less indefinite. Instead of coining new words to take the place of objectionable orthodox ones, let us give to the latter new and progressive definitions.

I said in my former article that the fact of spirit return was a scientific one—not a "religious" fact per se, but that scientific fact gave rise within the human heart and brain to certain feelings, emotions, sensations, ideals, morals, resolutions, thoughts which may be considered "religious" in character, or that "religion" as defined by Paine and Ingersoll, is the inevitable result of that scientific fact properly contemplated and appreciated. When I use the term "religious" I do not mean "theological." There is a difference between religion and theology. The latter term is also however, destined to have a new definition—in accord with the scientific facts which are being established by Spiritualism.

I regret that Brother Westcott and I cannot agree upon this question. While I will readily concede that he is right from his standpoint, I must insist that I am right from mine. Which standpoint, then, is the more plausible and correct one?

H. V. SWERINGEN.

Buried Antiquities.

Digging up Babylon is a scientific work continued by a party of Americans representing the University of Pennsylvania. For a year they have kept from 200 to 400 natives employed on the ruins of Nippur. The finds for 1899 embrace over 4,700 tablets, silver and bronze rings, bracelets, nose and ear-rings, anklets and beads, coins, pieces of jade and a gold coffin plate. Graves were opened to the number of 431. A small head of yellow marble in fine preservation and a torso of black stone were discovered.—Ex.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

ESOTERIC BUDDHISM.

Interesting Facts and Fancies About the Religions of the Orient.

Some thirty odd years ago the first number of the Atlantic Monthly was issued by Phillips, Sampson & Co., of Boston, Mass. James Russell Lowell was, if I mistake not, the principal editor, and the great poets, novelists and essayists of the New England of that day were the contributors. The first number was made famous by Emerson's wonderful little poem, "Brahma," which was simply a very brief but comprehensive statement of the Indian, or Buddhist conception of the Deity—Brahma. But so little attention had the religions of the East, up to that time, attracted in America, that only the learned few comprehended the poem, or were able to catch its meaning. It was laughed at and parodied by the wags of the newspaper press all over the country. It seemed impossible to them that lines like these could mean anything:

"I am the slayer and the slain,
And I the hymn the Brahmin sings."

Some of the parodies, or imitations, were exceedingly humorous. Those were the days of the Kansas troubles, when "Ossowattomie" Brown and Jim Lane were making things lively for the border ruffians, and one of the best of these imitations was devoted to the latter hero and entitled "Lane." I cannot recall much of the poem now, after the lapse of so many years, but remember such lines as these:

"If the red slayer thinks he slays
Or if 'tis Lane he thinks is slain,
He knows not well his subtile ways,
For Lane will cut and come again."

The reader was also assured

"That Lane is the "him" that Kansas sings."

But the poem, Brahma, set a great many people to thinking what it was all about, anyhow. So it may be stated correctly, I think, that from those few brief stanzas first sprang a popular interest, in this country, in Brahminism, Buddhism and other kindred religions of the Orient.

Stated briefly, the great central idea of Brahminism is Deity present in everything, and all things, from greatest to least are but manifestations of the Deity. To the Brahmin, the personal Deity, outside of and apart from other spiritual nature, or even from material, animate or inanimate, nature, is an impossibility. Each thing is Brahma and Brahma is each and everything; motion, impulse, desire or act. Understanding this, Emerson's poem becomes as simple and easily understood as one of Mr. Riley's "Rhymes of Childhood." The Brahminical lore and religious system has, through the thousands of years of its sway, become such a vast and complicated web of philosophies, superstition, wisdom and foolishness, and covered up under so many idolatrous rites and ceremonies, that those who know most of it do not see the whole; and there are few in America who have more than touched the border land of its theories and mysteries. Although we hear, every now and then, that some sentimental young woman or wild-eyed young student has become a disciple of Esoteric Buddhism, still Buddhism and its inner mysteries remain almost as sealed books to the people of the Western world. It is claimed by Oriental scholars, and those who are familiar, through translations, or otherwise, with the Vedas and other sacred books of the Hindoos, that Brahminism, beginning with the idea of an Extra Cosmic Deity, apart from created things, as a carpenter is apart from and superior to the house or barn that he builds, gradually advanced until it embraces the idea of God in and of all created things and throughout all space. The Vedas, or four older books in which the religion of the Hindoo is declared, teach the latter conception of the Deity, and Buddhism has greatly enlarged and intensified the idea, if it be not a paradox, to speak of enlarging and intensifying a thing at one and the same time. In a certain sense the Buddhas of the Brahmins correspond to the Christian conception of Jesus, but a "Boodh" seems to have appeared and to be still expected to appear at intervals of many centuries, and there seems to be the same contentions as to the nature of Buddha among his followers that we find among Christians as to the nature of Christ—that is to say, many believe him to be of divine origin, sent from Brahma to renew and purify the earth and teach the people in the ways of truth, while other learned men conceive him to be a man of wonderful endowments, divine gifts, who through a long course of fasting, prayer, travail and meditation, arrives at a state of divine intelligence, and becomes a Buddha, or divine personality.

The last of these Buddhas to appear was Gautama, and his appearance occurred about six hundred years before the coming of Christ. In speaking of Buddha, in ordinary conversation, Gautama is always referred to. Sir Edwin Arnold has, at great pains and with wonderful control of language, and poetical insight and skill, condensed the beauties and excellencies of the Buddhistic faith in his "Light of Asia," in which he tells the story of the last of the Boodhas—Gautama. During the world's parliament of religions held at Chicago, Protap Chunder Mozoomdar, Virchand R. Gandhi and other Brahminical scholars from India, gave expositions of the Aryan faith that have greatly enlarged our knowledge of the inner truths of Buddhism, as well as of the elder Brahminism. In an article in The Forum, Mr. Gandhi, who is a lawyer of Bombay, a very learned man, a devoted Buddhist, says of his faith, "Other religions teach 'Love your neighbor as yourself;' the Aryan philosophy teaches, Look upon all as yourself. The philosophy of the absolute does not respect creed, color or country, sex or society. It is the religion of pure and absolute love to all, from the tiniest animalcule to the biggest man. Above all the Aryan philosophy is expressly tolerant of all shades of religion and belief, for it looks upon all the different modes of thought as so many ways to realizations of the absolute, devised to suit the capacity of the various recipients."

Christians will naturally look upon this as too diffuse, and, we are, here in the colder and more active North, prone to think that it can only be made of great value to the masses of mankind when they shall be largely enlightened and refined. With the educated few in India it has led to high spiritual, or at least, philosophical development, but it has left the uneducated millions in a dark morass of superstition and idolatry, because it has, in its real substance, been intelligible to them. And yet we find in it the same ideas that animate the best and most liberal thought of our modern Christian World; and Prof. Max Muller declares that: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of them, which may well deserve the attention of those who have studied Plato and Kant, I should point to India." And he further declares that were he searching for those things which would make "our inner life more perfect, more comprehensive, more universal, and, in fact, more truly a human life, not for this life only, but for a transfigured and eternal life, again I should point to India." But, we may ask, to whom or what in India? Certainly not to the great mass of Hindoo people, sunken as they are in superstition, and wanting in energy and enterprise. It must be then, to the educated Brahminical orders, and to Esoteric or inner Buddhism, rather than to its Exoteric or outward influences that the learned doctor would look for the excellent things of which he speaks.

To the common man, looking about him with an eye to the good of his race, rather than for special cases of spiritual development, or hidden sources of spiritual truth, a religious system, like a system of political economy, will always commend itself by its adaptation to the interests of the masses of men, not by its power to exalt a favored few, but by its qualities as a purveyor of the largest content, happiness, virtue and hope, to the greatest number.

The term "Esoteric Buddhism" has been greatly laughed at in this country on account of the class of sentimental people closely allied to the genus crank, that have accepted it and organized societies for its promulgation. I imagine that it has been attractive to many of these just as Modern Spiritualism has been to many on account of the mystery that surrounds it. The word esoteric in this connection, simply means inner, or secret; that which is known to and practiced by the inner circle of Buddhists, as contra distinguished from the exoteric, or outward manifestations of the faith—the things which are of and for the common people.

To Esoteric Buddhism belongs, then, all the deep things of Karma (whatever that may be) and the doctrine of absolute love and for all things, and also the miracles or mysteries of the faith. The latter seeming to increase in number and power to baffle the uninitiated as the investigator approaches nearer, and nearer to the great center of the faith, which he is never to wholly attain, unless he should become, himself, a Buddha. The fakirs who make great trees, green and growing, spring up from under a hat placed upon the ground, without, apparently, doing more than to make a few motions with their arms in the air, and perform hundreds of other feats that Europeans or Americans have never yet been able to explain, claim to be of these inner orbits of the Hindoo faith ,and there are those who tell of far stranger things than these as occurring away off yonder at the feet of the Himalayas, even to making the dead live again and the indefinite perpetuation of human life. Of course to the Western mind, with its strong materialistic understanding, deepened and intensified by the progress of scientific investigation, such things are as incomprehensible as are the doctrines of the trinity and the atonement to the educated Brahmin.

Another doctrine of the faith is the reincarnation of souls, and this is one of the leading tenets of Blavatskyism, as now taught by Mrs. Besant and her followers, not a few of whom are to be found among the members of orthodox churches. As this belief dates back to a period long anterior to the time of the Greek philosopher, Pythagoras, it is not improbable that he drew the doctrine of the Metempsichosis, or transmigration of souls, from the inner lights of Brahminism.

Buddha, according to some accounts, sprang, as a child, from the heart of an opening Lotus flower. Now the newly-opened Lotus flower is said to contain a large drop of a clear, transparent liquid, or dew, called the "jewel in the Lotus," and so Buddha is often alluded to as "the Jewel in the Lotus," and so Buddha is so often described by the same term. Om mane pad ma hum, which I have been told by a gentlemen, who knows something of the Sanscrit language, means literally, "Oh! the Jewel in the Lotus!" is a form of praise often ascribed to Buddha.

Sir Edwin Arnold makes beautiful use of it in the closing stanza of "The Light of Asia," as descriptive of the passing of the human soul, as a dewdrop exhaled by the warmth of the sun, to mingle in the great sea of eternal life, while still preserving its Aryan significance, as follows:

"Rise great Sun and lift my leaf
And mix me with the wave;
Om mane pad ma hum
The sunlight comes; the dewdrop
Slips into the shining sea."

BENJ. S. PARKER.

First Association, New York City.

The Tuxedo Building, northeast corner Madison avenue and East 59th street, contains 8 assembly rooms with a seating capacity of 100 to 600 each. The gentlemanly proprietor is accommodating and reasonable in charges. It is quite a center for exponents of the spiritual philosophy.

Miss Margaret Gaule has continued her services each Sunday afternoon and evening since the first of October. Sunday afternoons through February she is filling an engagement with Mrs. Kurth's Society in Brooklyn, but returns to Tuxedo in the evening, and in March will return and give two sessions as formerly. She is eminently successful and competent in the presentation of psychical phenomena in public and at her residence. Notwithstanding the Oriental gentleman, Swami, is lecturing on Vedanta Philosophy to large audiences free, in hall on second floor, new and earnest investigators pass by and take the elevator to our hall and pay an entrance fee, filling our hall, and when they make their exit come to my stand for spiritual literature, express their admiration and surprise for the tests received. Another improvement I have recently noticed—after giving a stranger a test that is fully recognized, she follows with a comprehensive application of the beautiful spiritual philosophy in such a pleasing manner that the recipients may impress it upon their memory or mental phonograph.

Miss Gaule as well as Mrs. H. J. Newton, president, has made frequent and earnest appeals to the audience to sustain the spiritual press and literature, as it is a great factor in advancing the glorious cause. Mrs. Mary E. Lease's discourse upon the Life of Robert G. Ingersoll, was a masterly production; delivered Feb. 4. In the evening the audience had a rich treat from Mrs. Lease and Miss Gaule.

Having been connected with the society 37 years I am delighted to see so many new investigators.

TITUS MERRITT.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

VAMPIRISM.

Queer Mental and Bodily Delusions.

A physician of local fame in an eastern city said to the writer recently: "This is an age of queer mental and bodily delusions, despite its enlightenment. One of the oddest cases that I ever saw I was called on to treat the other day. A man came in to complain that his ankles were wounded. I found that the wounds were scratches, and expressed my surprise that he should have consulted a physician about a trifle. He said he often found the skin of his ankles broken in the same way on rising from bed. I suggested that he smooth the foot-board, and not kick it so much. Then the real object of his visit came out. What do you think it was? With bated breath he whispered that he was the victim of a vampire—not a vampire bat, but a human vampire. Actually, here was a sound, healthy, intelligent man cowering from the effects of that old superstition. He hinted to me that he knew who the vampire was, a former enemy, now deceased. He had come to me for a charm or something else to exorcise his terrible visitor. I tried to laugh and chaff him out of the idea. Whether I succeeded I don't know. The man went away very much depressed, and hasn't returned since. I ought to have mentioned that he was a native of Hungary, and had imbibed vampirism in his childhood's home."

This is one of several instances that have come under the writer's notice to prove that the ancient and horrible vampire belief is yet lingering upon earth. Certainly no more extraordinary or appalling belief ever troubled men's wits. The very idea is startling. That the dead returned from their graves to prey on the flesh and blood of the living should ever have been believed by thousands of people sounds incredible. But it is a fact nevertheless.

The history of the vampire superstition ranges over 2,000 years. It begins with the Lamia of the Greeks, a beautiful woman who enticed youths to her in order to drink their blood, and it may be said to end with the dawn of general education about seventy-five years ago. At certain periods its believers have numbered hundreds of thousands, perhaps millions, of people, not of the unlettered entirely, but included educated and scientific men of France, Germany and Italy. Fifty years ago the vampire was a well-known figure in literature and in the drama. The foremost poet in England was credited with the authorship of a popular play called the "Vampire," and did not wholly deny it. A hundred years before this time vamplres and ghouls were a topic of interest in the salons of Paris, that ranked with Law and his schemes. At this period, indeed, the superstition obtained the greatest currency among educated people, and its literature is the richest. Voltaire expressed astonishment at the spread of the belief. The shafts of his pen and the power of other writers were directed against it. We learn from the memoirs of a court lady of the time that vampirism was talked at every soiree, and that its ardent believers were nearly as many as those who scoffed. Among the former were members of the army, the law, several members of the academy, and numerous scientific men. Physicians were divided. They agreed there must be some foundation for the vampire belief, and for the were-wolf belief, which was closely allied to it. Finally they gave the monomania which lay at the bottom of all the vampire belief, the name of lycanthropy. Elaborate treatises were written for and against, and a host of minor writers flung out books on the subject. The principal of these were Raufft and Calmet. The latter's work is especially rich in cases of vampires, many of which are described by actual witnesses.

One of the best attested vampire stories in Calmet's work is that of Marshal de Retz. This was a noble, brave and worthy man, who lived in France in the reign of Charles VII. He was a soldier and after distinguishing himself in the wars, retired to his country seat. Shortly after he took up his residence, the neighborhood became alarmed at the disappearance of many young children. Only children under the age of seven disappeared, and soon the number of distracted parents mourning their lost ones was very great. No amount of vigilance could discover the mysterious agency which as it were, swallowed the children up. Accident, however, directed suspicion to the noble de Retz. His castle was watched by desperate parents who had lost their little ones, and circumstances multiplied to give the people courage to accuse him of being at the bottom of the mystery. He was arrested and placed on trial, charged with having kidnapped over 100 children. He was convicted and executed. Before he was led to the block, the monster confessed that in three years he had killed 800 children. He was led to do it, he said, by an insatiable desire to taste their blood. Calmet relates this story circumstantially, adding that though it is largely exaggerated, he believes it is not a myth. He cites de Retz's confession that he was led to commit the horrible atrocities by an irresistible impulse as an evidence that there must be a trait in humanity which leads to vampirism, and which awakens from its dormant state in individuals from time to time.

A case rather different from the above was that of Jean Grenier, a herdboy. In 1603 he was placed on trial for attacking young girls, in the form of a wolf. The girls themselves and their fathers gravely and positively identified him, and what was more singular, Grenier himself admitted that their charge was true. He declared that he had eaten several of them. He produced what his judges accepted as good evidence of his assertions. It is presumed that he suffered the penalty of being a vampire, though Calmet omits to state what his punishment was.

The most celebrated vampire case, perhaps, and the latest, happened in 1849. In that year the cemeteries of Paris were entered, graves broken open and corpses rudely tossed upon the ground. The greatest alarm was felt as the horrible depredations continued. The strictest watch failed to detect their author. Physicians who were called to examine the wounds and mutilations inflicted on the corpses, declared the depredators could not be, as was first supposed, resurrectionists. A man-trap was set in Pere la Chaise, and a heavy bomb concealed beneath it. One night the sentinels posted about the cemetery, heard the bomb explode. They entered, but beyond a few drops of blood and some fragments of military clothing, found no trace of the vampire. Next day it became known that Sergeant Bertrand, a soldier, was dangerously wounded. He was arrested. On his court martial, of which Colonel Mansolon was president, Bertrand confessed to having committed all the horrible violations of graves, but could not explain why he did it. He was controlled by a great power, he said. Like de Retz, this man was frank, gay and gentle. He was sentenced to twelve months imprisonment, and a counsel of physicians appointed to examine his mind.

These are more properly stories of were-wolves, since the distinction in vampirism made between the vampire proper and the were-wolf is that the latter is alive all the time, and the other arises from his grave only at night. The true vampire, according to the superstition, may be detected by the signs of life he presents on being exhumed from his grave. His cheeks are red, his lips moist, his flesh warm, and his veins full of rich red blood. In the literature and legends of Hungary, Silesia, Poland, Bohemia, Moravia, and the Grecian Islands, where the vampire is easiest found, he is always the same, a terrible creature who returns to earth at night to kill men and women and women and drink their blood. He is a vampire by inclination, by inheritance, or by curse of his own misdeeds. He has usually the power to transform those persons whom he attacks into vampires like himself. Such is the vampire of the legends of these countries, and it may be added, he is in all essential particulars the same to-day. For among the poorer and more ignorant peasantry of Silesia, Poland, Hungary, and especially Crete, the vampire belief is by no means eradicated. It still exists. A traveler in the latter country informed the writer that he witnessed a few years ago the ceremony of exorcising a vampire. It was the same method as in use a hundred and fifty years ago. The body was dug up, the heart removed and burned on the seashore. Among the old charms this was the only one considered effective. Driving a stake through the vampire's heart, whipping his grave with a hazel switch wielded by a virgin not less than 25 years old, putting pieces of silver in his mouth, tying up his jaws tightly, were all of no avail; the vampire continued to return until his body was exhumed and his heart incinerated.

From a large collection of vampire stories there are a few of the best. The story of the Arnold Paul vampire gained a wide celebrity in Europe about 1725. Arnold Paul was a peasant who lived on the borders of Hungary. Near Madnerga he fell from a wagon and was crushed to death. He was duly buried and forgotten. Thirty days later four persons had died, each with a small incision in his throat, the edges of which were purplish. Another person, a young girl, declared that in the night she had awakened with a terrible feeling of suffocation. In the dim light she recognized Arnold Paul, and cried, "Avaunt, vampire, in Jesus' name!" and the vampire immediately vanished. Paul's grave was opened and his body was found to present strong signs of life. There were traces of blood about his lips and blood on his hands. The Embassador of Louis XV. was present at the disinterment and stated that the full life-blood was in the cheeks of the supposed corpse. Paul's body was burned, his ashes scattered to the four winds, and from that time the vampire vexed Madnerga no more.

Another vampire story is taken from a book containing many which was published under the protection of the Bishop of Olmutz in 1706. A herdsman named Blow, who lived near Kadam, in Bohemia, was suspected of being a vampire while in life. After his death and burial several persons were killed and the flocks about the place were sadly decimated. Blow's grave was opened. He sat up, confessed he was a vampire, and defied the villagers to prevent him from glutting his fearful appetite. A stake was put into his coffin by direction of a physician, whereupon the vampire thanked them ironically. That night he arose and killed three persons, besides twenty head of cattle. His body was carried out of the village and burned, his blood gushing forth the while, and his lips uttering fearful cries. Another somewhat similar case in Graditz is attested by two officials of the tribunal of Belgrade, and the king's officer, who were present as ocular witnesses at the operation of destroying the vampire

Mr. Pashley relates that a man of note was buried in St. George's church in Kalkrati, in the island of Crete. In the popular belief he was in life a vampire. An arch was built over his grave to hold him down. One night a shepherd lay down to sleep near the grave, leaving his arms arranged so as to form a cross. The vampire rose in the night, but could not pass over the cross. He requested the shepherd to remove it, as he had important business in the village. On his promise to return shortly, the shepherd removed the cross. The vampire went into the village, killed a man and woman and drank their blood. The following day his body was taken out and burned. A drop of his blood spurted upon the foot of a by-stander, and instantly that member withered.

The scene of another manifestation of the superstition which ended in a tragedy was laid in Hungary. A young miller, on the eve of his marriage with a peasant girl, was suddenly seized with a mortal illness, expired and was buried the next day. That night several cattle were killed in a mysterious manner, and the young man's betrothed dreamed that she heard him calling for help. Her story, together with the incident of the dead cattle inflamed the minds of the villagers, already saturated with the vampire belief. They repaired in a body to the miller's grave. On opening it the supposed corpse sat up with a loud cry. The mob cried vampire, and fell upon him immediately, and beat and mangled him with stones and clubs. A physician who examined the body shortly afterward declared it his opinion that the young man had awakened from a trance, only to be murdered by his friends.

CARL SEXTUS.

Cripple Creek, Colo.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

INEXPRESSIBLE THANKFULNESS FELT.

To the Editor:—"We do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten the burden we have to bear."

Hurrah for Brother Francis and The Progressive Thinker! Enclosed please find my new subscriber's money, $1.25 for the "Thinker" and "Occult Life of Jesus and Hull-Covert Debate." Yours in love and truth. B. F. SLITER.

Grand Rapids, Mich.

INFINITE INTELLIGENCE

The Last Question for Discussion.

In No. 532 of The Progressive Thinker "Infinite Intelligence" is said to be the leading question for discussion. May I venture to say a few words on this much discussed subject, not because I can furnish proof of the existence of God, for I understand that is what is meant by that term. "The fool hath said in his heart there is no God." We will venture the assertion that it is equally foolish to say there is a God. As neither assertion is susceptible of proof, and is unknowable, it seems useless to discuss it.

What difference does it make whether we recognize an infinite intelligence or not? Theism, or the belief in God taking a hand in the affairs of mankind, has caused more persecution, cruelty, and bloodshed than all other causes combined, as instance the commands of the Jewish God as set forth in the Bible, to rob, torture, and slaughter those who entertained different religious opinions, amounting to many millions, to say nothing of the Crusades and the massacre of St. Bartholomew's, when one hundred thousand were massacred in a few days by contending Christians in France alone. The fact is the history of theology and Christianity is too horrible to relate. What use is it to quarrel and wrangle over a mythical God question in this age of reason? In vain do we ask what this so-called Infinite Intelligence is, as the finite is incapable of comprehending the infinite. Perhaps Brother Blodgett can explain what Infinite Intelligence is, and how it operates without a personality, as it is claimed that this infinite intelligence fills all space and controls all matter.

Instead of this so-called Infinite Intelligence, we apprehend there are certain inherent, unchangeable and eternal principles governing all things, throughout all space, coexistent with time, matter and space, all of which never had a beginning and will never end. If there were an Infinite Intelligence, I believe he, she, or it would be better pleased with our efforts to increase the happiness of mankind than spending time in discussing he, she or it. If I am undetermined as to the gender, I am willing to be informed.

As a Spiritualist I think the N. S. A. made a mistake when it undertook to form a declaration of principles for Spiritualists by commencing to tell what they believed, instead of what they knew. Suppose a witness in any important case in a court of justice was called upon for testimony, and he began by saying he believed, how soon he would be stopped and told to tell what he knew, instead of what he believed. How much more important is the question of the ages, "If a man die shall he live again?" than the one under discussion. While the churches are content to tell what they believe, it was expected that such a representative body of Spiritualists would tell what they knew, instead of starting out, "We believe." Instead of Infinite Intelligence being the leading question for discussion, I think it one of the last questions worthy of our discussion or belief, as it has been the cause of so much contention and bloodshed. If there is an Infinite Intelligence, or God, no doubt the most acceptable service we can render is to do all the good we can to our fellow creatures, instead of agitating such a useless question.

JOSEPH CHALLAND.

Topeka, Kan.

Paine Celebration.

The Freethinkers of Los Angeles, Cal., were roused from their lethargy long enough to celebrate the birthday of Thomas Paine, and an audience of nearly 800 gathered in Elks' Hall to commemorate that event; and also to pay just and deserved tribute to the memory of Ingersoll. The meeting was advertised as a combination affair, so both these great and remarkable characters in human history received the attention of the different speakers. The address of the evening was made by Judge Noonan Phillips; and a brass band agitated the evening atmosphere in a most agreeable manner. With eloquence and music, nearly three hours were annihilated, and everybody seemed to feel that it was good to be there. This annual event has a fascination for Freethinkers that no other has ever equaled, and Thomas Paine will rouse the enthusiasm of rational minds as long as such exist to admire and appreciate his great work, at a time when priest and king were the universal tyrants under which humanity endured existence. His name and fame are insured historical immortality, and the blood of countless human beings yet to be, will be stirred and quickened by the words and the ideas that he gave to the world in the eighteenth century. Such intellects as his are rare products in the works of Nature, and as worth must ever receive recognition from men and women who live and move in intellectual realms, Thomas Paine is assured by the work of his pen, a permanent place among the greatest of mankind. All honor to the name of Paine and Ingersoll, for in these great and grand characters, we behold the true friends of humanity and leading lights of liberty and progress.

CHANNING SEVERANCE.

Los Angeles, Cal.

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

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

SPIRITUAL LIFE.

Our Spiritual Parentage and Relations.

Our Father and Mother in heaven. To thee we render homage, not with fear and trembling, but with a love that is the fruit of knowledge; conscious that thou art ever near us. In the daily walks of life, in the hopes and struggles for the attainment of a higher vantage ground, thy presence is made manifest, represented by and embodied in those ministering angels who are the missionaries bearing testimony to the truth that we are never left without the pale of their guardianship. May thy republic come, may thy will be done on earth as it is done in the heavens.

In the recognition of and acknowledgement of the truth that we have a spiritual parentage, and are not as children orphaned and left to grapple alone with the forces that seemingly antagonize our struggle for advancement, and by that recognition we are made conscious that we are overshadowed and guarded by the parental and maternal spirit which is so universal in its ministration that not an emotion or thought can be without their knowledge or presence.

In the accepting of that truth as the central magnet which is drawing all life nearer to that fountain which is the primal source from which it draws the inspiration that is prompting to constantly greater efforts in life's development, we realize that conscious freedom from the bondage of theological slavery in holding to certain arbitrary forms in which it was supposed the omnipotent spirit must be made manifest. In its universality it is beyond the comprehension of the finite mind, but it does manifest its power and presence so that it can be understood by all grades of development; if it were not so, useless would be the efforts to progress. When we see those who claim to have been illuminated by the higher light, claiming to have accepted the truth of the doctrine of angelic ministration, wrangling over a mere form of words, asserting with a haughtiness of demeanor that would put to shame the theological disputants of the Dark Ages; asserting that their form of expression, their interpretation of the divine spirit is the only correct one and all the rest be condemned. They not being able to see the truth that each individual soul must interpret according to his mental and spiritual development, and if that is honestly done he is in the right. While such theological disputants may think they are benefited by the asserting of their combative instincts manifesting on the animal plane of their existence, it cannot satisfy the immortal spirit in its yearnings for that higher light which will when allowed to illuminate the dark chambers of their soul life, present to their understanding that simple but glorious truth that the divine spirit is constantly manifesting its presence to finite intelligences in a manner that is understood and appreciated. If it were not so, progression would be an empty sound; and while it is being taught the facts which it is necessary to know in regard to its developing life, it must if benefited be able to approach with the same confidence and love with which the trusting child receives instruction from its earthly parentage.

The central doctrine of the Spiritual philosophy, which is the belief in the guardianship and ministry of angels in human life, and when that truth becomes a conscious factor of the soul it subordinates all of the external phenomenon which apparently is necessary to convince the materialistic mind of the truth that, like a great cloud of witnesses, those who have been translated are still with us as ministering angels; our spiritual fathers and mothers who, as the embodiment of a portion of the infinite parentage, are in proportion to their development ministering to their earth children in that proportion that they are capable of receiving. All are not angels over there, for the simple reason that all are not angels here. We can never get away from our individuality, and if it is on the plane of the forces that are in the crude, unrefined state, and in the outgrowing and casting off of those primary mental and spiritual conditions, replacing them with something superior, more in concord with the ideal that is ever present to every individual life in proportion as it has been quickened into growth, removed from its dormant state, and in the measure that it has progressed on its spiritual journey, can it understand the true meaning of the expression, our parentage; knowing that the only personification of that infinite life is in the individualities of those who through the law of spiritual progression have attained unto that state where they can perform the duties of a spiritual parentage to those who are on a lower plane of development, whether they are in mortality or in the realm of spirit life.

When this law of spiritual relationship is understood it will clear away the mists from the vision of those who, having outgrown the belief in the existence of a personal God that is incomprehensible and to which it seems useless to send prayers and supplications, and it will enable them to know the truth of the fact that their relationship to those who have gone on before is so near that they, knowing the yearnings of the soul in its struggle for the light, are willing and do respond to the prayerful solicitations of mortality. They being the higher personal embodiment of the Divine presence.

When we can, like the man of Nazareth and many other good men and women who have developed the divine life within and have suffered for the truth and become martyrs that the light could be shed in the dark places and human progress be a reality—when we can, like them, say to the spirit, "not my will, but thine be done," knowing that under the conditions existing which were the result of causes which they could not control, they could only suffer and give their life that the truth might prevail; then we can come into the conscious presence of the Divine, prepared for the communion with those who have come up through tribulation and made their garments white. It is not in asking for the impossibilities that we realize their divine presence as the power of those ministering angels is limited, and while they cannot if they would grant our request to be relieved from the legitimate burdens of life, but they can and do minister strength to be able to meet the issues of life with a brave spirit, conscious that what may be termed the trials of life are the means used to develop and unfold the dormant forces of the soul, bringing them forth into vigorous activity, quickening the ambition for individual soul development, and through the law of reflex action assisting others who are advancing toward the light.

When we have developed the harmonial life, actualized it to that extent that we are conscious of the operation of that universal law which is not turned aside or in the least degree changed to conform to the supplications of those who would in their ignorance seek not to obey the divine law, but try to evade the penalty of its violation; when that state of spiritual growth is attained the debate over the question of what is the best form of expression to give outward illustration of the divinity that is within will be a useless one, for whatever form of thought will best illustrate and make clear to the human understanding the practical workings of that law which is universal in its manifestation, that will be the one to use, and each individual soul is entitled to the right of presenting that ideal in a manner best adapted to its understanding in the sphere of its individual development.

The disintegration of the old forms of theological belief is proceeding with a rapidity that is appalling to the adherents of the old systems of thoughts, and the many who are viewing with horror the monster representing the theological Godhead have by such revulsion of feeling been left without any ideal and are drifting on to the sea of materialistic doubt, and those of us who have received something better should let our light shine that those less fortunate mortals will be able to also have knowledge of the truth. But however careful we may be not to antagonize those who have not outgrown the old systems and feel the need of a belief in the old forms, by speaking contemptuously of their Godhead, we in our innermost souls honestly feel, that the theological representation embodied by that ideal is a monster, and as a result of this progressive thought the iconoclast is abroad and, "all grim and soiled and brown with tan, smiting the Godless shrines of man along his path."

That human life has in all ages and in all climes had its ideal, which was personified or represented in its Godhead, and which fact, while not absolute proof, is strong evidence of the truth of that universal idea of immortality, and however distorted it may be in its interpretation by having to come through the crude, undeveloped soul life of its material representatives, it is evidence proving the spiritual nature of man, that he is something more than animal, and that he has forces latent but struggling for expression, trying to prove, not by fanciful theories but by incontrovertible facts, that his vision extends beyond the boundaries of time and the material sense world.

The evolution of thought in the field of religious beliefs that has advanced them to a plane more in concord with the needs and ambitions of life, has produced a condition in the minds of the more advanced in the theological ranks where they have progressed to a condition superior to their ideal. This may sound paradoxical, but it is literally true; but their greatest paradox is their trying to lift the attributes of their representative Godhead to the plane of thought that they have progressed unto. Such a condition produces confusion, for to move harmonious on the lines of spiritual growth the ideal must constantly be in advance of the reality; but when it ceases to occupy that station and assumes an inferior one, its influence is degrading, and that mankind have advanced as far as their present position while carrying the dead forms of outgrown ideals, speaks well for what we may term the unconscious evolutionary force that will not allow the soul to remain in the condition of spiritual slavery, any more than it will allow him to be bound by the shackles of physical slavery. In the acceptance of the truth of the divine parentage, the belief in the old form, which was the result of the savage and barbaric ages of man, is rejected and superseded by a belief that appeals to his finer and more spiritual feelings, and it is the growth of that sentiment, or more properly the development of that truth which first influenced his spiritual nature, that has caused the abolition in a measure of those unjust laws which discriminated against the weak and undeveloped races and the unfortunate individualities and in favor of the strong. And through the dexelopment of this truth of the dual principle represented in the divine ideal has come the manifestation of the great maternal spirit which is anxious to show her children a better way, leading them out of their barbarism and confusion into that condition where they can appreciate something better than war and the glorification of their martial leaders in which respect our boasted modern civilization has not made much improvement over its ancient representatives.

That there has been in the past individual lives of a type of development so far ahead of the age in which those individuals lived while in earth life that they can with propriety be termed Godmen; and without doubt from that origin can be traced the idea of a divinity personified, and only as the soul progresses far enough into the realm of universal truth where it can realize that every soul has embodied that divinity, though in some it has unfolded to a greater degree than in others, will it be able to look beyond mere personalities and comprehend the truth of the divinity of all life.

That the future will also develop those transcendent types of character and spiritual development is true; but such ideal characters are not those who during their earthly existence the world delighted to honor by building them monuments or palaces, or shouting the refrain, "Lo, the conquering hero comes." But they are of that type of spiritual unfoldment that through the law of love for their fellow beings, they having their lives attuned to the celestial harmonies, realize the discord that is produced in human life, and as a result through the law of sympathy suffer; and the efforts they make to advance life to a higher plane not being appreciated, the result of which is they are antagonized, and the cry "crucify them" seems to the multitude of materialistic, unspiritualized lives the most appropriate method to rid the world of those disturbers of its apparent peace. But they being self-centered and of a life so superior to the multitude, and conscious that truth alone will stand, all else will fall; there is nothing in heaven or earth that against it can prevail; are willing to suffer, be deprived of their mortal life if necessary. That such individuals have in the past had to forfeit their lives because of their allegiance to the truth, historical records prove. That the future will be more tolerant is to be hoped, for if not our boasted modern civilization will tramp to the tune of the death march the same as has its ancient namesakes.

But that wall of despair is not ours. We believe that human progress is a reality; that slowly but surely life is moving upward, and that the coming human representatives will understand and more perfectly obey the divine law which the present through lack of development has not accepted.

Heavenly Father and Mother, we thank thee for the present revelation of truth that has illuminated our spiritual lives, and may the fountains of the great deep which supply us with life-giving waters ever be overflowing, and our souls be in rapport with those holy ones that have passed the valley and the shadow and are now the ministers of the truth that we, while here in earth life, are working out our salvation, share with them the blessings of immortal life.

HAMILTON DE GRAW.
Shakers, N. Y.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per

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

HELPS TO FULFILL THE DIVINE PLAN.

To the Editor:—Please find enclosed the list of names for club of 10, and order for the same. I hope you will receive many more from all parts of the country, as your Divine Plan is deserving of many new subscribers as well as a renewal of all old ones. We all appreciate your most excellent paper and book very much, and are quite anxious to secure the new book, "Occult Life of Jesus." Hoping to receive the book and paper soon I am yours for truth.

MRS. CHAS. MESSICK.
Glenwood Springs. Colo.

THE GREATEST WIZARD OF THE AGE.

To the Editor:—After some delay at this end of the road, I have received your illustrated Occult Life of Jesus. I esteem you the greatest wizard of the age. How you can give twice the amount of solid reading matter for $1 that others give for $1.50 and yet present each subscriber with a $2.00 book, is past my comprehension. May your star ascend higher.

Washington, Pa. GEO. M. RAMSEY.

HELPS TO LIGHTEN OUR BURDEN.

To the Editor:—Your invaluable paper at hand, and also the four splendid books which I esteem as a priceless treasure. I am delighted to see that in over 15,000 homes these remarkable books may be found. I would be glad to know that they were in the home of every Spiritualist in the world. I cannot adequately express the thankfulness and pleasure I feel at being the proud possessor of these beautiful books.

H. R. USHER.
Geelong West, Victoria, Australia.

A QUESTION.

What Does Spiritualism Teach?

The trend of human thought is ever seeking to fathom the mysterious, the unknown. For many years, and now, our good orthodox brother and sister would answer certain questions thus: You should not ask that God in the fullness of time will reveal all things unto you. Only trust him and all will be well.

To many, very many, this has been and is now all-sufficient, though they tell us in the foremost periodicals of the day, that the number is steadily growing less. Ever since man first stood erect with his face illumined for the first time by that great giver of all light the sun, he has been asking himself: Whence came I? Whither do I go? To the first the world pays but little attention, though some would have us believe we have inhabited this world ages ago in some other form of life. That is of the past. Whither do I go? is of the present, to-day commands attention first. Many there are who live their allotted time entirely in the to-day, a privilege no one has the power to deny them. But they should be careful how they cry nay to one who wishes to go further. It is well to make as a guiding thought of our lives, to never declaim against anything we do not understand, and to hold fast to the truth when we find it.

The straight unvarnished truth is what all earnest, thoughtful minds are ever seeking. A person who earnestly and conscientiously pursues a train of thought seeking for truth (though it may be distinctly opposed to the common acceptance of the term) should be given all the help and encouragement possible. For all we know they may be the pioneers who go into the forest to hew (with what may prove a mighty arm) a path in which we may walk—who can tell? A path it may be in whose beauty and brightness we may feel secure and unafraid.

Many writers and platform speakers seem to delight in denouncing any who differ from them. A term of lessons on that word charity would be none too many. It is a beautiful word.

Whither do I go? Many (and the number just now seems to be increasing daily) believe there is a continued chapter in the story of our lives, after death has ended our work here. Others hold to the idea that the grave ends all. A few of this number admit a doubt, for instance, the late Robert G. Ingersoll, who in his oration at the grave of his brother said: "And now we cover him with flowers and lay him away into that deep, dark unutterable mystery of death," thereby admitting there was a solution.

Professor Huxley goes no further than the grave, and is a materialist in the fullest sense of the word. He knows naught but what he can measure or weigh. But of the great majority, how different they express their thoughts. The Indian knows only of his happy hunting ground, where he roams forever in the pursuit of game; the orthodox Christian of his heaven of beauty and loveliness, where every want is fulfilled. This would have been sufficient for all time, likely, if all had been included alike; but, no, only the favored few could go there.

The rest are all lost and to be in everlasting torment. Ever since this doctrine has been preached, that portion outside the elect has been kicking. Bless the kicker; he is great; he has done more for his kind and all mankind, than he perhaps dreams of. That little fairy, Discontent, has stirred up mankind, is stirring up mankind, and will so continue to do, until we become one with God, or in other words till we become in complete harmony with nature.

There is a legend very old, but as good as old: "A certain prince was born. The fairies held court and decided to baptize the infant and bestow upon him their gifts. Right joyfully the king and his royal mother welcomed their fairy friends. Health came and bestowed its blessing on the babe and he was ever of a robust mein. Beauty also laid her impress upon his brow and form. Knowledge with her bounty laid herself at his feet; while Wealth and pleasure were waiting to bestow their blessings also. Among all this motley crowd anxious to bestow their all upon this helpless babe, the father espied the little fairy Discontent, and fearful for his child he ordered him to leave the palace. In after years to his sorrow, the king found he had banished the best fairy of them all, realizing that with mankind the spirit of discontent is one of the great forces in the evolution of the race.

We had occasion to visit an orthodox church recently and beheld inscribed over the altar the well-known text, "If a man die shall he live again?" Instantly came the thought, "He lives always; there is no death; life is everlasting." This we know as a fact and one that can be demonstrated. We all acknowledge the dissolution of our tenements of clay, and we are all in human accord with J. G. Whittier, in those well-known lines:

"We long for household voices gone.
For vanished smile we long,
But God has led our dear ones on,
And he can do no wrong."

The skeptic and materialist ask, "What is your evidence, that you make the assertion of the continuity of life?" Answer: We have seen the forms and felt the presence of the dear ones who have passed through that stage of evolution called death, which is just as much in conformity with nature's laws as being born. They have manifested in a way we could not but believe. We were as Thomas of old who said, "Unless I place my fingers in the holes of your hands, and thrust my hands in your side, I will not believe." But the persistent efforts of the dear ones ones passed over have convinced us that life is never-ending, and that we are spirits now as much as we will ever be; the death of the body is but the casting off of this tenement of clay through which the spirit manifests while in this sphere, and that when released the spirit conforms to the law of progression unhampered, which is ever towards perfection or good.

There are many who attend revival meetings who are persuaded that unless they come forward, to be saved, they are lost. How can they be lost when they are already saved?

Saved if they so will, to be a power for good. Saved if they will it so to be just the reverse, but saved they are, and knowing this for the truth, we make or mar our lives as we will. We are free—or we are in fetters. The student of the world's religions can not help feeling a distaste for the creeds and dogmas of the orthodox church, it grates upon the sense of eternal right and justice to be told over and over again that we are miserable sinners and that we were born in sin. The effect of that teaching has left its impress upon the race to-day. What a sense of relief the thinker has, who, after being beguiled into listening to one of these sermons, comes out into the open and takes a breath of God's pure air, unfettered by dogma, creed or ritual.

Our beautiful religion teaches the good of all religions minus their faults. It teaches the individuality and self-responsibility of the soul; it teaches that salvation is attained by the efforts of the individual; it teaches that we cannot lay our short-comings and faults at the feet of anyone person or savior and be forgiven, thereby entering into a future state of eternal happiness. But rather that right and justice are supreme laws of this universe; that if unto any of our fellowmen we have done an injury, that stain must be washed from our souls by the forgiveness of the injured. This is the most just washing away of sins that humanity can conceive of. Timid souls would rather have the old dispensation (lay all your sins at the feet of poor Jesus, he will carry your burdens and free you from all responsibility in regard to them.) To a well-balanced mind, how selfish this doctrine seems. Advanced thinkers and humanitarians tell us that the ruling passion of the human race is selfishness. How could it be otherwise, with this most selfish doctrine being preached into them for 1900 years? When we learn our own responsibility in life here we will begin to know that right and justice are laws supreme.

The knowledge of Spiritualism unties many a hard knot—it sweeps away the cobwebs of ages—it throws new light on old subjects, it penetrates into the dim mazy past, and with its illuminating power makes clear ancient legend and mystical lore. It makes interesting reading of that compilation of old Hebrew writers called the Holy Bible. By using the word Guide where the words God and Lord are used how clear to those who have received its truths. Reflect a moment. Moses who saw God's face in a burning bush. What are the facts as seen by the eye of Spiritualism? Moses' control materialized from behind a bush, the fire was spirit light, which all mediums are acquainted with. The words spoken were given by his guide for the help and assistance of him who was the father of his people.

Jesus of Nazareth was without doubt the greatest medium that ever was born of woman.

His gentle nature attracted a band of gentle controlling spirits. His life work is understood thoroughly when seen by the light of this truth. His agony on the cross. His cry, "My Guide, my Guide, why hast thou forsaken me?" To those who understand the meaning of the word conditions it will be very plain why his guides could not help him. The crowd, rabble and confusion, the pelting with stones, the hatred of the mob, casting of slurs, the spitting upon him, the cry, if you are God come down off the cross and give us a test, now if you can. All this made such a condition that his guides could not come—thus passed out of our sphere one whose life work will ever live on.

Experience is the great teacher. We can learn the ethics of this religion or truth from books, from mingling with those who have had experience in this line of thought. But we do not know of its truths until we actually feel them: What a world of meaning in that little word feel. Is there any better teachings to live by, and better to die by? To live day by day knowing that those dear to us on this earth have not gone far away into the dim somewhere, but are with us always, ever ready to do the most within their power to help us on our journey, it lies within ourselves whether we will let them or no. The words of Jesus, "Ask and it shall be given, seek and ye shall find, knock and the door shall be opened unto you," are as applicable to the race to-day as when uttered 1900 years ago; it takes away the fear of death so much dreaded by the human race, a fear born of the ignorance of ages. The church has been expounding creeds, rituals and dogmas for the betterment of all mankind, but it based its beliefs on faith in a future existence, not on knowledge. Its great throbbing heart beat in harmony with the truth, but lacked the essential facts. Its early priests told of the future state for the good and for the bad children of men, namely heaven and hell. Its latter day priests tell of the goodness of that Father of us all, God; preach that the greatest good on earth is doing good—or consecrating our lives to the service of mankind; preach of the brotherhood of man and the fatherhood of God; say very little if anything of heaven or hell, but are content to leave all to a faith that all will be well. This faith was exemplified to a remarkable degree in the person of J. G. Whittier, whose verse

"I know not where all his islands
Lift their fronded heads in air,
I only know I cannot drift
Beyond his love and care."

Sublime faith. Few could have it. But all can know facts. Spiritualism is founded on facts. It is not a belief, it is a knowledge. This may seem to some minds a strong assertion, but we know whereof we speak, and glory in the straight path this knowledge gives us, and herewith extend our hand of fellowship to the millions who have this knowledge with us.

ELI LINK.

SOME ADVICE.

Don't Be Too Credulous!

In the issue of Feb. 3d of The Progressive Thinker, is an article by R. B. Delapp, telling how he was cured of skepticism. Many are ready to take as genuine any phenomena they may witness; but when they advance in knowledge they find much that they have seen to be fraudulent, and disgusted and disappointed they lose all faith in anything that goes by the name of Spiritualism.

A friend lately placed in my hands a book, "Frauds in Spiritualism." The author did not give his name, but he gave away all the "tricks of the trade." He had been a noted "platform test medium" for years, and he told how to materialize and dematerialize; how slate-writing was done, how musical instruments were made to apparently float about the room, and how a "medium" could get out of the ropes when tied, and many other things. It is all simple enough when you understand the secret. A fraudulent "medium" always has a cabinet, and the lights turned down. If we wish to eliminate fraud from our ranks, why not do away entirely with cabinets and dark seances? I can see no need of them. When a form materializes in semi-darkness, with hands warm and human-like, rest assured that it is a human being that stands before you. Sometimes flowers come, but if they wither and fade, and remain with us, they do not come from the spirit world.

I know we can get many loving messages through the home circle, and by patience and right living we can develop so as to receive through our own organism enough to convince us that our friends are around us, and helping us in every time of need.

MARY A. INGALLS.
Philadelphia, N. Y.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, FEBRUARY 17, 1900.

Positively Dishonest.

"The Rev. Dr. McGlynn spent all his salary as a priest, several legacies and earnings for lectures and writings and died leaving debts amounting to $10,000. He gave all he had to the poor."—Exchange.

Neither Dr. McGlynn nor any other person is justified in giving away the property of another. He did this if the above statement is true. He was gratifying his sympathetic nature at the expense of other parties.

One character at least is now doing service in the Illinois penitentiary, who was generous to the church and a Sunday school superintendent, who appropriated trust funds to, as he claimed, deeds of charity, to the amount of said to be $300,000. He was a good fellow before he was tripped up, but now the widows, orphans and even preachers who were bled by him say he was a hypocrite and scoundrel to begin with. It is said there are eighteen additional indictments pending against him. Father McGlynn's sympathy is not to his credit, neither are his deeds of charity, if he was giving away other people's money.

Has Woman a Soul?

A correspondent inquires: "Where can authority be found for the statement that churchmen used to teach woman has no soul? Was the question acted upon by any of the General Councils?"

We have no knowledge that the matter was ever brought before any church council, general or otherwise. The subject was frequently discussed in church circles many years ago, some of the old mossbacks claiming the Bible never intimated the sisters were blessed with that commodity; and many a bitter word grew out of such discussions, to the writer's personal knowledge.

Mahomet was represented as denying there were any old women in heaven. Approached by one of that class, with tears in her eyes, she expressed great sorrow at such a revelation. The prophet assured her the statement was strictly true; that at death all the marks of age were thrown off, wrinkles and gray hairs disappeared, and she reappeared in the resurrection state clothed with the beauty of youth, an houri, the fit companion of faithful Mussulmen.

Missionaries to the Bushmen.

"For heaven's sake, keep the missionaries away! A few dozen of them let loose here will give us much work to do over again." So wrote a Captain in the regular army at Manila to a lawyer in this city, published a few days ago in the Chicago Journal.

Others write that the priests resident there are wholly responsible for the prolongation of the war.

The natives say the priests were responsible for their brutal treatment by the Spaniards, and but for their cupidity and licentiousness there would have been no revolt.

Many are of the opinion that human life and liberty would be conserved in the Philippines by sending every priest on those islands on a mission to the bushmen of Australia; for their teachings of an endless hell, a virgin-born and crucified God, with associate dogmas, better become the savage tribes of the forest than an enlightened people illuminated by the sun of science.

The Bible Is Literature.

Said Rev. Dr. Powell during a recent discourse in Boston:

"The Bible is neither a history, a report, nor a message. It is made up of fables, allegories, parables, short stories, dramas, hymns, and exhortations. The Bible is literature."

The Rev. Doctor is right. The Bible is a compilation of fragments, picked up in various places, brought together in an age of general ignorance, changed and adapted to advance the interests of a new system of religion, devised to succeed Roman paganism, that ancient system of nature-worship, being amended in some features to accommodate it to advanced knowledge. Its hero was located by the compilers in the almost inaccessible mountains of Palestine, because that region was little known, hence there would be none to contradict the story. Dear, dear, what is this old world coming to?

Plucky.

The women of Fort Scott, Kansas, unable to inspire their husbands to aid in building a new church, doffed their society costumes, put on old dresses, and went to work with their own hands excavating the earth for a foundation. The report says they toiled zealously for two days plying the pick and spade, when a few gallant brothers came to their aid, several of the sisters remaining at their post to boss the job.

STATISTICS SHOW
Millions of Children Have NO CHRISTIAN TEACHING.

—:o:—

A Glance Backward.

Rev. Dr. Hillis, at the Central Music Hall, Chicago, gave a very interesting discourse two Sundays ago, which we have read with pleasure. He showed that even preachers are observant of the changes transpiring in the intellectual world, and yet he does not seem to grasp the character of that change, but is ambitious to get back into the old rut, and reform the world by ancient methods. In deploring the present condition of things Rev. Hillis said:

"Statistics show we have 14,000,000 children and youth who never come under the influence of any form of Christian instruction."

Dr. H. could have added with equal truth, that there are many millions of adults who reject the whole Christian system, and believe it founded on fable. These numbers are being augmented from year to year at a wondrous rate. Instead of falling away into heathendom, as the preacher suggests, they are discarding Roman paganism which is dominating the Christian church.

A revival of the past by the Doctor recalled memories with the writer which may slumber, but cannot be forgotten. He said:

"The minister has ceased to be the one educated man in the community. In the olden time a preacher owned the only large library in the community. In that far off era [not so distant as he intimates] the minister began his services at 9 o'clock. He prayed one hour and preached three hours. After half an hour for cold lunch he began again and preached until sundown. All the men in the audience brought their notebooks. On one occasion as a New England pastor was in the midst of his discussion it began to grow dark. When men saw the speaker turn the hour glass a fourth time the congregation broke out in rapturous applause. In that day there were only five books in the community, the Bible, Watts' 'On the Mind,' Young's 'Night Thoughts,' 'Pilgrim's Progress' and the almanac. But in our day Christian instruction has become universal."

Those rambling prayers of an hour long, the two discourses during the day, with "cold lunch" between, and no fire even in winter, and another discourse at night of equal length, each with a firstly and secondly to tenthly or twelfthly, ending with lastly, became rather monotonous before the day and evening ended.

The average library with farmers was not so comprehensive as the cleric stated. A well-thumbled Bible, Watts' Hymn Book, a file of Poor Richard's Almanac, running back a generation or so, and a few tracts on hell and the miseries of the damned, completed the catalogue. The preacher's library contained additional, Buck's Theological Dictionary, Baxter's Saints' Rest, Pilgrim's Progress, Young's Night Thoughts, and possibly Hervey's Meditations, with Scott's or Clarke's Commentary on the Bible. The more substantial preachers had a copy of Jonathan Edwards' Sermons, from which they borrowed their principal ideas, especially on infant damnation. These sermons served as models for pulpit oratory.

But that period when these few books constituted the reading matter of preacher and layman, was preceded by an age when the masses were no better educated than were the negroes of the South when emancipated from lifelong slavery. Back of that was still another period, still more remote in the night of time, when the priest could neither read nor write; when the liturgy was memorized and repeated in Latin for the edification of communicants, and for the ear of God, whom it was disrespectful to address in the patois of an uneducated people.

It was during that glorious period of ignorance and credulity the higher officials of the church wrote Bibles, bringing together fragments of legend and story, such as they gained access to. These were adapted to their needs, wove into disconnected and disjointed narratives, and were imposed upon the ignorant herd as the Word of God. As intelligence was diffused, and corroborating evidence of the story of the Bible was needed, other books were manufactured to supply that need. These books increased as knowledge increased. First only sacred books were concocted, but incredulity called for classics, and these were dug up from old monasteries, as was claimed, and this was doubtless true, for they were the production of learned monks located there.

Modern critics discovered evidences of fraud in these books simulating history. They conflicted in statements, were discordant when carefully examined, and the motive for their production was apparent on their face.

The successful legal practitioner, when he discovers evidence of collusion among witnesses to defeat the ends of justice, gets an order of court to separate them, and allows no other witness to hear or know the character of the testimony given by other witnesses. By this device on cross-examination a nicely laid plot is frequently thwarted. In a somewhat similar way the critics have attacked both sacred and profane history, and by a system of exclusion by which the true and false are separated they have gone on and exposed many a fraud. They have found when, where, and by whom many of the false records were made, or honest ones were interpolated. They have found books passing as authentic, were not only forgeries originally, but were afterwards interpolated to supply omissions in the original forgery. It is by processes along these lines the educated thinker has lost all faith in so-called sacred literature.

Right here another fact in addition: They who have given no thought to the subject of these frauds, whose labors have been along other lines, and who have hardly the right of an opinion in the premises, have been the most obstinate and bitter in denouncing those who have devoted a lifetime in a zealous effort to gain the truth regardless of its effect on current opinion.

There are other points in Rev. Hillis' discourse we hope to have leisure to consider at another time.

A New Educational Device.

It is now proposed by the postal service to allow country libraries to mail their books to any point within 100 miles to readers at second class rates, one cent a pound. It is said three ex-Postmaster Generals have indorsed the project, and it is very likely to become a law.

If the free delivery service of the mails in rural districts becomes a law ignorance will be at a discount in the good by-and-by, then where are the preachers and their creeds.

TEMPERANCE MOVE.
We Cordially Endorse the Same. THE CONDITIONS REVERSED.

—:o:—

We see it stated that organizations are proposed between Catholics and the various Protestant sects, their object to put down intemperance. A glorious work, and The Progressive Thinker wishes the movement great success. More, it will gladly do anything in its power to advance so worthy a cause.

The first grand step should be to extinguish the spark that fires the magazine and blows up the fortress.

The appetite for intoxicants would have no existence if not aroused into activity by tasting the first cup. That first cup, sorrowful to relate, is frequently in the form of wine, sometimes proffered by the hand of love or friendship, more frequently by the deacon after it has been prayed over, and blessed by the servant of God, and is falsely represented to have been metamorphosed into the blood of a crucified God.

Away with such nonsensical fictions borrowed from paganism. They are too silly to be taught children in this age of scientific development, and are wholly unfit for thinking, reasoning man. They would not have gained credence in any age but for gag, and stake, and torture-chamber. And don't try to hedge behind the unfermented juice of the grape, which is not, nor was ever known as wine, but "must," the true name of cider as well, before fermentation.

Remember, Bacchus was the son of Jupiter, and the god of wine. It was he who planted the grape, taught its culture, and the mode of extracting its precious liquor. By this process water, which was drunk up by the vine, entered the grape, which, when ripened, pressed out and fermented, miraculously appeared as wine to cheer the revelers at a marriage feast. All more than this is fiction, the very stuff Munchausens are made of.

The Conditions Reversed.

Rev. Charles M. Sheldon, pastor of the Congregational Church at Topeka, Kansas, complained that the press was not doing its duty. He inquired: "What would Christ do were he in charge of the paper?" The publisher of "The Capital," the leading paper of the State, unable to get Jesus Christ himself to take the management of the paper for a week to see what he would do, did the next best thing, and tendered it to the junior God's sub; so Rev. Sheldon was installed pro tem editor. To make it a profitable venture the first dash the price of the paper was advanced to subscribers, showing the agent of his Godhead had an eye for the cash as well as advancing the interests of his kingdom. A patron struck out from the shoulder with the inquiry:

"If Jesus were to assume the management of the Capital, do you think he would put up the price of his paper the very first dash out of the box?"

This was followed by a declaration in the Atchison Globe, from its editor, E. W. Howe, a gentleman of great ability as a writer and a platform speaker, who proposed to occupy Rev. Sheldon's pulpit while the sub, under the guidance of the Lord Jesus, is showing how a daily newspaper should be run. In the announcement of his purpose Editor Howe said:

"Rev. Sheldon's desire to publish a newspaper for a week is evidence that he does not believe a sufficient amount of religion is injected into the columns of newspapers. Neither is there enough common sense or ability in the average sermon. If I fail to make out as much of a case against the preachers as Rev. Sheldon makes out against the newspapers I will buy a Bible and join the church."

The outcome is not before us as we write.

A Religious Revival.

"The tree is known by its fruit," said the Master. To show the qualities of that tree known as Christianity, we have quoted from time to time accounts of current events found floating through the press. Here is a recent one sent out by the Associated Press:

"Ottumwa, Iowa, Jan. 30.—Driven to insanity by religion, Mr. and Mrs. Charles Spencer removed the clothing from their infant child and in its nude condition it was carried into the yard of the parents and frozen to death. The father's hands and feet were badly frozen during the operation. Neighbors overpowered Spencer after a hard fight."

Of infants Jesus is reported to have said: "Of such is the kingdom of heaven." These infanticides, believing his word, and loving their child, thought to make it sure of their seven by nine heaven, so they gave it a quick trip to immortal joys by the ice route.

Don't tell us these are rare occurrences. They are and have been accompaniments of revivals so long as revivals in religion have been known, and will continue so long as a false system of religion is encouraged by government or is taught from the pulpit.

A Fair Question.

Complaint is made by one of the Lord's anointed that British soldiers, as they meet the Boers in deadly strife, sing music-hall ditties, while the Boers, faithful to God, sing devotional psalms. He censures the British for fighting battles on Sunday, and lauds the Boers for avoiding such deadly work on that day.

Would not Rev. Myers show more practical good sense by opposing all wars as brutal, than playing the stickler and objecting to the kind of music made while enemies murder each other, or the day on which it is done? Murder is murder, whether the carnage occurs on the battle field mid the smoke and roar of cannon, accompanied by strains of vocal or martial music, at the hand of the midnight assassin, or in the torture chamber where te Deums are chanted in praise of a pagan God. And the horror is no greater if the killing is on Sunday in place of Monday.

The Preachers Defeated.

The Pastors' Union of Toledo, Ohio, attempted to monopolize the day sacred to the sun, commonly called Sunday, by prosecuting the theater owners of that city, for allowing theatrical entertainments on that day, preventing attendants hearing the divine word from the preachers' lips. The Toledo News says the contest was a bitter one, but the defendants were declared by the jury "not guilty," and the prosecutors—the clergy, were saddled with the cost of $150.00 besides the fees of four lawyers who labored in their service. Verily "Jordan is a hard road to travel."

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

ROMANIST FIGHT.
Disintegration Is Now Going On IN THE CATHOLIC CHURCH.

—:o:—

Dr. Mivart is among the ablest of English scholars in the Church of Rome, and he is having a set-to with Cardinal Vaughan. The following is from the New York Herald:

"London, Eng.—Apart from the war news the most interesting event of the day is the great Catholic scientist, Dr. Mivart's, open defiance of Cardinal Vaughan's decision that he must sign the profession of faith as dictated by the cardinal or be considered outside of the church. Mivart holds a unique position as perhaps the greatest scientist adhering to the Catholic church in Europe, and certainly the greatest in England.

"The facts in dispute are set forth in a long correspondence published to-day.

"Mivart wrote in the monthly reviews articles which made him suspected as a good Catholic. The cardinal thereupon invited him to sign the long profession of the Catholic faith.

"In the opening portion of the correspondence Mivart had complained that he had been grossly outraged:

"'Cardinal Vaughan's article charging me with cowardice and wilful calumnious mendacity is one that no man with a particle of self-respect could tolerate,' says Mivart. The cardinal had invited him to sign the profession of Catholic faith, but Mivart, who distinctly speaks of 'abusive utterances of your journal,' declares he recognizes the 'right of no man to insult me by personal imputations which relate to no matters of belief, but to my natural qualities and characteristics.' Mivart insisted that before he could do this he must ask for reparation, and asked 'it of his eminence, 'not as cardinal or priest, or even as a Christian, but simply in your character of a distinguished English gentleman desiring to act rightly and with the courtesy befitting that character.'

"The cardinal maintains that Mivart ought to go, not to him, but to the editor, for redress. Mivart repeats that the cardinal is responsible. Finally the cardinal issues an inhibition against Mivart on his refusing to make the profession.

"Mivart replies: 'Though I categorically refuse to sign the profession, I adhere to Catholicism as I understand it. But it is now evident that a vast, impassable abyss yawns between the Catholic dogma and science. No man with ordinary knowledge can henceforth join the communion of the Roman Catholic Church if he correctly understands what its principles and its teachings really are, unless they are radically changed, for who could profess to believe in the narrative about the Tower of Babel or that all species of animals came to Adam to be named by him? Moreover, among the writings esteemed canonical by the Catholic Church is the story which relates how, when Daniel was thrown for the second time into a lion's den, an angel seized Habakkuk in Judea by the hair of his head and carried him with his bowl of pottage to give it to Daniel for his dinner. To ask a reasonable man to believe such puerile tales would be an insult to him.'"

Science Vs. Theology.

Professor St. George Mivart [as set forth in the Chicago Tribune], the prominent Roman Catholic scientist, has made himself persona non grata to that hierarchy on account of articles recently printed in English reviews. For a few years past Mivart has attracted much attention by the adroit manner in which he has made it appear that the dogmas of the church and the dogmas of science are in harmony, and that the church does not deny the right of private judgment or assume to repress scientific investigation. The champion of Catholic intellectual freedom, however, evidently has overstepped the bounds of his freedom by his audacious criticisms of traditional theology, as well as his openly avowed contempt for "impertinent ecclesiastics" and the Roman Curia in general. The authorities have not been able to reconcile his loyalty to the church with such utterances, and it will not be strange if he is soon summoned to Rome to give an account of himself and his writings. The Tablet, which is the leading English organ of Catholicism, says: "There is no alternative but to regard Professor Mivart as an outsider and an opponent of the Catholic faith."

There is no more dangerous enthusiasm than that of science to a man trying at the same time to conform to matters of faith and to matters of actual knowledge. If a man pursues scientific investigation long enough it is sure to bring him to that point where he will only accept what is capable of demonstration. The more he is grounded in facts the weaker becomes his attachment to theories. He at last refuses to take anything on faith. His beliefs must be susceptible of proof. It was inevitable that a scientist like Mivart sooner or later should run foul of the dogmas of his church and find it impossible to reconcile them with the demonstrations of science. Such men also, when they once break loose, are not over careful in their form of expression. In the days of Galileo they spoke under their breath while ostensibly accepting the dogmas of the church. In these days they speak out aloud and with much impatience. The same would have been true had Mivart belonged to any other form of faith and reached that point where he could not make science square with dogma. But in the Roman Catholic faith he will not find that toleration in the higher criticisms of science that Professor Briggs, for instance, has found in the higher criticisms of history as applied to faith. The alternative will be sternly presented to him to accept the teachings of the church without criticism or withdraw from it. He cannot serve two masters. He must render absolute submission to the church or withdraw from it. It will be interesting to observe which road he will take. He has evidently found that "all roads do not lead to Rome" and that the road he is now traveling goes in the opposite direction. Will he turn about or go on? It will be all the more interesting to observe, which is the stronger, the church or science, as he is one of the conspicuous scientists within that communion.

Sectarian Schools.

The House of Representatives, on the 3d inst., in passing the Indian appropriation bill, refused to so amend it as to allow contracts to be made with religious schools for the education of Indian children. Congress gave formal notice several years ago of its intention to so act, and for five continuous years it has been abridging the appropriations from former years 20 per cent. No one will object to this action of Congress save they who have been preying on the national treasury in the interest of sectarianism.

WICKED MICROBES.
Reflection About Their Work. DO THEY INFLUENCE THE MIND?

—:o:—

According to the statement of Dr. Clifton, the microbes of yellow fever present many interesting peculiarities. He had them carefully preserved in a glass tube, that somewhat resembles a gourd. The tiny microbes are placed in the big end, but by looking at it you could never tell that there was anything but air in it. The small end is sealed up, and the microbes are in there, though apparently dead. Some microbes live in such places for twenty years. Now in order to examine them under a microscope, upon the little glass slide we put a drop of gelatine of the consistency, that will not run. We take a cambric needle, and after heating it to destroy all microbes that may be in the air, we quickly break the seal of the glass tube and insert the needle, drawing it out quickly and resealing the neck of the tube. We insert the needle in the drop of gelatine on the slide and quickly put on the little cover to shut out such germs or microbes that may be floating about in the air. Then we place the slide under the microscope. In forty-five minutes the microbes have fully aroused from their Rip Van Winkle sleep, and now you see what curious things they are. They resemble three joints of sugar-cane, but the joints are not straight, but at opposite angles. Take one for instance, and a joint drops off, leaving it with two joints. Presently another joint joins on the dropped joint, and by this time a third joint appears on No. 1. Now look at No. 2 and there is a third joint. Now a joint drops from No. 1, and by the time it gains another joint, No. 2. drops a joint, and this, with the joint from No. 2, join together, and there is microbe No. 4. Another joint grows on Nos. 1 and 2, and one drops from No. 3, and, these jointing together, make microbe No. 4, and so they go until the little drop of gelatine is a working, seething mass of microbes. Now, these microbes are in the blood of a yellow fever patient, and there's where they live. Dr. Clifton asserts that they get into a blood corpuscle and eat out all the red part, as a darky eats out the red meat of a watermelon, and the blood is then a drop of a clear fluid. It takes 3,200 corpuscles strung together to make an inch, and you can string just 150,000 microbes across the diameter of one corpuscle, consequently you can get billions after billions of microbes from one drop of blood.

It has been asserted by scientific men that we shall never be able to exhaust the possibilities of minuteness. It is estimated that 5,000,000,000 of air-molecules strike every part of the body each second, a cubic inch of air containing 21,000,000,000,000 of them. Philosophers have talked of the ultimate particles of matter, but never can they possibly arrive at that point. Molecules, atoms, ether atoms, spirit atoms, and so on, exist throughout the entire universe. The most virulent of epidemic diseases is caused by a microbe that multiplies with marvelous rapidity, and so exceedingly small that 150,000 could be strung within a blood corpuscle. No doubt there are microbes that, if properly cultivated, would destroy the virulent ones, and thus protect the system against the ravages of yellow fever and other epidemic disease.

This microbe, so dangerous to the health, so exceedingly insidious in its workings, and so potent as a factor in the destruction of human life, would have remained unknown if the microscope had not been invented, and its ravages would probably have been attributed to a visitation of Divine Providence. We do not care at this time to enter into an elaborate discussion as to the connection of Deity with the microbe—only we will say that if all things were created by Him, that dangerous little enemy must be an active part of the "all," and its relation thereto can be as easily determined by the casual reader as by the most profound philosopher.

But may it not be possible that there are microbes innumerable in number, that are as potent in acting on the mind as the yellow fever microbe is on the body? And may they not be instrumental in causing moral defection—sins of all grades? If the possibilities of minuteness can not be exhausted, may not every sinful act have its microbe as well as every disease? The germ theory of disease is now generally accepted. Why not the germ theory of sin? May there not be a microbe for every passion—anger, hate, jealousy, revenge, avarice and licentiousness, and their opposite, too;—a microbe for love, benevolence, truth, cheerfulness, honesty, etc? Who can tell? We don't know.

Moses Hull's Last Card.

To the Editor:—Will you allow me space for one more card. Mr. Bach has been delayed in getting out my book, by the total collapse of his largest printing press. It took him two weeks to get his broken press to Buffalo, and a new press back and in running order. As a result, the book will be delayed about a week. They now promise that, if they meet with no further mishaps I can begin delivering books to the subscribers not later than the 22d of this month.

We have the labels all written as far as the subscribers have paid for the book, and we hope to have them all in the express or mail within three or four days after we receive them.

The money for subscriptions is now due. New subscribers will be received at the rate advertised until the end of this month. All the money subscribed will be wanted by the 20th of February.

Thanking every subscriber, and especially thanking the Spiritual press for what it has done for me, and promising to reciprocate in any way possible.

MOSES HULL.

Card to the Public.

Max Hoffman, the German medium of Chicago, Ills., residing at 988 North Western avenue, having become aware that certain unprincipled persons have assumed his name, and are traveling upon his reputation as a medium, desires to warn the public against all such characters. Mr. Hoffman is of medium height, slimly built and is 35 years old, and wears no beard. He always carries proper credentials, and is in a position to thoroughly identify himself.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

LAMP EVER BURNING
Telepathic Instinct of Dogs. IOWA'S BLIND MUSICAL BABY.

—:o:—

To the scripture student the tale of a woman's lamp that never ran dry and her meal supply that never diminished is not a new one, as set forth in the Chicago Inter Ocean, but to him, and all others, the story of a rival case enacted within the borders of a modern city will appear strange and almost incredible, and perhaps justifiably so. While there is certainly no similar case on record in this section of the country, it is claimed, nevertheless, that in the case of Mrs Theresa Ernst of No. 523 East Battell street, Mishawaka, Ind., the Biblical legend has in a degree been paralleled.

Mrs. Ernst has for years been a township charge. As a result of the pauper act of the Legislature of 1899 she, with numerous other beneficiaries of the township poor fund, has been practically cut off the list. Township Trustee in accordance with the requirements of the new law, has referred the township paupers to the county infirmary as the dernier resort of the indigent and incapacitated. Mrs. Ernst dreaded going to the poorhouse, for she has no desire to leave the scenes of her youth and the old friends. The woman is over 80 years of age, and in months past she has spent entire days and parts of nights in supplication, asking God for aid that she might be spared the extreme humiliation of passing her declining days in the refuge for the pauper classes.

For a time she was assisted by friends, but this could not continue always and penury and suffering finally approached the devout octogenarian in their most hideous form. Recently she used the last drop of oil she possessed to replenish the little lamp that for years has been her faithful companion in the dingy old cottage on Battell street. Night after night the lamp was used, but the oil supply in the glass bowl suffered no diminution. One evening she went to the home of a friend to warm her trembling, decrepit frame and to weep because she had no more fuel to make her own wretched cottage comfortable. Upon returning, however, there was a big load of wood awaiting her by the side of her cottage. No one knew whence it came, nor has any one attempted an explanation of the mystery surrounding the inexhaustible oil supply.

Neighbors affirm the truth of the above remarkable statements. Even the skeptical ones are inclined to regard the incident as a miracle of modern times and others are firm in their belief that a divine being has heard the old woman's prayers and in return for her earnest devotion and honest faith has come to the supplicant's aid in order to prevent her seeking refuge in the poor house which she so abhors.

Although advanced in age, Mrs. Ernst never neglects to attend religious services on Sundays and frequently is seen during the week in the church of which she has been a faithful member since childhood.

Persons who reside near the Ernst cottage and who vouch for the miraculous circumstances are considerably agitated over the strange affair.

TELEPATHIC INSTINCT.

A writer in the New York World residing in Paris, France, says:

"Some business had called my father from our town house to our villa in the country. He left his favorite dog in my special charge.

"As he had had some trouble with his heart, we were always somewhat anxious about my father when he was away from home—which he never was except under pressing necessity. Day and night I kept the dog in my apartments.

"The first night of my father's absence the dog was restless, awakened me several times. The next night he was comparatively quiet, and I got a good night's sleep. The third night I retired early. But I was brought suddenly to consciousness by one of the most heart-broken wails I have ever heard.

"As I opened my eyes I saw the dog at the door of my apartments, which opens into a corridor. Before I was fully awake I had opened the door. The dog rushed out in great agitation. Stepping into my slippers and putting on a dressing-gown I followed. My father's apartments open upon the same corridor with mine. I found the dog sniffing and whining at the door.

"I returned to my sleeping-room as soon as I had succeeded in somewhat quieting Priam. It was 12:30 o'clock.

"We learned the next day that my father had had trouble with the keeper of his villa; that they had been going over accounts till late at night; that at a moment of over-excitement my father had placed his hand suddenly on his breast, gasped and fallen dead. The sad event must have occurred at about the time Priam gave his first howl.

Some years ago Gen Rush C. Hawkins—of Zouave fame, I need hardly to say to any one who knows about our civil war—stopped showing me some of his first editions—of which he has a private collection—long enough to tell me a story.

A friend and he agreed that upon the death of either the other should look over the papers of the deceased and destroy what he thought not worthy to remain.

The friend, who lay very ill at the Everett House in New York City, sent for the General, gave him a bunch of keys and requested him to go to Newport and carry out their agreement.

He arrived at Newport at about 1 o'clock the next morning. He was soon asleep in the room occupied by his friend when he was at home.

About 4 o'clock he was awakened by a howl. On his bed sat Charlie his friend's dog, his head back, giving the wildest and most lugubrious expression to the woe that was in him.

At 11 o'clock that morning the General received a telegram that his friend had died within ten minutes of 4 o'clock. Had Charlie received an earlier telegram?

Were the life of man more simple and more natural, might there not, for him, be ways of knowing open which are now closed?

MUSICAL BABY.

As set forth by the Times-Herald of Chicago, Mason City, Iowa, has produced a wonderful musical prodigy in the person of little Cecil Emsley Gale, a 4-year-old child who was born totally blind. Cecil has never taken a lesson in music, but when he was but 16 months old he began to pick out harmonious chords upon the piano. Before he was 2 years old he startled his parents by playing through without a mistake "A Hot Time in the Old Town." Almost simultaneously with his first achievement he began to play many popular airs and hymns. If he hears a selection once, whether vocal or instrumental, he reproduces it upon the piano. He now plays sixty distinct hymns and songs and has never had a hint or suggestion from an instructor or his parents. What he does he does by instinct; the rhythm of his childish soul directs the tiny fingers and they glide gracefully over the keyboard producing perfect harmony, while the handsome little fellow prattles on about his dog and toys, apparently unconscious of his music.

Many musicians have visited the home of the child genius to see and to hear him play, and many have begged for the privilege of training him. Others have sought the consent of his parents to make a tour with him. But his parents are carefully harboring his strength for the future, when they will give him every opportunity to develop his remarkable genius. If his present power is at all prophetic he will become one of the musical marvels of the age.

PARALLEL BETWEEN
The Physical and Spiritual DISEASES AFFLICTING MANY.

—:o:—

"They have healed also the hurt of the daughter of my people slightly, saying Peace, peace; when there is no peace."

This method of treatment, as set forth in Good Health, merely to heal slightly, is quite popular in the world to-day. The effort to make people feel well when they are not well, is manifest in the treatment of physical as well as spiritual diseases. It produces an immediate effect, and that is what many want. The man who can preach something that will ease the consciences of men, and allow them to do things that are wrong, often become immensely popular. The doctor who can prescribe something that will instantly cure a headache while at the same time allowing the individual to continue indulging the appetite in things which produce it, is not the man who is likely to look in vain for business. In each case it is simply saying, "Peace, peace," when there is no peace. The hurt is healed but slightly.

The promptings of conscience are merely indicators, showing that the man is sinning. Pain is the physical conscience, which tells a man that he is violating physical law. Symptoms are simply indicators of the condition. To smother them arbitrarily, without removing their cause, is like removing the red signal light that has been put out to stop a passenger train from plunging into a terrible chasm. Without doubt the sight of such a danger signal would cause considerable anxiety to both engineer and conductor, and to such of the passengers as might see it; they would feel much more comfortable if it were removed, but how woeful would be the consequences. It would certainly be much easier to take down the lantern than to rebuild the bridge, but rebuilding the bridge is the only safe thing to do. So when a man has wrecked his health, and nature begins to hang out warnings and danger signals in the form of aches and pains and sleepless nights, simply to smother these is as absurd as to remove the lantern. The man must set to work to rebuild the wreck. This cannot be done by swallowing sundry pills and drops. The remedy must be more potent.

It is true that there is a multiplicity of diseases and innumerable symptoms. If we were to deal with each one separately, it would indeed be a well-nigh hopeless task; but when we realize that there are only a few ways of becoming sick, and that if we will live strictly in accordance with a few simple principles, health is an assured thing, the problem is much simplified. All that is necessary to cure any case that is curable at all is to bring that person, by the application of a few simple principles, into harmony with the law that is violated.

In order to understand this fully, we must recognize that paysical and spiritual laws are parallel; and a glance at the spiritual side of the question will help us to understand the physical.

Before Martin Luther's time, every spiritual disease had a separate remedy. If a man had stolen, he went to the priest to find out the remedy, and was told to do this or that as a penance. If he had borne false witness against his neighbor, this required an altogether different treatment. Thus there grew up a colossal system of spiritual therapeutics; and none but the spiritual doctors, who were called priests, were supposed to know what to do for the various cases of sin. The subject was so complicated that the common people did not feel that they could ever understand it.

But in the fullness of time Martin Luther and other reformers arose, and stated that while there were hundreds of ways of being spiritually sick, there were only a few principles that were violated, and the principles underlying the cure were simple. Luther prescribed justification by faith in Christ, and suggested the reading of God's Word, prayer, doing good to others, and meeting together to recount their experiences. The priests ridiculed the simplicity of this treatment, and tried to draw a veil of mystery before God's plan for the forgiveness of sin; but God's simple methods of treating spiritual diseases finally triumphed.

Exactly the same principle is applicable in physical disease. There are more than sixteen hundred ways of being sick, but only a few ways of becoming sick. It is a violation of a few plain principles that brings on this host of diseases; as, lack of fresh air and exercise, improper dress and diet, impure water, worry, and distrust of God [Law]. To effect a cure, we must bring the patient back into harmony with the laws he has violated, by co-operating with nature and by the use of her simple remedies. This brings the patient into harmony with God [Law], who works mightily in him, and restores him physically, even as he does spiritually under similar conditions.

There has been a tendency to treat physical symptoms as the priests in the Dark Ages treated spiritual symptoms, the same effort to keep from the people the simplicity of getting well as there was then to keep from them the simplicity of spiritual restoration. But we are now in a time when there is abroad in the land a physical reform, even as there was spiritual reform. Recognizing that God [Law] works in disease as well as in health, all that it is necessary to do is to remove the obstacles, and unless the man has committed the physical unpardonable sin, so to speak, he will recover, as verily as he does spiritually when he comes into moral harmony with God [Law].

CARLYLE PETERSILEA.

Next week we will resume the publication of his interesting messages from the spirit world.

OUR ECLECTIC MAGAZINE

A SAVIOR RODE THE STORM IN THE DARKNESS.

A True Story of the Eliza Anderson's Miraculous Escape.

PILOTED BY A MAN OF MYSTERY—WHEN THE OLD STEAMER WAS SORE DISTRESSED AND OUT OF FUEL, A NAMELESS STRANGER APPEARED AND GUIDED HER TO PORT—PROVIDENTIAL DISCOVERY OF A QUANTITY OF COAL IN AN ABANDONED CANNERY.

On the bleak, wind-blown shores of Alaska, not far from Dutch Harbor, lies the wreck of a once proud steamer. Faded by months of rain and sleet and burning sunshine, the letters which years ago gleamed black on her wheelhouses are now scarcely discernable a hundred yards away. Looking closely, or through a glass, one can make out the words:

"Eliza Anderson."

The ship was wrecked at Dutch Harbor in the winter of 1897. She had 120 souls aboard. Their escape from a horrible fate in the icy waters of the Gulf of Alaska was marvelous. The true story of that escape, and of the mystic hand that interfered between the Anderson and death, has never been told.

It is a curious fact, but true, that an uncanny circumstance, the most dramatic in all the long and historic career of the Eliza Anderson, is yet to be recorded of her last voyage, on which she carried over a hundred eager gold hunters. This was in the first days of the stampede to the Klondike. The wreck of the Anderson was told in all the newspapers at the time. The men who sent her to sea had been roundly abused by the unfortunates who were named on her passenger list. All who knew of her fate marveled that there was no long list of missing ones printed in the newspaper accounts of the wreck.

There are men who were members of the crew of the Anderson who will vouch for the subjoined facts. They are men who laugh at spooks, but who were with the Anderson even to her dying day. And here's the story:

George Carmack's find of gold on the mossy banks of Bonanza Creek, in the summer of 1896, started probably the biggest stampede of gold hunters in the history of the American Continent. Every vessel afloat on the Pacific which could procure a certificate of seaworthiness was pressed into service in carrying the thousands of eager tenderfeet who left their homes in the East to seek fortune in the gravel banks of the Klondike. The Anderson, with her record of a quarter of a century of honorable service in man's needs on the North Pacific Coast, was one of these. She had been wrecked more times than may be told in one short article. A pile had gone through her hull in the harbor of Seattle years before, but her master, Capt. Tom Wright, resurrected her and put her again in commission. Capt. "Tom," as he was known among seafaring men on the Sound, had been for several years the chief owner of the Anderson. He was as good and true a man as ever lived, in the opinion of those who knew him. And his life was almost wrapped up in the Anderson.

August 10, 1897, the Anderson sailed from Seattle with 120 men and women aboard, having in tow the schooner W. J. Bryant and the old Politofsky, once a gunboat owned by Russia, but which was included in the sale of Alaska, and which subsequently fell into the hands of a firm of shipping men on the Sound.

The Anderson was old and feeble. She had been rehabilitated, however, and was pronounced staunch when she left here. She was a side-wheeler—one of the few remaining vessels of this type on the Pacific Coast.

The Anderson's master on her last trip was Capt. Thomas Powers, now gone to "the bourne from which no traveler returns." Capt. Powers was a part owner in the venture. Big money was charged to passengers who sought to reach the Klondike by the water route.

Two weeks after the ship left port she ran into one of the worst storms recorded off the Gulf of Alaska. The wind came with a velocity of forty miles per hour from the south. The Anderson lay in the trough of the sea, at the mercy of the elements. Her passengers were in extreme wretchedness. Many of them had never been at sea before. Each successive wave pounded the old sides of the steamer with terrible force and effectiveness. Still she rode the waves.

It rained in torrents, and the barometer fell rapidly. The storm grew in violence. The Bryant and the old Politofsky were lost in the blackness that lay astern, and the Anderson, free of her tows, scudded before the wind.

The leaking ship lay 250 miles from Dutch Harbor, the nearest port, and forty miles from shore. Her master, with rare presence of mind, had hugged the shore line of Alaska all through the voyage.

The chief engineer was Bob Turner. His men worked like heroes at their places in the fireroom. The coal ran short. The chief, after surveying the coal bins, determined that by scraping every piece from the bins and floors, even to the seams, enough could be obtained to last the schooner forty miles.

He sent word to Capt. Powers to this effect. A consultation of the officers was called in the captain's office. By this time the Anderson had moved away from the storm center and was headed to shore, where there was, as far as any one knew, no habitation of man.

As the consultation was in progress, a seaman on the deck below sighted a black speck far off to the starboard. It looked like a pile adrift, or perhaps like a small boat. Some unexplained impulse led the man at the wheel to head the steamer to that black speck, which loomed up in spite of the darkness of the storm.

A moment later all on board could see that it was a man in a small skin canoe. What was he doing in that storm, thirty miles from land? How could his frail craft live in such weather?

Those were the questions in the minds of the passengers who hung over the starboard rail of the Eliza Anderson as she neared the dark object. Presently the canoe was alongside and a weather-beaten figure, clad in oil skins, climbed aboard.

Sharp questioning brought out the fact that the man was of Swedish extraction. An air of mystery hung around him. He did not give his name. Told of the plight of the steamer, he pointed toward the shore and said:

"There is an old abandoned cannery over there, with coal in plenty under one of its sheds. You can have that fuel. I'll pilot you there."

Then the man's lips closed. No more was gotten out of him. Blindly the captain of the Anderson followed his lead. The stranger stood on the forward deck of the steamer and pointed the way.

Shore was sighted. Two miles from where the waves broke in a white line the stranger said he would leave and go his own way through a small pass to Behring Sea. He was allowed to depart, and the Anderson made land.

Beneath the wrecked roof of an abandoned cannery the officers of the Anderson found seventy-five tons of good coal, preserved from the weather as if by the act of Providence. It was almost worth its weight in gold to the unfortunates on the Anderson. The old steamer's coal bins were piled high with the fuel, and she was headed toward Dutch Harbor. This port she made in safety, and 120 men, women and children breathed a prayer of thankfulness to their creator.

The revenue officers came and surveyed the Eliza Anderson. They saw the gaping seams in her hull and ordered that she proceed no farther. There she lay, her anchors set in the soft sand of the harbor, until a couple of months later, when in a terrific gale from the southeast the Anderson was driven on the rocks, where she lies to-day.

Who was the man who led the Anderson to shore, where fuel for her boilers lay, as if placed there by Providence? There is no record showing his name. No one who was on the Anderson then knows where he lived or what his calling was. He disappeared as the Anderson approached the shore as if he had dropped from the clouds and ascended again.

One old sailor who was on the Anderson believes the stranger was a spook. "It was Tom Wright's spirit," he said yesterday. "The old man loved the Anderson as if she was his own child. He knew of her peril and came to guide her to a port of safety. I never heard that anyone knew the name of the man in the canoe who told us of the coal on Thin Point. Without that fuel we would have been dashed helpless on the rocks. God knows how many of us would have been left to tell the story. Capt. Tom's spirit saw our danger. He knew and loved the Anderson, and that was how it happened that a stranger came out of the storm and brought us safely to land."

An Infinite Consciousness.

I have followed the long-continued and continuing discussion in The Progressive Thinker on the Infinite Intelligence question, seeking, like the diamond hunter in the blue clay deposits of Africa, for a precious original thought here and there, an idea not offered, in my very limited knowledge acquisitions, by ancient or modern philosophers, and am sure the quest has been more successful than had it been made through all the pulpit discourses in print. And I hope the discussion will go right on, for it can only result in good. Infinite Intelligence has a good deal to do with it. Raising the question is the best thing, the most progress-inducing thing ever done by a Spiritualist convention. It has lifted many eyes in the Spiritualistic ranks from the lower idols up to or towards the sunlight of truth, which, though it is too splendidly bright for clearness of discernment to many, will not fail to clarify the vision of all.

Now, let me suggest that we substitue for Infinite Intelligence, Infinite Consciousness—the Whole, Complete, All-Including Consciousness. This makes what always was and always will be what is now. Then the eternal and boundless life lines are without beginning, without ending, and must be absolutely changeless. Outside these life lines there can be not a spark of life—all is included within them. What then? Why finite consciousness plays along these eternal life lines like moving electric lights brighten to view the different sections of glass contrivances devised to be thus fitfully illuminated. Ignorance of the existence of the unilluminated parts is a miniature representation of ignorance of the infinite or divine light by the finite. The growth of spiritual consciousness is to ever-widening fields of vision. To the soul emancipated it is all a blaze of glory; never a spark of the scintillating splendor once caught can be lost. We slip back and forward on the moving scale of consciousness attained, making the old new and the new old at pleasure, just as we spiritually elect to feel, to livingly realize.

"Prove it." Prove to me, Mr. Quibbler, of the scales and tape-lines, that if I owe you an ounce of gold-dust, and contract to pay half the amount due every day until the debt is canceled, that you can stretch out the measurements of time long enough for me to cancel the indebtedness, according to the terms of the contract. The illimitable defies limitary qualifications. But cultivate the God-Idea into life realization, into personal consciousness, to the fullest possible extent. When you rise into the realm of beatitudes, as you may, and feel the humanly inexpressible felicities there, are conscious that spiritual power is at your command infinitely, so far as you are concerned, or to the fullest extent you understand it, the hair-splitting controversies of the speculators in spiritual thought, on the echo or shadow plane may be looked down upon with the utmost composure.

H. N. MAGUIRE.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

A SPIRIT PUSHED HIM OUT OF BED:

DONNELLY HAS TROUBLE WITH THE SPIRIT OF SHAKESPEARE—SAGE OF NININGER APPEARS IN THE ROLE OF A MEDIUM—HAS HELD COMMUNICATION WITH THE SPIRIT OF NAPOLEON—HOW HE ADDRESSED HIMSELF TO THE GHOST OF THE BARD OF AVON.

According to the Minneapolis (Minn.) Times, Ignatius Donnelly delivered an address on "Spiritualism" under the auspices of the State Spiritualists' Association of Minnesota at the First Unitarian Church, February 14. Every seat in the auditorium was taken and many people were content with standing room in their curiosity to hear what the "Sage of Nininger" and more recently of Minneapolis, had to say about "one of the most interesting questions that occupies the scientific mind of the world." The belief in the immortality of the soul, he argued, justified a belief in Spiritualism. He maintained that if the soul existed after death, as was quite generally conceded, then it was equally probable that spirits, under certain conditions, could hold converse with mortals.

His own experience with the speaking dial, which had once helped him to get a pension for a widow, had convinced him that there was something in Spiritualism, and he cited numerous instances where he had reason to believe that he had come in personal contact with nebulous bodies. He gravely declared his belief in the efficacy of the speaking dial as a medium of communication with spirits.

On one occasion he had held a lengthy interview with the spirit of Napoleon, and the utterances of the "man of destiny" on that occasion were wonderfully characteristic of him.

"He prophesied that this country was on the eve of a bloody revolution," said Mr. Donnelly, "and whether he was right or not, indications have certainly not been wanting that his position was well taken."

Again, during the Spanish war, as Mr. Donnelly sat idly fingering that dial at Nininger, it had suddenly spelled out the message from another world that a great naval engagement had been fought and that 1,000 of Uncle Sam's jack tars had gone down to the bottom of the deep blue sea.

Post haste to Hastings went Mr. Donnelly's hired man to seek confirmation of the psychic impression. He returned with the information that there was no truth in the report, but that it had been widely circulated. The deduction which Mr. Donnelly drew from this striking coincidence was that some spirit had heard the rumor in Hastings and had obligingly brought it on to Nininger.

Once he had caught the dial in a lie, when it had boldly vouchsafed the information that 600 feet west of the Donnelly domicile and 600 feet down in the earth was $1,000,000 in gold, deposited there some time in the misty past by a mischievous band of Sioux. The prevarication was so palpable that Mr. Donnelly did not consider it worth while to seek proof of the dial's veracity.

Although convinced that the dial was not strictly infallible, the author of "Caesar's Column" and other stories was nevertheless convinced that an "intelligence higher than ours" acts through the dial on that which is "the spiritual part of us."

SHAKESPEARE'S SPIRIT.

He had reason to believe that he had once come in contact with Shakespeare's spirit. It happened in London when he was busy proving to the world that Bacon wrote Shakespeare's plays. He was writing the cryptogram and the English papers had warned him that if he didn't watch out the immortal William's ghost might get after him. One night in a London suburb he had been pushed out of bed by an unknown force several times. He had traversed the room and looked under the bed on each occasion, but could not solve the mystery. Finally he had thus addressed himself to W. Shakespeare (deceased):

"You can go ahead and annoy me if you want to, Billy, but I'm going to bed," and he did. After that Willie left him alone and he slept the sleep of the just.

Spiritualists, he declared, had rendered the world a great service if they simply succeeded in demonstrating that when a man dies he lives again. Viewed simply in the light of scientific research, he believed they had succeeded in demonstrating that there were stranger things in heaven and on earth than were dreamed of in the philosophy of men.

He announced his conviction that science and Spiritualism went hand in hand. The great all-absorbing question was, after this brief span of life, does the dust of the grave end man's existence? Spiritualists had done as much, perhaps more, to answer that question than any other forces which had attempted to solve the mystery of being in the civilized world to-day. Their whole creed, belief and theory were identified with the proposition that man certainly does live again. He agreed with Bacon, "the greatest of English poets and writers," when he said that he would sooner believe all of the fables of the Talmud and Koran than that the universe was without a mind. There were the same evidences of intelligence in nature as in the mechanisms invented by man. Every step made by man in the progress of civilization in 400 years had gone to show the existence of God.

"What assurance have we?" he asked, "that the human mechanism includes all of the senses which might reveal knowledge to us? How do we know that we are not staggering through the world with but a few senses, unaware of most of that which is around us? I think all of the revelations and facts of Spiritualism have served but to open wider the door of knowledge and have added another sense by which we are to become cognizant of another world which we cannot observe with eyes and ears. There is no reason why there should be only three forms of life which are known to us as solids, liquids and gases. There may be a hundred other forms which pass through us and through which we pass unknown, inhabited by beings to whom we are a great source of amusement and delight. There was never anything true that didn't have its counterfeit. We have great physicians and quack doctors, great lawyers, such as Lincoln, and pettifoggers. In Spiritualism, as well, the student was confronted on the one hand by facts, and on the other by humbugs.

"The highest compliment which we can pay to the Creator is to try and understand his works. The mind must be immortal. The proposition that nothing can be produced from nothing overwhelms the agnostic doctrine of creative force. Nothing can be the fruit of accident. If the material from which was made the shin bone of Adam still exists in some other form, then the spirit of Adam must be somewhere round about us to-day. This marvelous thing called intellect cannot perish in the dust."

Hypnotism and mind-reading, Mr. Donnelly contended, were but other manifestations of Spiritualism.

He told of a number of experiences at Spiritualistic seances when he was a member of Congress in Washington. "And you were better represented then than you have ever been since," he added.

In concluding Mr. Donnelly recited Addison's "Cato's Philosophy on the Immortality of the Soul."

WORRY!

Analyzed in the Chemical Retort of Reason.

"A hell-hound that doth haunt us all to death."—Shakespeare.

"Worry. A state of undue solicitude; a state of disturbance from care and anxiety; vexation; anxiety; trouble."—Webster.

"Anger and worry are bad habits of the mind. They are not necessary ingredients."—Horace Fletcher, in "Menticulture."

"If the deposit in the exhaled breath of an unhappy or worried person be examined under a microscope, a grayish, poisonous precipitate is found deposited therein."—Prof. Elmer Gates.

"For to be vexed at anything which happens is a separation of ourselves from nature."—Marcus Aurelius Antoninus.

The thousands of mental and physical wrecks—once intelligent, healthy men and women—proves the fact that worry is the most dangerous enemy that the soul ever allowed to enter its castle—the physical body.

Worry never enters uninvited; but when once made welcome becomes a "friend at court" to all the ills known.

The habitual "worrier" ever contends that his favorite habit is an unavoidable necessity, and essential to his daily life, and in this absurd fidelity to his worst enemy he resembles the inebriate who also insists that intoxicants are necessary and valuable elements, without which life would seem a dreary waste.

The victim of the worry habit poisons himself slowly and steadily, while the inebriate absorbs poison of a milder character in doses at stated intervals.

The former's habit affects the brain, weakening the heart's action and wrecking the nervous system, while the latter's habit first affects the digestive and filtration functions, ending in the same result—nervous prostration and dissolution—the freeing of a weak soul from a corrupt encasement.

The intelligent recognition and practice of soul power cures both habits.

Now to the practical solution of the problem: How to cease worrying:

If you were to enter a darkened room at noonday you would not attempt to shovel the darkness out with a scoop, but you would simply open a way for the sunlight to penetrate the room, thereby dispelling the gloom. As sunlight displaces darkness, so will calmness drive forth worry. Instant cessation of thought on the subject, or incident, upon which the worrying condition was based, and the taking up of a different train of thought calmly causes worry to disappear like gloom before the bright rays of light.

Antoninus, the Roman scholar and emperor, evidently knew how to cease worrying, for he says:

"How easy it is to repel and wipe away every impression which is troublesome, or unsuitable, and immediately to be in all tranquility. When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself, and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continuously recurring to it."

The above process may be regarded as spiritual exercise, which the mind needs in order to become strong, even as the muscles require intelligent use and training.

By this return to calmness from a state of disturbance, the mind reaches a condition of passiveness, because in tune with the forces of nature. The irritable (worried) brain and nerves are restored to strength by harmonious thought in which the same manner that the physical body is rejuvenated, invigorated by that period of rest called sleep. Harmony brings order out of mental chaos even as sleep "knits up the raveled sleeve of care."

When a habit of calmness, harmonious thought has become firmly established—has replaced worry, even as the bright sunlight drove out the gloom from the darkened room—then a feeling of power, as restful as a filmy, silken cloud, surrounds the soul, because that intricate mechanism, product of evolution—the physical body—is now under the command of its master—Ego—and is working in harmonious accord with the vibrations of nature's healing forces.

This entire process of mind exercise need not occupy more than thirty minutes, and at its conclusion the former victim of the worry habit can return to the subject, or series of incidents, which were supposed to cause the disturbed condition (worry), with a brain not weakened by self-induced inharmony, but instead, invigorated by the true recognition and practice of the power of its commander—soul.

Thirty minutes spent in a non-worry condition gains hours for the business man by rendering him thoroughly competent to sensibly consider and dispose of the various details of a busy life in a briefer period of time than any form of stimulant. Every moment spent in gaining this desirable condition of mental harmony adds days to anyone's material usefulness.

Various methods have been advocated as cures for worry, but, owing to their elaborateness, are suited only to the individual of leisure, and cannot be used by the busy worker and "worrier" "here below." The world to-day demands practical, reasonable methods of relief from "the cares that infest the day," and science and reason comes to the rescue with nature's truths, which, when practiced, seem to cause these same cares to "fold their tents like the Arabs and as silently steal away."

F. M. SCHNARRENBERGER.
Greenfield, Ohio.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1900." By Yarmo Vedra. For sale at this office. Price, $1.50.

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

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

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE DAWN, CALCUTTA, INDIA

A PLEA FOR THE THEORY OF REBIRTHS.

(Concluded.)

It all depends on the nature and strength of one's life-long tendencies and bent of mind. This idea is clearly brought out in the Vedanta. "The thought, will or desire which is extremely strong during one's lifetime, will become predominant at the time of death and will mould the inner nature of the dying person. The newly moulded inner nature will express itself in a new form." The thought, will or desire which moulds the inner nature has the power of selecting conditions, i. e., the environment which will help it in its way of manifestation.

The above process on the physical plane is expressed by the evolutionists as the law of "natural selection." We shall be better able to understand that process by studying how the seeds of different trees select from a common environment different materials, and absorb and assimilate different quantities of elements. Suppose two seeds, one an oak and the other a chestnut, are planted in a pot. The power of growth in both the seeds is of the same nature. The environment, earth, water, heat, and so forth, is the same. But still there is this peculiarity in each of the two seeds, that each will absorb from the common environment different quantities of the elements, etc., such as will help in the growth of the particular fruit, flower, or leaf of the separate trees. Suppose the chestnut is a horse-chestnut. If, under different conditions, the character of the horse-chestnut changes into that of a sweet chestnut, then, along with the changes in the seed, the whole character of the tree, leaf, and fruit will be changed. It will no more attract, absorb or assimilate those substances and qualities in the environment that it did when it was a horse-chestnut.

Similarly, through the law of "natural selection," the newly moulded thought-body of the dying person will choose and attract such elements from the general environment as are helpful to its proper expression or manifestation. Parents are but the principal elements in the environment of the reincarnating individual. The newly moulded inner nature or subtle body of the individual will by the law of "natural selection" choose, unconsciously as it were, its suitable parents and will be born to them. For instance, if I have a strong desire to become a great artist, and if, after a lifelong struggle, I do not succeed in the attempt, then after the death of the body, I shall be born of such parents and with such environments as will help me to become a great artist. The whole process is expressed in Eastern philosophy as the doctrine of the reincarnation or rebirth of the individual soul.

Although this doctrine is commonly rejected in the West, it is unreservedly accepted by the major portion of mankind of the present day, as it was in past centuries. The scientific explanation of this theory we find nowhere except in the writings of the Hindoos; still we know that from very ancient times it was believed in by the philosophers, sages and prophets of different countries.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

What causes the desire, when one lofty point of vantage has been gained, to boldly reach out for still higher

AND HIGHER EMINENCES

of knowledge and truth? What causes man to wrestle with the most stupendous problems in life, and what brings his efforts to solve the most difficult and profound themes to a successful issue? As my mind seeks enlightenment, I receive, I know not how, the reply: Spirit, Eternal Spirit, is that energy in nature which is the primeval and ever present and moving principle in all things. Descend to the lowest depths of unfathomable and undefinable infinitude and you will find it there, ascend to the highest hights of divine exaltation and you will find it operating there; you can perceive the hidden springs of its sublime action in the many sided and glittering crystal, as well as in the fragrance of the budding and dew-filled rose; you can see its manifestations in the worm that creepeth on the ground as well as in the noble and high spirited steed, as it traverses in graceful bounds and with poised ears and extended nostrils, over the flowing fields, and you can finally behold its sublime expression in harmonial man, for in him we see spirit individualized, a spiritual atom, clothed during the period of gestation with a body, bearing a close resemblance to the physical and mental organization of its parent, and being like his parent, in its innermost self, an atom from the infinite, eternal, and omnipresent spirit. When ushered into this material world, a nucleus of the highest and greatest possibilities, we behold a helpless mass of life, unable to use its dormant faculties for self-sustenance and preservation to enable it to pass through this grossly elementary and material world, yet nurtured with the unselfish and undying care of a mother's divine love, we behold the child growing in stature and intellect, to become at maturity, if nature's laws are obeyed, the flower and the crown and the brightest jewel in all the sublime handiwork of Mother Nature. But again I am conscious of a question gaining ascendancy over all other thoughts and asking doubtingly, Can it be possible that man in his present state has reached the finality of nature's generative and refining power? And again in accents most positive and assuring I receive the reply, "There is no finality in nature. Nature cannot give man a mind capable of conceiving high and beautiful ideals and aspirations, without giving the possibility to bring these lofty thoughts and aspirations to realization," at the assurance of which my spirit, encouraged by the divine gift of intuition, again takes courage, and perceives the truth of the assertion, and in reverence profound worships with wordless adoration at the shrine of Eternal Truth, inspired with gratitude, for the boundless and limitless vista of eternal joy, beauty, harmony and beautitude in store for all.

Rending the Veil: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

LIGHT, LONDON, ENG.

From this it follows (and only the Spiritualist can rightly and fully understand this)

THAT HUMAN LOVE IS NOT

an accident. It is a part of the eternal spiritual order. It may be regarded as a product of the mighty revolutionary process, just as conscience is, or reverence, or the sense of awe, but it is none the less—really, it is all the more—a manifest part of the universal order—a part of the divine intention, appearing in its season as a higher manifestation of the hidden but eternally working power. All its manifestations, then, express something of the plan and purpose of the Great Evolver. It is, in truth, a sublime revelation in and by itself—a portion of the everlasting gospel of the grace of God, which is supreme above all sectarian and ecclesiastical gospels; for these may be only of the letter, but that is of the spirit; these are external to man in an arbitrary institution, but that is enthroned in the human soul.

Human love is therefore a revelation from God, the purest, the deepest, the highest. It tells us what it really is that lies at the heart of all things; what is the secret of true life, and what the condition of abiding happiness.

Love is the root of creation; God's essence; worlds without number
Lie in his bosom like children; he made them for this purpose only.
Only to love and be loved again; he breathed forth his spirit
Into the slumbering dust, and, upright standing, it laid its
Hand on its heart, and felt it was warm with a flame out of heaven.

Hate, selfishness, lonely brooding, are chaotic. They belong to the old order from which the human has emerged or is emerging; is emerging; and they would drag us down and back to the brute if they could. Our only hope of progressive life is love; and that is true whether we think of the home, the workshop, the nation, or the larger brotherhood of the world. In a word, the only hope of the human race is to be found in its spiritual development. Jealousies, conspiracies, underminings, wars, belong to the bestial or inferior orders. Only Love is Life.

It seems to follow from this that love is capable of infinite expansion. In the order of evolution it has arrived at its highest product; and John, foreseeing this, dared to hail it as the very highest and ultimate product; that, indeed, which lifted up the brute to the human, and is lifting the human to the divine, as we have seen. With sublime grasp of ultimate consequences, he said: "Beloved, now are we God's children, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." Not one of our modern evolutionists has got beyond that. Very few indeed have climbed as high. It sees in Love that which links man and God, and predicts the ascent which can end only in identification. It is a tremendous thought.

But true Spiritualism cannot end here, any more than God can end here. Love in God led to creation; and love in man must lead to service. John saw that, and in his usual strong way (the strength of love) he said: "Love laid down his life for us, and we ought to lay down our lives for the brethren." Actually lay down our lives! Well, we are a long way from that; but the ideal shows us what is the real nature and significance of this genuine responsive love.

THE TWO WORLDS, MANCHESTER, ENG.

There is no doubt, in my mind, that the new century will see a tremendous advance in every direction.

The nations will presently understand each other better, and as the teachings of

MODERN SPIRITUALISM

make their way silently but effectively into the lives of men everywhere, they will have the effect of spiritualizing the thought of those to whom they come, and must thus react on the social and political lives of their adherents.

The great war of the coming century will be between materialism and Spiritualism in the broadest meaning of those words, and as men recognize their personal responsibility to each other and to their race, the possibility of overheating from undue friction will vanish, and men will find some honorable way of settling their differences, which differences must ever exist.

The present may be dark, but we can anticipate. As we labor for the spread of Spiritualism by lip and life, we may encourage ourselves and each other by calling to mind that as it grows so the darkness and superstition which have made war possible will vanish; that the selfishness which has fostered lying and deceit will disappear; and the hypocrisy and humbug which now underlie our political systems will no more dare lift up their heads.

Looking to the future, ours is more of certainty than hope, and, as Spiritualists, we can recognize how much of truth there is in every line of the following verse of Whittier's, and how strenuously the angel visitants will labor for the abolition of the warlike spirit from the heart of man.

Not wholly lost, O Father! is this evil world of ours;
Upward, through its blood and ashes, spring afresh the Eden flowers;
From its smoking hell of battle, Love and Pity send their prayer,
And still thy white-winged angels hover dimly in our air!

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

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

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

Mrs. Cooley's camp engagements for 1900 are as follows: New Era, Oregon, from June 24 to July 16; Haslett Park, Michigan, August 5 to 11; Vicksburg, Michigan, August 19 to 27. Has Sunday, August 12, open, and would like to correspond with societies near the above-mentioned camps in Michigan for that date. The month of September is also open for engagements. Will answer calls for week-night meetings within reasonable distance from Chicago at all times. Mayflower Cottage, at Mt. Pleasant Park, Clinton, Iowa, furnished for housekeeping, with large front room suitable for seances can be rented for the month of August at a reasonable figure, by applying to the owner, Mrs. Georgia Gladys Cooley, 98 30th street, Chicago, Ill.

There will be a spiritual conference at No. 4709 State street, Sundays at 8 p. m. Dr. Brown, pastor; Madam Hackley gives tests.

Dr. L. H. Freedman, the Australian healer, is now in the city, and is located at the Hotel Iroquois, Michigan avenue and 31st street.

F. M. Johnson writes from Topeka, Kan.: "Rev. Charles L. Ainsworth, of Indianapolis, Ind., opened his month's engagement here Sunday afternoon to a large and highly delighted audience in the Lincoln Post Hall, under the auspices of the Union Spiritualists' Society. Following the lecture Mr. Ainsworth gave convincing tests for more than one hour, giving names and descriptions which were highly satisfactory. The spiritual workers here are doing much good, there being three organized societies."

The Chicago Tribune says: "Miss Flora Junker, who was buried at Princeton, Ind., had foretold the hour of her death, which occurred on Wednesday. All that day she kept saying to those about her sick bed: 'When the angelus bell rings at 6 o'clock I am going to die.' She had been ill with appendicitis only a few days. As the hour approached she grew weaker and with the first sound of the bells she died. Miss Junker was but 19 years of age and was popular."

Geo. W. Renner writes: "I stated in my last letter we were going to Weston, W. Va., on February 5, to serve the people of that city, but owing to a scare of small pox, we had to postpone our engagement until some future time. We leave here February 6 for Wellston, Ohio, where we serve the people for two weeks."

The Youngstown (Ohio) Telegram says: "Mrs. Belle Eddy, the clairvoyant and spirit medium, arrested in this city by Deputy United States Marshal Keely for violating the postal laws, had a hearing in the United States Court in Cleveland yesterday. She was held in default of $1,000 bail. Chief McDowell was a witness at the hearing. He testified that Mrs. Eddy was in the clairvoyant business in this city. Mrs. Eddy told the chief that she had received $5,000 from Mrs. Common, the lady who claims that the spirit medium beat her out of $10,000. Mrs. Eddy told the chief that it took her seven years to get the $5,000. She says Mrs. Common came to her and she charged her from $100 to $200 for each consultation."

Wm. W. Aber, of Spring Hill, Kan., writes: "My wife and I have open camp dates for this season, and would be pleased to correspond with camps desiring the services of a materializing medium and clairvoyant. Mrs. Aber is a platform test medium. Any one desirous of attending materializing seances can address me here."

The Indianapolis Sentinel has the following from Warsaw, Ind.: "Warsaw has a ghost. For a week past it has made its appearance nightly in the western part of town. It is tall and dressed in a black dress, with a long veil. Many men declare that it has floated along before them and then suddenly vanished. A few of the bravest have shot at the ghost, but without effect."

Dr. Cormany writes from Mt. Carroll, Ill.: "I am in receipt of the premium, 'The Next World Interviewed.' I am very much pleased with the book and The Progressive Thinker. In the language of the boys, it is a 'corker.' Everybody just fell in love with Mrs. Cooley while here, and I heard numbers remark, 'If she is a sample of Spiritualism, I want some of it.'"

A Theosophist says: "Again we have learned contentment. Believing that this plane is but a school for us, where each is placed in just the class needful for his advancement, and that only as we learn the lessons given us can we hope to be promoted to a higher grade, we are content with what we have, knowing it is all we deserve."

Virginie Barrett writes from Hecla, S. D.: "I am here in this little Western town, serving the society for the month of February. I would like to hear from persons or societies in the vicinity of Hecla for weekly meetings; also from societies that I could serve on my return to Indianapolis, Ind. For the present address me in care of A. E. Clark, Hecla, S. ."

Gustav Thiese writes from Akron, O.: "The Progressive Thinker and the four premium books have been received, but I am almost ashamed to say for $2.25. If I were well to do I would at least send $10 for the same. I can't give really what your worthy paper and books are worth to me. I will tell every body to do as I have and avail themselves of this grand opportunity. You soon will hear from more customers."

The Progressive Thinker acknowledges receipt of very fine photos of A. J. and Della E. Davis. Andrew Jackson Davis, known as the Poughkeepsie Seer and author of Nature's Divine Revelations, is now in his 74th year, and is, to use his own expression, "stepping up (or down) on the way to the Summerland.

J. C. F. Grumbine is announced for Washington, D. C., for April and possibly May, 1900. He speaks the Sundays of March in the Pierce Building, Copley Square, at 11 a. m. and 8 p. m. All seats free at Mr. Grumbine's Sunday ministrations.

George H. Brooks paid The Progressive Thinker force a pleasant call, on his way to his home in Wheaton, Ill. He reports a series of very successful meetings at Wonewoc Jan. 22 to 26. He is still engaged with Unity Society at Milwaukee, and desires correspondence from local societies desiring meetings during the week. Will respond to all calls for funerals. Address 558 Milwaukee street, Milwaukee, Wis.

L. L. Stuart writes: "I can't think of getting along without The Progressive Thinker. I consider it the best paper published in the United States as an exponent of Spiritualism."

The San Francisco Call says: "The ghost which has so often heretofore stricken terror into the hearts of in-

Geo. F. Perkins writes: "I wish to make arrangements to speak in the interests of I. S. S. A., to the end that all who have true organized effort at heart may become more in earnest regarding the vital issues that confront the Spiritualists of Illinois. All wishing for particulars, will receive information from Col. James Freeman, vice-president, Bloomington, Ill., or Miss Ella Johnson, secretary, West Pullman, Ill. I will visit towns with a hundred miles of Chicago, at reasonable rates. Address me at 3558 Cottage Grove avenue, Chicago."

mates of the Marion County Jail, has again made its appearance and selected Antone Jason, the 14-year-old boy who is serving sixty days for criminal assault, as its present victim. Jailer Atchley was startled at midnight by screams of terror coming from the cell occupied by Jason. Atchley at once rushed to the cell and found the boy cowering in the corner, shivering as if he had received some severe nervous shock. The only answer which Atchley could elicit from the boy in answer to his queries as to what had frightened him was, 'The dead Chinaman! The dead Chinaman!' Sheriff Taylor questioned the boy this morning and was convinced of his sincerity, though doubting the existence of the 'spook.' Jason will occupy another cell, as the authorities fear serious results if he remains in his present one."

Mrs. L. B. Brocklebank writes from Cleveland, Ohio: "We have formed a society on Euclid avenue, near Willson. On last Sunday evening we organized permanently and elected the following officers: President Mr. J. Brocklebank; vice-president, Mr. Sedar; secretary, Mrs. L. B. Brocklebank; treasurer, Miss Kelly; trustees, Mrs. Schug, Mr. Fix, and Mr. Bruce Bell. We have had a good attendance at our meetings previously, and hope to still increase in numbers. We have had C. H. Figuers, test medium, with us, and also Mrs. C. H. Figuers, Mr. Preyer and others to lecture, who have done efficient work."

What Trickery Can Do.—The Quincy, Ill., Whig says: "Spiritualistic mediums throughout the country have been set a-guessing by the latest achievements of Magician Kellar. They claim that their results are brought about through the aid of spirits. Kellar says his results are the results of trickery, and that that is about all any of them are. All mediums use cabinets. So does Kellar. But Kellar's cabinet is only about two feet square and is placed on a sheet of plate glass four feet feet above the floor, so that all sides of it may be seen. And its little front doors remain open all the time. It is manifestly impossible for any confederate to get into the little box, therefore the things he causes to transpire are all the more mysterious. After playing euchre, writing on slates, and doing all sorts of things that ghosts usually do in big cabinets, Kellar borrows a silk handkerchief from a spectator and places it in the little cabinet, at the same time commanding the spook to dress himself and come out and dance. The handkerchief leaps out of the cabinet to the stage, stands up on one corner and dances in perfect time to the lively strains of the orchestra." Thus it is that trickery is brought into requisition to imitate genuine spirit manifestations.

A correspondent calls attention to the meetings held in the parlors of Prof. Grupp at 46 S. Ada street and says that last Sunday evening there was a very interesting address by Judge Maguire, on "Soul Communion," in which he urged the Spiritualist who would advance the cause of Spiritualism to seek, not only the phenomenal evidences of the soul's continuity of life beyond what we call death; but to avail himself of the higher privilege of a communion of soul with soul upon the higher spiritual planes of thought and life that such communion made possible. The address was well received by those who heard it, and at its close Rev. Dr. Hewitt, who was present, was called upon, and gave a short address upon the same lines of thought, but said, that as he saw it, this "higher baptism of the spirit" did not and should not take away our interest in the life that now is—that Spiritualism, on the other hand, should be a refiner of life; not a crucifixion of the man; but a sweetening of our human relationship—and the ministry of the angels should serve to make us charitable, loving and kind towards one another; and thus ennoble us by the kindly deeds towards all such as were in need. A very fine hymn composed by Judge Maguire, was sung, after which Prof. Grupp gave some fine psychometric readings, several of the tests being of a very marked character, and recognized in almost every instance.

Leo F. W. Faber writes: "I have been a reader of your valuable paper since Nov., 1899. I hail its weekly arrival with delight. The Progressive Thinker is is indeed a paper of great value to the cause of truth. Such books as Art Magic, Ghost Land, The Next World Interviewed, and the Occult Life of Jesus Christ, I have read. To me they were as food to a hungry soul."

B. F. French writes: "There are many people in this world who seem to take little interest in the real things or actualities of life. They are ever soaring away from the world of fact to the misty realms of fiction, and the more such people indulge in their hobbies the less capable they become of distinguishing the real from the ideal. A late writer in your paper says: 'The search for God among the forces of nature is illogical.' 'The existence or non-existence of God must be settled by a critical examination of the subjective life.' My questions on this subject are as follows: Is it possible for a finite mind to conceive of or know aught concerning an infinite mind? If we may not search for God within nature and her forces, where shall we look to find such a being? Will some one tell us what exists outside of nature, and how we are to find it? Is it not far better to search for useful knowledge with which to elevate humanity than to spend time and vital force in vain speculations about the unknowable? We were in childhood taught that God caused thunder, lightning, the winds, the tides to flow and ebb, the rain to fall, and the sun to rise and set. We now know all these things are done by the forces of nature acting under eternal law. Please tell us one function of nature your God performs and I will believe?"

D. J. Moran writes from Lincoln, Neb.: "Mrs. Moran, acting under instructions of her spirit guides, opened a Sunday evening meeting here at Grand Army Hall, and though we charge an admission fee, standing room is at a premium. As this city is a church-ridden one, the crowds that attend our meetings are of the very best people. We have engagements in private families every night of the week. We have caused to be held private circles in the homes of a good many of the very best families here. To-night we are engaged to hold a private seance for twenty professional men, editors and professors of the state university. Thus does the good work go marching on, expounding our beautiful philosophy and demonstrating its phenomena upon whose basis our philosophy rests secure."

This month, February, Mr. J. Frank Baxter has been serving Portland, Me., very acceptably. He will be there as the speaker on their anniversary occasion, Sunday, March 25. He lectures in Newburyport, Mass., Sunday, 18th inst. Having built and moved into his new house, correspondents will note that his permanent address now is 8 Franklin street, Chelsea, Mass.

The Society of Occult Science, Leadville, Colo., passed resolutions endorsing Ella N. Doll's mediumship, "and recommended her as a valuable instrument attuned by angel fingers, and makes her an honorary member of the Leadville Occult Society, and tender her the collection to be taken up here to-night as a token of our appreciation for her unselfish labor in our ranks."

Any societies or individuals within easy access of Cleveland, O., desiring the services of Mr. J. Frank Baxter, vocalist, lecturer and platform medium, on any of the week evenings of April, excepting Saturdays, can secure him on favorable terms by addressing him, the sooner the better, at 8 Franklin street, Chelsea, Mass. He will lecture in Cleveland, O., the Sundays of that month. He can also, if attended to promptly, adjust the month of May so as to remain west then, if any society would negotiate.

Madam Hackley, gave a phenomenal flower circle at her residence, 4709 State street, on February 2, at 8 p. m. There were about forty people present, and each one received a flower with a test of full name of the spirit loved one who used the flower as a symbol or token of friendship and love from the other side of life. Happy to say they were all recognized, as those that were present will testify. Mrs. Hackley, a colored lady, is comparatively new in the field and is considered a good test medium. Dr. Brown of Philadelphia, Pa., was present and gave some interesting remarks on mediumship. Mrs. Hackley holds tests circles at the above address on Monday and Thursday of each week.

H. H. Scoville writes: "The writer listened to a remarkable lecture Sunday evening, Feb. 4, through the mediumship of Miss Sarah Thomas, the subject, 'Man the Link Between Earth and the Higher Spheres.' The control was Zettien, the Boer, who has controlled her for the last eight weeks. It is hardly fair to attempt to give the words of the control as uttered, for I was unprepared to take them down. But I can say I have never heard a more masterful explanation of the subject of telepathy. He explained the methods employed by the spirit world in sending messages and describing scenes actually taking place at the moment, in South Africa and the Philippines, so many thousand of miles away, and in such lucid terms that few if any of the audience of over four hundred people doubted the truth of his statements. The control is a master mind, and has such complete control over Miss Thomas' mentality that for the time she is entirely Zettien, and I for one, and I believe I speak for the entire audience when I say a feeling of displeasure manifested itself when at the close of the lecture he announced this as the last time he would control Miss Thomas for a month at least, but would be present every Sunday night, and through her would prophesy about the war in South Africa. I wish to say here that for eight weeks everything that Miss Thomas has told us has been verified to the letter."

W. FitzHugh Smith writes: "Some twenty-five members of the Sunflower Social Club, 77 Thirty-first street, spent a very enjoyable evening Thursday the 8th inst., learning how to play progressive euchre. The next entertainment will be a grand masquerade dance, Washington's Birthday, Feb. 22, 9 p. m. Elegant prizes will be awarded to the best dressed lady and gentleman, as also the best sustained characters respectively. Fine music will be furnished. Tickets twenty-five cents each. The club extends a cordial invitation to all its friends especially those who recall what a good time we had at our last masquerade. Everybody come."

Dr. S. D. Bowker, president, writes from Kansas City, Mo.: "Allow me to notify mediums who are open to a call for work that we are in need of an earnest and intelligent worker. We pay all expenses of a place of meeting and give the medium all door receipts. We will receive in kindness whoever the spirit world will send to us, but the person accepting this call must be well assured of ability to conduct the work in a manner to give evidence of a genuine adaptation to the work. Allen W. Connett, of Indianapolis, has rendered us valuable service the past three months, but has now been called to a field of scientific lectures, and we shall be in need of a person to take his place the third Sunday in this month. When it is remembered that this field is the child of such persons as Lyman C. Howe, Mrs. Cora L. V. Richmond, Mrs. Jennie Hagan Jackson, and Prof Connett, it will serve as a hint to the style of work to be done. We are working under a charter from the N. S. A. Address me at No. 908 Main street, Kansas City, Mo."

M. E. Kelley writes from Williamsport, Pa.: "Spiritualism in Williamsport has been given an impulse by the introduction of that well-known medium, Mrs. E. J. Demorest, of Pittsburg, Pa. It seems that her introduction among us was a God-send. She came at a time very much needed. Mrs. Demorest has been with us for the past two months, but is contemplating departing. She has astonished the people with the marvelous tests she has given them concerning their departed friends, demonstrating that they do live beyond this life. I am glad to state that the interest in our cause is on the increase."

Mrs. J. B. Taft writes: "I received my paper and the books all right, and think them grand. I am very much pleased with them. I hope they will make a good Spiritualist of me. I wish to thank you for your Divine Plan, whereby we can all have these grand books with their higher thoughts to read."

G. B. Sanborn writes from Leadville, Colo.: "Sister Ella N. Doll has now gone to Gypson, Colo., her home on a ranch, but the hall of the society was crowded Sunday evening as usual, and tests given by Mrs. Embree were good for a new beginner on the platform. There was also palm-reading by Mrs. Haslett."

Mrs. Mattie L. Monroe writes from Seattle, Wash.: "Mrs. Lillian Nagle, president of the State Association of Washington, is still pastor of the Church of the Soul, and I am glad to note her most excellent work, our hall being overcrowded every Sunday to listen to her lectures and also her proofs of spirit return, which never fail to convince an honest investigator. She has been with us one year, and hope we may be favored with another year of her sweet presence. Too much cannot be said in her favor. Jan 21, we were called upon to assist in the burial of our brother and co-worker in the cause of Spiritualism, Mr. Martin Marshall, whose spirit was born to the higher life, Jan. 19."

The Campbell Brothers are now located at 357 Hudson street, Buffalo, N. Y.

February 4, Dr. Henderson delivered a lecture before the Garden City Spiritual Alliance. May Goodrich and S. A. Foss gave tests.

Thos. Hartley writes: "First Spiritual Church, No. 77 Thirty-first street. At an annual election the following were unanimously elected to the following offices: President, Dr. Harrison; vice-president Mr. L. H. Brewster; treasurer, Mr. D. H. Bager; financial secretary, Mr. F. Jaycox. Trustees—D. L. Druliner, Dr. H. A. Cross, S. D. Cone, F. C. Cooley, Mr. Beverley, J. W. Bowen, B. Levy, Mr. Brown and W. FitzHugh Smith. Secretary, Thos. H. Hartley. All who were absent Sunday, February 4, lost a grand treat, for the pastor, Mrs. Cooley, rendered the most instructive and eloquent lecture of her time, following with numerous tests and messages which came as a source of great comfort to many a sorrowing heart present."

Harry J. Moore writes: "I desire to state that I am now missionary of the N. S. and R. C. Association, and that I am at the service of the spiritual societies within a radius of 50 miles of Muncie, for Sundays only, either to lecture or officiate at funerals. My address is as follows: 1707 S. Madison street, Muncie, Ind."

D. A. Richardson writes from Paulding, Ohio: "Spiritualism is still progressing in our locality. We had with us last week Owen Z. Meredith, the boy medium. His manifestations were strong, and I think genuine, for he did his work under test conditions."

C. E. H. writes: "The First Spiritual Church of Rochester, N. Y., is in a flourishing condition, and the present pastor, Mrs. R. W. Barton, is doing a grand work, and has the love and respect of all who know her. We have a large, pleasant hall, centrally located, and a good attendance at every meeting. Rochester is doing a good work for the cause, although you seldom hear from us."

CONSCIENCE.

There Is No Conscience.

To the Editor:—There is no such thing as conscience. The term is a misnomer. It is a term that everybody uses and nobody understands. The preachers explain it as a gift from God, which, rigidly followed, is an unerring guide for all peoples and all classes.

"Conscience makes cowards of us all," is misleading. What is called conscience is only education. Cannibals are no cowards because of murder. Their education makes the act right to them. Christians, oppositely educated, have remorse. In both it is education. If cannibals have not school education, they have the education of custom, than which nothing is stronger. The miller could easily take larger toll had his education taught it.

It is true that conscience has a technical meaning of knowledge, but it is not used in this sense once in a thousand times. The term was born of theology. The term is much more damaging than beneficial. It cannot be expunged from our vocabulary too soon. It is a mischievous agent for inculcating a backward instead of a forward education.

Dumb brutes have no conscience; the term is not applied to them. Human infants have no conscience. They have instinct, an instinct for instance for feeding; but this is not called conscience. Conscience is a word that is used only in connection with the human family ;and then only after it has grown to years of some thinking. They have then begun to receive education. The term education is here used in its broadest sense. The gambler becomes educated to believe his vocation no less gambling and as honorable as that of the speculator in real estate, stocks, and other commodities.

Some explain that conscience is sensitiveness to impressions. If this is so, call it sensitiveness, and avoid mystification. All admit that the refined have a conscience different from the savage. This is a clear case of education, and not conscience; that it is not in any sense the result of an innate gift. If one man is by nature honest, and another dishonest, then honesty and dishonesty are the words for it. Lawyers honestly admit they have no need of conscience; thus one of the professions is free from hypocrisy. Conscience is an elegant term for such as would make humanity a race of slaves and idiots. Doctors still think it respectable to maintain an orthodox conscience, so do not deviate from the teaching of their religious Alma Mater; the result being that many more die at their hands than otherwise would. The doctors would make the world a race of slaves. The ministers would make it a race of idiots.

E. W. BALDWIN.

Verona, Wis.

Churches for Women and Children.

The pastor of a church in Bradford, Pa., noticing the absence of men from his ministrations, sent out a circular letter inquiring why this neglect of Christian duty. The Bradford Era gives some of the replies, from which we extract:

Some men believe religion is good for women and children. Others believe they know more about religion than do the preachers. They see people hating each other for the love of God, and they have become disgusted. Evil-minded persons use religion to cloak their iniquities, the "greatest hypocrites assuming the most piety. The replies were as varied as the persons addressed, the sum total indicating religion is a luxury they were willing others should enjoy, but individually they had no particular need of it, and it was not worth going to church to get.

LIVING SPIRITUALLY.

Illustrated by a Practical Object Lesson.

To live truly in the inner sense, to put into actual practice all the beautiful lessons of love and forbearance, we have been hearing put forth in theory from pulpit and rostrum, seems a pretty hard thing to do, especially when the doing touches ever so lightly the precious pocket that contains our "filthy lucre." Very few of us are strong enough to continue in well doing when the object of our good intentions seems either unconscious of our efforts or utterly indifferent and resentful. We are apt to quote the old parable about "pearls before swine," and refrain from any further sacrifice; but now and then we find a beautiful object lesson in real life.

In a neighbor's house not long since we were making a cheerful impromptu visit where several others, among them a young preacher new to the neighborhood, had in like manner happened together. One of them, a lonely old man living near by, finally found occasion to mention a small debt owing to one of the household, and which he would like to pay, but had no money, and finally after much mental squirming he managed to intimate that really he thought the debt ought to be paid off on account of a gift of skins which he had lately made to our hostess.

"Very well," she replied quietly, "Uncle Joe, I think so, too, and we will say no more about it."

"Now, Aunt Mary," expostulated one of the visitors, after the old man had gone, "I call that very shabby treatment after all you have done for him. I guess the next time he wants a pair of old pants patched, a few rips sewed up, or something else done, he'd get it free gratis from me." This with an emphasis that plainly meant, "I guess he wouldn't."

"Well," replied Aunt Mary calmly, "I guess he will. Why not?"

"What! You mean to say," retorts her husband, wheeling round upon her, "that you will go on humoring the selfish old codger, patching and mending and sending over little delicacies whenever he whipes a bit over a cold or something? Why, it was a mean trick, as Ella says. He ought to be ashamed of himself, and I'd learn him a lesson."

"Well, probably he will be ashamed of it before he gets home, and as to learning him a lesson, there is no better way than to return good for evil. Let us live up to our professions in little things as well as great ones. I wouldn't want my children to remember such an act of retaliation after I am gone, not for any price."

"Nobly said, Mrs. Gray," exclaimed the preacher; "that is true Christianity. You are a member of the church, I take it."

"No, I beg your pardon, Brother, I have been promoted a step higher. I am a Spiritualist."

"How!" exclaims the Brother, "do you call Spiritualism higher than Christianity?"

"Yes, certainly. Christianity is only the primer class, as you may say. Spiritualism is the next step higher—the first reader, for instance."

The Brother then looked a little abashed, and smiled unbelievingly "How do you make that out?" he asked dryly.

"Just this way; it is quite a simple matter. Christianity in its essential principles, taking the name as it is generally understood, is love to all mankind; faith and hope in the unseen. Spiritualism is all these, and to which is added knowledge and companionship with angels."

The conversation trailed off here into an interesting discussion of the merits of Christianity and Spiritualism respectively, which I shall not attempt to follow.

But a new train of thought had been started in my own mind, and I could not but think if we would bring the teachings of either sect straight home to our selves and measure each little event of every day life by the golden rule, how quickly the discordant elements of society would be leavened by that little lump.

We may lose a few dollars now and then, in some deal with unprincipled companions, and we may have our precious pearls trampled in the mire by ungrateful, or unbelieving ones, for truly "Straight is the gate and narrow is the way, and few there be that walk therein," but our mission here is not to acquire wealth, or even to provide comfortably for those we love at the expense of some one else's loved ones; but to unfold spiritually, to suffer and endure for righteousness' sake, that we may find our inheritance upon the other side.

MRS. S. E. MACKLEY.

Inwood, Shasta Co., Cal.

WISCONSIN.

A Call to United Effort for the Cause.

When I returned to take up my work with the Unity Society in Milwaukee, I sent an appeal to the state for a united action in organizing a state society, and requested the friends to write me and make arrangements if possible, for me to come to their places to hold some meetings, and thus create an interest and arouse the friends to action. Thus far, I have not met with very encouraging success, and yet my appeal has not been in vain. I was called to Waupaca to the Soldiers' Home, where there is a small society, and lectured four times in the chapel. I also lectured in Wonewoc four nights, and had good audiences. The friends in Wonewoc would like a state meeting held there. As they have a hall, it would save the renting of one. I have some other places in view, where I shall speak and work up a society, and try to strengthen our cause in the state. What I want is to hear from all parts of the state, no matter whether you can get up a meeting or not. Let me hear from you. I would like to ask the friends also where they would like a convention to be held some time this spring. There is no reason why Wisconsin should not come to the front, and do the work she is able to do. In days gone by there was a strong state society. Why not now, as in days gone by? Come, friends, let me hear from you. Send all letters and telegrams to 558 Milwaukee street, Milwaukee, Wis.

The Unity Society is progressing finely. New members are joining. The society gave a masquerade party on Jan. 27, which was very largely attended; in fact the largest party of the season. They will give another on the 24th of February, and we all hope it will be as largely attended.

Let me hear from all over the state. Mrs. C. L. Stewart, of 803 Dixon street, Stevens Point, is also working for the calling together of our people in a convention. Write her also, and let us feel we are being encouraged in this work.

G. H. BROOKS.

558 Milwaukee St., Milwaukee, Wis.

MINNESOTA.

Notes of the Mid-Winter Mass Meeting.

The joint meetings of the National and Minnesota State Associations, held in St. Paul and Minneapolis, February 2, 3 and 4, were not given in the presence of President H. D. Barrett, of the National. Two or three days before the meetings a letter was received from him saying he could not attend. Had he telegraphed when he wrote, we could have supplied a spiritual speaker in his place. In our section it is difficult to obtain talent hastily. We telegraphed to several prominent speakers and failed to secure any one.

The N. S. A. should be able to supply some one in place of Brother Barrett, who is a proper representative, when the former is unable to fulfill promises. This mid-winter mass-meeting was held by request of the N. S. A., and then left without a visiting representative. C. D. Pruden, a trustee of the N. S. A., resides here, and hence we could live up to the idea that the National Association was taking part. But by the absence of the advertised attraction—the president—we were badly handicapped before the public. And yet we had a grand meeting.

As a strong closing attraction we had the Hon. Ignatius Donnelly, who showed that he is so nearly a Spiritualist that we can claim him—and so much a medium that he tells of manifestations he has personally obtained.

We also had an excellent address from Mr. S. A. Read, an attorney of Minneapolis, and he gave royal support to Spiritualism by analyzing its facts and truths. Our missionaries, Geo. W. and Zaida B. Kates, gave excellent labor by lectures and spirit messages. The home mediums, consisting of Mrs. C. D. Pruden, Mrs. A. Talcott, Mrs. G. Tryon, Mrs. S. M. Lowell and Mrs. A. H. Shaft, gave devoted and splendid help. Judge A. C. Dunn, of Winnebago City, contributed to the exercises. President J. S. Maxwell, of the State Association, was untiring in effort and gave several spirited short addresses.

The programme was as follows:

In St. Paul on February 2, at the afternoon meeting, Mrs. C. D. Pruden gave the invocation.

Mr. W. C. Edwards gave an excellent address of welcome. The response was made by President Maxwell. The N. S. A. claims were presented by C. D. Pruden, one of its trustees. The state work was reported and its prospects outlined by G. W. Kates. Remarks were made by Brothers Whitwell and McDonald. Mrs. Talcott gave accurate spirit descriptions. Mrs. Pruden followed with an earnest address.

The evening service attracted a large audience. Mrs. Tryon gave the invocation. G. W. Kates recited "The Law of Life." President Maxwell earnestly addressed the assembly. Mrs. S. A. Read spoke earnestly and logically upon "What Thinking Men Are Thinking." Mrs. Z. B. Kates followed by giving a number of accurate spirit messages. Good music was furnished by Prof. and Mrs. Zumbach.

In Minneapolis, on February 3, a conference was held in the forenoon, with considerable interest. At the afternoon meeting, Mrs. Pruden gave the address of welcome, and Judge Dunn responded. A little boy spoke briefly. Mrs. Tryon gave an excellent address. G. W. Kates made some remarks. Mrs. Talcott gave the messages.

The evening service opened by an invocation by Mrs. Shaft. Mrs. S. M. Lowell briefly addressed the meeting. G. W. Kates lectured eloquently and logically upon "Haunted Houses and Haunted Lives." Mrs. Kates followed with some wonderful descriptions of spirits, with startling facts, data and messages. She is a medium of wondrous force and impressiveness.

The last day (Sunday) was the banner day. Mrs. Kates, under spirit control, gave the large meeting of the afternoon, a powerful lecture upon plain Spiritualism, adding much good advice to Spiritualists and mediums. With her marvelous test power and possessing the strong gift of entrancement to lecture, makes her a great force to our platform. Mrs. Talcott again gave excellent spirit descriptions.

The evening meeting was an unusual attraction for our platform in the fact that Hon. Ignatius Donnelly was engaged as the speaker upon the old question, "If a man die, shall he live again?" The vast auditorium was packed by an eager audience, and Mr. Donnelly gave a good Spiritualistic discourse, with a positive reply in affirmative support of the question. He deeply interested his audience.

We had good music, splendid churches to meet in, excellent meals served by the Ladies Auxiliary, and a successful series of meetings. We are all happy.

Mr. and Mrs. Kates held a meeting before a very large audience in St. Paul, Sunday evening. Mr. Kates spoke upon "Surprises After Death," and Mrs. Kates gave spirit messages.

C. M. E. RIDGE,
Sec'y. S. S. A. of M.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Joseph Spevacok: Q. There is quite a discussion about the beginning of this century. Please explain when the century begins and how they commenced dating the Christian era.

A. Many Christians appear to believe that when Christ was born, the people began to count the year as one, and this has been kept up in unbroken line ever since. The Romans counted time from the foundation of their city, and not until 527 years after the supposed date of Christ's birth (that is admitting his birth to have been in the year of Rome 753) was the present method proposed, and its use was not uniform until the fifteenth century.

There has been a great deal of discussion about the close of the century, and a very adroit, but fallacious argument has been made to prove that the last New Year's day began the 20th century.

Yet if one will carefully review the question he will not be puzzled.

Last year was 1899. It closed December 31, at midnight, and 1900 began. Jan. 1 was its first day, as December 31 will be its last, and not until midnight will it be completed, and then as the hand on the dial passes the midnight mark the twentieth century will commence. This is practically true, though the astronomer Flammarion has calculated that the century will begin at a meridian in the Pacific seas, which nearly passes through our government's newly-acquired possessions. The Catholic press is congratulating the cunning of the Pope, who in his promulgation of of the present year as jubilee year, does not make the mistake of calling it the first year of the 20th century. Really the Pope as usual, has used language that may be construed either way and commits him to neither side of the question.

E. Cadwell: Q. It is promulgated by some spiritual writers that in the higher spheres, congenial spirits, a male and female, unite permanently, so as to form one spirit or angel. Is this true?

A. Such a union would be the elimination of the individuality of one or the other, or the transformation of both into an individuality so different from either that both would be lost. Such views are mere speculations and not susceptible of being proven. If we are to indulge in them, it is preferable to do so on scientific lines. If the theory of evolution be accepted, and no student of living forms can do otherwise, then this evolution must be extended to spiritual beings, evolved by these processes of life. In this natural view, sex is simply an accident, and like all modifications in organic forms, will disappear with the conditions and necessities which call it into being. The organic expression of sex is a necessity of physical life, and is left behind by the departed spirit. The mental peculiarities of sex are preserved by the spirit for an indefinite time, but are destined ultimately to be outgrown. The course of this advancement, which in earth-life is to perfect men and women, in spirit life is to perfect the individual spirit. Instead of blending into one, the male and female become more and more alike more distinctive and independent.

Mrs. R. W. Holbert: Q. What of the Transvaal war?

A. The cause of the Transvaal war was the greed and selfishness of the few men who coveted the vast wealth of the gold and diamond mines. By their scheming the British nation was involved in a war the necessity for which, or its object, not one of the leaders has attempted to explain. It was not to give the Boers a better government, not to give them wider liberty, not that they had rebelled against English rule, for England had no right to rule them at all. It was simply that a few Englishmen wanted the marvelous wealth of the mines, and by adroit manipulation drew the nation into it. It is a war from which in any event England as a civilized people will come out of with disgrace.

L. C. Ausley: Q. Is B. F. Underwood yet a materialist, or has he been converted to Spiritualism through the influence of his wife's mediumship?

A. There are few more profound, cautious writers and erudite thinkers than Mr. Underwood, and concluding that it would be best to have his direct answer to this question, it was presented to him and this is his reply:

Dear Mr. Tuttle:—I have long been interested in the phenomena of Spiritualism which I have investigated somewhat, but I have been more puzzled than convinced of the agency of extramundane intelligence. I am simply an investigator. There are many facts which favor the Spiritualistic hypothesis, but there are also objections which remain unanswered. I have nothing to add to my discussion of the subject in the Arena and Metaphysical magazines and other journals. Your "Arcana of Nature" has been to me the greatest mystery in the literature of Spiritualism. The editor and reviser no doubt added much, but the thought was far in advance of the time, and I have not been able to learn the source of your knowledge at that time. I was well acquainted with "Vestiges of Creation," in 1859-60, but the Arcana is a puzzle to me.

I hope for a life beyond, but I do not know, and I do not believe that any one knows. Belief, however, is permissible where knowledge is impossible. Materialism I outgrew years ago. I regard it as a very simple but superficial system. What the ultimate of being is, is not matter. It may be mind, but if so it must be very different from what we know as mind—personality. I am open to instruction. I cannot dogmatize when I am uncertain. I deplore the fraud and charlatanry in Spiritualism, and I believe that science will yet show the meaning of the residuum of genuine phenomena which I do not claim to understand."

Cordially yours,
B. F. UNDERWOOD.

Our friend is in error in inferring that the Arcana of Nature, one of the earliest productions of my mediumship, was changed or added to by the editor. Only verbal changes were made. Many sentences were constructed after the Greek idiom, and these were re-arranged to make the meaning more clear. The many references were verified as far as possible. If our friend would unqualifiedly admit that capable spirits came to me—at the time an uneducated boy on a farm, without access to books or any instruction on the subject—and wrote a book, expounding almost a new view of creation, which has scarcely been reached yet by scientists, and made such an impression on the materialists of Germany that Dr. Buechner may be said to have drawn his inspiration from it in writing his famous Matter and Force, he would have a simple answer, and no puzzle whatever. It is true the phenomena are uncertain, often perplexing, and their laws and conditions imperfectly understood, yet may not the same be said of all realms of knowledge? Especially is this true in the fields of evanescent manifestations of life—biology. Even in the most certain, because mathematically demonstrated walks of anatomy, the student might appropriately repeat Mr. Underwood's words: "I am open to instruction. I cannot dogmatize when I am uncertain." What are we certain of? Do we know why the sun shines? or the stars? Why they are held by the hand of gravitation? Where they came from, or whither the whirling systems are going? Why a fleck of protoplasm advanced through endless forms of being to the human form? Why or how elements unite in a certain form to express life, and at last mind?

Puzzled," Brother Underwood, we are "puzzled" in the most "demonstrable sciences" from beginning to end, and if we take your position, we shall scarce dare uphold what we are most assured of, for fear some David will lay it low with a sling shot.

It is "good for the soul" to have a piece of firm ground to stand on, and not feel that everywhere extends a quaking bog of uncertainty. If we cannot have it without, I had almost said it is better to take a squatter's claim and defend it by dogmatism. This is exactly what scientists do. They invent a "working hypothesis" as a base from which to make excursions into the unknown. The philosopher accepts everything tentatively, with the assumption that perhaps to-morrow will overthrow his darling theories and speculations of to-day.

LOVE OR DEATH.

Hark! who is he that calls?
Dost thou not hear him, too?
And yet again, the silence through,
The summons clearly falls.
Can it be Love, with honeyed breath,
Or—oh, my God—can it be Death?

I dreamt, but yesternight,
My eyelids were kissed down,
And whilst I made as if to frown
I smiled from sheer delight,
For, ah! those lips, my eyes above,
Were the impassioned lips of Love.

I cooed fond speech to him,
I murmured like the bee,
The while bright spirits smilingly,
Leant down from glory's rim.
Alas for me! for I awoke,
And dawn that dream of rapture broke.

Hark! now again the call,
And oh, I fear! I fear!
What if sweet Love be not anear
And Death my steps enthrall?
I am so young, and he is old,
Warm runs my blood, and his is cold.

* * * * * * * * * *

Good-bye, dear heart, good-bye!
To him who calls I speed;
Unfearing wheresoe'er he lead—
And it is Death—go I.
For lo! the myrtle crown aneath
The eyes of Love shine forth from Death. —Ella M. Long.

Noted Elephant Hunter.

It is probably not known to the people of this country that some years ago Capt. Sanderson, the famous elephant hunter who had charge of the elephant service of the entire British army in India, and who spent many years of his life in the jungles of northern India hunting the elephant, came to this country a few years ago for the express purpose of visiting the Battle Creek, Mich., Sanitarium to become better acquainted with the dietetic principles of that great establishment.

Capt Sanderson was without doubt the greatest hunter who ever lived since Nimrod, at least, and perhaps he exceeded even that "mighty hunter," for on one occasion, with the assistance of an army of three or four hundred men, he captured 124 elephants at a single catch in one of his enormous stockades.

The captain was a genius in his line, but the utter neglect to care for his health, and long residence among the germs of India, made him a prey to malarial fever to such an extent that he was utterly disqualified for service. Having heard of the famous Battle Creek, Mich., Sanitarium and its idea respecting diet, he made a trial of some of the cereal foods recommended at this establishment, and was so much benefited that he obtained leave of absence and came to this country to visit this world-famous institution and to become better acquainted with the principles taught there. He entered the cooking school of the Sanitarium and made himself thoroughly familiar with the dietetic principles upon which its success is so largely based. By making Granola and the other health foods manufactured by the Battle Creek Sanitarium Health Food Co., his principal dietary he was enabled to return to the jungle, and afterward reported that so long as he adhered to these wonderful health-imparting products he was able to live there as well as anywhere and wholly free from the fevers which previously rendered his life miserable and threatened to cut short his existence. Numerous other travelers in Africa, India, China, and South America have employed with equally good results Granola, one of the principal products of this company, which may now be obtained from leading grocers throughout the country, and which ought to be in use in every household.

Granola is subjected to a process which converts the starch into dextrin, giving it a rich, nutty flavor and three times the food elements of beef.

Each package bears a picture of the Battle Creek, Mich., Sanitarium.

Readers of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich., will secure a free sample.

IMPORTANT DECISION.

Judge Ashman Says McIlroy Will Is Valid.

NO INFLUENCE WAS USED—TESTATOR WAS SIMPLY A CONVERT AND IN GOODNESS OF HEART LEFT $30,000 TO DEFENDANT ASSOCIATION.

Judge Ashman filed an opinion yesterday in the Orphans' Court dismissing the appeal from the decision of the Register of Wills, admitting to probate the will and codicils of Alexander McIlroy, who died in May, 1897, leaving the residue of his estate for the benefit of Spiritualism.

Martha Buchanan, only child of the testator, filed a petition over a year ago objecting to the admission to probate of the will and codicils, alleging that her father was of unsound mind and that undue influence was brought to bear upon him by certain persons calling themselves Spiritualists, who induced him to believe that through Spiritualists and Spiritualism he was brought into direct communication with his deceased son, to whom he was devotedly attached.

In the will Mr. McIlroy directed the payment of the debts and funeral expenses and made various provisions for the benefit of his daughter and Mrs. Helen B. Laubach. Some of the arrangements were changed in various codicils which he added to his will. Mr. McIlroy gave the residue of his estate to the trustees of the First Association of Spiritualists of Philadelphia. The decedent ordered that if any legatee or devisee should attempt to obtain more than he left to them he or she should forfeit all of the same.

The residue of the estate is said to amount to about 30,000, and under yesterday's decision the First Association of Spiritualists of Philadelphia is to receive that sum.

JUDGE ASHMAN'S OPINION.

Judge Ashman, in his opinion, says:

"In 1868 the testator, who had been prostrated by the death of his son under painful circumstances, was induced to seek a medium, through whose instrumentality he was enabled, or fancied he was enabled, to resume companionship with his son. He became a convert to Spiritualism, and by that action furnished the cause for the present contest.

"The contestants submitted in evidence the declarations of the testator to the effect that through certain mediums he held conversations with his dead son and was even able to see him; that his son and other spirits were constantly near him, and that they sometimes advised him as to the conduct of his affairs. On one occasion they even substantially assisted him.

"Having found, as they informed him, that he was being robbed by a servant, they shook her bed so violently that in her terror 'she prayed God to take care of her until morning.' Her prayer was answered, and she fled at the first opportunity from the house.

"On another occasion a picture was shown to him, the work of a spirit artist, which the testator said was a correct portrait of his deceased son, and in which his son was represented as holding a hot poker. The melancholy forebodings to which the sight of an implement of that sort in the care of a disembodied spirit might well give rise, were neutralized, however, by the son's assurance that he was in heaven.

"Much of the conversation of the testator was devoted to his Spiritualistic experiences, and he showed some resentment towards his daughter because of her skepticism in what had become to him a matter of faith. The witnesses for the contestant were agreed that while on all other matters the testator was sane, on that of spiritual manifestations his belief and his judgment were alike unsettled.

"The proponents contended, at least in argument, that Spiritualism is a system of philosophy, in which the theory of an active inter-communication between the spiritual and material is a leading principle, a tenet which was set forth in the declaration of principles formulated by the charity named in the will, in these words:

"'That realized communion with those who have gone before us to the invisible world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely.'

"If this 'realized communion' was thus feasible, it is a matter of regret that, in place of those who furnished only secondary evidence, the spirits themselves, who were the authors of the alleged mischief, were not summoned as witnesses.

"One of them at least appears to have been within the jurisdiction of the court, because the testator himself declared that he had 'shaken hands' with it in Germantown. As no effort was made to secure their testimony in rebuttal of the proofs offered by the contestants it will be assumed that those proofs could not be contradicted, and that the testator was under the influence of an insane delusion.

"The delusion acted upon him even beneficently; he lost a large sum, $10,000 through mistaken confidence in a friend, who afterwards died and sent him from the spirit world an apology for his meanness on this planet; the testator received the message in the highest Spiritualistic mood of forgiveness and was pleased to learn that his son and the swindler had formed a friendship.

"This brief statement may serve as an index to the facts which were developed at the hearing. The evidence admits of but one answer. The several counsel who prepared his will and codicils testified that all of the provisions of the instruments were dictated by the testator.

NO INFLUENCE USED.

"Among the various statements which the witnesses rehearsed as having been made to them by the testator not one was recalled in which he intimated that any medium or spirit had made a suggestion as to the disposition of his property. The president of the association to whom the gift was made as trustee for the charity declared that the testator was not a member of the organization and that his legacy became known to the society only through a notice in the newspapers.

"The whole case is so far from doubt that time would be wasted in quoting from authorities, the burden of which is that the delusion, having been established as a fact, must be shown to have been present as an operative force dominating the testator's mind at the moment of the making of thew ill.

"The appeal from the decision of the Register admitting the will to probate is dismissed."—Philadelphia (Pa.) Times of January 25.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

COMMEMORATION.

Some Lessons of Spiritual Experience.

At a gathering of the friends and relatives of Mr. and Mrs. Hiram Rix, Sr., of Ingham Co., Mich., to commemorate the 87th birthday of Mr. Rix and the 81st of Mrs. Rix, the following paper was read by their eldest son, Hiram Rix, Jr.:

I thank my father and my mother for my existence; but why? We are apt in our ignorance to deplore the evils of life, its miseries, its trials, its disappointments, its mistakes, its weaknesses and sins, and comparing the bright with the dark side of our experience in this lowest sphere, this little threshold of existence, say, "Life is not worth living." When our little ones are born, and we watch them growing up, anxious to be men and women, looking forward to the happiness they think maturity will bring them, we say in our hearts: "Poor little dears, how little you know what lies before you." But with the new light that is breaking on the world, the light of truth, the knowledge of the continuity of life, the assurance of better things in store for us, a life that is not all struggle for material things, a life of such duration that in comparison this earthly existence is but a moment—whether we are rich or poor, sick or well, whether we are treated justly or unjustly, matters little in the final outcome.

Even the more serious evils of life, the moral distortions, the poor unfortunate victims of evil propensities unbalanced by the better, we know will sometime work out their own salvation. The impure will be purified, they will emerge from the darkness into the light, their ignorance shall be replaced by wisdom, and, happy thought, because of the terrible experiences they have passed through they shall be powerful to help, and be able to do for humanity that which those who have not sinned and suffered could not do.

Do you remember the vivisectionist who came to our circle, crying and begging for annihilation; how he told us of his misery and his sin? how in his earth life he had allowed his ambition to override every impulse of sympathy for suffering, how he had been one of the leaders in establishing the hellish practice of vivisection, and how terrible was his punishment as the realization of the awful agonies he had caused bore down upon him until like Cain, his punishment was greater than he could bear, and he begged for annihilation to take him away from his agony and remorse? Do you remember after he had left the medium, higher spirits came and said they were doing what they could to help him help himself out of the fires of agony and remorse, by making conditions favorable as possible; how they told us that after a while he would get to work to atone for his mistakes and wrong-doing, that his indomitable energy, sharpened and intensified by suffering and a most intensely unselfish desire to make atonement would enable him to do a wonderful work in influencing humanity to put away such devilish practices by inspiring in their hearts sympathy and love for every living creature—by watching for opportune times to make special effort, etc.

To the dear father and mother who are nearing the beautiful life, let me say, we your children, are but one little step behind you; a few years and we, too, will be done with the binding duties that this sphere puts upon us; duties that sometimes frighten us by their all absorbing interest, when we momentarily realize that we are allowing them to almost shut the door of spiritual culture.

How pleasant it will be to leave the aches and pains and weakness with the old body, the gloomy imaginings of weakened brain power, the failing senses and the faulty memory, to be raised in the beauty and strength of the spiritual body, perfect, powerful, magnetic; amid surroundings beautiful; and meet father, mother, brothers, sisters, sons and daughters gone before; to be welcomed by every friend, and acquaintance of all our earth lives; to grow and expand in the spiritual atmosphere, and, blessed privilege, to learn and perform the work for ourselves and humanity that is for us to do. O, do not doubt; it is true; the proof is perfect. "Let not your hearts be troubled, in my father's house are many mansions."

Do you remember how Thomas Paine came to us and said that the spirit world held joy and happiness for us, such as we could not conceive of, if we did our best to live right? Do you remember how our George, and Rachel, Julia, and Louise come to us and say, "How I wish I could bring to your understanding a realization of our beautiful homes and surroundings?" How they tell us of their studies and researches, and as opportunities present, or they can search them out, how blessed it is to be able to help someone in need? Do you remember the soldier boy killed by the Spanish, who was brought here by Louise, to get the little light that must reach him from this sphere? how he called her an angel all white and beautiful, then how he told his troubles, common to everyone snatched prematurely from the experiences of this life which they desire and need? Do you remember the boy who was drowned here at Williamston, brought here to our circle by loving spirits? how he told of his plans for earth life and how he was snatched away from them, how he was mourning and brooding over it not knowing where to look or what to do—and how we in our sympathy said what little we could to point his thoughts to higher things and lift him out of himself? Do you remember how Mother Neal came and said that it was her work for which she was best fitted, and which she most loved to do, to go to the bedside of the sick and suffering ones, and help them with her strength and cheerful sympathy? There is so much to do—so much to learn—so much to enjoy, let us not doubt that we shall be eternally useful, eternally progressing, and eternally happy.

And the conditions upon which we receive these blessings are what? Right living, here and there. Of what does that consist? "Do unto others as ye would that they should do unto you." Let not our own selfish interests override every other impulse of our nature. We must forget ourselves to some extent in our care for others. We must let our sympathies go out to every living creature; for every unnecessary pain we inflict upon beast or bird, or animal of any kind we must atone. We must do all we can for unfortunate humanity; for every victim of want and privation, for every unfortunate criminal, for every useless pampered child of luxury (as much the victim of circumstances as the others) we must extend sympathy and help as far as we have it in our power. We must do more. We must "love our enemies" and "Do good to those that hate us and despitefully use us." If we fail in this, our peace will be marred by the thought that we returned hate for hate, and evil for evil, instead of heaping coals of fire upon the heads of enemies by acts of kindness and doing them good as well as ourselves.

Are these conditions hard? I know it is easier to advocate unselfishness than to live unselfish lives. I know it is easier for some to do right, than for others. We only have to be sure we do the best we can.

The Right Use of Wealth.

To the Editor:—As set forth by an editorial in the Chicago Tribune, during the closing months of 1899 two exceptionally large gifts were made for the establishment and maintenance of charitable institutions, that of P. A. B. Widener of Philadelphia, amounting to $2,000,000, to erect and endow a school for orphan children, and a second of the same amount by James M. Munyon of the same city for a school and home for crippled children. Both these great sums have now been exceeded by the bequest of the late Peter B. Brigham, a restaurateur and hotel-keeper of Boston, who began his career as an oyster opener and died leaving a fortune of over $3,000,000. By the provisions of his will, which has just been published, after leaving $14,100 to friends and relatives, and annuities of $1,000 each to forty different charities, he devotes the remainder of his estate, amounting to $2,965,000, for the founding of a hospital for incurables, where those citizens of Boston, regardless of race, color and creed, who are incapacitated by chronic disease from making a comfortable living, are to be housed and cared for. The institution is to be in charge of seven trustees, "citizens of Boston of high character and reputation," to be selected by the trustees of the estate, who will hold the sum bequeathed until the investment is ample for the purpose indicated.

The Boston Transcript says the late Peter B. Brigham was hardly known outside of Boston. He had neither social nor political ambitions. He devoted himself entirely to business and to the accumulation of a fortune. He was regarded by the public as a man absorbed in business, but his death has revealed him in a new light. While he was increasing his fortune he had a clearly defined purpose in view, and his will shows that the purpose was a philanthropic one. His gift is princely and is only one more proof how unjustly men are sometimes judged during their lives. He has returned to the City of Boston the money he made there and has left it to one of the noblest and most needed of charities, the support of a home for incurables. It is a boon to suffering humanity which will bring light and cheer into many lives. Millions of money were given last year to charitable institutions, but little if any was given to the incurables who stand most in need of help. The example of Mr. Brigham may be an incentive to others to go and do likewise.

There are thousands who can do on a small scale acts of benevolence equally as worthy as those performed by the above-named gentlemen. There is nothing embraced in their method to do good to humanity, that savors of selfishness or sectarianism. EX-AMPLE.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "otherworldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the seceretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

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Now we can warrant these remedies to be the best that were ever made for these troubles. They are all and will be sent to anyone on receipt of price, or the 10 remedies for $2.00.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Brother C. A. Treat, of Hannibal, Mo., passed to spirit life, January 21. He was buried by the Knight Templars on the 22d. There was a large funeral procession. He was an old and firm Spiritualist. He was a delegate to the N. S. A., held at Chicago. He was respected and loved by all.

F. R. LOCKLING.

Mrs. Rebecca G. Braman, of Algansee, Mich., passed to spirit life, January 27, 1900, aged 83. She has been a believer and teacher of Spiritualism since its birth. She was also a healer, and an able writer of both verse and prose.

E. S. TAYLOR.

My mother, Mrs. Electa, Sabin, passed to spirit life Jan. 1, 1900 aged 84 years. She leaves a husband nearly 90 years of age, one son and three daughters to remember her as the light of the household. Our mother had enjoyed a knowledge of a future life, and felt within herself that hope and supreme satisfaction which only Spiritualists can offer to the toil-worn, saddened hearts of earth. For 66 years this venerable couple had traveled life's road together. MRS. L. M. TUTTLE.

Passed to spirit life, from his home in Milwaukee, Wis., Thursday morning, Jan 31, Roy Bush, aged 15 years and 8 months. He was acquainted with the Spiritual thought, and was familiar with the Spiritual idea of the real life. The mother, sister with her husband, and a brother mourn and miss him, yet know that now he is free from pain. They are all strong Spiritualists, and have that knowledge to sustain them. The funeral was held Saturday morning in Thomas' undertaking parlors, and was very largely attended. The writer officiated and extended the consolation of Spiritualism.

G. H. BROOKS.

Passed to the higher life from his home in Cleveland, Ohio., George Benedict, December 12, 1899, through blood poisoning, occasioned by a kick from a horse. He was 49 years of age, and in the perfection of health until overtaken by this accident. The deceased was at one time a well known worker in the spiritual cause, being secretary of the children's progressive lyceum of this city.

Prof. W. M. Lockwood of Chicago, who was the speaker here during last December, delivered the funeral address. It was a masterly effort, and will long be remembered by all present as an eloquent exposition of the philosophy of life and death. Mr. Lockwood's address was supplemented by brief remarks of a personal character, by Mr. Thomas Lees, a co-worker in past days with Mr. Benedict. The remains were taken to Springfield, Pa., the former home of the family, for burial. COR.

Mrs. Cora L. V. Richmond was suddenly called to Corry, Pa., to officiate at the services held over the mortal form of her very dear friend, Mrs. R. F. Livermore, who passed to spirit life, Monday morning, the 5th, after an illness of only one week. Mr. and Mrs. Livermore have quietly and effectually upheld the cause of Spiritualism in Corry many years, and it has been under their invitation that large audiences have assembled to hear Mrs. Richmond's guides one Sunday every summer for several years. Mrs. Livermore was universally beloved. Neighbors and friends filled the beautiful home last Thursday when the funeral services were performed to bear tribute to their love for her. The casket, holding the loved form, accompanied by Mr. Livermore, and Dr. Frank Livermore and wife, was taken to the early home of Mrs. Livermore in Rutland, Vermont. The entire household were sustained by their knowledge of spirit communion. Mrs. Richmond's guides officiated as they only can on such an occasion.

Mrs. Richmond left Chicago Wednesday afternoon and returned Friday morning, in order to fill pressing engagements having been gone about only 41 hours. XX.

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Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health. MRS. ALFONSO BUCK

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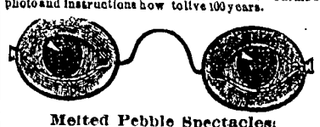

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SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, FEB. 24, 1900. NO. 535

ON THE WING.

Wandering in the State of Illinois.

For the past ten weeks we have been in Illinois doing a work in the interests of our grand philosophy and phenomena. The month of December was spent in Bloomington. Mrs. Bonney and myself both occupied the rostrum of the society there, and wish to extend our kindest appreciation to the faithful few who have kept up regular meetings in that city for a number of years. Among the most prominent workers we might mention were Major Packard, the venerable president and speaker for the society, Mrs. Lottie Hammond, who has since been elected president, Col. James Freeman, a former president, and his wife, at whose pleasant home we were very kindly entertained during part of our visit there. We occupied the rostrum of the society for five Sundays. Our audiences were very attentive and much credit is due to the faithful few who have so earnestly and patiently worked to keep up a regular Sunday meeting, open to the public.

I gave four lectures and Mrs. Bonney followed me with psychometric readings and tests. The last Sunday Mrs. Bonney gave a lecture.

Among other faithful souls we must not forget to mention are Mrs. Rachel Braugher and Mrs. Folsom. We spent a very pleasant evening at their home on New Year's eve, and extended our visit until the new year had commenced its career. Every city and town would be better off if they, like Bloomington, had a few earnest workers to keep the light of spiritual truth burning in a public place.

Our next visit was to Streator, where we held a number of meetings and circles, but worked at a disadvantage on account of a lack of organization. Our meetings there were fairly well attended and we hope some good may result from our visit.

We next visited Ottawa and had some very successful circles, but on account of the severe cold weather we did not do very well with our public meeting. We expect to visit Ottawa again soon.

Mr. Frank Frost and wife very kindly entertained us at their pleasant home. We found them whole-souled Spiritualists.

Here also we found an excellent trance medium, an old resident, Mrs. Martin, who lives in South Ottawa. Mr. and Mrs. Martin are old Spiritualists and have done a great deal of work for the cause in this vicinity.

We next visited Wedron, a small town, where Mr. H. Lewis seems to be the only outspoken Spiritualist. We held two large meetings in the schoolhouse. In this place we were somewhat annoyed by some boys and men who acted very badly. These probably all took their first lessons in behavior at the orthodox Sunday-school and have not grown out of that course yet. Tobacco-spitting and peanut-throwing belong to the orthodox idea of behavior and not to Spiritual teachings. Mr. Lewis is an earnest student of all occult matters, and is a good medium himself. Some of his mail readings have given unbounded satisfaction. He is wasting his time in doing laborious work when the world needs such good mental workers to assist in spreading the truth. But he has a small family and sees no way open to secure adequate remuneration for his spiritual work if he depends upon that entirely. There should be plenty of work for a man like Mr. Lewis, where his mental and spiritual powers could be fully brought out and utilized for the benefit of mankind.

Our next stop was at Sheridan, where we visited Mrs. George Pooler's beautiful home; also Mr. Nathan Beardsley's and Mr. Mason's. In this beautiful little city we found a great deal of interest. We held several large circles and four public meetings. It is hoped that a camp-meeting may be held in this vicinity again during the next season. Many beautiful sites can be found in this section of the country where nature has furnished every surrounding necessary for an ideal camp location.

W. E. BONNEY.

Campbell Brothers in Buffalo.

A remarkable seance was held on Thursday evening, Feb. 1, at the Buffalo Spiritual Temple, Buffalo, N. Y., by those celebrated psychics, the Campbell Brothers, who have just returned from a successful professional trip through Europe.

The seance at the temple was one long to be remembered by those who attended, and I should say the attendance comprised some of the finest people of Buffalo and vicinity, who turned out in large numbers. Most of them were investigators, and this is the class of people the Campbell Brothers cater to. They were loud in their praises of what they beheld.

At a few minutes past 8 o'clock, Mr. Chas. Campbell, the younger brother, made some very good remarks in reference to the phenomena that might be expected, then came the putting up of the cabinet which was most interesting to the spectators. A battery was then formed and the manifestations began, but they had hardly commenced when a lady, one of the battery outside of the cabinet, becoming nervous at the touches and other demonstrations that were taking place around her, begged to be excused. This was granted and another lady took her place. After the type-writer and paper had been placed in the cabinet, the work started in earnest, the messages coming thick and fast, signed by those in spirit for some loved one in the audience. It was gratifying to note that most of the messages that came, came to strangers, who were there mostly for the first time.

After the type-writer was removed from the cabinet, more paper was passed over, also pencils, slates and porcelains, then the greater work commenced; a very large number of messages wre written, paintings came on the slates, also exquisite paintings were produced on the porcelains, and with various other manifestations closed one of the most successful seances held in Buffalo.

The Campbell Brothers are going to remain in Buffalo until May 1, but will give Rochester people the benefit of their presence occasionally, as they contemplate holding some seances there. They received many congratulations at the close of the seances, from investigators who had received messages from those they had never heard from since passing over, and whom they had grieved as dead.

The address of the Campbell Brothers while in Buffalo, will be 357 Hudson street, where they have fitted up a flat and where they seem perfectly at home. They are always pleased to see old friends and make new ones, and it is to be hoped that they will give another of their wonderful seances at the Temple, as they are fully appreciated by the thinking people of Buffalo.

Buffalo, N. Y. C. HAGEN.

The acknowledgement of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackery.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other amn.—Herbert Spencer.

VERY WEIRD.

Spirit Visitation After Death.

A MAN WHO DIED FAR FROM HOME—HIS FACIAL IMPRESS FOUND IN COLOR ON THE FRESH, CLEAN PILLOW-CASE OF HIS BED.

The following remarkable story was forwarded to the Commercial Tribune by W. T. Stead, editor of the Review of Reviews, who contributes the interesting article, "The Wonders of Telepathy," printed on page 28. He says it came to him from a correspondent in India, in whose honesty he has faith, but he gives it no further endorsement.

AN APPARITION.

"An engine driver on our line died suddenly the other day through a sudden stoppage of the heart's action, presumably heart disease, and, as the doctor stated, brought on through excessive use of alcohol. The driver died at Bulsar, a distance of 124½ miles from the Bombay, Baroda & Central India Railway's terminus, and from Parel, where he resided, 118½ miles. As a general rule drivers adopt a system of having a double set of bedding and pillows, etc, so that at the end of their run they retire to the running room and get their meals or rest until they have to return with another engine or train to Bombay. The driver, therefore, like the remainder, had a bed here (at Parel) and one at Bulsar, so that everything would be clean and comfortable on his arrival. On the morning of his sudden demise he arrived at the running room at Bulsar, and, ordering something to be prepared for a meal, went to lie down. He suddenly felt very unwell, and on getting up fell into the arms of another man present, and immediately expired.

"The dead man's brother, who works in the running shed at Parel, received a telegram informing him of his brother's death, and as it was near recess hour (noon) he went off home to the house where both brothers lodged. The brother's intention being to go by the mail train that night, and as the dead brother's bedding was already rolled up he asked his landlady to undo it and place several necessary articles in it, while he went to obtain leave from his foreman. When the landlady unrolled the bedding, in which were two pillows, one on top of the other, she discovered, to her dismay, upon the pillow-slip of the underneath one, a distinct likeness or impression of the dead man's face; not in profile, but full face. The Dhobi had that morning brought the clean clothes from the wash, and the pillow-slips had been put on quite clean, pending the return of the dead man, who, of course, did not return in the flesh, but may have returned in the spirit. The like (of the impression) to the dead man, although in some parts rather vague, or, I might say, faded, was still so clearly the features of the man as to leave no doubt as to whom the features belong—to those who knew him in life.

"I have seen the man sometimes on his engines, but do not know him intimately, as he belongs to quite another branch of the railway system; but, when I saw the pillow-case, I immediately recognized the features as those belonging to the dead man, and the peculiar patch of hair he had brushed back from his forehead, which used to be very conspicuous when his hat was off. The impression was an oily-black or browny-yellow kind of splotch, such as might have been produced by a man dirty and oily by the very nature of his particular work, after a long 'run,' lying face downwards just as he got off his engine. But why should it have been on the pillow case miles away from the man, and on that which the man laid his head on (of course, after washing himself and in every way preparing for six hours of rest from his oily duties) and where he was present not having anything upon it? The thing, as far as I am concerned, is genuine enough, even to the landlady's fright, who made every one living near aware that something unusual was in the wind, and, of course, people rushed in to find out what the woman was shouting for, and declaring that she would not go in that house again whilst that 'uncanny thing' was there. My daughter asked the brother two days after to allow her to bring the pillow-slip for my gratification, and that is how I came to see it. I rubbed it, smelled it, examined it with a large magnifying glass and thoroughly satisfied myself that there was no hoax as far as I was concerned, and having decided to send this case to you (as it might be useful to you), here it is."—Commercial Tribune, Cincinnati, Ohio.

TRUE RELIGION.

Notes from an Octogenarian.

To the Editor:—The society of Spiritualists in Vicksburg, Mich., so far as I am able to learn is in a flourishing and healthy condition, though wife and self are approaching so close to octogenarians and live some four miles from town, we seldom get out to its meetings to enjoy the rich feasts. They occasionally employ a transient speaker. Then they have Mrs. Lucy Williams, of Schoolcraft, a public lecturer, to talk for them. They also have R. Baker, C. E. Dent, C. Robinson, B. Smalley and several others of Vicksburg, all competent to conduct a conference quite entertainingly.

Now, I am not a preacher nor the son of a preacher; neither a lawyer nor a lecturer, but I am a reader of The Progressive Thinker, that best of all papers, which should be prima facie evidence that a person is well mentally fed, and living in close proximity to the best and highest thought of the present age.

I have read much recently on the subject of organization, articles displaying bright talent on both sides of the question. I wish to make a remark or two in reference to one other thing that seems as yet quite unsettled in the minds of our best writers, and that is to find an acceptable definition to the word "Religion." We cannot well accept Webster's definition, it is too indefinite, and such a complication of words cannot easily be grasped in the one idea. Now why not take the Bible definition of religion? A truth found in the Bible is just as precious as though it were found in the United States History, Webster's Dictionary or any other reliable book. I have seen it quoted several times recently in the columns of The Progressive Thinker. You will find it written in the Book of James, last verse of the first chapter: "Pure and undefiled religion before God the Father is this: To visit the fatherless and widows in their afflictions and keep himself unspotted from the world." This visiting evidently does not mean to go with your wife and several children two or three times each month, make a long prayer for the widow and devour at dinner and supper what little substance the poor widow may have laid away for the sustenance of herself and little ones; but visit her with words of cheer, a ton of coal, a barrel of flour, some potatoes, and money enough to clothe herself and fatherless and keep them comfortable amid the storms and blasts of a long and tedious winter. This is Bible religion, and it perfectly coincides with the definition given by Brother Francis through the columns of The Progressive Thinker years ago, when he stated that to be good and do good is the religion of Spiritualism. Glorious religion! It lifts the soul above selfishness, and enables a man to live above licentiousness, intemperance, dishonesty and all those contaminating spots contemplated in the text.

My dear friends, why not accept this definition of religion and jump onto it as the fundamental plank of our modern creed. Why, yes, of course, Spiritualism is a religion, the purest and best the world has ever known.

WM. WILLIAMS.

Vicksburg, Mich.

THE IDEALIST.

Though mocked and scoffed by worldly men,
He dared to live and speak his thought;
For Truth and Right, with tongue and pen,
He ever wrought.

He spoke and lived to help his kind,
And heeded not the tempter's power,
Though brazen Fraud and Force combined
To rule the hour.

When priest and prince their homage paid
To superstition, swayed its rod.
He lived and saw where sunbeams played,
He knew of God.

For him the cloud, the chilling breeze,
Was light of mind, was warmth of love—
The plan of God by contrasts these
The good to prove.

He walked with Jesus on the hill,
He talked with Plato in the bower;
Was helping here his fellows still
Through every hour.

Above the murky airs of earth
He saw a light through all things shine,
All moving on from birth to birth
To be divine;

And in that light, from low to high,
He saw the One God all control,
Heard orphic strains from earth to sky
Sublimely roll.

The dream that lights with joy and love
The cherub at the mother's breast
Was his for aye—his thoughts above,
His soul at rest.

For him the tides of conscious life
Were ever flowing, swelling high,
The scenes of death and worldly strife
Had all passed by.

O, shine his light, forever shine,
To 'lume the ways of doubt and care,
To kindle here the thoughts divine
That upward bear;

To bring to mortal view the fields
Where Hope displays her fruitage rare,
Where Life its recompenses yields,
The angels are.

H. N. MAGUIRE.

Only experience can show how salt the savor is of others' bread, and how sad a path it is to climb and descend another's stairs. Dante.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

CHRISTIAN SCIENCE.

Common Sense vs. Christian Nonsense.

I have noticed in many different publications recently an advertisement crediting Christian Science with a million or more cures. The advertiser holds himself out as a healer, and says "All you really need is the wish to be healed." Just as if every suffering individual in the world did not "wish to be healed!" It seems to me this is the rankest sort of nonsense; but, then, I may be a poor judge.

Some months ago an "official lecturer" came this way and held forth to an audience crowding our opera house. In the course of his remarks he "settled" nearly every question that has been troubling the religious and investigative minds of the last decade. He dealt effectually with Spiritualism, among the others, and said that every loyal student of Mrs. Eddy's "Science and Health" knows that Spiritualism is false and knows why he knows it! Our daily morning paper printed a full report of his lecture, and the following Sunday morning a review of it from my pen which caused the local "scientists" to spot me forthwith. But the lecture failed to convert the town, and more persons have been sick since then, and others passed away. The fact is, I think the lecture reacted and resulted injuriously to the cause it was intended to support.

A few years ago a woman went to work for a prominent Christian Scientist of this town. While with her she became aware of a pain in her breast of which she spoke. The usual and professedly efficacious "treatment" was administered, and the subject aided in every way she knew how to render it effective, but all to no purpose. She could not entirely ignore the pain. At the expiration of a year, as nearly as I can recall, she came to my home as a housekeeper and soon afterward related to my wife her experience with the "scientists." She said the trouble had gradually increased, and the pain kept pace with it. She was somewhat concerned, and asked for advice. She was recommended to write Dr. C. E. Watkins for a diagnosis, which she did at once, and in due time received a statement that the affection was cancer of the breast and could be cured without resort to the knife. By that time, the woman was incapacitated for work; and her husband, being one of those ignorant individuals who imagine Spiritualism and Satan synonymous terms, would not consent to let Dr. Watkins try his skill on her, but insisted she must have the attention of a local surgeon. The latter affirmed Dr. Watkins' diagnosis, but said resort to the knife must be had at once in order to save the patient. She was taken to a Portland hospital, a "successful operation" performed, and within a few days the patient passed away. A little common sense used at the beginning of the trouble, instead of an application of "Christian Science" nonsense might have saved the subject from excruciating agony and prolonged her mortal life.

The average student of Mrs. Eddy's cult seems to have forgotten the value of human sympathy and affection in times of sorrow and suffering. She is utterly indifferent to her neighbor's weal or woe—unless the neighbor will become interested in "Mother" Eddy's wonderful book. She is wrapped up in self and in "science." She finds in "Science and Health" all of the world's wisdom condensed by a master mind, hence needs no other literature. All questions of the day are "settled" by an appeal to its teachings. If the angel of death enters your home and lures one of its inmates to a happier realm, she does not come to extend her sympathy for your bereavement and loss. If one lies ill and the slender thread of mortal life is almost severed in twain she does not come with helpful courage and reassuring faith to inspire renewed hope in your fainting heart; but calmly and unfeelingly ignores the fact that any one is ill. She is neighborly and sociable as long as there is hope that you may become one of the faithful; but once you utter an ultimatum unfavorable to her hope she vanishes from your society and is seen no more within your home. I speak of those in Salem with whom I have been thrown in contact and whose conduct has come within the sphere of my observation. She politely and persistently ignores the subject in which you are interested, and, if you are a Spiritualist, looks down upon you as a victim of "mortal error" and passes by upon the other side.

Christian science, falsely so-called, does not commend itself to me by the teachings of Mrs. Eddy, the conduct of her followers, or the practical application of the "science" in the treatment of bodily affections.

It does teach some commendable things, but the broader teachings of Spiritualism include all of them and much more of a character to satisfy the mind, broaden the mental horizon, unfold the spiritual nature and harmonize the individual.

WALTER P. WILLIAMS.

Salem, Ore.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

SPIRIT AND MATTER.

Some Suggestions for Consideration.

To the Editor:—Through your problem-solvent Thinker I wish to suggest to your many able contributors the propriety of a more careful choice of words and form of speech expressive of modern thought as taught by Modern Spiritualism.

One important mission of Spiritualism is to eliminate false ideas from current thought and institute a new literature consonant with advanced knowledge. It is respectfully submitted that no Spiritualist should ever speak of a spirit world or spirit body, not even figuratively, Paul to the contrary notwithstanding. Neither exists in all boundless space. Such expressions when used by Spiritualists are ridiculous.

All know that worlds are constituted of visible matter, and that spirit is invisible and wholly devoid of matter. Nor ought Spiritualists ever use the old, silly, orthodox expression of man's soul—man's spirit. Spiritualism teaches that man is a soul; is a spirit—consequently doesn't possess a soul or spirit in the sense that he possesses a liver. All considered the best definition of soul or spirit is life, and the best definition of life is cosmic energy in which mind is involved and expressed through matter, whereby individuality is evolved whether the resultant is man or a different animate. Furthermore, when man, or any animate is evicted from their abode in flesh they are not wholly decarnated, they continue for a time as individuals to abide in an ethereal material body through which man is enabled to make known his existence in his aerial home that envelopes the earth whereon he originated and evolved his personality.

Thence when we hold converse with our friends of the aerial sphere of earth we ought not to consider them as spirits, living in a spirit-world, that has no existence; to do so impresses us with the jack-o'-lantern idea and thus dims our sense of their reality; of their real presence and destroys the greater part of our joy in meeting them.

Yes, my friends, we will all abide in the aerial sphere of the dear old planet whereon we originated and evolved our personality, whereon our many joys and sorrows have mingled, until the planet itself shall have vanished, whereupon we, too, shall be relegated back to primal elements and conditions by which cosmic life again becomes subject to incarnation without the scintillation of knowledge or remembrance of a previous incarnation.

No tears, my dears.

GEO. M. RAMSEY.

Washington, Pa.

THE CENTENNIAL OF WASHINGTON'S NEW BIRTH.

A century! The ethers of the hills,
The vales of spirit land to him
Have brought their wisdom, and the sight,
The clearer vision, reads far up, far far down
In that which builds for greatness.
Time has told to him its lessons
Fraught with knowledge, knowledge for the betterment
Of that to which he gave his strength,
The glory of his manhood
And the grandeur of a purpose, out of Light.
Hail to him, now!
Before him let us gather in our might,
And place ourselves at his command,
An army for the bearing forth again
The Banner of the Free. Let us
Who Stand, one foot upon the sea,
And one upon the land,
Transmitters of more noble ways
To give to man the Truth of Being
In the uplift born of higher knowledge
And of purer state; the truth that man
Stands foremost in the ranks
Of all expressioned life; his place
In Cosmos all secure, he ought to know
The power within is all there is to lift,
To elevate to higher planes through noble deeds,
And that no strife, no tangle terrible
Of War's hot ways can build for future good.
No; not in wide domain is power, not conquered soil,
Nor blood-stained streams, nor coffers full of coin
Can bring to man and woman
That which builds them up in good.
He speaks; the noble man
Who once sought liberty through blood
Now finds the way grown clearer,
And from his star-gemmed home call out amain
"The Truth shall make you free."
The message rife in Bethlehem's airs
He calls again. Behold the day must come
When all this fearful enginery of war,
These wide battalions and these cradles of the deep
That rock Destruction, Want, Dismay,
Shall sing themselves their requiem,
Pass into silence; or the doom
Of nation after nation is the same.
"Who lifts the sword shall perish by the sword."
Pause, then! The deep vibrations come:
"Lift up Humanity! This, loved America,
Shall save your banner; this shall give the place
I sought for you! And here on this proud height
I stand to-day, with hand against no hand,
With malice unto none, I sound the clarion cry,
'Life up Humanity! and bear yourself,
In deed as well as word, a vanguard in the march
Of nations unto Truth in Brotherhood of Man."

MRS. M. A. CONGDON.

Washington, D. C.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

SCIENTIFIC METHODS

In the Investigation of Spiritualism.

Why is it that whenever any writers of even liberal tendencies happen to mention anything pertaining to Spiritualism, they constantly preface their remarks with the apology that they do not endorse the constant frauds and trickedy of mediums, even when they admit some form of spirit communion? It certainly shows there has been too much credulity in our ranks. To show this is true, I give two examples, one scientific, the other not. I will be very brief:

First a stranger and his wife came and gave materializations; all went well until some who were not satisfied made an investigation from behind the cabinet and found the performer handling his masks, etc. Then followed the usual mortification and public disgrace—all for not investigating first by scientific methods before giving the phenomena out to the public.

Next came a trumpet medium who was endorsed by Spiritualists of standing, yet he required his patrons to place a skeptic on each side of him, with their hands in his and their feet also on his; then we were not ashamed of the results, for he honestly said: "I promise you nothing."

Some seances are failures; others are successes. Is not this postulate the key to all the phenomena?

Myself and wife have been private mediums for nearly half a century, and the cumulative experience of all this time is simply, "Beware of the trickery, humbugs and blunders of all human beings, either in or out of the flesh."

If those flippant critics were presented with a million dollars and invested it in any business—I care not what—and they gave out as their method of business, "Credit to all, as all are good, honest people, and we despise collaterals and endorsement of others," etc., how long would they be solvent? Why did Brother Hyslop's scientific method attract such universal attention? Simply because he added dignity and standing to the investigation. Had this greatest of all truths been investigated by proper methods the past fifty years by all its believers, how different would be the history of Spiritualism to-day.

One can excuse a person of being stupid part of the time, but to be stupid all the time is only to repeat the past stupidity of all the religions of the world. If the reader doubts this, let him read Draper's History of the Intellectual Development of Europe. It is the grandest work ever published to show up the awful blunders and intellectual stupidity of the past.

H. VOORHEES.

Traverse City, Mich.

THE HOME CIRCLE.

Its Benefits Practically Exemplified.

To the Editor:—I am an enthusiastic believer in spirit return, having become interested in the philosophy about eight years ago. I have never attended a seance outside of my own home; yet in our home circles have had many pleasing and interesting manifestations. I have developed both trance and inspirational phases of mediumship, and get automatic writing as well. I enclose a poem that I got automatically, and hope you may find room for it in your paper.

My husband and myself are the only Spiritualists within five miles of this place, but we never hide our colors because they are not popular with people who are too prejudiced to investigate the truth for themselves.

POSSIBILITIES.

White as the snowdrift, and pure as the dew
Is the spirit, my child, that God gave to you;
Oh, keep that gift spotless, unsullied and bright,
That your soul's "shine" may glow with a glorious light.

Then goodness and truth from the fount will flow forth,
And the spirit will groww until priceless its worth;
Upward and onward, by progress set free,
Till a savior of mankind in truth you may be.

Those who have fallen, your hand may lift up;
To those who are thirsty you may offer the cup
That is filled at the fountain of knowledge and truth;
You may comfort the aged, and encourage the youth.

You may show by your living the glory of God;
For your footsteps may follow the path His own trod;
You may share with mankind in His infinite love,
And, descending, 'twill rest on your head like a dove.

Even death you can conquer, for it is but the door;
To pass through from darkness to light evermore;
Dead unto tears, and to sorrow and pain,
To the joys of eternity living again.

HELEN M. SWAN.

Roseburgh, Mich.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 20 cents. For sale at this office.

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MEDICAL ADVICE.

Effectual Method of Treating Pneumonia.

I noticed in No. 533 of The Progressive Thinker, an account of the death of P. D. Armour, Jr., from the effects of pneumonia. In addition to the very truthful article by Dr. M. E. Conger, I wish to add a few thoughts for the benefit of humanity. Dr. Conger's remarks are all right so far as they go; but they fall short of the real object in view, namely to help in times of need and at short notice. From the fact that we don't all have grandmothers and mothers handy with their herbs and teas at all times of extreme need, we want to know what we can do.

Let us see what we have to deal with, and then reason from cause to effect. Acute pneumonia is inflammation of the lung or lungs, caused by cold from sudden changes of the weather, or of circumstances. Lacing the body is a fruitful cause. But whatever the cause, there is a reduction of temperature in the body.

The patient has a chill, is cold; tissue of the lung is contracted from the fact that cold contracts tissues, while heat and moisture relax them. And as a certain amount of heat is necessary to the sustaining of life and health in ordinary conditions of the system, a greater amount is necessary in extraordinary or abnormal conditions.

In pneumonia we have a reaction from the condition of cold, i. e., chill, to that of fever, or an elevation of temperature by an effort of nature. The vital force is trying to gain the ascendancy. So if we are wise, instead of antagonizing nature's efforts, we will assist her in her struggles to regain the normal condition. While vegetable agents are superb in teas, they are no good in pneumonia if taken in a dry form, which shows that it is as much, or more, the hot water, than the herb that gives relief. Why? Heat and moisture are indicated to counteract the cold, contracted condition of the tissues.

Therefore hot teas, or hot water are indicated and must be used as hot as can be borne. While very few have herbs lying around loose, all can have plenty of hot water; and if to that they can add red pepper, ginger, pennyroyal, catnip or any of the aromatic herbs, so much the better.

When any of the family complain of a chilly sensation along the spine and pains in the chest, lose no time in getting that person warm. First, place the feet in a pail of hot water; have the room warm; give to drink plenty of hot water, with any of the above herbs, if you have them, and in addition give an enema of from two to four quarts of warm water to the bowels—children less; wrap up warm in bed, and continue the tea or hot water every few minutes until they perspire freely. In addition take a hot stove lid, wrap in flannel, saturate with vinegar and apply to the affected lung externally change for a hot one when cool; and keep the heat to the part as long as there is any pain. Keep bags of hot water to the feet.

If you have an extreme case you may have to use a vapor bath; or hot water bath might do if the room is kept warm; but in either case pour the hot tea or water down them. Heat and moisture in this case is synonymous with stimulation and relaxation, which is indicated from start to finish. Don't paralyze the patient's nerves with narcotics.

I am heartily sick of hearing so many reports of death from pneumonia.

There is absolutely no need of any ordinarily healthy person dying from an acute attack of pneumonia, if taken in time. The above treatment or any other that acts on the same principle equalizes the circulation and invites the blood to the extremities; relaxes, lubricates and soothes the lungs and enables the parts to return to their normal condition in so short a time that the patient will hardly realize that he was sick.

Inflammation in any part of the chest is properly treated only by relaxing the general system and diverting the action of the available vital force to the surface and lower extremities and holding it there.

L. HAWKINS, M. D.

Newton, Ill.

Soul Communion.

In a kindly notice in your issue of Feb. 17, of remarks made by me on Soul Communion at 46 South Ada street, before the West Side Spiritual Society, and of succeeding remarks by Rev. Dr. Hewitt, I fear readers might be led to think soul communion, as understood by me, is impracticable transcendentalism. In the infancy of the movement it is important such misapprehension should not obtain. Soul communion as an organized [but in no sense creedal] expression of the spiritual nature of man comes to familiarize the common mind with spiritual laws expounded by the independent illumati of all the ages, and to open channels of inspiration for further influxes of light, demanded by the moral and intellectual progress of the race. It is pre-eminently practical; instead of ignoring the material interests of man, it comes to deal with them, or him as subject to their immediate environment, directly, as the husbandman's hope of a satisfactory harvest is chiefly based on the preparation and culture of the soil. It is advanced Spiritualism.

H. N. MAGUIRE.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TEN.

My dear son, I have long desired to write to you of spiritual correspondences, and now find my opportunity.

As I come in contact with many emanations from the minds of men and women of earth, I find that much uncertainty prevails among them as to our mode of existence here in the celestial life. Some seem to think that nothing exists here except the higher spiritual portion of men and women; all else is null and void, and these go floating aimlessly about through space, their sole purpose being that of progression—and why progression? Simply that they may be in bliss or happiness.

Well, to say the least, such a motive on their part would be the height of supreme selfishness.

Now, I seem to hear the reply: "But they desire wisdom that they may impart it to others below them." Yes, here a grand truth is struck; but what do they desire to know about? and the answer should be: The eternal, unchangeable laws of the Universal Whole. Now it is this Universal Whole that I wish to talk about. If the souls of men and women roam through space or ether, and there is nothing there but ether—no forms of any kind but themselves—how would it be possible for them to learn anything? It is true that they might be able to impart to each other the wisdom already obtained on earth, but that would soon become exhausted, and then what? Why, of course, a dead level; eternal progression would be impossible and the highest spirits could not get a step beyond this level.

The most of those of earth, with whom I come in contact, believe that we, as spiritual beings, retain the same form that we bore on earth. Herein they are right. Our forms are the same, and we possess every organ that we manifested through the earthly body. In fact, when the spiritual life is withdrawn from the earthly body, it is dead and the life of every organ is still intact within the spiritual form.

Now if these organs exist, they certainly exist because there is need of them; otherwise they could not retain their power or form and nothingness would be the result. Now if a spiritual being is possessed of feet, those feet are for the purpose of walking, and if there were nothing but ether to walk upon, a spirit would not be able to walk at all. If there are spiritual feet, there is a corresponding spiritual earth to walk upon, and this spiritual earth is as dense to the spiritual feet, correspondingly, as the material earth is to material feet. If any on earth can gainsay this logical truth, let them say their say and follow out their logic to its ultimate conclusion. If there is a spiritual earth—as there certainly is—it is not a barren waste, for if it were the material earth would be far more useful and beautiful than the spiritual. Can any person of mature mind on earth come to such a conclusion as this? No! All must naturally and truthfully conclude that the spiritual earth must be exceedingly more beautiful than the material earth, and in order that it may be useful and beautiful, forms must certainly exist upon it. The beautiful and useful are eternal verities that do not and cannot perish; consequently we have in spirit life every form that ever existed upon the earths. A form once developed can never perish, for that which developed the form is the spirit of that form and cannot die. So when I speak to you, my son, of spiritual spheres wherein are oceans, seas, rivers, lakes, mountains, plains, valleys, trees, shrubbery, flowers, vegetable and animal life, be not dismayed, for I simply tell you the truth; they are spiritual verities and correspondencies. When I tell you of cities, towns and villages, I tell you the truth, for spiritual beings construct these things to suit their convenience and pleasure. The higher and more exalted the spirit, the more beautiful its surroundings which it has constructed about it. Every faculty of the mind and body which those of earth possess they still retain when freed from the body, for all these things were of the spirit and not the body, the spirit simply making use of the material while encased within it; and the sole reason why it is encased within it is, that the tender, ignorant, innocent spirit may have protection and sufficient covering until it is developed enough to get along without it; in other words—be strong enough, and developed enough, to be fitted for the higher, grander, more spiritual life in store for it.

Now if every faculty of the mind exists, it is certainly for the purpose of use. If a spirit did not make use of each and every faculty that it possessed, those faculties would soon become dormant and perish. Nothing can perish, consequently each faculty is made to serve some grand purpose; each faculty must grow, and grow on forever; and, what transcendent heights each faculty may attain! A spiritual being has eyes and can see, but if there were nothing but ether or space to look at, what need of sight?

You may say, "Well, they could look at each other." Granted; but I fear the eye would become wearied and long for change, for even at that, a dead level would soon be reached and the eye would deteriorate and lose all power of seeing any other form than a representation of itself. No, dear friends, such is not the case. The spiritual eye is capable of seeing every form that ever existed or ever will exist within the universal whole, and countless millions of forms that have never been seen on earth, besides.

Now, if a spiritual being retains all the faculties that it possessed while in the material form or casing, as certainly all must admit who believe in continued existence, is it not clear that all such faculties are for use, otherwise those faculties would grow dim and gradually fade away entirely and a spirit would fall below what it was as a man. We are sure no one would like to think thus, and such is not the truth. Nay; but spiritual beings retain all the faculties they had while in the body and other faculties which on earth were nearly dormant or undeveloped, are added thereto, and each faculty is capable of endless development; but before a soul can become rounded into all that is beautiful, each and every faculty must be equally developed; those which have not been brought into play on earth must be cultivated in the spiritual realms until the soul is equally developed in all directions. In order that any faculty may be developed it must be put to use, and in order that it may be put to use, there must be something for it to use, otherwise all would be nil. A spirit has the faculty of constructiveness, and there must be existing material which he can use to construct with. A spirit has the faculty of destructiveness, and if there were nothing which needed to be destroyed this faculty would also be nil. A spirit has the faculty to compute numbers, and the great eternal law of mathematics exists.

It sounds strange to many, no doubt, that spirits have houses, temples, halls of learning and so forth, and it also seems preposterous to many that they have musical instruments, chairs, tables and other furniture, but such is the case, however, and when we say that we have land and water, boats, ships and so forth, those whom we inspire to teach the truth about these things are laughed to scorn and called demented, luny, crazy Spiritualists, and so on. Now the most of the people who do this are those who are called orthodox, but these same orthodox believe in a male personality seated on a throne, wearing a golden crown, wielding a scepter of gold, surrounded by a host of spirits or angels who are clothed in white apparel, wearing crowns of gold upon their heads and carrying golden harps in their hands, continually shouting praises to that God or king; but when a spirit writes through a medium describing a hall of learning apparently of marble, containing chairs, a rostrum, windows, musical instruments and so forth, these same orthodox consider the medium a lunatic.

Who told these same people about the heaven with pearly gates, streets paved with gold, white robes, crowns and golden harps, also that the spirits or angels had the power of shouting and singing? If one asks them they will reply: "Why, inspired men, of course—men inspired of God." How did God inspire them? Did he come in person and talk through them? What is inspiration? Now we put it to this world of orthodoxy: What is inspiration? Does God talk directly through these inspired ones, or does he send his angels or messengers? The word angel simply means a messenger. If you answer, he sends his angels or messengers, then we shall ask you: Well, how do these messengers or angels inspire men? or how did they inspire them? for you do not admit that there is inspiration at the present time. We would like you to explain the modus operandi. If you say God inspired them directly, then what was his mode of doing it? Did he enter the inspired one in person? If you reply in the affirmative, then we say that you believe something far more preposterous than any Spiritualist ever dreamed of believing, and if the Spiritualist was not more generous than yourself, he might, with very good reason apply the term lunatic to you; but we will hope the Spiritualist has better sense and a more highly developed soul. On the other hand if you admit that these men of old were inspired by God's messengers or angels, then we meet on common ground, for this is precisely what Spiritualists do believe, or rather they know it because they are thus inspired.

(To be continued.)

RIGHT AND WRONG.

Observations on the Development of Moral Sense in Children.

Children in their earlier years are of course ignorant of the distinctions between right and wrong. But the mind at birth is no tabula rasa. The child inherits, in the form of aptitudes and predispositions, the results of ancestral experience running back through centuries. There are inborn tendencies to evil as well as to good. As a child has intellectual aptitudes for music or mechanics or art, so it has a hereditary tendency to habits and practices that are moral or immoral, which may be brought into activity or be restrained by education, example and surroundings.

Observers have particularly noticed that in children the moral sense is usually undeveloped, and for some years, in cases, is very weak and even apparently absent. From this fact some philosophers have rashly inferred that conscience is wholly a "creature of education."

The writer knows men of the highest character, tender-hearted, with intense aversion to cruelty, who, when they were boys, took delight in stoning cats, sticking pins through flies, injuring property in order to punish its owners for some fancied wrong, etc.; their own explanation now is that they had not sufficient imagination to enable them to realize the extent of the suffering which they inflicted and not sufficient amount of sympathy to make the infliction of such suffering revolting to them. Their moral sense was not wounded by an act of petty theft, and they sought only to escape detection, which experience had taught them would be followed by punishment.

Evidently the moral sense in those persons was latent and they were guided only by pleasure and impulse. In future years the moral nature grew as the intellect grew, until the conscience became regnant, when acts which had been committed without the slightest compunction were looked back upon with sorrowful regret. Many children are not lacking in tenderness of heart, and very early have the moral nature far more active than it was in the individuals referred to above, in whom it was developed slowly and late in childhood; but careful observation will show that in most children the moral sense, like some of the instincts, is latent and requires time to bring it into active exercise and to make it an important factor in practical life.

In childhood, when many of the lower characteristics are prominent and before the higher traits have appeared, arrested growth is extremely unfortunate for the individual. Only as the child grows does the intellectual and moral nature become ascendant. This truth has a very important bearing on the education of youth. It suggests the importance of restraining the lower impulses, and waiting until a later age for that positive, stimulating, educative work which has for its object expansion of the mind and the cultivation of the heart. These facts must sooner or later be given consideration in all educational work.

B. F. UNDERWOOD.

The Mind of Man.

I was pleased to see in The Progressive Thinker of the 10th inst., a review by Mr. Underwood of the doctrine of Mr. Hudson in regard to the alleged "subjective" and "objective" mind of man. Mr. Underwood belongs to a class of writers on Spiritualistic subjects who ought to write more. It is time the pretentious theories of Mr. Hudson should be subjected to an examination by a competent critic, and I am glad Mr. Underwood has taken the matter in hand. An exposition of "The Law of Psychic Phenomena" should not be based upon an assumption which is in direct contravention of one of the leading canons in our method of ratiocination, viz., that where we pass the line of demarkation, forming the boundary between the empirical and metaphysical realms, then one man's opinion is as good as that of another. Mr. Hudson may think he has the most satisfactory reasons for believing that the mind of man is dual in its character, and that one part thereof is "objective," while the other is "subjective." What evidence, however, has Mr. Hudson that the mind of man is an entity? Has he ever seen it? Has he ever felt, measured, weighed or touched it? In short, has he any evidence whatever on the empirical side of the line, to establish the proposition that the mind of man is an entity, a thing divided into parts? None whatever. There is no evidence to support this proposition in the realm of the empirical. Mr. Hudson's arguments are all drawn from the metaphysical regions, the domain of the unknowable, and while they may afford satisfaction to one, they are of no value to another. And hence, his so-called "working hypothesis" is only a conjecture among possibilities. One glance into Riley's cabinet is sufficient to overthrow this "working hypothesis." The physical body and the fluidic body of Riley present a clear case of duality. They are, however, both objective—decidedly so. While the physical body is quiescent, the fluidic body is most alert, and there is no ground for the slightest suspicion that it has a subjective mind on board. An ounce of fact is worth more than a ton of theory.

Chicago, Ill. S. Na BEQUON.

Danger in the Church.

Not long since the bishop of L—— was a guest at a dinner party in Birmingham, when a lady noted for her witty remarks, who was a guest said:

"Do you know that there are times when it is dangerous to enter a church?"

"What is that, madam?" inquired the bishop with great dignity, straightening himself in his chair.

"That there are times when it is positively dangerous to enter a church," was the lady's reply.

"That cannot be, madam," said the bishop, "pray explain."

"Why," said the lady, "it is when there is a canon at the reading desk, a big gun in the pulpit, when the bishop is charging his clergy, the choir murdering the anthem, and the organist trying to drown the choir."—Exchange.

He that can heroically endure adversity will bear prosperity with equal greatness of soul; for the mind that can not be dejected by the former is not likely to be transported with the latter.—Fielding.

Times of general confusion and calamity have ever been productive of the greatest minds. The purest ore is from the hottest furnace, and the brightest thunderbolt from the darkest cloud.—Colton.

A GENERAL REVIEW.

Brief Reflections On Many Subjects.

It is with some misgivings that I venture a few words amidst a babel of opinions. I have been working in an independent and isolated manner for many years against the general current of thought in medicine and theology.

This has been mainly because of a life largely on the frontier, away from the many similarly engaged in the more settled and populous parts of the world, the greater part of the time on the Pacific coast.

I have written exclusively for the secular press. I did so to avoid sending "coals to Newcastle" and to drop radical thoughts where there were few or none, therefore where they would do good.

I have had a long acquaintance with Spiritualism, but few opportunities of a practical character.

I remember hearing Dr. Peebles speak at Tubbs Hotel, Oakland, California nearly 30 years ago.

After becoming convinced of the existence of the central fact that there is no death, I was unable to make much further progress. I attended some lectures and seances and some alleged "exposures" and so far as I could see the ghosts worked as well for the exposers as the others. The upshot of it all was the opinion that a hole that would let through a saint would let through a sinner also, and that both had a decided advantage over mortals, therefore resolved to postpone our sociability until I got on an equal footing with them and by knowledge of the games and tricks they played "over there."

I heard then as now much about the "loved ones gone before" but I know that many arrant scoundrels had gone before also. I remembered that while it is delightful to think of love and flowers and harmony, etc., that there were thorns and hatred and discord.

I also read in the Spiritualist press amongst much that was worthy, a lot of the merest drivel from the other side.

I observer also that the mediums as a rule suffered from poor health and poverty, the good and the bad alike, nevertheless the one jewel of great price that there is no death, and the others, no hell and the communion of "sinners" as well as "saints," these shone brightly from amongst the heap of rubbish which I hoped would disappear as knowledge of the whole subject increased. And so it is—much of the rubbish has gone already and I am pleased to perceive the valiant efforts being made to finish the job. But what one may regard as rubbish another may not. We should aim to present only the main points around which all may muster and in a philosophical spirit consider the points of difference.

To me the crusade against vaccination is most foolish and unfortunate as it serves to throw doubt on the judgment of both ghosts and men and their knowledge also.

Concerning the existence of a Deity, it may be expedient for Spiritists to announce one, but as a matter of fact it is beyond comprehension. In reading the "Occult Life of Jesus of Nazareth" I could not help thinking that the medium was a contributor as well as Paul and Judas. The speeches put into the hero's mouth are what he should have said, I think, not what he did say. And after all the supposed God of nature presented for Spiritualistic and rational belief is not a whit more moral or less cruel than the little deity of the Jews—I mean from the human standpoint. In fact this god of nature has no morals at all.

But it should be constantly borne in mind that morals refer exclusively to humanity. What is good for man is good, and what is bad is bad.

This is only a relic of the old belief that everything—the whole universe was made for man. Nature and of course Nature's God is simply indifferent as to what we call right and wrong; and as to butchering people this is done by wholesale and without delaying the sun a moment.

This great God so full of love that he is always ready to burst can see millions starve to death and this whole earth seething with woe with the utmost equanimity and unconcern.

In my opinion neither prayers nor curses affect him in the least. Some friendly ghost may give us a lift in a pinch, but not the chap we are considering.

A word as to the Christ question. I was greatly interested in it in days of yore. I have adopted the sun worship theory. It fits all the facts. There is the history of the man Jesus to which is super added as in many previous cases, the great old sun myth.

The subject is too wide for further consideration at present. My advice is to quietly read up on this subject. Otherwise it is a good subject to let alone. I think far too much time and energy has been spent on account not only of this particular Jew but of the whole race of Jews.

This reminds me of an incident worth description. Here as everywhere a long discussion was held in a local paper on the subject of Anglo-Israel. Just as the editor had shut down on the thing I begged to interpolate that in my opinion when the ten tribes were lost it was a very, very great pity the other two had not been with them! I really think that Jesus has been far too well advertised already. Let him alone, for a while at least.

There is a great epidemic of humanitarianism. Its shibboleth is the brotherhood of man and the highest good is self-sacrifice for others. The sentiment is a good one, and it is well to cultivate brotherly love. But I venture to affirm that this world never ran or will ever run on brotherly love. It will run partly on it. But the alleged great god of love has put up this world largely on the tooth and claw principle and the survival of the strongest. Besides doing good to others quite frequently makes enemies, I appeal to common experience to prove it.

It is wholesome always to mix a little egoism with our altruism.

A great obstacle to Spiritualism is the false conceptions run into us of ghosts in general. The change called death is supposed to make us either angels or devils, just as though a butterfly knew much more than or is widely different from a caterpillar. It is only a change of the mode of living. The fact is that we are all so stuffed with nonsense that we have little room for sense.

On the subject of drug medication I think the Spiritualists as a body are quite open to criticism. I have been engaged on the study and practice of medicine for over forty years and during all that time I have used nothing but drugs in the treatment of disease—strictly medical treatment I mean, and have not used much more than an ounce of tincture or its equivalent in all that time.

There is no more forcible and positive proof of the existence of spirit in everything than is afforded by the practice of medicine. You may for instance put a drop of any tincture or infusion of any substance in a vial and you may wash the bottle out with your life ends and the qualities of that drop will still remain in the vial as proved by clinical test. And it is on this line that I have been curing disease all these years—by the spirit of the drug or drugs. This I think is the true spiritual treatment, so far, mind you, as mere drug medication is concerned. But in my battle with medical ignorance and wrong-doing I have never found any help from Spiritualists.

Now those who have the benefit of advice from the "other side" should be as wise as least as those who have not, and yet I have not found it so in some important matters.

Considerations such as these have tended to cast a doubt on the reality, not of the phenomena but as to their supposed cause.

I may say that if I were now engaged in the practice of medicine I would use other influences, notably hypnotism in the treatment of disease.

This brings me to mention the subjects of my independent opposition to current errors.

I have assailed Christianity on the liquor question. I have thrown the bottle at the Christian head and have found it a most effective weapon.

It is perhaps not generally known even to radical thinkers that the non-Christian world is sober and that Christianity is, the world over, the religion of the drunkard.

The other weapon I have thrown at the Christian head is proper generation, or one good birth as against the so-called "second birth."

And here I must find fault again with the answer given in your paper by Mr. Tuttle in regard to this matter.

The question was as to the advisability of regulating marriage by law. The answer was that mankind has never been made more moral by legal enactments, or to that effect.

Now the improvement of morals has never been the direct aim of legal enactments. The aim has been to prevent the vicious from injuring others. And I affirm that it is just as bad an act to inflict consumption or scrofula or syphilis or idiocy or the criminal instinct on the coming man as on the man who has come, and that the right way to "regenerate" mankind is to generate right.

I would say that although Vancouver is badly church-ridden, there is a good field here for an educated representative of Spiritualism. Spiritualism needs highly educated and highly moral speakers and mediums, and neither churches nor deities.

This is my first contribution to a Spiritualistic journal. I add my testimony as to the excellent qualities of The Progressive Thinker.

E. STEVENSON, M. D.
Vancouver, B. C.

Reading from the Voice.

To the Editor:—I desire, with your kind permission, to tell the readers of your valuable paper about the new way Mrs. E. E. Hammon reads for her audience. You must first know she lectured for the Church of the Good Spirit in Topeka last year, and after each lecture she gave psychometrical readings from articles handed her by the audience, with fine success. She lectures for the same organization the coming year, but in place of the psychometric readings from articles, she now reads from the sound waves of the voice, which is something entirely new here and is considered truly wonderful by those who witness this phase of mediumship for the first time. For the benefit of those who have not seen anything of the kind, I would like to say, when reading from the sound waves of the voice Mrs. Hammon, after requesting some stranger to call her name, turns her back to the audience until some one has spoken, then facing the audience she gives the person who spoke a reading, frequently telling personalities so correctly that parties in the audience, not knowing who asked for the reading, recognize the party from the reading given by the medium. She often tells them many things that have occurred, as well as things which are to take place, together with descriptions of spirit friends and friends still in the body but unknown to the medium. All she asks in return is that those receiving the reading frankly acknowledge whether what she has told them is correct or not. Many are they who testify, saying, "all she has told me is true as far as I am able to tell; of course the future remains to be seen, but the rest is correct."

It is truly wonderful with what accuracy Mrs. Hammond is able to read from the sound waves of the voice.

EMMA CHALLAND.

BEFORE THE DAWN.

I stood by the grave where my loved
one was buried
And wept in deep anguish, for strong
was my love.
By the "Word of the Lord" I knew I
had lost her;
For her was no home in the mansions
above.
For she had denied him, the God of the
Bible;
Rejected the blood upon Calvary shed;
For her was no mercy, no hope of forgiveness,
And crushed by my sorrow, I wept o'er
my dead.
I thought of the joys of the heaven
above me,
With its radiant crowns and robes of
pure white;
In barbaric splendor it rose up before
me
With its streets of pure gold and its
mansions of light.
Oh, what unto me are the harps and the
jewels?
The glad shouts of triumph and music
most rare,
If she, my beloved, is cast into darkness,
I only shall hear her sad cry of despair.
I will worship no longer this dread God
Jehovah,
When he in his glory triumphant shall
come,
And she shall awaken and hasten to
judgment,
I'll turn from his presence, with her
find a home;
For heaven can never be heaven without her,
And hell shall prove heaven if love
dwelleth there;
For where there is love there is hope,
there is gladness,
So with my beloved her dread doom
I'll share. ASTRA.

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AGNOSTICISM AND MATERIALISM SUBVERTED.

Transformation and Conservation of Energy Manifested in the Operations of Nature.

Like Brother Severance, our venerable Brother Loveland carefully avoids my arguments and quotations, while laboring to prove that I am upholding a personal God. I said:

The mistake of the atheist is a pardonable one, and is really a protest against the assumptions of the ignorant past concerning the personality of Deity. All skeptics are evidently correct and logical in denying anthropomorphic personality to the Infinite; as all such deities are creations of the human mind.

This disposes of the greater part of Prof. Loveland's address, so far as I am concerned.

The fetish called science is almost as great an obstacle in the way of investigation as was the orthodox Jehovah, and from the way it is invoked one would think it some Olympian Jove, who made his rounds in retinue of splendor at stated intervals. Science is simply what is known of nature, and all leaders of scientific thought affirm that the investigation of nature only increases the mystery of causation.

Herbert Spencer says: "Those who think that science is dissipating religious beliefs and sentiments, seem unaware that whatever of mystery is taken from the old interpretation is added to the new. Under one of its aspects scientific progress is a gradual transfiguration of nature. Where ordinary perception saw perfect simplicity, it reveals great complexity; where there seemed absolute inertness, it discloses intense activity; and when we remember that the activities constituting consciousness, being rigorously bounded, cannot bring in among themselves the activities beyond the bounds, which therefore seem unconscious, though production of either by the other seems to imply that they are of the same essential nature—this necessity that we are under to think of the external energy, gives rather a Spiritualistic than a materialistic aspect to the universe; further thought, however, obliging us to recognize the truth that a conception given in phenomenal manifestations of this ultimate energy can in no wise show us what it is. * * * But one truth must ever grow clearer—the truth that there is an inscrutable Existence everywhere manifested to which man can neither find nor conceive either beginning or end."

All of Prof. Loveland's arguments are as anthropomorphic as are those of the advocate of a personal God. It was my fruitless search for support among so-called materialist writers that led me to recast my thought on the subject. When I consulted Huxley, the father of agnosticism, he vehemently warned me off from my quest, in the following significant language:

"But the man of science, who, forgetting the limits of philosophical inquiry, slides from these formula and symbols into what is commonly understood as materialism, seems to me to place himself on a level with the mathematician who should mistake the xs and ys with which he works his problems for real entities—with this further disadvantage as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life."

And when I still persisted, he thundered at me this:

"But if it is certain that we can have no knowledge of the nature of either matter or spirit, and that the notion of necessity is something illegitimately thrust into the perfectly legitimate conception of law, the materialistic position that there is nothing in the world but matter, force and necessity is as utterly devoid of justification as the most baseless of theological dogmas."

Prof. Huxley even went to the length of denying the statement that a stone would necessarily fall to the ground. He said that so far as our knowledge goes, unsupported stones will fall to the ground, but when you attempted to change the "will" for "must" it was totally unwarranted.

When I interrogated Caley, the greatest mathematician of the world on this subject he said:

"I would myself say that purely imaginary objects are the only realities, in regard to which the corresponding physical objects are as shadows in a cave. And it is only by means of them that we are able to deny the existence of a corresponding physical object; and if there is no conception of straightness, then it is meaningless to deny the conception of a perfectly straight line."

I received no consolation from Fiske, Lecoute and their compeers, and when Prof. Butler, of Columbia college, asserted the following, it staggered me:

"The physicist also, is coming to see that his principles of the conservation of energy in its various manifestations is a new and startling proof of the fundamental philosophical principle of self-activity. Energy manifests liself as motion, heat, light, electricity, chemical action, sound. Each form of its manifestation is transmutatable into others. The self-active cycle is complete."

In my despair I finally sought comfort at the hands of Max Nordau, who was believed to be the prince of pessimistic materialists. Judge of my surprise at getting the following set-back in the very first chapter of his Paradoxes: "Nothing proves to us that there is not in nature some vast mind or consciousness, whose extent our circumscribed consciousness is unable to grasp. * * * One thing is certain, we see that matter, when consolidated in the form of a human brain, and force, when acting as nerve-power produce a consciousness." After showing that the elements and forces composing the brain exist in enormous quantities outside the brain, he says: "Who, then, is so bold as to assert that these elements and these forces are unable to produce a consciousness except in the form of a nervous system, except in the form of a human brain." And he compares people who make the ad hominem argument against an immanent Intelligence in nature, to a fly criticising the colossal statue of Bavaria, at Munich. And he says that if the fly were compelled to pass its life inside the statue it could write a book full of bitter epigrams upon the conception of the universe, and dilate most eloquently upon the lack of sense and purpose in the world."

Brother Loveland says I commit the unpardonable logical sin by deducing from the finite postulates of science the conclusion of an infinite deity. Well, I have company in my misery, for he commits a similar sin called "multiplying causes," when he attributes the origin of personal gods to both dreams and Spiritualism. But wait: "But the finite can ascend to the infinite just as readily as the infinite can descend to the finite. From the very necessity of the case they must ever be at an infinite distance from each other." As well assert that because a drop of water is not the ocean, they can never approach each other.

What is the infinite but the unlimited? and if Prof. L. is correct as quoted above, what right has he to predicate infinite space upon finite appearances? His familiar illustration proving infinite space, is precisely my method of proving infinite intelligence.

Why does he persist in speaking of intelligence in terms of matter. He says: "If the will of God is infinite, it cannot act in a circumscribed part of the universe." Can his "infinite" energy that fills "infinite" space act in a circumscribed part of the cosmos? It seems to, when it not only keeps a planet in its orbit but assists a mechanic in breaking his neck when falling from a house!

"All effects or phenomena being finite, must be produced by finite causation." Very well; but are they connected? If not, you somewhere have an effect without a cause. If they are connected as evolution declares, then you have an infinite chain of phenomena which includes everything in the universe, both physical and mental, and you establish the postulate of Pope:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Will Prof. Loveland kindly bridge the chasm between brain function and thought? Bain cannot do it. He says: "In order to make the design argument valid it must be proved that life had a beginning; that is, that there was a time when there was no organic life, and no life germs." So far as this globe is concerned, and that is our sole field of inquiry, that is precisely what science has proved. The La Place cosmogony is the accepted theory, and if the cosmos was once a seething vortex of fire, where were your germs of organic life? Even Gladstone had to admit some sort of a nebular beginning to the world. Kindly answer the following:

Why should the universe exist at all? Why should there be, through countless ages, a gradual change of energy, from a white-hot cosmic vapor in the immensity of space to the joyous intensity of a mother's love, the thrill of passion in a maiden's heart, or the matchless eloquence of an Ingersoll? Science can not, the materialist dare not ignore the teleological "end in view." To do so, is to break the chain of logical sequence.

In all human affairs, the thought or idea precedes the action. Man's will is but the law of his mentality, and is therefore but the instrument of his mind as an administrative power.

Natural law is either a blind necessity or it, too ,is the instrument of administrative power. Here is the dividing line, the point of divergence between the theist and atheist. If so-called law is but a blind necessity, then the ever upward struggle by the survival of the fittest, is a greater mystery than all theories of special creation. For, after all, special creation is like the rule of cancellation, only a short cut to evolution. Both theories are nil unless they recognize mind as cause.

By what concurrence of matter, energy and law, acting from blind, unintelligent necessity could cosmic evolution produce a planetary system, and then, just at the proper place, introduce chemical evolution? And when chemical evolution had produced monadic life, and carried it through ages of geological changes up to the gray matter in a human brain, how did blind necessity again shift the pulleys introducing the third great department of mental and moral evolution? I know and accept your theory of the method, but machines do not operate themselves, nor is their output ever greater than the quantity or quality of the raw material.

Prof. Loveland, in describing cosmic causation, says that were the planetary equilibrium absolute, all motion would cease forever. True, but what prevents it being absolute? We find the same fact in organic evolution:

It will not do to assert that there is as much downward as there is of upward tendency in evolution. When the scales are equally balanced they stand at a level, and the fact that man is here negatives that theory. And the upward progress which produced man is not only now here, but it was in the cosmic nebulae also, as the cause of his present being.

Here also, were the equilibrium absolute, all progress would cease, and in both cases, it proves that cosmic energy is intelligent.

There is much learned talk concerning the laws of nature, and that also has become a sort of shibboleth. Law is rule, and rule is method or mode. Nature acts, and we say she acts by law, but the law is only the mode of acting and has no existence apart from the act. The word "Nature" comes from a root which means to bring forth. So when Prof. Loveland says that nature is "as absolutely causative as it is phenomenal," he need only add that intelligence must be involved before it can be evolved, to be at perfect agreement with myself.

Final cause, in metaphysics does not mean First cause nor Last cause, and all who use the word in that sense either wilfully or ignorantly misrepresent. Final cause is used in contradistinction to efficient cause. The artist, Millet, painted the Angelus because he conceived the idea realized in the picture, which idea was the cause of each step from the bare canvas to the completed picture. It is retroactive and can only exist where there is intelligence. The picture was the final term, the last in the series of acts; yet it was the cause of every other step or term in the series. And all nature gives evidence of just such cause. Each atom of matter is a finished product, and yet is raw material for other products. In every seed or grain is potentially the final product, just as the ideal Angelus was in Millet's soul.

A careful investigation of the human will, will prove that it is only an individualization of something that exists to an unlimited degree outside of man.

I am no believer in personal gods, but I am just as averse to the untenable theories of materialistic atheism. I find that the truth generally lies between extremes and to me, Spiritualism is the golden mean between the extremes on this question. The finite presupposes the Infinite, just as a less presupposes a greater, which includes the less. And unless the universe is eternal and is permeated by intelligent energy, man's presence here is a greater miracle than the wildest fancy of an Ambrose or a Tertullian. Scientific men who were inclined to atheism have exhausted that mine, and are seeking for a higher philosophy that shall be consistent with the real or spiritual man, rather than the changing lump of clay which constitutes his earthly habitation.

C. W. STEWART.

Marshalltown, Iowa.

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CANNIBALISM.

Curious Facts In Relation to This Practice.

Among other things we must not forget the human immolations and cannibalism established for the delight and benefit of the gods. The ancients we are told had a great opinion of their teeth, as being "the principles of their being," and when they fell out, "buried them with care." Certain philosophers have even expressed their opinion that they are given us to restrain the tongue, so as to prevent it from speaking "without due consideration," which is rather curious when such very severe things are said of "too much jaw." Pherecrates was born toothless—and so continued to the end of his life. Pyrrhus, king of Epirus, Plutarch tells us, had the usual complement of teeth in his lower jaw, but the upper one continued bone throughout the gum. The cannibals who, to the delight of the gods, eat their victims, take the utmost care of their teeth; they polish them, some file them pointed and sharp, presumably in order to be able to do better work when they tear up the dead and living. The strangest part of it is, that they always undertake this awful performance with as much regard to the benefit of the gods as to themselves, but at the moment of execution, more for the satisfaction to their own greedy stomachs. Three scientific black gentlemen of Sierra Leone, one of them a Sunday-school teacher, were hanged recently by the British authorities for cannibalism. They belonged to a "human leopard society," the members of which hid in the brush in the neighborhood of villages, clad in leopard skins, and killed the villagers who came in their way; these the society subsequently ate. In their defense, they explained that the murders were committed in order to obtain certain parts of the body, the hand, the leg and heart, with which to make medicine called "Ju-Ju." These fellows supposed themselves to be under special protection of his excellency, king over all demons and devils, in fact, Satan himself. In their hour of danger he did not come to their rescue. In the future they are apt to worship a better god than his black majesty.

An eccentric sect has lately sprung up in Vancouver, B. C., the members of which are literally devil worshipers. They argue on the basis that, as God is the author of all good, the devil alone must be responsible for all evil; hence they pray to his satanic majesty to keep from harm their mind, body and estate. The sect, though organized, is small, and is regarded by orthodox believers as a company of partially demented cranks, whose ridiculous teachings are not likely to spread beyond the narrow confines of the city. Too much religious study has also caused this insane devil worship.

During the 8th century A. D., a sect arose in Illyria who worshiped the Devil, regarding him as the highest and best of the angels and paid him special honors on the first day of the year. The Southern States have several of this class among the ignorant, superstitious and eccentric negroes. There is said to be in New Orleans and other southern cities, secret organizations of devil worshipers. This is perhaps the reason why they so often come into conflict with the laws.

Bad company spoils good manners, according to the old saying. When men live a half-barbarous existence, their actions will be in accordance therewith. The negroes in these countries, even the worst elements among them, have a great respect for the Devil. These half-crazed sects of the dark sons of Africa, watch with the utmost care and suspicion that nobody not initiated in the mysteries is admitted to their secret gatherings. On a little platform is placed a plain wooden chair adorned with a number of carvings representing fantastical demons and devils. In front of the platform is a table painted black, with two burning wax candles and a piece of red cloth in the centre upon which rests a veritable skull. In addition to this mysterious arrangement there is also something rather prosaic in the feast. On the table we also find the inevitable fruit, the watermelon, and the negro's greatest delight, roast chicken. This lunch table has been set in honor of, and for the exclusive use of the expected guest—the king of the darkest lands—the evil kingdom. There is singing, praying, speaking, yelling, dancing and drinking at these orgies. Something must be done in order to attract the attention of the celebrated visitor. When they have all become dead drunk, and through constant bodily exertions of various kinds reach the proper ecstasy, or perhaps rather alcoholic trance, they have all sorts of devils and evil spirits.

A fleshy and melancholic negro with the illustrious name, as well religious as martial, Jacob MacMahon, was a member of such a devil club in New Orleans. It is claimed that he has resigned since then. At one of these religious animated meetings he fell into a condition of catalepsy. Whether it was bad whisky or religious excitement that produced this condition is a question that cannot be answered. During this cataleptic state MacMahon claimed that his spirit danced with his Satanic Majesty, that is in the shape of a large black dog. This strange occurrence not only caused fear, but also a profuse perspiration which was altogether disastrous to Jacob's nature, both mentally and physically. The other members of the club saw nothing but believed Jacob's statement. Frightened nearly to death, he left the club. Some clever ones, however, came to the conclusion that his meeting with the Devil, as well as the dance, originated in his own exalted brain.

These imaginary visions are certainly but self-suggestions. Before the ceremonies they are confident that they will see such things. It is all illusion. The figures which they see are produced in their own brain through their expectancy and from the picture which their own fantasy forms in the normal state (if it can be called normal). These pictures are exactly reproduced and transferred from the brain to the optic nerve in the eye. What they see is thus without reality; only the image of a previous self-made form, a result of hysterics, auto-somnambulism, or perhaps alcohol trance in this case especially, as the condition is produced by excessive use of alcohol. It is no more strange that they see devils than it is that the victim of ordinary delirium believes he sees snakes and awful reptiles. Superstition, lack of enlightenment and King Alcohol cause much evil.

There are colored people who look differently at things, who give no credit whatever to stories of demons and witch-dances. They are not all so foolish. There are colored preachers who enjoy the honorable reputation of not being scared of the Devil—of having more courage than the rest. From time to time they treat of other subjects from the pulpit besides watermelons, chickens, possum and sweet potatoes; they mention the name of the Devil without fear or tremor; they act diplomatically, frame their little balls and shoot them with great elegance, aiming at the evil and the perpetrators of evil. Elder George Chaplin was a colored preacher who exercised his calling for many years in Rhode Island. He was a man of excellent common sense and no little wit. At one time some of his hearers complained that he had been rather too personal and severe in one of his sermons. "When I am preaching," responded the elder with a shrewd glance from his sharp eyes at the remonstrants, "When I am preaching I try to shoot right at the Devil every time; but if any one gets between me and the devil, why, of course, brethren, he will be liable to get hurt."

Man worships either angels or demons, either good or evil; at one time he is claimed to be possessed of the Holy Ghost, and then again he is controlled by the Evil One. Demonic possession is very old, yet at the present time we occasionally hear of such cases. The foundation of it all is religious insanity and superstition. An extraordinary case, illustrative of the superstition and credulity which render some people an easy prey to designing individuals has just occupied the attention of the Amiens police court, France. At that town lives a venerable maid, who, by some foolish fancy, took it into her head that she was possessed of the Evil One who every night made his unwelcome appearance at her abode and sent her furniture spinning in all directions. She implored the gendarmie and the police to rid her of the diabolical presence. At last a good-natured commissary sent an agent of the law, (who, of course, saw and heard nothing) to pass a night at her abode. It is probable that his majesty did not like the police; he forgot to make his appearance. The possessed lady, however, claimed that the devil had his own way as soon as the police left her apartments. She saw him come through the wall and disappear again through the keyhole when he upset everything in the house.

To the Devil very much has been attributed, far darker deeds than these. Why, then, not leave the gentleman of toil, hoofs and horns, the honor of having a little private amusement in overturning tables and chairs for a lonesome elderly lady? Perhaps it was in order to give her something to do, rearranging her house. We never know the motives of the Devil; he is said to be a very cunning fellow.

Superstition is still very strong in some parts of Germany. A balloon, sent up by the army balloon battalion near Dantzic, and in which two aeronauts of that corps were studying atmospheric conditions at an altitude of 6000 feet, happened to pass the district of Tuchel, inhabited by people of the aboriginal Slav race. They supposed the air car—a thing never seen before—to be the Szauk (or Devil), and followed it for miles, expecting it to alight. Fortunately for the aeronauts they passed the region safely and the bullets fired at their conveyance did not reach it. Otherwise they would have fared badly. The most insignificant objects will, by the uncivilized and superstitious individuals, be regarded as gods or devils. Several of the roaming tribes in North Africa have, because they are naturally bloodthirsty, and on account of their lack of civilization, still the cannibal blood coursing through their veins. This wild disposition with no understanding of natural laws, surrounded everywhere by danger and death, continually clinging with devotion to this life, gives them an almost supernatural fear for the uncertain, the unknown other life.

The simplest objects will, by the uncivilized and superstitious person, be regarded as gods or devils. Several of the wandering tribes of North Africa have, on account of their low animal state, the instincts of beasts of prey; they are bloodthirsty, and without sense of good or evil; they are half-civilized, and in most cases barbarous. To kill without purpose does not affect them; it is an every day occurrence. To devour those killed is also very natural to them. Several of these wild tribes are pronounced cannibals. It is a pleasure for them to feast on human flesh, they prefer it much to the meat of animals. Besides this there is to the cannibal another very important object in eating his fellow foe, because the man-eaters believe that they thereby inherit all the good qualities of the killed, and that his spirit, together with those of the individuals he has massacred during his lifetime, will all take abode in his system, his body and unite with his own spirit to make it stronger, and thus through the aid of the greatest possible number of persons he, in this manner, may devour, he will gain a more sublime bliss, a higher honor, a position as a great chief in the other life, where he intends to enjoy himself to the utmost with human sacrifices and war dances. Truly this is a paradise a little from that of the Europeans; it is the paradise of the wild man-eater of Africa.

In addition to this custom of eating human flesh, another equally horrible one exists. When a chief of any of the Congo tribes dies, all his wives are buried with him, alive. A hole is dug in the ground about as large as an ordinary room, and in the middle of it the body of the chief is placed. One of the wives jumps down into the hole and seats herself, cross-legged, at the head of the corpse, another wife reclines at his feet, and others sit around on the sides; if there is any space lift, some of his slaves are brought in and make the outer fringe of the circle. Neither the wives nor the slaves manifest the slightest concern and accept their fate as a matter of course. Thus we see plainly what it means to be brought up to believe what the parents, the forefathers believed. In some places in India it is yet the custom to burn the widow and slaves upon a man's death. Why are such cruelties practiced? Because they believe it to be the road to Paradise. What a mass of errors and misunderstandings! The Christian religion is moral philosophy, but its doctrines are often misunderstood. Thus religion teaches that sickness is divine punishment which prayer can alleviate. Science takes the other extreme, and drugs a man to death, trying to cure him. Men very often deceive themselves, yet more frequently they are deceived by false prophets.

According to a communication received from Dr. Wenyon, an English physician who is practising in Fatshan, an interior Chinese city, medical science there is about as far advanced as it was in Rome 2,000 years ago. The so-called doctors cannot tie an artery, open an abscess or reduce a dislocated limb. Every Chinaman has something, real or imaginary, the matter with him, and there was a great curiosity to see the methods of the foreigner. Therefore when Dr. Wenyon arrived there was no lack of patients. He established a sort of hospital, making it as commodious as circumstances would permit, and so great was his success that native doctors opened a rival establishment, which they called "The Hall of Ten Thousand Virtues." It was a splendid building, but somehow that did not assist the cures. Two afflicted friends came to Fatsham, and they decided one to go to Dr. Wenyon's hospital and the other to the rival place. In three weeks Dr. Wenyon's patient was, well, and on going for his friend to the other hospital found that he was dead. The doctors tried to console him by saying that they had buried him in a splendid coffin.

"In fact," says Dr. Wenyon, "it was a question of coming to our hospital for a cure or going to 'The Hall of Ten Thousand Virtues' for a coffin." One day there came a stately gentleman, a learned man belonging to the upper classes, having a painful disorder needing surgical treatment. He hired a private room, and I operated on him, and in a fortnight he was well. He had not told me who he was, but before he went away he said: "You might like to know who I am, and I want to tell you, because I am so grateful for being cured of this terrible disease. I am the head doctor of 'The Hall of Ten Thousand Virtues.'"

There are many foolish people that can be made to believe everything. When Brigham Young was directing the theocratic government of Utah, the Mormon missionaries in England converted a one-legged man. This man conceived the idea that the prophet in Salt Lake City might effect a miraculous restoration of the leg which he had lost in an accident, so a month later he presented himself, weary and travel-stained but full of cheerful hope, before the head of the Mormon church and expressed his desires. The prophet said he would willingly get him a new leg, but begged him first to consider the matter fully. This life, he told him, is but a vale of tears, and as nothing compared to eternity; that he was making the choice of going through life with one leg and having two after the resurrection, or having two legs through life, and three after. The man found the prospect of being a human tripod through all eternity so uncongenial that he accepted with resignation his present lot in life, and excused the prophet from performing the miracle. Of all the mysteries of the universe, the human mind is the greatest.

CARL SEXTUS.

Cripple Creek, Colo.

IMPORTANT QUERY.

Is there No Way Out of This?

WHY MUST OUR PROFESSION WHILE IN LIFE, OF COMMUNION WITH THE SPIRIT WORLD BE BROUGHT INTO RIDICULE AT THE TIME OF DEATH?

In the last few weeks we have laid away two of our oldest pioneers in Spiritualism, Brother Henry Butts, aged 93, and Wm. H. Woods, aged sixty-three. Each dated back to the Rochester rappings as to his birth into this beautiful truth. The former was so radical on the subject that not an opportunity was lost by him in arguing with any orthodox pastor who would give him a hearing. In his younger years he was a powerful medium, both physical and trance, yet when death claimed his spirit it required a Methodist preacher to pay tribute over his dead body.

On last Sabbath all that was mortal of one of the truest and staunchest advocates of Spiritualism, Mr. Wm. H. Woods, was laid to rest. By and through the same channel, of orthodoxy, he was "laid to rest" after an illness of two months, during which time he never failed to speak of his unwavering faith and the comfort of spirit communion; also spoke of the absurdity of Brother Butts having to be put away by a Methodist, saying to the writer in the presence of some of his family, "They shall not take advantage of me like that;" yet when his spirit had taken its flight we are told his last request was that Rev. Turner of the M. E. Church, should preach his funeral sermon, and the writer only make a very short prayer, great stress being placed on the shortness of the same; in fact, so much so, that word was sent me twice that nothing but a prayer was to be said, as the Rev. Turner was to deliver the sermon. As our deceased brother was one of our most respected citizens, and known all over the city as a Spiritualist, such as the persecution of all the churches in Christendom could not have changed, imagine the effect on that large concourse of people who had assembled, to hear that, instead of the brother having died as he lived, the pastor saying that by the request of the deceased he had been solicited to preach his funeral discourse, while those who had afforded him the only spiritual comfort in life were to say naught as to his life, but offer a very short prayer—to whom, I wonder?—as he ever advocated the religion of Thomas Paine. In fact, he sat for three years in a developing circle where Thomas Paine's spirit was supposed to be the controlling one.

Think of the effect on our cause by such scenes! Have we an ism that only affords comfort while in life? Can it be that a half century can be spent with all the disappointments that come to us through our earnest investigations in Spiritualism, that we are yet founded on this rock, yet find it dashed into the great sea of doubt at the time of dissolution? As I was made a Spiritualist through Mr. Woods, and since my advent into public work, he has been one of my most earnest followers, it causes my spirit to cry out, "Oh! can it be that your brave heart failed you at the last moment of your mortal existence?" Nay, I believe it not yet, Spiritualists, something must be done in justice to the living as well as the dead. Why not all make a written statement, place it in the hands of some person of authority as to the disposal of the body, and whether anyone shall say any words over the same. Then will our spirit find rest in the knowledge that 46 years, more or less, of our time has not been spent in living one thing and dying another. May we all look to this, for the eyes of the world are upon us.

MRS. MOLLIE E. KRATZ.

Evansville, Ind.

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Entered at Chicago Postoffice as second-class matter.

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SATURDAY, FEBRUARY 24, 1900.

The Home Circle.

A practical demonstration of the utility of the home circle is afforded by the letter published in this paper, of Mrs. Helen M. Swan, of Roseburgh, Mich. It is one instance among many in which most satisfying results have been obtained under similar conditions and by the same method—the circle at home, wherein the spirit influences develop and use home mediumship.

Taken all in all, this home-made mediumship, together with its home tests and manifestations of spirit presence and power, is the most satisfactory of all. It is lifted out of the cloudy regions of doubt that envelope so much of the "business" mediumship of the times.

The medium mother can have no inducement to deceive her family by palming off false tests. There is no gain in practicing fraud upon the members of her loved household. There is no money in it to exercise an influence of bribery to commit the moral crime of wilful deception upon those of her own home.

The result of the home circle in this instance has been excellent. There are thousands of other homes which might obtain equally good and satisfactory results, and be made happy in like practical knowledge of spirit continuity and return. It needs only a modicum of patient trial of the means, to open the door of welcome to the messengers from the unseen. They will come bringing messages of love and hope and cheer to help us onward and upward in the path of life. They will make life's journey sweeter through the mortal vale, and make the future bright with the cheerful sunshine of hope and knowledge.

Patient effort will result in a satisfaction that will abundantly repay for all that may be done to reach success.

You may know and realize in the home circle, that the "dear departed" are with you and can prove their identity and their abiding friendship and love.

Taxing Churches.

The Chicago Journal of the 29th ult., graced its editorial columns with the following. To the Rev. Smith for his graceful words, and the Journal for giving them a wider reading, thanks:

It is refreshing to learn of one clergyman in this city that takes an enlightened view of the financial obligations of the church to community. Rev. J. H. O. Smith of the Union Christian church declared in his sermon yesterday that "the churches, like other corporations, should pay for the privilege of owning property, and for their protection by the state." He declared that the idea that when anything is started in the name of religion it is "to be deadheaded or passed half-fare over all the highways" was all wrong.

That is an enlightened view. Of all things in this world, religion ought not to be dependent on special privileges for its existence. If it is worth anything as religion it ought to have enough vitality and force about it to be self-supporting, as far as its relation to the rest of society is concerned. Its adherents ought to pay for it just as members of clubs pay to keep their organization going. If they can't do that something is the matter with their devotion to the cause. Dr. Smith says: "If church property is exempt while all other is taxed, then the unbeliever indirectly supports the church, and it is fundamental in America that no man shall be taxed to support another man's religion." That is justice from the pulpit.

The communicants ought to pay and they ought to pay up. They should do at least as well as club members, by paying the taxes on church property, and they should do better by keeping the church out of debt. When Ruskin was appealed to for help to raise a church debt he refused and asked the applicants why they couldn't pray behind a hedge or in a coalhole rather than degrade the service of God by putting a mortgage on his house.

When the churches pay their debts and their honest taxes religion will take on a new vitality.

The Illinois State Spiritualists' Association.

We would say in answer to several inquiries that the present officers of the Illinois State Spiritualists Association are Dr. George B. Warne, president; Col. James Freeman, vice-president; Ella May Johnson, secretary; Ervin A. Rice, treasurer; Hiram Eddy, Orrin Merritt and M. W. Packard, trustees. The parties against whom the association filed its bill for an injunction to restrain the unlawful use of its name, among others are Dr. D. Stearns White, David Gilmour, Charles Howell, E. N. Geer, Edward A. and Mabel Aber Jackman.

IT IS CERTAIN
That Paul Was the Reaf Romancer.
CHANGE, BUT NO BEGINNING.

—:o:—

"For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15: 22.

The whole theory of the Christian religion is built on the proposition that Adam, the first man, was a special creation of God, immediately following his construction of the material universe, six thousand years ago; that the creature violated the command of his Creator, thereby incurred his infinite displeasure, and, as a consequence, was expelled from the Garden of Eden; that because of Adam's fall all his posterity to the most remote generation became subject to divine wrath and eternal woe; that the only possible way to escape this threatened torture was through the intervention of the Son of God, belief in whom exempted the offender from all guilt to which he was an inheritor because of Adam's offense.

We have followed along the lines of orthodox creeds in making the above statements, in no way misrepresenting or exaggerating them.

The Progressive Thinker has endeavored to impress on its readers that there was no special creation; that for all we know to the contrary time is eternal; that there has been change, but no beginning; and, as a corollary, there can be no ending; that instead of man's occupancy of this earth for 6000 years, the probability is his humble beginning commenced many millions of years ago, and by the slow process of evolution, a process by no means finished, he has slowly ascended the scale of being until he has reached his present eminence.

If this latter theory is correct, and evil did not come into the world as churchmen allege; if there was no fall prejudicing the whole race for all time, by which every child born to the latest posterity incurred Adam's guilt, then there was no need of another to assume that guilt, a scapegoat for all the world, and make a sacrifice of himself, enduring the ignominy, suffering and death, to save humanity from the punishment Adam and all his descendants incurred, because the distant ancestor was beguiled by a serpent and ate a forbidden apple. If there was no need of man's redemption by the atonement of another, there is not the pretended appearance of a Messiah, a Christ, an Anointed person, a pretended Son of God, equal in power and glory with the Father, yea that Father himself, a fiction of priestcraft, to gain control of the people for an evil purpose in their own interest?

The preachers have taught from their pulpits, have incorporated in their creeds, and churchmen have believed this idea of the fall of man by the sin of Adam, and restoration through the sufferings of Jesus, was a Bible teaching. They will be surprised to read the following, extracted from Rev. Dr. Hillis' Music Hall discourse, from which we made a brief quotation last week:

"Everything in Christianity hinges upon Adam's fall as the head of the race. In Newton's "Principles" the theory that the sun is the center appears in every chapter and upon every page and colors every sentence. Not otherwise, we would expect if the central idea in Christianity is Adam's fall this thought would reappear in every chapter and page and color every verse of the Bible. But Moses never heard of Adam's federal headship. Joshua and Caleb knew not even his name. The centuries come and go, the empires rise and fall, and Samuel, the judge, and David, the poet, and Isaiah do not dignify Adam with even passing reference to his name. None of the great prophets or the minor prophets ever heard of Adam. At length when long centuries have swept by the canon of the Old Testament is closed. Yet no poet or prophet has uttered one word about Adam's fall and headship. Then Christ's radiant figure enters the scene. This divine teacher and Savior lives, teaches, suffers and dies without ever having dreamed that Adam's fall was the occasion of His mission. His twelve disciples lived and suffered and died, but not one of them ever mentioned the name of Adam. At last Paul uses an illustration from the old talmud of the Jews. It was a matter of pride of the Hebrews that Adam and Abraham were the fathers of the noble Jewish race, and for purposes of illustration in his great argument Paul says that conceding that Adam represents his people, that the Pharisees must also concede to him that as in Adam all died so in Christ all are made alive."

So this whole story of man's fall and redemption seems to hinge on the hooked-nose and bow-legged Paul, who admitted, Romans 3:7, that he lied for the glory of God; who was reported, verse 8, to have counseled to "do evil that good may come," and who, I Cor. 4:10, conceded he was a "fool for Christ's sake."

If it shall be demonstrated by and by, as many contend, and as seems more than probable, that Paul is a comparatively modern production, foisted on the world by cloistered monks, to advance the interests of their craft, but little if any before the beginning of the Reformation, will not some of the preachers inquire, as did Daniel Webster when he saw the old Whig party disintegrated, which he had ministered so largely towards making the great power it was—"Where shall I go?" He could not attach himself to the Democratic party which he had opposed through his whole life; he had been a violent partisan; but there was no longer a party with which he could affiliate. It was a terrible dilemma, just such a one, religiously, as the mossback clergy of today must soon confront. "Infinite Intelligence," hasten thy work.

An Honest Admission.

Rev. Minot J. Savage, in his published discourse of January 19, with a text from Hebrews, says:

"The author of this book we have no means of knowing."

Rev. Savage in taking this position is sustained by the best authorities of the church. Luther suggested that it was from the pen of Apollo. Some of the old church scholars credited it to Silas, others to Luke, and still others to Clement. Tertullian thought it an Alexandrian production. A note at the close of the book says: "Written to the Hebrews from Italy by Timothy."

We don't know who Timothy was, are inclined to accept the endorsement that he was an Italian Monk, one of those worthy gentlemen who hobnobbed with priests, and wrote the Word of God to order, the purpose, to head off the Protestant reformation which was then under full sway.

The purer the heart, the less will it shrink from the conclusions of the pure intellect.—Col W. T. Higginson.

AFTER A LONG TIME
The Theological Movement
ENTERS AN AVALANCHE STAGE

—:o:—

The Springfield, Mass., Republican, discoursing on the "mental ferment" going on in the evangelical churches, says:

"After a long period of slow and almost imperceptible accumulation of momentum, the theological movement seems entering the avalanche stage."

That is a happy illustration. There has been no period since the great reformation under Luther and his compeers, when the whole religious element has been so universally convulsed as at the present moment. Observant parties have noticed for a score of years that a gradual change was going on with the leaders of public opinion. First one clergyman, then another has taken issue with the old creeds. Some quietly retired from the ministry, attracting as little attention as possible, others have struggled on, laboring quietly to get out of the old rut and take their personal friends with them. Henry Ward Beecher for many years before his death, ceased to be orthodox. He led his parishioners to nearly the same height with himself, while some passed far beyond. Revs Swing and Thomas, of our own city, did the same thing. But these were only skirmishers along the line. A general engagement is now imminent. The snow-ball at the summit of the mountain was a trifling affair to begin with, but it increased in size, and gained momentum as it descended, and became almost a mountain itself before it reached the vale, using the Republican's simile.

Rev. Dr. McGiffert, the new Presbyterian heretic, of the Union Theological Seminary, was cited to appear before the New York Presbytery to answer on the 12th inst., charges preferred against him. These charges include numerous heresies, among which are specified the denial of the fundamental doctrine of inspiration extending to the truthfulness and authority of the Bible itself; the assertion that Jesus Christ during his earthly life was liable to err, and did err; that he rejects the fundamental doctrine of the Lord's supper, denying that Jesus directed his disciples to eat and drink in remembrance of him; that he denies justification by faith; that he has violated his ordination vow, by publishing many other views conflicting with sundry provisions of the creed.

Dr. McGiffert is but one of a multitude entertaining views in common with him. In fact, in popular parlance, "the woods are filled" with just such heretics, ready at a favorable moment to burst the gyves that bind them. Probably there is not an orthodox church in America wherein this terrible revolt against oppressive creeds is not in embryo. The Presbyteries, Synods, Conferences, Associations and Conclaves would be decimated if each preacher composing them would give expression to his own honest convictions on the great vital questions on which the church creed is based.

Let no one suppose this revolt is limited to the Protestant churches. The organization and machinery of Catholicism are such as to suppress what is transpiring in its inner circles. If a churchman bolts the creed, and publishes his reasons therefor, his publication is at once entered on the "Index Prohibitorious," which no good Catholic dare read, and the officials manage very successfully to keep in subjection those whose intelligence rises above church myths; but in spite of all such restraining influences there is an occasional one whose social and political standing place him beyond the reach of papal authority. Of such is Professor Mivart, a distinguished English scientist, whose birth and early education made him a Papist, but whose mature good sense compelled him to denounce the old pagan creed. He published a work some years ago, in which he insisted hell could not be a place of torment. He has recently explained in the "Fortnightly Review his present position, wherein he said:

"I still regard the representations as to hell, which have been commonly promulgated in sermons and meditations, as so horrible and revolting, that a Deity capable of instituting such a place of torment would be a bad God, and therefore, in the words of the late Dr. W. G. Ward, a God 'we should be under the indefeasible obligation of disobeying, defying and abhorring.'"

Of the Bible Dr. Mivart wrote:

"Multitudes of its statements are scientifically false. Of the two accounts of the deluge neither is true. * * * * There are devout Catholics of both sexes, well known and highly esteemed—weekly communicants, leading lives devoted to charity and religion—who believe Joseph to have been the real and natural father of Jesus."

The Doctor says he knows priests who share his views, "who would prefer to worship God under one of his attributes symbolized by representations more resembling Athene or Apollo. * * There are persons who go to the Brompton Oratory to there worship the Madonna as the only available representative of Venus."

Progress is abroad in the land and churchmen are powerless to stay its march.

He Botched the Job.

"The Sundays of late have not been of a character to meet the wishes of the fair weather Christian. It has been so long since we have had a pleasant Sunday, one cannot recall it.—Conneautville (Pa.) Courier.

This state of facts suggests to a thinking mind, first, that Sunday is like any other day, subject to precisely the same law as that governing week days. Second, that if God is responsible for the weather he has no respect for his worshipers, else he would give them good weather for church service, or third, God did not make Sunday a holy day, as Christians allege. Fourth, if he did make Sunday a holy day he botched the job when he subjected it to such weather as our contemporary suggests.

Smells Rank to Heaven.

The "Christian Intelligencer" is sure "fewer men are in the churches than formerly, and the drift among the coming generation is away from the church." To this the "Christian at Work," another church organ, says: "Well said, frankly said, and truly said."

It is an old maxim that "Rats always desert a sinking ship." That is as applicable to churches as ships. The brothers of the church leave to-day, the sisters follow to-morrow, and the latter take their children with them.

The church, to survive, must amend its rotten creed. It smells rank to heaven, and is offensive to all who inhale its stygian vapors.

ABSURD TENETS OF
The Old, Musty Catholic Church
OPENLY DEFIED BY MIVART.

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The Tribune recently commented upon articles written by Professor St. George Mivart, the famous Roman Catholic scientist, and printed in the Nineteenth Century and Fortnightly Review, in which he attacked certain church dogmas as irreconcilable with science. For this he was bitterly assailed by The Tablet, the English Roman Catholic organ. In the course of its comments The Tribune [which gives the following] intimated that the church would soon lay its hand heavily upon the scientist and demand retraction of his utterances and submission to its dogmas. The time has come sooner than was anticipated.

The London Times prints a long correspondence between Cardinal Vaughan and Professor Mivart. In his opening letter the Cardinal sends him a formula, or confession of faith, which he asks him to sign, and also requires him to express his reprobation of the articles he had written and his sorrow for having published them, and, "failing submission on your part, the law of the church will take its course." In his reply Professor Mivart takes exception to the following article from the profession:

"In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they were afterward approved by the church's authority, nor merely because they contain revelation with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God as their author, and have been delivered as such to the church herself."

With regard to this article the professor asks the Cardinal whether his acceptance and profession of it would be equivalent to an assertion that there are no "errors or altogether false statements or fabulous narratives" in the Old and New Testaments, and whether he would be expected to give his assent to such irrational stories as the creation of the world in any six periods of time, the serpent and the tree, the tower of Babel, Noah's ark, the plagues of Egypt, Joshua and the sun, Jonah and the whale, Lot's wife, and Balaam's ass, which he puts forth as a few examples of things he does not believe. In his reply Cardinal Vaughan says: "If you are going to give the assent of faith only to such doctrines as present no difficulties beyond the power of your finite intelligence to see through and solve by direct answer, you must put aside at once all the mysteries of faith, and you must frankly own yourself to be a rationalist, pure and simple." In stead, however, of answering the professor's question categorically he refers him to certain writings of the fathers, and intimates he should converse with some noted ecclesiastics. In his final letter the professor acknowledges he has done so, and has come to the decision "that a vast and impossible abyss yawns between Catholic dogma and science, and no man with ordinary knowledge can henceforth join the communion of the Roman Catholic church if he correctly understands what its principles and its teachings really are, unless they are radically changed." And then he adds these defiant words:

"For who could profess to believe the narrative about the tower of Babel, or that all species of animals came up to Adam to be named by him? Moreover, among the writings esteemed "canonical" by the Catholic church are the book of Tobit and the second book of Maccabees, and also the story which relates how, when Daniel was thrown a second time into the lions' den, an angel seized Habbacue, in Judea, by the hair of his head and carried him, with his bowl of pottage, to give it to Daniel for his dinner.

"To ask a reasonable man to believe such puerile tales would be to insult him. Plainly the Councils of Florence, Trent and the Vatican have fallen successively into greater and greater errors, and thus all rational trust in either Popes or Councils is at an end."

The answer to this defiance comes in a circular sent by the Cardinal to the clergy of the Archdiocese of Westminster inhibiting the professor from approaching the sacraments and forbidding the priests to administer them to him "until he shall have proved his orthodoxy to the satisfaction of the Ordinary"; also declaring that if there are any other persons holding his heresies they have ceased to be Catholics and "if they were to approach the sacraments they would do so sacrilegiously, at the peril of their souls and in defiance of the law of the church." Thus virtually ends the connection of the distinguished scientist with the communion of Rome, for he refuses contemptuously even to recant his heresies, the law of the church will further take its course and hurl him into the outer darkness of science, which to the professor, however, is a world of light. This outcome was to have been expected, for absolute submission to its dogmas, which the church demands, is incompatible with private scientific judgment.

It Won't Stay Settled.

That Jesus question seems to have struck England. A correspondent in the February number of the London Literary Guide inquires: "Did Jesus Christ ever live?" He makes suggestions showing the evidence proving there was such a character is not to him satisfactory.

In several of the American states, there is a statutory provision making it a misdemeanor, punishable with fine and imprisonment, to deny that God, Jesus Christ or the Holy Ghost are not real persons united in a single Godhead. Having the power the legislative authority determined to settle that question. We think a somewhat similar provision is still in force in England, but somehow the question won't stay settled. Parliament might declare by statute that there is an eternal, sulphurous hell, but that would not make it true even if death was the penalty for such disbelief.

Not One in a Hundred.

Kate Brownlee Sherwood, late head of the Woman's Relief Corps, is reported to have said the other day:

"If orthodoxy is true, I am afraid my relatives will make a bad showing at the last day. During the holidays I visited twenty-two families of them, living in Ohio and Indiana. In twenty-one families, aggregating nearly one hundred persons, there is not one church member."

NO ISM FOUNDED
On Scientific Research
CAN BE CALLED A RELIGION.

—:o:—

Looking over the columns of The Progressive Thinker, I find that the creed question in some form or other is still haunting among the nooks of many minds. Some maintain that Spiritualism is a religion and should accept a creed, while some say it is not. Now one thing undoubtedly seems plain enough: No "ism" founded on investigation or scientific research can be a religion. For whatever may be the original meaning of the word "religio," it is certainly a safe statement that religion is based on revelation, and that its tenets are not proved, but believed in. Christianity is a religion, and so are Mosaism and Mohammedism. Buddhism, on the contrary, is something very different, being an elaborate system of Pantheistic Philosophy, and thus no more a religion than for instance Spinoza's or Hegel's speculations.

In order to find the place of Spiritualism in the history of human thought it will be necessary to take a general review of the past. Philosophy is as old as human mind, and so is its division in two distinct branches, materialism and idealism, which from time immemorial have been running alongside each other like two parallel lines, that never meet. Religion has been trying to construct a bridge between the two, or to bend or direct them so they would eventually join. But she always failed because she could not accept the methods of science. She would neither prove nor disprove. She would simply state her dogmas and claim their infallibility on account of the divine authority, of which she was in sole possession. But she could never force Aristotle to yield to Plato, nor could she unite Kant and Spencer. Just as unsuccessful were the attempts made by philosophers themselves to bring about a peace satisfactory to both parties. And so the old battle between the two antagonistic factions was still raging as wildly as ever, when suddenly the solution came from a rather unexpected source. Psychology and metaphysics had to a remarkable extent been influenced by the methods adopted by the natural sciences. With the dawn of the new era of scientific renaissance was also born a new philosophy, not as the old one drawing on imagination, but feeding on facts and experiments. This new philosophy, which has succeeded to mould in one cast the two antagonistic and seemingly irreconcilable branches of human thought, the materialistic and the idealistic, is Spiritualism, and she, therefore, is the origin and mother of the modern monistic philosophy, which is neither materialism nor idealism, but Spiritualism pure and simple. Had Spiritualism been a religion she would never have influenced philosophy more than other sects have done. But by adopting the methods of philosophy and science she was able to meet them on their own grounds, where she was destined to add a new proof to the many old ones in favor of the survival of the fittest.

Does it not seem as if a prolonged and continued discussion on creeds, religions and philosophies is rather barren, and hardly worth the intellectual and mental exertion it requires? Would it not perhaps be wiser and more profitable if all Spiritualists, including creedists and non-creedists, religionists and philosophers, joined hands in one energetic and strenuous effort to leave the standpoint of negative dissension and advance a few steps towards a definite practical goal? The new philosophy of Spiritualism has gained a decisive victory. She now occupies a vantage ground and she now must build on this ground. The reality of a spirit world and of a continued individual existence after the dissolution of the body is proved beyond any doubt. Why, then, should such proofs, tests and phenomena still constitute the principal or main part of Spiritualistic work, and also of Spiritualistic meetings or services? Is not their main value more of a missionary nature as a means of convincing or converting outsiders and skeptics? Instead of occupying nine-tenths of the time allotted to Spiritualistic service, would it not be better if they were allowed only one-tenth? Is not their right place not in a public hall but rather in the more limited, exclusive and eclectic home circle, where not so many disturbing influences would be likely to frustrate even the most honest and earnest efforts of the ablest mediums and most powerful controls? A great problem for the nearest future to solve would therefore be: How shall we arrange our work and conduct our public services so as to most effectively favor our own spiritual advancement, our organization as a body, and at the same time reach and be helpful to our fellow men? Would not a hearty cooperation in the indicated direction soon obliterate minor differences and help to gather our scattered forces for the great task before us: The organization and building up of a new spiritual home for the whole human brotherhood?

HOMO SAPIENS.

The Safe Side.

Many is the time we have all heard the logic from the pulpit that to be on the "safe side" we should believe in all the dogmas of the church; for if it should chance we are wrong and they are right an eternity of wretchedness will be the penalty, "Oh, fly to the arms of Jesus and be on the safe side!"

How a person is to believe that which his senses and judgment condemn as false they did not teach; but lack of belief in a burning hell would anger God, for which he would doom the offender to an eternity of torture. So, too, we must believe in all the monstrosities of the Bible; the turning of rivers into blood; foxes tied tails to a fire brand between and sent adrift; special favorites flying away to heaven in chariots of fire; the rivers checked in their flow that pet warriors could pass over on dry land; that springs of water should burst forth at the command of a prophet; and worlds appear at the nod of a God. Reject any, or all of these, and thousands of other fables equally silly, fit companions for Jack the Giant Killer, Mother Goose and other nursery tales of a like character, then the fiery gulf and the companionship with devils is ours.

The Progressive Thinker would teach that the "safe side" is always with the Truth, with Error never, and that only a demon god will torture a creature of his creation, or exhibit wrath for forming too exalted an opinion of his merciful character. Live worthy lives, wrong no one in word or thought, be faithful to self and friends, reject whatever is inconsistent with natural law, but cling with hooks of steel to its glorious teachings, and you are on the safe side at all times and everywhere.

"THE UNKNOWN."
By M. Camille Flammarion.
A MOST REMARKABLE WORK.

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For years an indefatigable student of psychic phenomena, M. Camille Flammarion, the distinguished French astronomer, has just issued a most interesting book on the subject, entitled "The Unknown," from which the following extracts are taken. In it he gives us many striking instances of the strange and seemingly inexplicable manner in which these phenomena manifest themselves, and thus his book will prove of great fascination not only for those who like stories in which the so-called supernatural plays the leading part, but also for those who have been studying the subject from a scientific standpoint, and who, like M. Flammarion, have been trying to find a solution of this most difficult problem. A complete translation of "The Unknown" will shortly be published by Harper and Bros.

To believe that everything has been discovered is a profound error—
The error of considering that the world is bounded by the horizon.
—Lemierre.

Many men are afflicted with a genuine intellectual myopia, and as Lemierre's phrase well expresses it, they consider that the world is bounded by their horizon. New facts, new ideas annoy and trouble them. They desire to see no change in the accustomed march of events. The history of the progress of human knowledge is for them a dead letter.

The daring of investigators, of inventors, of revolutionists is in their eyes criminal. They fancy that humanity has always been what it is to-day, and they are unmindful of the age of stone, of the discovery of iron, of the invention of houses, carriages and railroads, of the conquests of the human mind and of the discoveries of science. In such persons one may discover some traces of their descent from fishes, and even from mollusks. However, comfortably seated in their large arm chairs, these excellent bourgeoisie remain imperturbably satisfied. They are absolutely incapable of accepting anything which they do not understand, and they never dream that they really understand nothing. They do not know that the foundation for the explanation of all the phenomena of nature rests on the unknown, and they content themselves with mere verbal quibbles. Why does a stone fall? "Because the earth attracts it." A reply as lucid as that suffices for them. They fancy, then, that they understand everything. A classical phraseology charms them, as it did in the days of Moliere. "Orsabundus, negueis, neguer, potarinum quip sa milus" (That is the very reason why your daughter is dumb) were the words of Sganarelle.

In all the centuries, during all the stages of civilization, we may find men of this type—simple, calm and not devoid of vanity—who frankly deny that there is anything new to be discovered and who pretend to pass judgment on the unfathomable organization of the universe. They are like two ants discoursing in a garden about the history of France or the distance of the sun.

We know nothing absolutely. All our judgments or opinions are relative, and, therefore, they are imperfect and incomplete.

Scientific wisdom, then, consists in being reserved in our negations. We have a right to be modest. "Doubt is a proof of modesty," we say with Arego, "and it has rarely hampered the progress of science. The same cannot be said of incredulity."

There are still many unexplained facts which belong to the domain of the unknown. The phenomena which we are about to discuss belong to this class. Telepathy, or sensation at a distance; the apparitions or manifestations of dying persons, the transmission of thought, the vision in a dream, in a state of somnambulism without the aid of the eyes of landscapes, of cities, of monuments, the prescience or premonition of an approaching event, the prevision of the future, the warnings, the presentiments, certain extraordinary magnetic cases, the unconscious messages dictated by blows struck on tables, certain unexplained sounds, certain haunted houses, the upward motion of objects contrary to the laws of gravity, the removal of objects which have not been touched, the results which resemble the materialization of forces—a thing which seems absurd—the manifestations, apparent or real, of disembodied spirits or of phantoms of any kind—these and many other odd and actually inexplicable phenomena merit our curiosity and our scientific attention. We may, however, rest assured that whatever we may observe and study is natural, and that it is our duty to examine all the facts calmly, scientifically, without taking into account any mysterious element and without racking our brains or giving weight to mystical theories. In fine, we should study these facts just as we study astronomy, physics or physiology. Everything exists in nature, the unknown as well as the known, and the supernatural does not exist. Eclipses, comets, stars were regarded as supernatural, as tokens of divine wrath, before the laws governing them were understood. We often style something that is marvelous, extraordinary and unexplained, supernatural. "Unknown," and nothing else, is the term which we should use.

Critics who may fancy that in this work I am returning to the age of superstition will be making a great mistake. On the contrary, I here show the importance of analysis and examination.

Those who say, "What! Believe in such impossible things as these? Never! We will believe in nothing but the laws of nature, and these laws we already know"—such persons, I say, are like the simple-minded geographers of old, who wrote on their maps at the Pillars of Hercules (Straits of Gibraltar), "Hic deficit orbis" (Here the world ends), never dreaming that in this unknown and untraveled Western region there was twice as much land as was known to them.

Our entire human knowledge may be symbolically represented by a small island, a very tiny island, surrounded by a boundless ocean.

We have still much, much to learn.

It is not unusual to find persons who calmly refuse to attach the slightest weight to the subjects which we are now studying, and yet who readily accept the most monstrous absurdities, as, for example, the story of the universal deluge told in the Bible, in which it is written that when the reservoirs were opened water poured from the sky in a cataract for forty days and forty nights, rising throughout the world to a height of fifteen cubits above the peaks of the highest mountains, and bearing for a hundred and fifty days the ark in which Noah had placed one male and one female of every kind of animal on the globe. There is not a story in the "Thousand and One Nights" which is in any way as improbable as this story of the ark, and yet religious credulity is so blind that it accepts this story without question, just as it accepts the miracle of Joshua commanding the sun to stand still.

Moreover, how many pranks credulity has played even in the case of those subjects which we intend to discuss—such as the stories of apparition, of manifestations, of premonitory dreams, of presentiments, of hypnotic and Spiritualistic experiences! I knew an excellent officer who never for a moment questioned the identity of the names given to him by his table, and who regularly discoursed with Newton and Spinoza every Sunday after dinner. I knew another, who discussed philosophical questions with Jean Valjean without ever giving a moment's thought to the purely romantic origin of the imaginary being. A noble and very intelligent lady of uncertain age, who was formerly very intimate with Lord Byron, used to evoke him every Saturday evening in order to consult him about her financial investments. A doctor of medicine of the faculty of Paris selected as his friends from the other world Dante and Beatrice, and they came regularly to chat with him, but "never together," he said, "since they are not allowed to meet each other." A lady who had a firm belief in Spiritualism spent much of her time in arranging posthumous marriages in the other world. A rash medium, who had had twelve children, of whom seven had died, never let a month pass without asking the latter how their health was and how they were spending their time, and never did he fail to note down their replies. Another used to summon "The Soul of the World," and all his thoughts were governed by the replies which the "Soul" gave to his questions.

IS IT DECLINING?
The Musty Christian Religion.
EVIDENCE PRO AND CON.

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Is the Christian religion declining? This is a question that is now provoking wide discussion in the secular as well as the sectarian press. It is obvious that a rational answer to this question must be based upon a correct conception as to what constitutes the "Christian religion." The Chicago Herald takes the following view:

If the Christian religion means merely worship in an institutional church, with frequent services and eloquent pulpit orators, those who contend that the Christian religion is declining have some ground to stand upon. But even under this conception of religion the recent church statistics collated by The Independent for the year 1899, which show marked gains by most denominations, would indicate that religion is steadily advancing.

That this question is agitating the public mind at this time is due to the many changes that are taking place in the forms of religion, types of doctrine and methods of action in the numerous religious organizations. Are these changes symptoms of decay in the Christian religion, or are they evidences of renewed vitality and enlargement by growth? The latter position is ably maintained by Dr. Charles A. Briggs in Appleton's Popular Science Monthly for February.

Whether a person believes that the Christian religion is declining or not depends upon his peculiar notions regarding the essentials of Christianity. Those who maintain that dogma is of supreme importance naturally think that the Christian religion declines when dogma is discredited in the Christian community. "There can be no doubt," says Dr. Briggs, "that a large number of men absent themselves from church attendance because they dislike the popular orthodoxy, which seems to them antiquated, unscientific and untrue." The churches are readjusting themselves in their relation to Christian doctrine, and the Christian community is likewise readjusting itself. While this process is going on the dissatisfied ones will take some little time to find new church homes and adjust themselves to new conditions. The effort to throw off the bondage of scholastic dogma is an advance, in the opinion of Dr. Briggs, not a decline.

The chief factor in the Christian religion is the fundamental one of the Christian life and the Christian institution. From this point of view there is a vast difference in "religion" in such great centers as Rome, St. Petersburg, Berlin, London, Edinburgh and New York. In Rome religion consists of an extraordinary number of churches, chapels, altars and priests. In Berlin, where there are few churches, religion manifests itself in the personal piety of the family and social life, while in London regular attendance upon public worship is regarded as essential to the maintenance of the Christian religion. We cannot judge of the status of religion in Rome by the test of religious institutions at Berlin.

The Christian religion is going through a state of transition. But this is no evidence that it has declined. Multitudes of people can no longer be induced to attend church to be instructed by a brilliant pulpit orator. The sermon has declined relatively in importance, "and rightly so," says Dr. Briggs. The daily and weekly press now have a greater influence in public instruction. There is now a world-wide tendency to improve and enlarge the worship of the church. It is becoming more evident every day, in the opinion of Dr. Briggs, that the church is organized for common prayer and for public worship and "not merely to furnish a pulpit for a minister." A careful study of the church impresses Dr. Briggs with the belief that the church is merely putting off antiquated dogmas and customs to adapt itself to the work it is called upon to do in the modern world. Those who assent to this optimistic view of the religious outlook will descern no evidences of decline in the Christian religion, but rather a preparation to put forth its supreme ethical influence upon the lives of men.

Mr. E. C. Getsinger.

Mr. Getsinger, a few years ago was for a short time a resident of this city, and he then interested and charmed many with his lectures on scientific subjects. Since then he has traveled in the Old World, visiting the great pyramids and various parts of Egypt and other sections. He returned to this city a few days ago, with much valuable information learned during his travels, which he claims will to a great extent illuminate the world with a higher concept of the real truth in reference to man's destiny here and hereafter. Last Monday he and Mrs. Getsinger went to Detroit, Mich.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

THE PERFECTIO MAGAZINE

WONDERFUL RESULTS IN PHOTOGRAPHY.

The Photograph of a Living Woman Is Taken by Means of Thought.

THE ASTONISHING DISCOVERY OF A WASHINGTON INVENTOR WHO HAS SUCCESSFULLY REPRODUCED ON A NEGATIVE NOT ONLY THE PERSON BEFORE THE CAMERA, BUT AN INVISIBLE SUBJECT UPON WHOM THE THOUGHTS OF THE PERSON HAD BEEN CENTERED.

A machine to photograph your thoughts.

This seems utterly ridiculous when regarded offhand, but it is an actual fact that an invention in Washington has developed this phenomena in photography.

Julius Emner is the inventor. He lives at 1107 Fifth street, Northwest, and recently acquired much notoriety by inventing a "thought machine," which is also one of the most remarkable productions of the age. This machine, which made records of thoughts, that could be reproduced in the brains of others, is now in the hands of a company of gentlemen of this city, and Mr. Emner is working on perfecting its details to secure perfection in its mechanism. While experimenting on the line of photography he stumbled upon thought photography, which he hopes to develop into a useful science.

Mr. Emner has succeeded in taking pictures, not only of the people whose bodies were absent and who were present in thought only, but of the thoughts of the sitter, thus proving that the mind can create images which are tangible to the sensitized plate. Believing that thoughts might be photographed as well as recorded on a cylinder, Mr. Emner continued to experiment till many successes proved the truth of his theory.

One of the most remarkable pictures secured was one of Mahomet, which was taken by requesting a lady sitter to fix her mind upon Mahomet, as she had formed a mental picture of him. The lady did so and when the plate was developed it was found to have on it, beside the photo of the woman, a clear likeness of the great prophet, differing somewhat from the usual pictures, but a faithful reproduction in every detail of the mind portrait as formed by the sitter.

This is only one of many instances in which Mr. Emmner has secured perfect pictures of the objects on which the persons being photographed had fixed their minds.

Securing a picture of a living person, who is at least a mile away and in full possession of their faculties, is certainly an unusual phenomena, but this was done on the 21st of last November, the picture being the possession of the lady, and all parties persons well known in this city, their address being herein given, and they will vouch on their affidavits for the truth of these statements.

The person who took the picture was Mr. Emmner, the lady who sat was Mrs. William Glenn, of 632 Seventh street Northeast, whose husband is employed in the Government Printing Office in this city, and whose family are among the most esteemed people in the northeast section of this city.

In the afternoon of November 21 last Mrs. Glenn went to Mr. Emmner to have a photograph taken, as she was aware that he had succeeded in securing some remarkable developments in that line. To make herself certain as to the genuineness of any success, she procured new plates, used her own plate holder, Mr. Emmner merely snapping the shutter in her presence. The holder was then taken by her into the dark room, never leaving her hands for a moment, and there she herself developed the plate. The plate was not for an instant out of her sight.

When the plate was held up to the light what was Mrs. Glenn's surprise to see plainly imaged over her own head a perfect picture of a lady friend who lived near town.

The lady whose portrait was thus strangely shown upon a plate is a Mrs. Frederick who was at that moment (so information afterwards obtained proved) ringing the bell of Mrs. Glenn's home on Seventh street. Disappointed at not finding Mrs. Glenn home, the thought flashed through her mind that Mrs. Glenn was at Mr. Emmner's, and as Mrs. Glenn, who is an amateur photographer, had promised Mrs. Frederick to take her picture the latter felt very much provoked that she should be deprived of obtaining one that afternoon, feeling, as she afterwards expressed it, that she must have it taken that day.

No one was more surprised than Mrs. Frederick when she saw the portrait of herself appearing over Mrs. Glenn's head, her face and dress being perfectly reproduced in every detail.

When Mr. Emmner himself was questioned upon the subject he said he believed the fact could be explained upon purely scientific grounds. "I have experimented in this thing for eight months," he remarked, "and have obtained photographs which prove that thought transference is a fact which cannot be denied. I have used subjects both male and female, and placing them sometimes in hypnotic conditions, have had appear upon the plate pictures of the living who were far away or mere pictures which had been conjured up by the brain.

"While some of the most eminent English men of science are at work on the problem, I have my own theory, which is that the conductor of telepathic force is the luminous ether which exists throughout all known space, and I agree with Mr. Henry Evans of this city, that mind or thoughts set up an atomic disturbance in the brain and these are carried through space to a receiving medium by an especial affinity unknown and unexplainable.

"Unlike the heat or sound waves, which radiate equally in all directions, but grow weaker in intensity as they are further from the point of generation, the telepathic rays appear to go direct to one object like the bullet from a gun. How far this science may be developed I cannot yet state, but it is not improbable that in time it may be possible by thought transferrence to take a picture of a person at a distance as easily as we now hear his voice over a 'phone. The waves of thought are just as real as the waves of sound or light, only we are as yet in the infancy of this science and know not its possibilities, which may in a few years be every-day events."

In a paper by W. T. Stead, the eminent psychologist of London, the following statement has recently appeared in print—a statement which shows that a similar phenomenon has been known in England: "Personally I have seen only two (apparitions of the living), but in both of these cases there is no doubt of the fact that the body to which it belonged was at that moment a mile distant in one case and six miles in the other. I have also twice succeeded in obtaining photos of the double, the second self appearing standing a little behind the real person." This statement is made by Mr. Stead in an article published in America last Sunday. The Glenn photo was taken in November, three months ago. Strange to say in the Glenn picture there also appears a double of Mrs. Glenn standing a little back of her, yet neither Mrs. Glenn nor Mr. Emmner are in communication with Mr. Stead, who lives in London and whose paper appears more than two months after their picture is taken.

Mr. Emmner intends to continue his experiments in photography by testing pictures in every condition to which he can place subjects and hopes to discover the laws of thought-transferrence, as well as a perfect means of communicating with absent living persons by means of photography.

Dr. Theodore Hansman, of this city, also shows a photograph of himself which he claims was taken when he was in Buffalo, the portrait appearing on a plate to which his daughter was sitting in Washington.—Washington correspondence in Philadelphia Times.

HERO WORSHIP.

Prophecies That Have Slipped a Cog.

"The demons of our sires become the gods that we adore."

That many Spiritualists become hero or guide worshipers, has been proved by observation. When a leading spiritual writer, lecturer or medium passes over, we at once forget all failures of prophecy, slips of morals and lameness of logic or demonstration. In this connection I would call attention of readers to the following statements or prophecies of the late Joseph R. Buchanan, made by him on May 11, 1890. He said:

"The next presidential election will develop enough of the riotous element * * * to give us warning. * * * The Republican party will be hurled from power. A Democratic administration will come in and that, too, will fail to give satisfaction. It will be succeeded by what may be called the labor party.

"The coming summer will be marked by destructive cyclones, especially in the West, and the neighborhood of Kansas City will suffer.

"Victoria may not survive 1890; but it is possible her vitality will carry her into 1891. Her physicians will not be able to understand her condition or to overcome it. The tendency will be to an apoplectic shock and comatose condition, in which she will pass away. * * * Wales will have a short reign. * * * He will realize the propriety of an abdication. Ten years after his mother's death, will probably end his life. * * * Long before that time arrives (the "grand climax of demolished thrones and convulsions of nature amid torrents of blood.")

"Pope Leo and Czar Alexander will have disappeared. July will be a dangerous month to the health of the Pope. He will not last two years, probably not one. Neither will Alexander be in existence two years from now—a death by violence seems to be his destiny.

"Less than three years will end the official career and personal existence of the two who stand at the head of this administration of the Republican party. The president will be the last of the two to take his departure."

I copy the above predictions from a magazine containing a twenty-page article from the Doctor's pen, containing many more startling predictions. The predictions here reproduced seem to have "slipped a cog."

Wedron, Ill. H. LEWIS.

NO DECREE GRANTED.

Jacob Wait's Petition Denied by the Court.

COURT COULD SEE NOTHING WRONG IN MRS. WAIT'S RELATIONS WITH HER BUSINESS AGENT.

Judge Waite this morning denied the application of Jacob E. Wait for a divorce from his Spiritualist-medium wife.

The judge commented on the fact that the plaintiff had not warned Mrs. Wait that her relations with John Mullin, her agent, were distasteful to him. Further, there was nothing improper in Mullin and Mrs. Wait being together in the same towns, their relations as traveling medium and agent making it necessary.

The judge also scored the plaintiff for his conduct with his housekeeper, which, the court said, should have been such as to avoid the very appearance of evil. The court said the future of the children would be a matter for further consideration. The 12-year-old boy went away with his father, the mother taking in charge the little girl.

In the trial of the suit yesterday the subject of Spiritualism continually bobbed up, despite the court's attempts to exclude it. The complainant told of mysterious "control voices" and of hearing a little girl talking in his house. The defendant was brimful of the subject. On the day her little boy was taken by her husband she heard voices.

"My husband is still a Spiritualist," she said, "that I firmly avow. My profession is a truth. I demonstrate immortality. I know and my husband knows that I can prove immortality. I hear voices and so does he. I get unconscious at times and am under the complete control of a little girl spirit."

During some of the testimony of Mrs. Wait, the court, on Mr. Henderson's suggestion, excluded the two children from the court.

Mrs. Wait is charged with having kissed John Mullin, who is made a co-respondent in the case. She said that she may have done it while in a trance. In that case, she testified, it would be her control and not herself who would be responsible for the act.—Detroit News, February 7.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

HE ATTENDED HIS OWN FUNERAL.

Man Has a Remarkable Weird Dream of Attending His Own Obsequies.

THOUGHT HE SAW HIS BODY LAID IN THE COFFIN BY THE UNDERTAKERS — HEARD THE CLERGYMAN PREACH AND SAW THE CASKET LEAVE—THEN HE MOUNTED THE HEARSE AND WENT AWAY WITH THE DRIVER.

One often faces situations in the realm of dreams which would make the blood run cold if one were confronted by them in waking life. We call the dream and the trance states the unreal and the humdrum of the activities of the body and mind when jointly striving in the channels of gain and pleasure the real, but who is able to locate the line which separates the real from the unreal? Or who shall say that what is called the unreal is not, in fact, the real? At all events, nearly everyone has had experiences in the dream state which left impressions upon the mind that always afterward stood out clear and distinct in the memory quite as real and which exerted quite as much influence in shaping conduct and belief as the most emphatic events when the eyes were wide open.

More than one system of religion has been founded upon visions and dreams. In fact, it may be said that the only evidence other than speculative philosophy that man has of the soul's individuality and personality after death—of immortality—is the experience of dreamers and seers. There are many who hold to the belief that one's real life, while in the body, is when the body is asleep, that then the soul is free to roam in the world of spirits; that very often events yet in the future are there seen and their importance weighed and understood, and that their approach may sometimes be provided for in the dreamer's waking hours. The Hindoos pretty generally entertain this belief, only that they go further and claim that whatever appeals to the physical senses is illusion, real existence obtaining only when the ego has freed itself from the body.

But be that as it may the fact remains that mankind believes "there is a natural body and there is a spiritual body," and I know that I am so constituted, for I have "been there," to use a strictly mundane sphere expression, and know whereof I speak. I had an experience in dreamland once upon a time which impressed me so deeply that to this day the circumstance is as vivid to my mind's eye as it was in that storm-bound night when my spirit separated itself from my body, leaving the physical man stretched out upon the bed as dead as a door nail while my "ghost" took things in a comfortable way in a rocking-chair hard by. It is not often that one has the experience of attending one's own funeral, and the pleasure of returning to tell all about it, but I have had both.

The event occurred in 1884. I was the staff correspondent of a metropolitan newspaper "doing politics" in a western state. A week or ten days before the presidential election of that year my managing editor wired me to go with all speed to a little city in the northern part of the state, and not only report a mass-meeting of the opposing party, which was announced for the next day, but to "pour in hot shot," so as to turn the tide, if possible, which seemed to have set in against our side. I reached the town between sundown and dark, and, very much to my disgust, I found enough politicians, clubs and the like already on the ground to make cots in the halls of the hotels in active demand. Upon being informed that it was a cot or nothing, I concluded to skirmish around for quarters in a private house. It was important that I should have seclusion to fix up my "copy" covering the items picked up about the hotels that night; besides, I thought it wise not to be overconspicuous for prudential reasons. In fact, out of regard for my personal safety I felt constrained to keep my identity as much in the background as possible, for about two months previous to this time I made a flying visit to this same town to "write up" a few of the leaders of the opposition party, and they had threatened to do all sorts of uncomfortable things to me should I ever fall into their hands.

A STORM ACCOMPANIMENT.

I did not find much difficulty in securing lodgings in a private house. It was a little after 11 o'clock when I filed my "stuff," and twenty minutes later found me in my room, reaching it just in time to escape one of the severest storms I ever witnessed. The wind rushed by like an army of howling furies. The rain came down in torrents, now changing to sleet, now to snow, now to hail, now back again to rain, and all conspiring to make it a most delightful night for ghosts to roam about in. In fact, only goblins and the like would venture out in such a war of the elements.

Just as the clock on the mantel finished striking the midnight hour I slid into bed, but I slid out again faster than I slid in. What made me in such haste was, I thought I was dying of heart failure, a thing I could easily imagine, for I was thought to have something more or less serious the matter with that organ. I could not bring myself to get into bed again, so I drew a rocking-chair up to the fire-place, filled my pipe and concluded to put in the rest of the night in that fashion. How long I sat there before looking at the bed I do not know, but I do know that when I did look I was nearly thrown into convulsions at seeing my body lying under the covers with hands and head sticking out, and apparently dead enough for any purpose. I looked again, and sure enough there it was, and I looking at it from a chair ten feet distant and puffing away at my pipe. Two of me, I thought. I tried to reason it out how it all could be, but I could not get beyond the surprising thing that I was apparently dead upon the bed and also smoking a pipe in another part of the room. It did not occur to me that I had really died, and was then and there solving the problem of life and death.

THE FUNERAL PROCEEDS.

But I did not have much time for speculation, for four men came abruptly into the room bearing a coffin, and in the most matter-of-fact and business-like way slipped my body, the one upon the bed, into the casket and carried it downstairs, utterly ignoring my presence. It nettled me a little to see how "of course" everything was going on, and so I rushed to the parlor just in time to see the coffin snugly placed on two chairs. I certainly was greatly amazed at the whole business, but before I could pull myself together, so to speak, a lot of people, including a clergyman, came in and without wasting any time the preacher began to read the burial service. Then for the first time I began to realize that I had really and truly shaken off the mortal coil.

The burial service sounded prosy enough, the more so because the preacher talked through his nose. But it was when he undertook to "make a few remarks" about "the stranger now lying in death befgore us" that I found out that being dead did not destroy all feeling of resentment when occasion required. He spoke of me in most aggravating terms. He informed the little congregation that I came to the town the night before and that I was a newspaper correspondent. He told how I had visited the town on a former occasion and how I ridiculed an honorable citizen who was a candidate for a high political office, and then he volunteered the information that as far as he could ascertain I was in no sense or way prepared to meet death, but he "hoped it is all well with him."

The four coffin bearers then came forward and after screwing down the lid good and fast carried the coffin out and shoved it into the waiting hearse, and away the procession went toward the railway station to ship the body to my former town. By this time there was not the shadow of a doubt that I was dead and, what was more, I enjoyed the change. In short, I was glad to be dead.

While preparations for the funeral were going on and all the way to the station my sense of the ridiculous seemed to grow keener, until the whole performance became decidedly amusing. Thus when I discovered that no carriages would accompany the "remains" to the station I mounted the hearse and took a seat by the side of the driver, with the observation to him that I did not know of anyone who had a better right to attend the funeral than myself, seeing that I was furnishing the entertainment and also paying the expenses. He paid not the slightest attention to me, but I attributed that to his native impoliteness. It was a pleasant drive to the station and I enjoyed the ride very much, only that the driver forced his horses to a speed that suggested that he had another similar job waiting for him and was in a hurry to get at it. While en route to the station I tried to explain to myself how it was that what I called hours when in the body had no significance when out of it. From the moment I discovered my body on the bed to the journey to the station events followed events so closely that it seemed like a continuous performance show company that was rushing things to catch the train for the next town. What puzzled me much was how the undertaker knew I was dead and put in his appearance with coffin in hand almost before the breath had left my body. The only explanation I could give was that Time's clock and Eternity's clock are not adjusted to one and the same basis of computation and that my body was not, in fact, being hurried out of the way at the high speed I thought it was.

Upon arriving at the station the agent ordered "that box" shoved into the baggage-room until the train came, which was two hours late. This gave me a little time to investigate some of the advantages and disadvantages of my new surroundings; still I had no notion of quitting guard duty over my body until it arrived at the home town. I engaged some bystanders, old-timers in the ghost world, in conversation. I was informed by one who seemed to know all about it that the only difference between a ghost and a human being is that a ghost could have the run of both worlds, while a human being could not enter the ghost world except through the door of the dream, of the trance or of death. He was anxious to have me know that in all respects the ghost world was a counterpart of the earth world, only that incentive to strive for truer manhood and womanhood was stronger there.

Having a little time at my disposal before the belated train would arrive, I accepted my ghost friend's offer to show me about, and I am bound to say that I soon became so interested in the no longer "undiscovered country" that I forgot all about my funeral. My ghostly pilot made me acquainted with the conditions of existence on the various levels of moral and intellectual unfoldment; introduced me to very many of high and low degree, and dwelt at some length upon the philosophy of life as understood "over there." It would take a week to tell all I heard and saw, but of this I am convinced: The scripture injunction to human beings to "try the spirits and see if they be of God" should be obeyed to the letter if they would escape influences that are subtle as they are dangerous.

THEN THE AWAKENING.

My ghostly guide intimated at this juncture that he had business elsewhere and must leave me, but before going he would lead me to a beautiful valley. The hills beyond were radiant in the glorious robes of springtime, while the little valley itself seemed weighted down with fruits and flowers. "At the other end of this winding path," said he, "at the base of yonder shining hill, there is a cottage. In it dwells the one in all the worlds of God whom you love best. The years of waiting are over. See, she comes to meet you." I sprang forward in the strength of boundless joy. I held out my arms to her as I ran. I felt her touch, then came a crash as if the universe had been ground to powder. I thrust my arms out in the darkness, if haply I might rescue her from the wrath of chaos, and laid hold with all the strength of mighty love—on the back of my rocking-chair. The storm had uprooted a tree and sent it whirling against the house. I stirred the fire until the room was blazelit. Then I sat down and wondered, as I have a thousand times since, if it was all a dream and only a dream.—Chicago Chronicle.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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

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

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

DECLARATION'S NEEDS.

No Stagnant Harmony Is Desirable.

The declaration of principles that says "We believe in Infinite Intelligence," is receiving much comment pro and con. And that is right! Why should anyone desire to shut off argument upon this all-important matter? Someone in the convention desired to limit the discussion to two-minute speeches; and since, several writers and persons have said their say and then requested the discussion to be stopped for fear of inharmony. If as Spiritualists we cannot debate all that relates to our welfare as a people and all that is proclaimed by our philosophy without getting angry and inharmonious, then we are indeed a bigoted and intolerant set.

We need a long time to consider a declaration to the world that expresses the principles of Spiritualism upon which the majority may stand and be properly defended. We had been considering certain declarations for a year and a half—but when in convention these were entirely wiped out and a radically different set proposed, we had hardly time for breath enough to think whether the previous propositions belonged to the committee or the convention. The previous convention had the declarations under consideration, but for want of time referred them to the next convention. Surely, the acts of one convention binds its successor, because it is the same association. But these radical propositions were introduced and very hastily discussed. Some delegates had appeared before the committee and doubtless made suggestions and became acquainted with their deliberations; but, to a large number at least, if not the majority of delegates the report was a surprise. Being unprepared, with a portion of one session to consider, how could we intelligently act—even if intelligence is infinite?

Thus we hastily adopted a declaration—and no matter how wise the same may be, we were unable to fully grasp the purport of our decision and statement.

We were fully consoled by the idea that they could easily be changed in another year after mature reflection, if found unsuited to the majority. Many delegates were ready to vote for a set of declarations in order to have some better legal basis than the past unstated position of our organized body—and so was I; and I am now glad that some statement was adopted.

Perhaps, there is more wisdom in the declarations than at first impression appealed to our dull-acting finite intellects; and I freely confess that they grow upon me with some convictions of propriety and wisdom. But, yet, they must be improved if possible. How can we improve them by failing to think and discuss?

We recognize that many minds see more truth than can any one mind. As Spiritualists we recognize that the body politic of our fraternity are the arbiters of our public cause, and in no sense would we submit to a dictatorial body or authoritative head.

It is important, then, to get the opinion of all who will desire to express the same. We need a year, at least, to think upon, and to formulate a declaration worthy of our cause There is no inharmony in the discussion. As thinkers we want thoughts from objectors. We have always talked of a free platform—but it seems that some Spiritualists want only such teachings as harmonize with their preconceived opinions. People often say to me, "You told me what I had always thought," intending a compliment; but he who says "You made me think," has indeed praised. We do not want a stagnant harmony—of such is the orthodox heaven; but we want a happy and exhilarating difference of opinion—a zest for added knowledge. Of the latter is the progressive plan—not only on earth, but in the spirit spheres. To stop all discussion of the adopted principles would mean to make it odious to discuss any vital thing proposed or adopted by our annual convention.

As lovers of freedom of thought, we should encourage agitation. Nothing stirs us to action more than meeting an adversary. With the healthfulness of open and free criticism we shall move forward with more careful action. Let all who are bigoted and intolerant, get angry. No one does you more good than he who points out your errors or kindly reminds you of omissions.

All discussion should be kindly and argumentative. Abuse never convinces; and he who so indulges, belittles himself.

We need this year to calmly consider these declarations that stand for our condensed sentiment; and thus, next year we may avoid any serious mistake in our effort to revise. The convention has so much work to do, that due consideration cannot then be given to this matter; and it is strictly the property of all Spiritualists; and not only the delegates personally. The delegates should be properly instructed by their societies; and each local body should carefully consider the declarations and either amend or approve.

The first and second items are of the greatest importance; and the remaining ones being constructive, must be founded thereon.

We have seen a necessity to declare a view of God, and we compromise by a statement regarding infinite intelligence. That would most likely not stand legally as embracing a belief in God—and the declaration is made that Spiritualism may have a legal religious claim, more than to utter a creed or to express our opinion with exact clearness. God is held to be more than intelligence—but of course to be infinite. I am still unconvinced that we can postulate a conception of the infinite. I cannot positively determine that the inconceivable is infinite, for thus I would have a positive conception of the suggested thing that is said to be inconceivable. We suppose space to be eternally continuous, because we cannot conceive of its ending; but to postulate it as infinite is to give it potencies beyond our conception; hence the word "infinite" may imply the inconceivable. And so with time—we speak of it as without beginning or ending; and yet time is a system of human computation, therefore had a beginning! It is commonly said that in eternity there is no time—hence time is not infinite. We might analyze matter as an infinite force expressed, and would find its indestructibility to be true, but the forms of matter are in constant change. Thus matter expressed is not the force itself—and is not infinite. The force of matter is infinite! Thus what is called an axiom may lack in the essential logic.

Because force and law are expressed in matter, there is no logical conclusion that intelligence controls it—but, to the contrary, rather that intelligence is developed by these. There must be gray matter, called brain, before conscious intelligence is evolved; but forms of intelligence may exist in unconscious entities, which are struggling to build conscious embodiments. This does not preclude that a conscious mind is back of and controlling its molecular evolution. An infinite intelligence must have a conscious mind. We do not say there is an infinite intelligence—but to say there is infinite intelligence presupposes a supreme control, hence an infinite personality who is the creator and governor. Intelligence cannot be infinite unless an infinite mind is the possessor—hence is God in personality.

Because "the combined wisdom of all the ages can suggest no improvement upon the laws, methods and processes of nature," shows that humanity can have no conception of infinite intelligence. It is not logical to relegate what we cannot conceive, to an infinite intelligence that we also cannot conceive. The explanation needs explaining. It is common to say that God created, because each part and function seems to be adapted with perfectness. The child-mind seeks an infinite mind as the author and controller of what seems to be design. If all is the result of design then there is a great designer—but if matter is the evolution of force to create from, then law may perhaps be the great creator and controller.

Who made law? is at once asked. Thus we revert back to personality, which is our highest concept of possible genius and power; but we fail to see that form and force are retroactive, hence have been eternal—hence are infinite properties.

Thus my suggestion for declaration number one, "We affirm the existence of a force, called God," expresses our idea more clearly than does the evasive expression of "infinite intelligence." We desire to make a declaration of God—and we see God as natural law or eternal force. Then, why not say so? The noun, God, stands as a word to express the unknowable; and no legal barrier exists against your conception of God—but only that "you believe in God." We thus affirm God distinctly and place ourselves upon a positive legal basis, in this age of humanity that considers a person without God as incompetent and defiled. We do not need a God to whom we shall pray—although many invocations given upon spiritual platforms seem to lack something to address and something to express; and only a Supreme Being could understand them and a jumbling in verbiage that makes the petitioner ridiculous. To supplicate infinite intelligence for an inbreathing of such potencies, will also be incongruous when uttered by a limited finite intelligence. We may pray for infinite intelligence, but without hope for its blessing. Prayers to a personal God are said to be the only proper prayers, because only an infinite God can upset his law to grant a petition other than by compelling the petitioner to labor for the desired attainment.

To pray God-power, as an aspiration of the human mind, is to put into activity the molecules of the brain which will increase the will-power and energy to obtain.

We do not need a God to pray to—but we do need a God-force that we can realize is inherent in matter and which by aspiration and energy we can incarnate in ourselves. The unity of God in nature and humanity is a spiritual idea announced by the Unitarians. In and through man God is revealed and that man at his best is the incarnation of God," is not only Unitarianism, but is Spiritualism. Let us then be as liberal in religion as are our Unitarian friends, and boldly tell the truth to the world.

I desire to see a practical declaration of principles that expresses the highest wisdom of the Spiritualists, which will stand the test of time. Let the discussion go on! In that rests our best hope for a happy outcome. The present declaration is commendable for brevity, and in much is worthy to stand upon—and in no sense necessary to quarrel about. G. W. KATES.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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

CALLS THEM MASTERLY PRODUCTIONS.

To the Editor:—Will inform you that the two premium books, "The Occult Life of Jesus" and "The Next World Interviewed," reached me in good condition. Must say they certainly are masterly productions and add another "cubit to my stature." So far as The Progressive Thinker is concerned it is the best and most logical paper I ever read. Its sublime truths radiate from centre to circumference. It is my paper all the time, and it is fun for me to get preachers interested in it, it opens their eyes and they begin to see and think. Thanks for your beautiful and valuable premium books. I will do all I can for the dissemination of your progressive literature.

Baltimore, Md. CHAS. B. GRUBER.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

Minnie Baltorne sends a club of subscribers from Harlan, Ind. And thus the good work continues.

S. H. Flowers writes from California: "I find that it is again time for me to renew my subscription, for not only one of the best papers, but to me the very best paper that was ever printed. If you know just how a person feels that has had nothing to eat for over a week you will realize something of how I feel, for I have not had my paper for two weeks."

At Steinway Hall, 17 Van Buren street, lecture and tests were given by Edgar W. Emerson, of Boston, Mass., on Wednesday evening, Feb 14. There was a large attendance.

Brother Lowther writes from Leonidas, Mich.: "Joseph King, of Pipestone, was with us Feb. 5, 6, and 7, and gave us some splendid seances. He goes from here to Union City, Mich."

G. W. Kates and wife will speak in St. Paul, Minn., February 18; Aitkin, 22 and 23 and Bemidji, 25 and 26. Address them at No. 1 Highland avenue, Minneapolis, Minn.

May Flanders writes: "The book, Occult Life of Jesus, has been received. Accept my grateful thanks. The paper comes a welcome messenger."

The St. Paul Globe says: "At the late meeting at Unity Church, Geo. W. Kates said that Spiritualism was spreading in Minnesota, although many of its followers were timid about acknowledging their belief."

The Jacksonville (Fla.) Citizen says: "George Colby, who owns the grounds where the Cassadaga Camp is located, and who was foremost in organizing the company of Spiritualists who are building up this winter resort, has just returned from a twenty-months' trip through the Northwestern states, Mexico and Costa Rica, lecturing in the trance state."

A. G. Hull writes from Iowa: "While in Chicago, I went to see the Bangs Sisters and had an independent writing from them. It was good. I am well satisfied. I went Sunday morning at 11 o'clock and heard Mrs. Richmond's lecture. It was one of the grandest I ever heard."

The following law illustrates the status of Spiritualism in Atlanta, Ga.: "Sec. 1872. It shall be unlawful for any person in the city of Atlanta to practice the calling or profession of fortune teller or astrologer. Any person violating this ordinance shall, on conviction thereof for each offense, be fined in a sum not exceeding $100 and costs, or imprisoned not exceeding thirty days, either or both, in the discretion of the recorder's court. Sec. 1873. All Spiritualist and Liberal ministers are exempt from taxation for preaching or demonstrating psychic researches, in *public or private, in the city of Atlanta*; provided, they are authorized by churches or societies chartered by the state of Georgia or the United States; provided, further, that this ordinance shall not be construed so as to authorize any person to carry on the business of telling fortunes in the city of Atlanta under the guise of *seances or otherwise*."

Mattie E. Hayden has a two weeks' engagement in Muncie, Ind. The first of March she goes to Clear Lake Grove. She and Mr. Hayden are open for camp engagements.

The Rev. William M. Forkell, pastor of the First Methodist Church of Green Bay, Wis., has tendered his resignation to the church board and announced his withdrawal from the Methodist church. He gave as his reason his inability to accept any longer some of the dogmas of the church, particularly that of the atonement. He will carry on evangelical work independently of the Methodist church.

May F. Ayres, secretary, writes from Lansing, Mich.: "The National and State mass-meeting which just convened in Lansing, in every way was successful, with a large attendance throughout the state. The *prominent* speakers from out the state present, Harrison D. Barrett; B. F. Austin, Toronto, Canada; Lyman C. Howe, Fredonia, N. Y.; Mrs. M. C. Lincoln, formerly of Buffalo, with our Michigan speakers and mediums, made a most enjoyable meeting. Charles E. Dent and Miss Mattie Woodbury were commissioned as missionaries, and are now ready to receive calls throughout the state to organize, reinstate, or assist any local society desiring their services. Address the secretary for particulars."

Word comes from Paris, France, that Angele Sevet, a young girl 15 years old, residing in Commune Tremblay, arrondissement of the Loire, sees the Virgin Mary every evening at 6:30 o'clock. The virgin appears at the foot of an acacia tree in the form of a woman in white. She wears a blue sash hanging loose and appears with outstretched arms. She promised to meet the girl every evening until Feb. 10, to give her directions in spiritual matters. Large crowds of people visit the place every evening to participate in the young girl's devotions. Angele is a servant in the family of Roger Mayer in the Commune Tremblay. Thus it is that Spiritualism has no patent right on spirit return. The immortals return to whoever they wish to communicate with.

Dr. W. O. Knowles can be engaged for funerals at a reasonable distance from Grand Rapids, for railroad fare and very little extra expense. He can be engaged to lecture and give tests. Address him at 247 Coade avenue, Grand Rapids, Mich.

The Daily Telegram, of Ypsilanti, Mich., has the following: "Every available seat in Cleary College hall was taken last evening and an overflow gathering occupied the stairs and outer hall, the attraction being the address on 'Spiritualism' delivered by Mrs. Marion Carpenter, of Detroit. The large audience was a most respectful one, and listened to the remarkable statements made by the lecturer without either expression or looks of incredulity. Mrs. Carpenter is an excellent speaker and has a wide range of knowledge on her subject. In connection with the invocation, which was delivered by Mrs. Carpenter, an exceedingly curious incident arose. The prayer was a very beautiful one, in many respects unlike the petitions of the Christian churches, and the audience was guilty of the singular offense of applauding. The applause was of a spontaneous outburst from all parts of the hall and was continued for several moments. The speaker and the members of the Spiritualistic society were at a loss whether to take the hand clapping as an insult or a tribute of praise, but the latter thought prevailed. From the address, which was an expounding of the principles of Spiritualism with concrete illustrations and with the relating of incidents bearing on the subject, the following is taken: 'Spiritualists disbelieve in a personal God, but teach the existence of a universal God, as shown in the outer world. It holds man to personal responsibility for wrong doing, but does not believe in a personal devil. A practical result of Spiritualism will be that telephone and telegraph service will be discarded, as the more enlightened man will be able to communicate with his fellows, no matter how great a distance intervenes, by telepathy. The law of vibration explains why persons are naturally attracted or repelled. Not a soul will be eternally damned. God's love is like a mother's love. Knowledge is the lever which lifts the mass of superstition from the world. Christ is a principle, not an individuality. Spiritualism is not a matter of mere faith, but admits of tangible proof. The so-called dead may return, there being no separation between the spiritual and physical worlds.'"

Joseph Smith writes: "Your package was duly received, and I can find no words in the English language to fully express my gratitude to you for this crumb of eternal life which has fallen from your intellectual table of practical common sense. There is more truth in Ingersoll's lecture on the 'Origin of the Gods' than can be found in the holy (so-called) word of God."

The News, of Chattanooga, Tenn., says: "The First Spiritualists' Society have been holding a succession of bi-weekly socials, under the auspices of the ladies of the society, and under the immediate direction of Mrs. Oscar A. Edgerley, the talented wife of the present pastor of the society. As Mr. Edgerley's four months' engagement ends next Sunday, the last of the ladies' socials will be held at the hall on Market street to-morrow night. Mrs. Edgerley has been very successful in her efforts on every previous occasion of these charming entertainments, but promises to make that of to-morrow night superior to any of its predecessors. For that *purpose some of the best musical and* literary talent of the city has volunteered their services, and a program of unusual excellence and interest is assured. After the exercises Prof. Hal Browning will gave palm readings, and other pastimes will be indulged in, and later refreshments will be served. As *these entertainments have been given* for the benefit of the society, it is hoped that to-morrow night all the members and their friends and all others interested will be out in full force to help the ladies in their worthy undertaking."

L. Taylor writes from Mt. Vernon, N. Y.: "I enclose a cutting taken from the New York Sun of the 12th inst., and will ask what you think of a community of 24,000 people located just one-half mile from the line of Greater New York, being dictated to by a number of ministers. While I don't think very much of the party mentioned as a medium, it would have been just the same had one perfectly genuine been the medium. Another thing struck me as being very singular. The aforesaid ministers objected to Hume holding his meeting on the grounds that it savored of an entertainment, and while the disgusted audience were returning to their homes the Salvation Army with full band were playing a 'Hot time in the old town to-night.' Consistency thou art a jewel."

Mrs. P. writes: "I would like to have a few ladies and gentlemen to sit once a week in a home circle for materialization. Free! For information, call at *3613 Cottage Grove avenue, Flat B.*"

C. Walter Lynn, of Oakland, Cal., writes: "What an immense and good paper is 533. Like many others, I wonder how you do it."

The Cleveland Leader says: "The people of Rocky River Hamlet are deeply interested these days in the mysteries of Spiritualism. In the Maccabee Hall last night, Miss Anna E. Hinman, a trance medium and a lecturer on Spiritualism for the last thirty years entertained a curious and more or less astonished audience. Miss Hinman, the medium mentioned above, has been at the Thompson home since Christmas. She has held various readings, which attracted so much attention that two weeks ago last Friday night the home of the Thompsons was filled with people. The room was not adequate, consequently the lecture and reading last night in the Maccabee Hall was given for the accommodation of those interested."

E. R. Kidd writes from Canton, Ohio: "Permit me, please, space in a column of your paper in which to announce that the Lake Brady camp for 1900 will open in due season, and for a period of not less than eight weeks. This matter having but recently been positively settled, the dates for its opening and closing have not as yet been decided upon, but will be within the near future, after which those dates will be duly made known to the Spiritualists at large through the columns of the Spiritualist press. The executive board for this year consists of the following gentlemen: George L. Pierce, Alliance, Ohio, president; George N. Abbott, Alliance, Ohio, secretary; J. J. Britton, Streetsboro, Ohio, general superintendent; D. A. Herrick, 85 Kentucky street, Cleveland, Ohio, chairman. All letters pertaining to the engagement of speakers and test mediums should be addressed to Mr. Herrick, who will have charge of the getting up of this season's programme. Through the combined efforts of these men of ability and integrity, together with the assistance of scores of others the camp at Lake Brady this year bids fair to eclipse all former camps held at that rare spot with its lovely grounds."

A dispatch in the Chicago Chronicle from Victoria, B. C., says: "Word has been received by the department of Indian affairs and by the police authorities of fresh trouble among the Indians of Upper Liard. Seven members of a Scotch-Indian family named McTavish are said to have been murdered. There was an epidemic of scurvy last fall and the story was started among the Indians that the McTavishes had caused it by witchcraft. A counsel was held, the MacTavishes condemned and a night attack planned for their destruction. Setting fire to the McTavish home, the savages shot their victims as they attempted to escape the flames, only one of the family of eight succeeding in reaching the shelter of the forest and ultimately the Gasca Trading Company's store at Laketown. Constable Stewart with two men started out at once under the guidance of the sole survivor of the hapless family to arrest the murderers, and the trio have not yet returned. Commissioner Porter of Telegraph Creek has sent an effective posse to take energetic action in the case."

Charles Brockway writes from Houston, Texas: "After a very successful stay of two months in this city, I will be with our friends at Fort Worth, Texas, March 1, at which point I expect to remain some time. Mrs. Weatherford is here for the month of February, and I understand she is doing her usual good work. One very amusing thing came under my observation lately. A gentleman called and told me that I must inform Mrs. Carrie Fuller Weatherford that she must not hold any more meetings on Sunday nights, as all spirits worship the Great Infinite from 12 Saturday night until 12 Sunday night. This is an example of the many people we have to deal with in this section of the country."

The Minneapolis Tribune says: "Ignatius Donnelly spoke at First Unitarian church on the evening of the closing service in the mid-winter meetings. He said he is convinced that the fundamental principles of Spiritualism are true. This is the result of investigation. He narrated several experiences which had proven to him that spirits have an abode in the earthly sphere. He spoke of interesting experiences with the planchette, which moves about and conveys writing. Mr. Donnelly has one in his home, and he often consults it. Mr. Donnelly does not believe that all spirits are good, but that many of them are mischieyously inclined. Neither are they always well informed."

G. W. Rodgers, president writes: "The Second Church of Spiritualists of Allegheny, Pa., meets every Sunday at 2:45 and 7:45 p. m., corner of South Diamond and Sandusky streets. Dr. H. C. Andrews, the noted inspirational speaker and platform test medium, of Jonesboro, Ind., is serving us with remarkable results, drawing good audiences. Sunday, the 11th, we had four children presented for baptism. The services were conducted in true Spiritualistic style, demonstrating the purity and innocence by white carnations. The ceremony consisted of an address of a very inspiring nature, followed by the speaker taking the children one at a time in his arms and blessing them. Next in order was the ordaining of Martena Prichard. The address of ordination was masterly, being given entirely by inspiration. Next Sunday the name of M. Craven will be added to our number by ordination. This will give us a very valuable platform test medium. Dr. Andrews will be continued in our service during February and March. Next Sunday will be our regular election of officers for the ensuing year."

Miss Rowe, secretary, writes from Sheridan, Ill.: "Mr. and Mrs. Bonney of Chicago, have been with us for the past week giving lectures and test readings, which were highly appreciated. Spiritualism is in its infancy in our little city. Mr. and Mrs. Bonney have stirred our people up in a way that is very encouraging. Mrs. Bonney gave a lecture on 'What good does it do us to investigate Spiritualism?' which was one of the best lectures ever given in the hall on Spiritualism, and put the minds of our people on a different line of thought. Mrs. Bonney's test readings are of a first class order and gave entire satisfaction. Mr. Bonney is a very fine talker. Their circle work is of the finest."

A. D. Jacoby writes from Elkhart, Ind.: "The Spiritual success attained here the past five weeks has been phenomenal. Prof. King held four materializing seances in my parlors, and many of the forms were quickly recognized by those who were strictly skeptical. The seances were crowded, many who were investigators wished him to remain, but prior engagements forbade.

Prof. Gray's hall, Sunday evening, was tested to its full seating capacity, there being near two hundred. His lecture was indeed grand, in no way abusive, but purely spiritual and instructive, and the strains of eloquence seldom equaled by some of our best and noted speakers. The explanation of the law that governs spirit return was so plain that it caused the most skeptical to wonder. The tests from the platform purely spiritual and easily recognized, but in no instance covered by a mist. He is advertised for one more Sunday. We hope to retain him longer as his work is making lasting impressions."

W. W. Hawkins writes from Lima, Ohio: "Since the attachment of this society to the N. S. A., it has achieved better success than hitherto, especially in the quality of the work done, which we all feel is much more essential to the fulfillment of spiritual requirements. The classes being taught by Mrs. Hilligoss, of Anderson, Ind., are delighted with their progress, and each member is ardent in their desire continually to achieve that self-culture, with which her earnest endeavor for the past four months is so successfully equipping them. Granted that, 'there are sermons in staones,' then, indeed, do her rostrum utterances prove that she is a fully developed human instrument for the voicing of sentiments which, guided by the beneficent influences who direct them, never fail to fall upon productive soil. May she long continue to sway with her nenign influences until her army is legion!"

Mrs. H. F. Cook, secretary, writes: "The mask ball given by the Ladies' Auxiliary of the Church of the Spirit Communion, held at Kenwood Hall, Wednesday evening, Feb. 7, was well attended by maskers, grand and comic; all in all it was quite a swell affair. Credit is due to the Ladies' Auxiliary with Dr. Houghton and Mr. Coates, who through their united efforts made it a grand success socially as well as financially, the proceeds to be used for the erection of a fine Spiritual church in the near future, of which they may well be proud. Mr. J. Rosenthal, jeweler 3138 Cottage Grove avenue, donated the following prizes: Six gold medals and elegant mantel clock, to be given to the most artistic as well as comic dress, the best waltzers, and to the most popular lady of the society. Luncheon was served during the evening by the ladies. The Rev. Geo. V. Cordingley with his unlimited budget of fun was well represented with the merry-makers. They were delighted, had an elegant time, and went home rejoicing. The Ladies Auxiliary is having a phenomenal success with their socials and entertainments thus far, hoping they may continue so in the future; it is a noble work for a grand and good cause."

Mrs. Rockhill writes from Alliance, Ohio: "E. W. Sprague, on February 11, preached two powerful sermons. In the morning he spoke from the theme, 'Soap-bubble Theories and Foundation Principles.' In the evening he spoke of 'Witchcraft,' saying that the Bible command, 'Thou shalt not suffer a witch to live, had caused during three hundred years an unthinkable amount of human misery, agony and death, as nine millions of human beings were put to death. No one now believes in witches; no intelligent people believe there are or ever were any witches, and yet the infallible Bible still contains that command. Some of the charges against witches were: For causing storms at sea; for causing children to vomit crooked pins; for making cows give bloody milk; for making people sick, etc."

A. L. Drumm writes from Leavenworth, Kans.: "I have bought out the Electro-Thermal Institute, and started a school of magnetic healing in the same place. It is furnished first-class. I have been working hard for several days to make the school more in the conformity of magnetic healing. Every one says they want to learn more about this wonderful power, and ask me the best way to commence. I always tell them that in my judgment the best way to commence to investigate Spiritualism is to take a first-class spiritualist paper and books. They then ask me what paper and books I would advise them to take. I tell them The Progressive Thinker and the Premium Books, and I give them my papers as fast as they come. I want everybody to know the one great truth, 'There is no death!' I have traveled in sixteen states, and it makes no difference where I am, the feeling for humanity is the same. If anyone has more Spiritual literature than they can make use of, if they want to do all the good they can in the cause, if they will send it to my address, I will give it to those who are seeking after the truth. There is no spiritual society in Leavenworth, to my knowledge. I want to start one here. There are several Spiritualists here, and it is a very orthodox city, but they believe in magnetism, and I find it a very good wedge with which to split the old creed."

Mrs. C. H. Mullins writes: "Wednesday, Feb. 21, will be the first anniversary of the Freedom Society. The meeting will be held at my home, 746 Adams street. Ladies are invited to come early and bring lunch, which will be served from 12 until 1:30. Dr. T. A. Bland will speak for the society, at East Lodge Hall, People's Institute, Sunday, Feb. 25, at 3 p. m."

Mattie E. Hull has a few open dates for camp-meeting engagements either for lectures, or on behalf of lyceum work. Address 72 York street, Buffalo, N. Y.

Geo. Friend writes from Toledo, Ohio: "I am a member of an organization here which came into existence in December last, and known as the Independent Association of Spiritualists. Our association is doing well, and we have increased in number so that we have quite a nice little congregation, and we have encouragement, but not from all sides; the members are active, so also are the honest investigators."

Mrs. Ciscelia Marshall writes from Ohio: "The paper and books, The Occult Life of Jesus, and The Next World Interviewed, reached me in due time, and in good order. I should have informed you of their safe arrival ere this, but after commencing the Occult Life of Jesus I became so absorbed in the contents that I neglected everything until it was finished, and to say that I was surprised is a very mild term indeed, and yet we see just such misconstructions put upon the man or woman who devotes his or her life and talents to the bettering of their fellowmen even in our day, though perhaps not so far-reaching in results as in the noble works and teachings of our persecuted Jesus."

Peter Miller writes: "The Spiritualists of Dunkirk, Indiana, had a call from John W. Journigan, a trumpet medium from Richmond, Ind., on the *9th of this month*. He stayed with us three days. His seances are very convincing. Independent voices talk and that makes his seances very interesting. He has trumpet speaking in full gas light and the words can be heard plainly."

Mrs. Sarah W. Littler writes from Aberdeen, Wash.: "Enclosed please find postoffice order for $1.35 for one year's subscription to The Progressive Thinker, and premium book 'Next World Interviewed. This is the result of a little missionary effort by loaning my Progressive Thinker; and when I tell you that this little town of the great northwest, with a population of only 3,500 contains ten churches and fourteen saloons, I need say no more about the slowness of growth of things Spiritual. It is impossible to express how much the weekly visits of your priceless paper means to me after my many years association with progressive people. The spreading of this valuable literature by the Divine Plan cannot be too highly recommended, and is entirely in keeping with the general course and methods pursued by The Progressive Thinker."

M. B. Hull writes: "It seems to me there is a good field for a good pioneer medium in Northern Wisconsin."

T. W. Woodrow writes: "I am open for engagements upon the progressive platform within reasonable distance of Kansas City, Kans. I will go, accompanied by Mrs. W. to points in this and adjoining territory to hold series of meetings, and if we prove satisfactory to those we serve, will be glad to arrange for regular meetings once a quarter at least. My wife is now working in the sphere of medicine and healing. I preach and she practices. Address me at Kansas City, Kans."

Pearl G. Leigh writes from Hecla, S. D.: "Mrs. Virginia Barrett is serving our society for the present month, and is lecturing and giving tests to crowded houses."

W. FitzHugh Smith writes: "Col. R. G. Ingersoll said, 'Happiness is the only good. The time is now. The place is here. The way is to make others happy.' That's the motto adopted by the Sunflower Club, 77 Thirty-first street. It wants all its friends to join them 'in mask,' Thursday, Feb. 22, 9 p. m., at the grand masquerade in their own hall. If happiness for that one evening be not the result, it will not be the fault of the society. We offer you the opportunity. Better embrace it and come. Tickets 25 cents, whether you participate in the fun, or are only a looker-on."

Mrs. Mary C. Von Kanzler opened an engagement with the First Spiritualists' Society of Syracuse, N. Y., for an indefinite period. She has already created an interest, judging, that the attendance, on the second Sunday was double that of the first Sunday. She will give much of her time to interesting all she can reach, with such conversations as shall lead them to feel the importance of improving the present life.

Mrs. C. Bishop writes from Austin, Tex.: "The Occult Life of Jesus was duly received, and I must say that I am delighted with it."

Correspondent writes: "A most enjoyable evening was held at Oakland, Cal., Feb. 12, the occasion being an old-fashioned house-warming given Mr. and Mrs. J. Shaw Gillespie (nee Anna L. Robinson), formerly of Pittsburg, Pa., but now residents of Oakland. About fifty were present, and the programme consisting of music by Messrs. J. Lillie, Gillespie, Manchester and Fleck, short speeches, etc., was carried out in a delightful manner. Mrs. Gillespie, after her introduction to the friends by that bright little woman, Mrs. Augusta Armstrong, of Buffalo, N. Y., gave a short address which demonstrated her ability as a speaker, and won all hearts. The whole affair was one which make the shadow paths of life golden with happiness and never are forgotten, and we feel that California is much the gainer in having this gifted lady with us. Refreshments were served, and at a late hour we departed for our several homes, feeling that it had been a most charming evening, well spent."

True happiness consists not in the multitude of friends, but in the worth and choice.—Ben Johnson.

Who breathes must suffer, and who thinks must mourn.—Mathew Prior.

Letter from an Old-time Worker Who Is in Distress.

To the Editor:—The time has arrived when I reluctantly solicit aid through the columns of your paper, as I have not a dollar in the world, and far from being strong, besides having weak eyes; yet I do my house-work, and have kept up my meetings until to-day when I left the hall with a heavy heart, finding the expense more than the income on an average, and after 35 years of earnest effort in our cause, lecturing, writing and healing, I find that railroad, stage and hotel fares, together with caring for impecunious ones has exhausted the thousands that have been tendered me for my services; but I am not sorry, for I have the assurance that many will meet me on the evergreen mountains of life, and say, "You brought me into the light." This was said through a very tall materialized spirit seven years ago, in tones so musical and clear, as well as in the choicest language; in elocutionary style unsurpassed by anything that I had ever heard before. He assured me that thousands would greet me in spirit, whom I never knew; they knew me, however, as they had heard my lectures. Mrs. Hunt, the medium, was incapable of bringing the holy, uplifting, soul-inspiring influence that pervaded the room, and left its comforting influence, which is as enduring as time.

I feel that I am rich in spirit and I crave not the baubles of earth, nor gilded trappings, and as for clothing, it costs me so little; but food and shelter seem indispensable, and yet cereals take the place of meat, and hot water and milk the place of tea and coffee, so my expenses are nominal.

I can but feel that there are those of our faith who would esteem it a privilege to lend a helping hand. I have a poem of 118 verses, entitled "Kitty Blank, the Rescuer of the Fallen," which if published, would be read with avidity by the masses at 10 cents a copy. Who will send $5 in advance for 100 copies? If the friends of humanity would subscribe in advance, I would have it published immediately, and thus all concerned would be mutually blessed, as my motto has always been not to want to take anything that I could not give an equivalent for. Friends, address me at 1218 Railroad avenue, Alameda, Cal.

MRS. F. A. LOGAN.

Items from Texas.

I want to write you a few words regarding work in the South-land, and to especially mention three sterling workers.

John W. Ring, now holding the fort at Galveston, Texas, has been visiting Houston occasionally and lecturing for his friends as opportunities have occurred. Mr. Ring is a sterling worker, of rare inspirational receptivities. His addresses remind me very forcibly of Lyman C. Howe, being rich in forcible and eloquent presentations of our philosophy and explanations of the laws of life. From no medium have I ever heard finer oratory. Eastern societies and Central State associations should write to him and try to obtain his services for future dates. At present Mr. Ring is held close to his home in his ministering care of loved ones who need him; but I as one of his friends hope some day that he will give our older societies the privilege of hearing him. A young man, but 23 years of age, he is a living and marvelous example of what the angel world can accomplish through media who trust the higher forces.

Another very worthy worker has for some months been with the Galveston and Houston investigators, namely Charles Brockway. The Brockway family is a very interesting one, and as honorable workers stand far above carping criticism; we need more such. I have heard of many very wonderful demonstrations of Charles Brockway's independent writing, which has seemed to make convincement doubly sure with many investigators,

Our own society I feel is progressing; the audiences are good and the interest increasing.

I feel that this article would be incomplete did I fail to mention Mr. Kneeshaw, at present serving the Austin Spiritualist Association. He also is an eloquent, logical and forcible speaker, and has many friends in this vicinity.

It does me worlds of good to meet a coterie of determined workers in the Lone Star State. Personally I am very fond of the southwest and its band of earnest workers who are sacrificing much to keep Spiritualism well represented.

I expect to commence work in a different locality next month, or perhaps return home; my mother's feeble health is always a matter which needs constant watchfulness, and it seems a long time when I am away from home two months or more. I shall endeavor to return south next season and meet the friends here who will always have a welcome corner in my memory.

CARRIE F. WEATHERFORD.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

F. V., New Orleans: The quality of the food has a direct influence on the suppleness and strength of the muscles. For their development food rich in the combinations of nitrogen—Protoids—are essential. The strength and agility of movement of the muscles depends even more on the nervous force which impels them, than on their size and density of structure. A food, therefore, which would feed the muscles only, would fail in giving strength and power. The nerves must be fed as well, for an inferior physical development can accomplish more under the control of an intense nervous temperament than a superior physical, under opposite conditions.

After being well and appropriately nourished, agility of movement, power of command, and strength are to be gained by constant training.

After the ingredients of German cologne are mixed, the bottle containing them should be set away for from one to three months, the longer the better, to thoroughly blend.

M. B. Randall: Q. The church, to prove inspiration of the Scriptures, lays great stress on the predictions of Christ being fulfilled to the letter—for instance the destruction of Jerusalem. Some opponents to Christianity make the claim that the prophecy was not written till after its fulfillment, which the church stoutly denies. How can I decide this question so it will stay decided?

A. The so-called prophecies, which are quoted as evidences of the truth of Christianity, are in no sense prophecies, that is predictions of future events. Were the references made to them in the New Testament considered with impartially, and by critics not already committed, this claim of prophetic evidence would not be entertained for a moment. The book of Matthew abounds in allusions to the Old Testament prophets, evidently written in to strengthen the story of Christ's character and mission.

It may be safely said that there is not a single line or word of the so-called prophecies that alludes to Christ, or to any event so remotely in the future of the time those prophets lived. So far as fulfillment is concerned, there are no prophecies to fulfill. The whole scheme of prophetic evidence is the product of priestly cunning, and has been repeated until it passes unquestioned.

Thomas Paine in his "Examination of the Prophecies," showed the baselessness of these claims of the prophetic utterances of the Old Testament. His argument has never been met, and because it could not be, the churches have sought by envenomed slander to blacken his name and thereby destroy his influence. Yet Christ is made to express his belief that even Moses referred to him when he said, "for had ye believed Moses, ye would have believed me, for he wrote of me."—John v: 46.

Where is any thing written by Moses of Christ, to be found? The writer or writers of the Acts favored this misconception, for it is there said: "For Moses truly said unto the father, a prophet shall the Lord your God raise up to you," etc. The passage is from Deuteronomy, and the prophet to be raised up was Joshua, to succeed Moses who was inclined to fears and nearing his end.

Space will not allow a complete review of all the pretended prophecies of Christ, and the one alluded to in the question, the fall of Jerusalem, must suffice. Perhaps the 21st chapter of St. Luke, and its repetitions by the other evangelists, has affected the style and processes of thought more disastrously than any other passage of equal length ever written. It has formed a model for the flood of pessimistic lament, and lugubrious exhortations poured out by wildeyed enthusiasts and distempered religionists through all the centuries since its publication. The optimist may prophesy of joy and sunshine, he is unheeded in the tumult of these criers of evil, of war, pestilence, famine and plague.

Read the chapter carefully and its parallels by the other evangelists, and then decide if you can, on what Jesus is talking about? Is it the end of the world, or the destruction of Jerusalem? If correctly reported, he is sadly confused, and has sadly confused his readers ever since. Any man of ordinary intelligence might have foreseen that the Romans then in command of the city, would not for long bear with the insolence and turbulence of the Jews. If the riotous crowd once provoked the ire of Rome, the fate of a score of conquered cities were object lessons of the consequences. What was Jerusalem to Carthage, and had not Scipio driven the gleaming plow-share over the smouldering ruins of that imperial city?

As to the events preceding the fall of the Temple, Jesus went astray as a prophet. There were to be "great earthquakes, famines and pestilence and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun and in the moon and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring." None of these horrible prognostications came before the Jews were crushed beneath the heels of the legions of Rome. Was it the end of the world he was speaking of? It would seem so, for "then shall they see the Son of Man coming in a cloud with power and great glory."—Luke 21:27.

How woefully mistaken was he as to the time, both of the fall of the city and the end of the world, for he said after indulging in terrible expressions of vengeance: "Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

The city two generations after, was destroyed by Titus the Roman General, and the city erected on the ruins given a new name. Not one of his followers probably lived to see the catastrophe.

The end of the world has not yet been reached, and even the most ardent Adventist has ceased "setting the time" for that event.

Eliza J. Snodgrass saw the spirit of her husband, who had died the year before, enter the room, clothed exactly as while on earth, except his vest, which was red, a color he never wore, and wishes to know the meaning?

Had he appeared dressed exactly as when in earth life she would have thought it an illusion of her imagination. The departure was just sufficient to prove that an independent intelligence had impressed its presence on her expectant mind.

"K," Fresno, Cal.: Q. (1) Are building loan associations safe investments?

(2) Is there anything that can be taken to reduce the appetite without injurious effect?

A. (1) Building associations rightly conducted are safe to investors and of assistance to those who avail themselves of the advantages they afford. They may be devices for swindling. The tendency of such associations is to boom the town where located and by the inducements they hold forth, overbuild and thus depreciate the property they hold as security, to the detriment of their own safety, and to the ruin of those who are indebted.

Such an association in a "booming" town, or one not having a surely prosperous future, cannot be "safe" either for creditor or debtor. In a town or city the location and commerce of which assumes permanence and steady growth, in the hands of honest, capable officers, it may be among the most safe.

(2) The appetite when normal is a sure guide as to the quantity and quality of food required. It may, and often does become a craving which food does not satisfy. This may be caused by not having the right kind of food, or from an inflamed and irritated state of the stomach, or from organic disease. In any case a cure cannot be expected by the use of drugs. They may give temporary relief or palliation. The diet should be made up of simple articles, as fruits, vegetables, and grain in various forms, the harder and crustier the better, so as to compel long and slow mastication, all condiments and stimulants strictly avoided, even salt reduced to the smallest limit; tea and coffee or chocolate may be drank, but the weaker the better; eggs, butter, a little fish or flesh. No effort should be made to tempt the appetite, which the plain food will satisfy when the normal demand is supplied. It requires much more food to satisfy hunger, when rapidly eaten, than when taken slowly, and thoroughly masticated.

O. C. Graves: Q. (1) What is supposed to be the condition of interstellar space as to light, heat, etc?

(2) How explain the production of solar heat and light on the earth's surface?

A. (1) Interstellar space is supposed to be pervaded by cosmic ether, the medium through which light, heat, magnetism, electricity and other forces, known and unknown, are transmitted by vibrations. As it transmits these vibrations perfectly, its temperature is absolute zero, or lower than anything conceivable to us. It is absolute darkness. To an eye in space, the stars would be points of light, giving no rays or reflections.

(2) When these vibrations beat on an obstruction as the earth, they are arrested, and then manifest the phenomena we call heat, light, magnetism, etc.

W. D. B.: The new style of pictures you refer to are taken directly on the glass.

"Eclectro": Copper wire is used in long distance telephones, and where large volumes of electricity are to be transmitted, because its conductivity so much exceeds that of iron. An iron wire to carry an equal current would have to be so large as to be impracticable.

A Letter to Carlyle Petersilea.

Carlyle Petersilea—Kind Friend:—I have just finished perusing your message in a late Progressive Thinker, written by your spirit father, and I cannot refrain from letting you know how much I appreciate the series. The thoughts in it are sublime and coincide perfectly with information that has been given me from higher sources.

I can fully appreciate the message sent to Mr. Babbitt in the article mentioned, for I have received things oftimes, and then later on read the same thoughts in someone else's writings. The explanation given of this circumstance is very lucid in your article.

I am now copying off for the printer manuscript for a psychic novel which I have been at work on since last November an hour or more a day. It is received very easily from higher sources by the ideas being photographed on the brain. All my other writings have been automatic, but this is entirely different. It seems as if I was writing it myself, especially as many incidents in my own life, my childhood home and experience, are interwoven with the psychic thoughts given, but I know I am assisted in the writings. After I had written the chapters in which Denver and Pike's Peak figured, I read in the Banner your story of Marion Goldboro. I then said to myself that I would change the scenes in my story, but a higher force said not to do so. I was fearful that some one would say that I copied from your story, though the subject matter is entirely different. I am going to have my story published in a clothbound book. It is called "Words That Burn," and shows the effect in spirit life of angry words which burnt into the soul like coals of fire till the party atoned by helping others, and obtained forgiveness from the wronged one. It upholds many reforms, extols the happy home and fireside, and I hope will give higher ideals to all who read it. After writing and feeling very tired, for I am not strong at all, I will sit down at the piano and play softly old familiar airs with my eyes shut and can feel the touch of spirit hands. They rest me and I rise refreshed.

I have heard of you and your musical ability for years, and hope some day to meet you and hear you play from the great composers. Since returning East I have read in the Journal of your being in San Francisco. That was my home for over eight years, and I published a little paper there called "Progress." Perhaps you have seen it. I was a member of the Ladies' Aid Society there and many other spiritual organizations. I felt impressed to write you, and trust you will receive it with my kindest thoughts for the good you are doing for humanity.

Very sincerely.
MRS. LIDA B. BROWNE.
Utica, N. Y.

BUFFALO, N. Y.

The First Spiritual Church, Etc., Etc.

I am tarrying for the present in this city on the lake where I shall make it my headquarters till the opening of the Training School at Lily Dale on May 14. I am receiving many letters of inquiry in regard to the school and its work. The school is an attempt to meet the needs of many who desire to be active in the cause either as speakers, writers, organizers or lyceum workers, to do local or general work, and who will not do as good service as they are capable of doing or as they might do if they were specially trained. Let all who are interested in having our workers better equipped for service write me for circulars.

"First Spiritual Church" is the name of the society over which Moses and Mattie Hull are settled. I am sorry it is called "Spiritual" instead of Spiritualist Church. When universalism came into existence over a hundred years ago, many of its societies adopted the name "The Universal Society" because they were careless and loose in the use of language. When better scholarship was developed in that church the definite and proper word "Universalist" took the place of the inappropriate word "Universal."

The word "spiritual" belongs to any society established to cultivate man's spiritual nature, or in other words to develop the qualities of kindness, love, patience, unselfishness and all the other virtues and graces of higher human life. In the great camp-meeting held by the Christians near my home at Old Orchard, Me., can be seen every season the placards nailed on the trees, "Spiritual Meeting Every Wednesday Evening at the Tabernacle." "Spiritual Meeting To-Morrow Morning," etc. It is useless for us to try to monopolize the word "Spiritual." Christians have a right to it and believe in it, and it is as applicable to the most of them as to us. It is not the synonym for Spiritualist and should never be used in that sense. There is no word in the language meaning the same as Spiritualist and we don't need to manufacture a word. I trust that those societies each of which calls itself "Spiritual Society," or "Spiritual Church" or uses the word Spiritual as its name in any way, will change the word to Spiritualist when they consider the matter.

This is the second year that the Hulls have been settled over this church and there is every prospect that their term of service will continue another year. I never saw a more united and harmonious body of people. If there ever existed contention it has utterly vanished.

There exists among all the members a deep-seated interest in the prosperity of the Society and a desire for personal spiritual growth. In very truth this Spiritualist society is also a spiritual society. It is a noble work to make every Spiritualist spiritual, and I mention this as the most important thing which is being done in this church.

The next most important thing is the interest manifested in the various departments. The membership of the church is increased by additions on every first Sunday of each month, which is set apart for that purpose. Last Sunday seven were received which is about the average number. Those who come in receive the right hand of fellowship in a public way by Mr. Hull accompanied by a few personal words pointing out the work they will be expected to do. This is followed by words of welcome from the president of the church, and then follow handshaking and greeting.

Mrs. Hull started a lyceum with half a dozen little tots which has grown to a membership of about fifty deeply interested children with a class of adults numbering about twenty. "The Young People's Institute" holds weekly meetings and its growth and interest and work keep pace with the church. Mrs. Hull proposed the organization of a "Helping Hand Society" and upwards of twenty-five of the most active women of the society have joined it.

I wish to call attention to one peculiar thing. It is that some of the most popular mediums of the city are among the most zealous members of this church. It is one of the anomalies of Spiritualism that so many of its mediums take no interest in any organized society but instead of that, stay at home and even hold seances at the very hour when public service is held. Such lack of public spirit for the sake of truth is enough to ruin any ordinary cause.

It may be said the prosperity of this society is owing to its having a settled speaker. But it is nearer truth to say it is because it has the right kind of a settled speaker. Some of our speakers, like some ministers in every sect, are so angular and cross-grained or otherwise inharmoniously made up that if they stay longer than a couple of months in a place they get the most peaceable society into contention and go away leaving more or less division and strife. With such, short settlements are the best. Their harsh words do more harm than their speaking or tests do good. But with that speaker who is a well rounded and well balanced man or woman the settlement should be for not less than a year, to accomplish the best results.

During the month of January F. Corden White was employed by the society and he gave proof of spirit return every Sunday and every Wednesday evening at the close of each service. He is a clairvoyant and clairaudient medium and a good one. I know of no one his superior. The fact ought to be known that he is a gentleman and never violates the rules of good society, either on the public platform or in social intercourse, either in word or deed, but is always modest in appearance, gentle in manners, courteous in address, patient when his tests are not responded to promptly, forgiving if unjustly accused, and not avaricious, which is shown by his never taking pay for a private seance unless satisfaction is given. He is now in New Orleans, but has been engaged to return to this society for the month of April, which shows the estimation in which he is held by the society.

Last night Mr. Hull and myself were invited to visit the home of a girl fifteen years of age, who since last October has been showing unusual powers as a physical medium. We sat with the medium in a circle around a small table in a room lighted with a large kerosene lamp. The table was lifted again and again directly up a foot and more from the floor. Raps came loud and thick and kept time with Mr. Hull when he whistled a tune. A banjo came apparently of its own accord, out of a corner of the room, across which a curtain four or five feet high had been hung, and began to climb up into my lap. I took hold of it, placed it upon my knees and before my eyes, with no hands upon it but my own, its strings were twanged and a tune was played. I could distinctly feel the vibrations of the instrument on my knees. There were five in the circle beside the medium, and the same thing was done to each. The medium's feet were tied with a pocket handkerchief in three tight knots to the leg of the chair but in about five minutes the knots were untied. All the manifestations were in the light and before our eyes.

There are other Spiritualist societies in this city, but one of the officers of one of them said in conversation in my hearing, that the First Spiritual Church was in reality the only strong, permanent and representative body in the city. I said to him, if that is true would it not be a greater good to the cause in this city if the other societies would merge their strength into this? He was obliged to say yes. Who does not see that Spiritualism would be the stronger, if there were fewer societies and they were larger and better able to employ the best talent? To make the change the weaker ones are the proper ones to disband and unite with that one which is strongest and best fitted to be permanent. There are enough Spiritualists in Buffalo to make Spiritualism a power if they were united in one body. Why cannot it be done?

Buffalo, N. Y. A. J. WEAVER.

LOOK OUT FOR FAKIRS!

The Mischievous Element in Spiritualism.

To the Editor:—Since reading the article in The Progressive Thinker of February 10, concerning a public test seance given by Prof. Morrison, I feel it my duty to write you an explanation, or rather, correct the wrong and misleading impression that article would engender in honest minds and to protect Spiritualism from just such characters as this Morrison has shown himself. I sincerely hope the party who sent you the Butte Miner did it from honest motives; however that was the first evening, and when I tell of later occurrences you will readily see that it is very probable that person's sentiments may have changed; though no doubt at this first of his multifarious lectures, the majority of the people who were in attendance considered him a fair speaker and somewhat of a magnetic healer.

Upon Prof. Morrison's arrival in Butte, he early called upon Prof. Carrier, a clairvoyant who has long been established in this city and who has the unbounded confidence of a multitude of the best people of the place, and I myself, having known him for the last four years, can truthfully say he is the best and most honorable and truthful clairvoyant I have ever met, although I have been consulting clairvoyants for the last twenty-five years. Prof. Carrier warned Mr. Morrison to look out, that the Butte public would not stand faking, citing numerous examples, one being that of Dr. Veno, who languished for months in the Butte jail as his reward for that kind of business. His reply to this was that no one had ever caught him yet, and he was too shrewd to be caught. He avowedly came to Butte, as he so stated, to teach the people a lesson of a new order especially in Spiritualism; but as a reward for his vileness, his beastly character and braggart bulldozing, he pretty soon found out the Butte public could teach him a thing or two, for in less than a fortnight after this first seance he found himself behind the bars of the city jail.

Notwithstanding this kindly intentioned advice above quoted, no sooner had Prof Morrison left Prof. Carrier's office than he began to slander his (Carrier's) good name and say all manner of evil, thereby showing with what sort of spirits he was in close communion.

I myself called upon Mr. Morrison before the evening of his first seance and lecture and asked the privilege of being allowed to ask a question or two which he should answer from the platform. He flew at me in the manner most becoming a brute of the bulldog type, saying if I asked a question a pimp would ask the next one, which would indicate that he expected that class of people among his audience. When I found such manner and language in him, I quietly withdrew and did not go to his seance nor have had anything to say to him since.

The day previous to the time of my request, I had an interview with him in which I advanced some Spiritualistic views, whereupon he upbraided me or my views by accusing me of being a reader of "that vile sheet, The Progressive Thinker," that it was polluted with the veriest rot, etc. Do you wonder at my writing this, or with what feelings I am stirred when reading about him and his seance in Butte, in your paper? Right is right, and wrong is never right.

I will forward you the papers containing notice of his arrest, but desire them returned as I may need them for future reference. A. C. McQUARRIE.

Butte, Mont.

If you need proof to the above statements, myself, Prof. Carrier and Mr. Tracy can furnish it.

C. J. BELLOWS.
WM. TRACY.
PROF. J. B. CARRIER.

Judge Sullivan also visited rather severe punishment upon the two Morrisons, De Hill and Lionel, who created a disturbance in the Barrett and Jackey block, a few days ago, by using the most obscene language before a number of little girls. The Morrisons pleaded guilty, but as in the case of Shannahan, the facts had come to the attention of the court, and each was assessed $25.—The Anaconda Standard, Jan. 20, 1900.

HIS MOTHER'S BOY.

I remember, I remember, when he was a little tad;
I remember his fair features and the yellow curls he had;
I remember how his mother used to smile when people said:
"What a pretty child," and fondly stooped to pat him on the head.
He was petted by the women and admired by the men—
He was worshiped by his mother, and she called him "Willie" then.

O, the years have brought the changes that they never cease to bring;
He is big and strong and hairy, who was "such a cunning thing;"
He is scented with tobacco and his voice is coarse and loud;
He is rough and tough and noisy and the leader of his "crowd;"
He is mighty in the caucus, there are blotches on his name;
But his dear old doting mother calls him "Willie" just the same.

—S. E. Kiser.

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

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

TWO QUESTIONS

Embracing Matters of Interest to Spiritualists.

To the Editor:—When I made an appeal through The Progressive Thinker in the summer of 1891, in behalf of Margaret Fox Kane, you replied that it was generally conceded that each locality should provide for its own indigent mediums, but in the case of the Fox sisters, they belong to the world to provide for, therefore you would publish my appeal, which was attended with pleasing results. I received 300 letters, and from thirty states, ranging from 10 cents to $10 and in two years amounting to $600, supporting her until her departure and her remains placed by the side of her sister, Mrs. Catherine Fox Jencken, in the receiving vault of Greenwood Cemetery.

Now, I have two questions to ask Spiritualists of the U. S. and the World:

Ferdinand Fox Jencken, son of Catharine Fox Jencken, the only surviving member or descendant of the Fox sisters, has not been able to provide for his family of four. I have much charity for him, knowing what the environments were in his boyhood. Mr. Milton Rathburn assisted in getting a position on Manhattan Elevated Railway. At first they are not employed full time, therefore he cannot get enough to support his family. For the last year I have collected from Spiritualists, mediums, etc., enough to pay his rent. Now Spiritulists here say he, too, belongs to Spiritualists and Liberals everywhere; make an appeal through the Spiritual press, as you did for his aunt, Margaret Fox Kane. Shall he be helped until he can be employed full time?

One more question, regarding the disposition of the physical remains of Margaret Fox Kane and Catharine Fox Jencken. At present they are deposited in Lot No. 355, Section 3, Contemplation Path, Cypress Hill Cemetery, in a plot belonging to the late Joseph La Fumee. No tombstone or indication of any kind to show who they are.

Mrs. Jencken died July 2, 1892. At the funeral on the 4th, Mrs. Kane said to me: "I shall follow her in less than one year." It being mid-summer, Spiritualists out of town, I had the remains placed in the receiving vault of Greenwood Cemetery. March 8, 1893, Mrs. Kane died and her remains were placed by the side of her sister, thinking Spiritualists would take some action in regard to their final disposal. The charges of this company are $6 every three months each. Spiritualists do not think it wise to expend an extravagant amount over the remains of the so-called dead, when there are many living mediums needing assistance.

Prof. Wilson Macdonald, Mrs. M. A. Gridley, Joseph La Fumee and others organized the Fox Memorial Association, April 23, 1893, for the purpose of erecting an appropriate building or temple of indestructible material in which there shall be a crypt wherein might be placed the bodies of the Fox Sisters. It soon became evident that the period had not arrived to realize such elaborate ideas. To keep the remains in the receiving vault at Greenwood would cost $48 per annum, which must be paid or have them placed in the pauper section. To stop such expense, Mr. La Fumee offered the association the privilege of placing them in his plot at Cypress Hill. That generous offer was accepted and a sufficient amount raised to accomplish it. (Mr. LaFumee's remains were placed in his plot this last autumn.)

Shall a plain marble slab, with an appropriate inscription, be erected? is the question.

In the appeal I made in 1891, many places where they were unable to send much, the donors would hand in to one party who would mail the amount with the names of each, one case where ten persons handed in 10 cents each, and one party enclosed the dollar bill.

Two gentlemen, not Spiritualists, sent me $10 each, from the fact that Mrs. Kane was the widow of Dr. Elisha Kent Kane, whom they greatly admired. TITUS MERRITT.
Mills Hotel, Bleecker St., New York City.

RAINBOWS.

We sit and dream,
Our airy fancies wing an endless flight
To that dim future time when wrong's made right,
When life's all gilded with the glorious light,
Of happiness, and in the shadowy night,
We see glad visions that thrill us and seem
So close we almost touch them, but the gleam
Fades—and we sit and dream.

We sit and dream,
And paint hope's pictures on the melting air,
We see the distant city where we share
The joys we've been denied, and smiling there
The fleeting promises we seek, alluring, fair,
They beckon us, we hasten on, and seem
Almost to touch them, but the hopes that gleam
Fade—and we sit and dream.

We sit and dream,
We build fools' castles from the twigs of hope,
Then through the darknesses and mists we grope,
And on and on and on and finding not
The palaces we've dreamed. The little lot
Of man is but to struggle on, to seem
Almost to grasp the prize, its luring gleam
Fades—and we sit and dream.

We sit and dream,
We know we dream, and know we dream in vain,
And yet we strive and struggle on, through pain,
Through joy and grief, as through the mist and rain,
A wayworn traveler plods, seeking a light
That bids him hope of heaven in the night.
We drag our weary feet along and seem
Almost to reach the beacon, but the gleam
Fades—and we sit and dream.

—Bismarck Tribune.

"Mansill's Almanac of Planetary Meteorology," almanac makers' and weather forcasters' guide and new system of science for 1900 is now for sale at this office; price 25 cents. This is the 25th annual almanac issued by R. Mansill, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth. You need this book.

"Buddhism and its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

SPIRITUALISM

The Religion of Humanity.

The controversy which has been going on as to whether Spiritualism is a religion would have been avoided if the disputants had looked at the matter in its widest aspects instead of its narrowest point of view. Webster's Dictionary certainly agrees with the definition of religion favored by the theologians, which has been the common idea under sectarian teaching, and regards religion as a sense of duty or obligation with respect to Deity regarded as a power which can enforce the obligation; a rebinding to God.

But there are other things to be rebound to, and it is not wholly a new or modern idea which changes the meaning of the word; and in the progress of thought which has tended to eliminate the personality of God, there has been a great modification of the idea of religion. Although the Deity is by many changed from a person to a principle, there has still remained a sense of obligation to a Superior power; and this exists in varying degrees till we reach the sublime thought that the Deity is *within us, and that we are each a part* of the Infinite Intelligence, Power and Goodness which pervades the Universe. Our religion becomes then, not a worship, or a framing of conduct with reference to an objective God, but a doing of good, as Thomas Paine so well put it; and we accept more fully the definition of the Apostle James and the Teacher of Nazareth—"Pure religion is to visit the fatherless and widows and to keep ourselves unspotted from the world;" it is to supply the wants of the poor and needy, to visit the sick and unfortunate, and minister to all with a helpful influence that shall uplift humanity and realize the true idea of human brotherhood, when all shall have an opportunity to provide a living and enjoy the fruits of the earth.

Religion is coming to mean something that does not need a supernatural *sanction for human conduct.* When the law of liberty and love is written in the hearts of men they will delight to obey that law, because it is a part of their own being; it is eternal life, which is to know the true God within us and recognize the superior sense of intuition and bring the reasoning faculties into harmony therewith, that we may have a truly rational sanction for conduct. Instead of accepting a religion pretended to have been revealed, and therefore beyond and inaccessible to reason, we are establishing what has been held to be a contradiction in terms, a Religious Philosophy; Knowledge is added to Faith, and Reason is in harmony with Religion.

We are getting beyond what has been expressed as "the universal instinct of mankind which has recognized that the essential element in a religion is that *its doctrines should be inaccessible to reason;*" and we are coming to accept religion in the sense in which Fichte expresses it, "as the realization of universal reason," with the understanding that universal reason involves "the conception that the highest good is the furtherance of the evolutionary process the human race is undergoing."

We are learning that religion does not necessarily consist in a belief in dogmas and the worship of a Deity, but rather in the service of Humanity. It is now recognized that our ideas of religion must place the happiness or interests of every individual as nearly as possible in harmony with the interests of all. The religion of the future will be that which realizes the highest happiness to result from acting in a manner conducive to the good of all.

The age of competition which is drawing near the end of its long existence will give place to the new age of co-operation and brotherhood, in which an enlightened reason will reconcile all interests. Altruism will be as spontaneous as selfishness has been. The evolution of religious thought is working a wonderful change in the characters of individuals.

The new religion teaches the individual to recognize authority and priesthood only in his own person. Man is ever in the presence of his God, without an intermediary, and many are yearning for this spiritual freedom of the religion of humanity, which includes all that pertains to the physical and material as well as the mental and spiritual interests of man here and hereafter.

Alice Cary beautifully expresses the true idea of religion in her charming little poem, "My Creed:"

"I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

"I hold all else, named piety,
A selfish scheme, a vain pretense;
Where center is not, can there be
Circumference?

"'Tis not the wide phylactery
Nor stubborn fasts, nor stated prayers,
That makes us saints; we judge the tree
By what it bears."

Milan, Ohio. J. H. TAYLOR.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1; paper, 50 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

Body and Soul.

On the mountain tops, beneath the snow drifts, where the hoarse winds of winter never cease, can be found in early spring-time beautiful flowers that venture forth amid snow and ice, and you wonder at their boldness and hardihood. So it is with humanity. The resolute soul takes advanced positions upon the hilltops of progress, and cordially invites a following. It is not content to live in the sheltered valleys of indolence, but must climb the rugged steeps of exploration, to ascertain the grandeur and glory of God's universe. Creation implies a creator, and it is an open book for all to ponder well, and is not warped out of all recognition by the creedal waves of man's designing.

If we are to study the character of the architect, we must acquaint ourselves thoroughly with his productions. Nature has bountifully spread before us a panorama of exquisite beauty, which speaks volumes of praise for the great designer who has wrought out a veritable paradise here. If so much can be done for our comfort here in the primary department, in the a b cs of our lives, is it not a reasonable deduction to believe that the "rainbow of hope" will span the river of our infirmities, and obliterate all our deformities? Thus may we be enabled to cross this bridge of beauty into the eternal city where we will find those who have "come up through much tribulation."

Nothing in nature seems to be lost, then why should man be created to be lost? No doubt there are spheres in the future world that will suit every condition of humanity, just as there are here. Were you invited to occupy a position far in advance of your fitness, even in this world, you would be unhappy there, because you have not progressed *to that degree of excellence.* The sunshine of yesterday we may discard tomorrow, as we continue onward and upward.

Life to some seems only a dream, while to struggling millions who labor for their daily bread it is a positive reality. Why do not the millionaires feed the emaciated bodies of those who are on the verge of starvation, rather than expend so much money on public libraries? It would prove a most delightful occupation for the man of great means to run bread wagons for suffering humanity, and would add many gems to his crown of rejoicing. The great Christ principle which shines upon us to-day from ages past and almost forgotten comes to us with a momentum made greater by age, commanding us to rescue those who are perishing from actual starvation. Will we do it? *Feed the body first, the soul afterwards.*

ANNEX.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

I have just returned from Hart, Mich., where I was called to officiate at the passing away of an old resident of Tigris township, "Uncle" Ezra Thomas, 84 years old. He had been a Spiritualist in that county over forty years, and was an honest, upright man and was beloved by everyone who knew him. A large number of Methodist and Baptist brothers and sisters was present. Mother Thomas passed to a higher plane of existence in 1891.

DR. W. O. KNOWLES.

Passed to a higher life on Feb. 7, from the home of her daughter, Mrs. Martin Kaiser, of Buffalo, N. Y., Mrs. David Lawson.

The subject of this notice was a thorough Spiritualist and regular attendant at the First Spiritualist Church. Services were held at the Spiritual Temple, Sunday afternoon. Mr. Hull conducted the services. By request Mr. Hull and the writer sang two selections. A large congregation was in attendance. The remains were interred at Forest Lawn.

MATTIE E. HULL.

Passed to spirit life, Emerick Allen, 4 years and 9 months old, only son of Mr. and Mrs. Dr. M. D. Allen, of Fenton, Whiteside county, Ill., from accidental poisoning. Services were held in the United Brethren church, in which standing-room was in demand. The services were conducted by Mrs. Georgia Gladys Cooley, and were very impressive and beautiful.

DR. J. A. BAILEY.

Clinton, Iowa.

Mrs. L. A. Dickinson, wife of Dr. O. E. Dickinson, of Dallas, Tex., passed to spirit life, January 25, 1900. She had long been a Spiritualist.

O. E. DICKINSON, SR.

My husband, Mr. C. W. Shaw, of Odin, Mich., passed to spirit life, Dec. 23, 1899, after an illness of less than a week. He was a believer in the spiritual philosophy for about ten years, and died happy in this belief.

MRS. E. E. SHAW.

Passed to spirit life, from Chebanse, Ills., Sunday morning, February 11, Isaac Smith, aged 85 years. He was one of the oldest settlers in the township, was a fine healing medium, and a man who at all times possessed the courage of his convictions and was for fifty years publicly identified with Spiritualism. He passed quietly from earth to the spiritual expression of life, in full confidence of a glad reunion with friends gone before. Funeral services were held at the home Wednesday, the 14th, the writer officiating.

WILL C. HODGE.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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

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By Charles Darwin. Cloth, gilt top, 75c. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. Its elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works. For sale at this office.

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The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, MARCH 3, 1900. NO. 536

LIFE AND DEATH.

A Wonderful Spiritual Revelation.

BY HUDSON TUTTLE.

A mother wrote from the far West, "Shall I know my darling child when I meet her in the spirit world? If she matures she must change, and I fear I shall not recognize, or be recognized." After replying to this question another spirit came and wrote the following, which while allegorical in conception embodies fundamental principles of the spiritual philosophy, and replies to many questions.

Life sat by the shore of an infinite sea.

Beautiful as a dream, her veins pulsating with power, her cheeks flushed as with sunset, and her eyes dark as the midnight sky, lit by beaming stars.

She had paused from her labor, having wrought out of the elements and peopled the earth and sea with living beings, and with satisfaction she viewed the result.

"What a world is this!" she exclaimed, "to which I came in its primeval time! Bare and blasted rocks laved by dark waves, and overspread with a threatening sky. The wailing winds, the moaning sea, the rolling thunder, the rumbling jar of the earthquake were the sullen language of the elements. It was an earth in black and grey, and the only color was that of the rainbow when it hung like a gigantic blossom on the brow of the storm.

"Behold the change!" She extended her arms toward the sea and the land, with undulating grace of freedom and energy. "The change! In every wave which sparkles in the light, are creatures I have fashioned into form in accord with the wave lines of motion, and endowed with an individuality which makes them in their spheres creators of their own destiny. From the atom which floats invisible in a fleck of spray, to the leviathan which stretches his huge length from wave to wave, I have by my mysterious alchemy conferred the power of individual sustenance, of motion, of consciousness.

"All the coasts I have by the shower and the sunshine, carpeted with exuberant vegetation, which extends down beneath the coasts of all the seas, and he who can count the endless forms of being I have wrought, feeding on that herbage, could as well count the stars. The tiny insect, the mastodon, and the bird whom I gave form in harmony with the atmosphere, and wings, every feather beaten into form and fitness by the air itself, are incidents of my labor.

"Out of all and above all, the crowning glory of my work, in which I concentrated all that had gone before, I created a race, more richly endowed, and admirably equipped, for I profited by experience, and as I gathered the forces of the elements into the living individuality, so in this last effort I concentrated intelligence, the manifestation of which in Nature is called God. Hence this race more than any other portion of my work is endowed with conscious purpose and independence which makes them creators."

As she paused, there came hand-in-hand, walking along the shore, smooth with the receding tide, two beings of that highest type, beautiful even exceeding that of her own, for there was that touch of materiality which she had not, of brawn and strength in the man, of grace and wave-like symmetry in the woman.

They sat down by the side of Life, and the man crowned the woman with a chaplet he wove from the amethyst moss of the sea, and she sang a song of joy to which the waves beating at their feet kept time in a droning monody.

And as they thus engaged, Life laid her hands with proud benediction on their heads, and said softly, "I will give you each a name by which you shall be known to all time. I will call you, my son, Manu, for it is your high privilege to know, and my daughter will I call Mai, for she shall be my royal handmaid."

"Thy handmaid?" responded Mai in tones of doubt, mingled with gladness. "Is it for me to assist you, infinite mother?"

"Even to more than I. Because without you the plan of creation would miserably fail."

"I do not understand."

"Nay! It is better you do not, but the time will come when it will be made plain. Wisely the future is impenetrable, else you would grow weak in expectation of its burdens."

There fell a dark shadow and out of it appeared a spectre such as Life had not created, endowed with equal energies apparently superior to hers. His visage was relentless and there was no love in his cold grey eyes.

Life shrank from the spectre so unlike herself and with repellant gesture sought to screen the children of her choice, and exclaimed:

"Why come you, infernal shadow, between me and the light?"

Then the ogre spoke in tones hard and monotonous: "I alone am not of your creation, and your equal. You are the positive force of creation, I the negative; you are the light, I the darkness; You the day, I the night; You the creator, I the destroyer; You breathe the breath of joy into nature, I the blight of decay. Whatever you build up, it is mine to tear down. Your atomic I will rend with another atomic. Your leviathan stretching from wave to wave I will disintegrate and resolve to elemental dust. The forms you have wrought to glide through the flood, I will feed to the maw of other forms; the birds wrought out of the forces of the air, I will destroy with stronger wings, which in turn will melt not into the distant sky, but into the dissolving waves. Nothing you have created shall remain, for as your name is Life, mine is Death!"

Life smiled on this vain boast and said: "My work is better than you list, for though the individual fall by your shafts, the race lives on, and the more you overthrow the more will spring into existence, and though you mercilessly slay they will increase, for they are my children, a part of me, and indestructible as the attraction of worlds."

"Ha, ha!" laughed the ogre, "we shall see! we shall see! Was there ever a mountain not leveled? Ever a sea not filled up? Ever a force not expended? I, too, am a being wrought from infinite forces, and know you that nothing can be created that cannot be destroyed. So, my dear Sister Life, my twin sister, do your best, for your best will be as pleasant pastime for my destruction."

With that he extended his vampire wings, and flew over the sea away to the purple rim of the horizon.

When he had vanished from sight, Mai, pale and breathless, looked up appealingly to the face of Life, and cried: "Oh, mother, why shrank you from that being? Is he stronger than you? Can he destroy all you can create?"

Then Manu, with a great fear in his voice, said: "Can he destroy this dear creature by my side? How, oh, how, will he do this? I will defend her with my strength, I will hold him away as I would the strong beast."

Life knew that the words of the ogre were true and that he had power over all physical creations, and not a word of comfort could she give her sad children, until it came to her as an inspiration that over individualized spiritual existence death had no power. Had she reached that crowning glory? Had her labor brought this fruition? Was the arch of life and consciousness completed, that it would not fall in ruin at the dissolution of the elemental body which evolved and gave it expression? She did not know. How could she know, until the crucial test?

She hoped, and with a brightness born of its inspiration she replied to the supplication of the woman and defiance of the man:

"Sip the nectar of the flowers to-day, laugh with joy in its sunshine, and abide in faith that to-morrow will bring the same."

II.

Manu and Mai dwelt in a beautiful grove by the shore of the sea. The perfect climate gave a constant June. Flowers everywhere festooned bush and tree, burdening the air with fragrance. Luscious fruits blushed on low-bending boughs. They made long excursions up the mountain sides, listened to the song-birds; and along the shore, filled with wonder and constant surprise at the strange forms thrown up in the wrack of the sea. They waded in the sea, sporting like children that they were, calling each other sweet epithets, and he repeated to her, each time as though he had made a discovery, that her laugh was more musical than the sweetest note of the song-birds.

Thus passed days and days, without change, except from joy to joy; the full possession of each other; the being of all in all to each other, yet there came an unrest; a crying of their hearts for something more. The most delicate twilight on the restful waters, and the droning of the waves no longer brought sleep and rest. They had companionship of animals which knew no fear of them. The deer came bounding to their call and ate from their hands, and the apes, fantastic caricatures of humanity, gathered around them in chattering groups. Even the mastodon crushing through the tangled herbage stretched out his trunk for the proffered fruit.

Can days in human life be too bright and thus surfeit with their joy? Is it necessary that there be tornadoes that we appreciate the sunshine? Can the stream of life run so smoothly that it palls? They wandered aimlessly along the shore, or sat on the drift in discontented silence.

On the infinite expanse nothing had ever appeared to them but the white crests of waves which ofttimes converted the emerald meadows into banks of snowy flowers, and hence their interest was awakened by a tiny object which rapidly approached them. As it drew near they saw it was a tiny boat, shaped like a shell, white as pearl, and at its helm, and holding its silken sail was Love.

They met it as it was driven high on the strand and Love sprang lightly to their side. He parted the soft canopy, and there, nestling in a bed of snowy down was an infant, which opened its wondering eyes and stretched its hands to Mai. Her heart beat fast, and her being thrilled with unknown delight, as Love placed the tiny form in her arms. She pressed it to her bosom murmuring sweet words and giving it many a dainty kiss.

"Oh, that it were mine!" she cried, "for this is the treasure that I have longed for!"

"It is yours," replied Love. "I bring it to you at the command of Life, who knows the wants of her children better than they know themselves."

"It is sweeter than a dream! Out of the depths of the infinite sea she has come to us, and hence will I name her Pearl."

"It is trite to call her by that name," replied Manu, "yet better were your own, for she resembles you."

"I see only resemblance to you," she responded.

"The mouth is yours."

"And yours the eyes which seem to look beyond into unseen things."

"A blending of us both! We could wish for more!" she laughingly exclaimed.

Then Manu took up the shell-like boat, saying: "In this silken couch we can place her and when we rock her to sleep it will be as the motion of the waves."

Mai held it close and sang lullaby songs, nor could she take her eyes away from feasting on its loveliness. When it awoke she would have it quickly sleep, and when it slept she was seized with fear lest it would not awake. She gently laid it in his sea-cradle and rocking it as she sang:

Softly the shadows are falling,
Gently the wavelets are calling;
Sleep, babe, sleep!

As she grew day by day, from the helplessness which could only smile and stretch its hands, to the child with strength of body and will to think and do, her unfoldment was a constant series of surprises. How wonderful the rosebud expands into the full-blown flower! More wonderful the development of the child. They were startled by her first articulated word, expressive of thought awakening and striving for expression. The touch of her velvety hands was magnetic, her slightest wish was an imperative demand. She learned to walk, and her feet seemed never weary. They led her to the shore, as she was delighted with the scene, and would sit as one entranced, expectant of the coming of a holy messenger. Her eyes would follow wistfully the white gulls on their tireless wings, spirits of the waves, and she would answer their shrill cries coming from afar.

One evening the moon arose out of the sparkling waves, and a path of light lay undulating far to the horizon."

"Oo give it to me?" she cried.

"I would give you the moon and the world with it," replied Manu, taking her in his arms and holding her up as though she could take hold of it, "but I connat."

though she could take hold of it, "but I cannot."

She reached as far as she could and cried: "I will have

Not being gratified, she began to sob.

Years thereafter they recalled the scene, and the words she said, with a sad pleasure that cut their hearts with pain.

"It is a hard lesson," said Mai, "we have given her everything, and now we are helpless to satisfy her. The more we have, the more we want, and we swiftly reach the limits where our desires are attainable."

How by her coming had she molded them into perfect oneness, and changed their selfishness into helpfulness for others. Although no wish was ungratified, they did not find the highest happiness in the self-absorbing state. The purest pleasure comes from assisting others, even to doing all for others, which is the highest rule of righteousness.

Pearl became more and more in appearance suggestive of her name, translucently fair, and her dreamy eyes more expectant.

"I am in constant fear," said Mai, as they sat one day in the porch hung with trailing vines.

"Why and what fear you," asked Manu.

"That the Messenger come for her. You well know that she may be demanded of us, and if she were, my heart would break."

"You are becoming too much absorbed, my Mai. Pearl was brought to us by Love, who cannot, if he would, take her away. He abides with us, and would not cause us a single pang. For love is like the sun, it gives all and receives no return. It throws out its flood of warmth, and is warmed thereby."

"I know not why it is," replied Mai, "yet there is a shadow between me and the sun."

Pearl came and begged to lie in her arms. Her brow was paler than usual, and a bright flush tinged her cheeks. Once in that haven, she closed her eyes and said, "I's so tired!"

What smote the heart of Mai, until it fluttered as a frightened bird vainly striving to escape? Instinctively she knew that the child was changed. She whispered her name without gaining response. She caressed her shining hair. So still the priceless Pearl lay in her sleep! Oh, was it sleep? If so, such sleep she never had before. She called Manu, and asked him why this silence and continued sleep from which there was not the usual awakening. In comforting assurance, he laughed at her fears. "She had a busy day, culling sea moss and gathering shells; by morn she will be ready for her play."

The morn! All that night Mai sat daring not to place her trust in its cradle. The grey East blushed with the first light, when a weird wail came up from the sea. The child quivered, awoke, and opening wide her eyes, looked up to Mai's. Looked up, but away and beyond, as seeing through earthly things to the beyond.

"They have come with the boat," she whispered. "Please place me carefully in the nest and spread the covering close to keep me warm. I have a long, long way to go? You will go? Ah, no! It was so dark! It is lighter now ,and I must go before—it—gets night again."

Her eyes closed. Mai bent her face against that of the child. She was surprised at its coldness, and that she no longer heard the rhythmic breathing. When Manu came she implored him to explain the mystery.

"I do not know," he said hesitatingly. "Once in the forest I saw a fawn, a wolf had bitten. It ran to me, and as I stroked its glossy neck, it uttered a plaintive cry and fell motionless. Nor could I again restore it to activity. It was as Pearl now is in your arms. I know not; I cannot explain. Perhaps it is a deeper sleep, and she will awake when the day brightens."

As they thus conversed they were made conscious of a presence, and the presence said, in solemn, yet inexorable tones: "You desire to know what has happened? You remember me? I am Death. Did I not declare to Life, that whatever she could create I could and would destroy? And here is my witness. Pearl was the best Life could create, and I have taken this best, and nothing can restore her."

"No being can be so merciless, so cruel, as to take my darling!" cried Mai. "I will hold her so fast you cannot tear her away."

"She has already perished. The flower has shed its petals. The body will go quickly to dust."

Slowly Mai grasped the ideas of death and awoke to the dreadful knowledge of her irreparable loss. It came not as it has to countless mothers with their full knowledge, but as the shadow of the unknown. How many a mother has pressed close her child with protecting arms, and prayed as only a mother can pray to turn aside the bitter cup, and then realized that her prayers met no answer, for the breath passed she knew not where, and only a clod of clay, the broken cage which confined her bird of song remained?

Then it seemed a sin for the sun to shine in the heavens, for one to laugh, or a bird to sing when the light and joy of life had vanished!

She bathed and dressed the inanimate shard, with mingled hope and fear, twined blossoms in her golden hair and by every gentle persuasive sought to make those drowsy lids again open, that she might see the soul within. As she watched a change slowly came. The waxen features wondrous fair in angelic sweetness, darkened, became distorted and repellant; so horrible that she turned away, with the agony of despair. Manu not only suffered from his anxiety for the child, but doubly more from the agony of Mai, whom he held in his arms and sought to console by words which were to both as empty phrases.

They were silent for a time, when Manu exclaimed: "Why have we not called on Life, who brought us into being, and gave us the child? She surely can restore what she has power to create."

With clasped hands they invoked the Great Mother of all Being, and as they finished she stood in regal strength and beauty before them.

"What is the demand of my children?" she asked.

Mai pointed to the shell-like cradle where Pearl lay in ghastly satire of her living self.

Life, startled by the revelation, for a moment was appalled. "Ah, the Destroyer has blighted my fairest work! Your hearts are broken, you are helpless. Even I cannot restore this blasted form to you. I can give you another, but this earthly being my power cannot restore. Take it, my son, and give it back reverently to the bosom of Nature from which it came. It is sacred because it was her garment, and you will embower it with lilies and trailing roses, and keep her memory green by your regretful tears."

Even as she spoke there came out of the air the cruel voice of the Destroyer, in exultant tones:

"Reverently place her in the bosom of her mother, Nature, and bid good-bye forever! forever! My slaves shall snatch the atoms of her form so dear to you, and dissolve them into the chaos of the elements."

"Why, oh, Death," said Mai, "did you not spare her until like us she became natured and tasted the delights of this fair world? Why snatch her away as a bud broken from its stem before scarcely a petal had expanded?"

"And is your petty life of so much consequence? Is it so essential that every bud expand to fullness? Not one in a thousand blossoms bear fruitage, not one in a million beings come to maturity. Most of your race do not find it agreeable. You have not tasted the bitterness of age, which balances the pleasures of youth. I am not terrible to all, for many court and gladly hail my coming. Even do they rush to my embrace. If I take the child, I save it a life of disappointments, of regrets and pain. It loses nothing, it gains repose. Repose is the condition to which all things converge; the nirvana of forgetfulness, where if there is no sensation there is no desire."

"Are you certain that my designs have failed, and you are triumphant?" asked Life.

"What do you expect of the future of any of your beings, even the most perfect? Out of this dust will you resurrect another form? It will not be the same. You may go on and on in your seething caldron, but only to re-form, renew, remodel."

"I have not so blundered, nor failed in my plan," replied Life calmly. "I have a realm over which you have no power. All my forces have been laboring by evolution to this perfect fruitage. In these highest beings I have completed the arch even to the key-stone, and you cannot crush it. After you tear away the scaffolding of the physical body, it will remain."

"You would have us take this by faith!" said Death, with gleeful laughter. "Faith is belief in things you do not know. What we do know is the disappearance of your vitalized forms. They are gone, as the hum of the bee after the insect has passed; as the warmth of the fire when the fuel is consumed! Faith may soothe the pangs of grief, but it offers no solution acceptable to the understanding."

"Now will I for the moment lift the veil which shuts from mortal view my crowning creation." With an imperious gesture, Life lifted the curtain between this world and the world of spirits, and then their tearful eyes beheld the darling Pearl, held in the arms of an angel, and surrounded by beings of exquisite beauty.

"My lost darling!" cried Mai. "May I go to her? Can I bring her back with me?"

"Nay," Life sadly replied, "for in my cycles there is never a downward step. The angel cannot return to become a human being; the human being must become an angel."

"May I then, go to her?" asked Mai.

"Not now. When this transition comes to you, then leaving your body here, your celestial being will pass through the veil and greet her."

"Am I to be like those I now see around her?"

"Even like them, and like them you are now, for in you have I wrought the problem of continuous existence. The body may perish, but the celestial being outwrought by evolution, as its final expression, is my triumph over all the opposing forces of decay."

"Why should this veil close between this higher and lower world?" asked Manu.

"It has no reality. It is an illusion of the senses. To the blind a wall of darkness extends before them, and because your eyes, unless changed as I have changed them, cannot see, you think there is an impenetrable veil before you."

While they conversed, the angel brought Pearl to Mai. With a cry of joy she nestled against the fond bosom, and kissed the lips that always spoke sweet words for her. She did not understand why she was not caressed, or that Mai did not know she was there. When she found that she received no response, she began to grieve, and the attending angel folded her in his arm, and with many a caress, bore her away.

"How will she be in the future years?" asked Mai. When I go to her, will she be as the child, or as the angel? Will I know her if there comes to her such change?"

Life replied: "She will change from the child to the likeness of the angels, and you will know her, for love never forgets." Stretching forth her hand, she said: "I will give you power to see through the shadows and a glimpse of that life which is continuous with this."

They seemed to stand on a summit of a promontory, and a sea wrapped in clouds extended beneath them. As the great cloud curtain parted, they saw beyond, a country so exceeding fair that no words could describe its loveliness. There were many people there, and through the archway they saw a multitude passing in, some led by those who had come to guide them, and others met at the entrance. There were glad recognitions; weeping for joy, and surprises no words can express. Burdens and cares and sorrows, disappointments and regrets were left at the gateway. The child was borne through by angel guides; age threw off its decrepitude and passed in youthful strength; husband met wife, wife husband, and children came to welcome parents. It was a glorious vision and Life turned in triumph, to her antagonist and said: "This after countless defeats, is my final triumph. This is the perfect fruitage of the tree I planted when the earth first emerged from fire-mist; swung in the murky atmosphere of chaotic elements. Its roots run down to the foundation of things, and its branches reach into the heavens. As all living forms ascend to man, so through man is evolved an immortal spirit. My task is finished, and know, oh, Death, that you are not my enemy, but my friend; not my antagonist, but my most tireless slave, for without your dissolving power my processes could not succeed, and did you not at my summons throw open the portal, my perfected spirits could not pass through. Henceforth you are the Resurrection!"

The Deacon's Interruption.

"W'en Moses tell de sun ter stan still—" began the old deacon.

"Dat warn't Moses," interjected a brother in the amen corner, "dat wuz Joshua!"

"Ez I said," continued the deacon, "w'en Joshua tell de sun—"

"You didn't say dat at all!" said the brother who had corrected him. "Hit wuz me dat said it! Hit wuz me dat tuck you up on it!"

The deacon's patience was exhausted. He folded his brass-rimmed spectacles, laid them carefully on the table before him, walked over to the amen corner, took the objecting brother by both arms from behind, and with the swish of a cyclone swept him forward to the door, landing him precipitately in outer darkness.

"Ez I wuz sayin', fo' dis little incident occurred," he continued, "w'en Moses tol' Joshua ter tell de sun ter stan' still—"

Some of the older, learned brethren moved uneasily in their seats. They looked like they wanted to correct him, but they did not. They let it go at that!—Atlanta Constitution.

No word is oftener on the lips of men than "friendship," and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the universe.—Thoreau.

A FEW SUGGESTIONS.

A New Use for Psychometry.

It is proved through psychometry that one can become en rapport with a specimen and sense its history more or less complete; that by attentively observing or thinking of a person, he may get en rapport with him in the same way. That, as one may sense the condition and character of the writer, and the subject of a letter, by holding it in the hand, so he may do the same in respect to the author of a book, and the contents. He may, by a review of chapters in his past, induce old physical and mental states, and expressions, characteristic of the degree of engrossment on special parts, will follow. Then he may be attentive to character and physical expressions of a person, or character traits apart from a personality, and later on, undesignedly, express similarly; or, in trying to imitate some physical expression of another, he may manifest the character traits, and vice versa, etc., etc.

If the above were true in part only, how would the repeated handling and indiscriminate reading of the Christian Bible affect an unconscious or untrained sensitive? If a psychometrist will experiment with it as a whole, and in parts, he may see the wisdom in putting its gems of truth in a separate volume.

But why would it not be wiser to study the law governing the adjustment of states, and then apply to receive inspirational truths for ourselves, instead of depending on those given through mediums centuries agone? If, as individuals, we would live in the now, or discriminate in our reviews, we could manipulate the law of periodicity and have only such parts of history repeat itself as we desire.

We learn when trying to adjust to states of health, of harmony, that one who, through body, character and life-history, will suggest beauty, cheerfulness, wisely selfless love, character force, and pain-free experiences, is an inestimable aid; so we conclude that such a person may be a power to influence his fellows into such states universal; and the same will be true of a religion.

Very few—save those trained in mental action—who have often attended Christian religious services, or have read the history of Christ, can hear the name, and not associate him with the cross, or think of him other than the man of sorrow and suffering; and, at times, may end in loveless denunciation of the Jews. The religion that is a sequence of his life suggests to the masses much more of misery, persecutions, disruptions and depravity, than of ennobling philosophy; in fact, it was pain, gloom and horror shadowed throughout, until the light from other isms began to illuminate it. All symbols and titles associated with it have an influence largely adjusted to forcefulness, and dictation, and more of the "I am holier than thou," than of brotherly love. Then is it any wonder that inharmony, and loveless judgments manifest in our ranks, when Spiritualists exercise so little originality as to name their places of meeting, churches; title their speakers—who can be agents of suggestion only—reverends; and, so universally consult the Christian Bible, for passages to recommend their ideas to the Bible preference part, of their audience? Why need we, of the now, be so concerned, whether our conception of truth fits into its now, small measure, or not; or whether or not, such a person as Christ ever lived? Spiritualists concede that if the account of him be true, he was no more, no less, than a medium. It is not possible to prove him the most advanced character who ever lived; and, possibly, some his superiors, even, have long ago gone into oblivion, so far as their history here is concerned, and the world has moved right along, and will, though he is proven a myth.

One would think from present indications, that some powers that be are actively engaged in trying to make this earth Christ's Kingdom, with the Cross the symbol of the religion. But—with a fair understanding of each—as subjects for suggestion and adjustment to superior states, the Christ personality and Cross is inferior to Buddha and the Oriental symbol—the Crescent and Star. For Buddha was not, according to as authentic accounts, such an agent while here, or since—through influence of history and teachings—as Christ has been and is in augmenting the pain, gloom and kill-vibrations in the earth's aura. The Crescent symbolizes the same transitional love states that the Cross does; and, in its apparent sphere—full moon—culminations, the sometime-to-be sun, also, which is fully typified in the Star, as sun, or psychic love states. The Crescent and Star includes all life in the circles of ego evolution; whereas the Cross considers only part as attaining godly growth; and, furthermore, it includes the shes of humanity, while the Cross is solely a masculine symbol, and in no way suggests the culminated love states, but is of the earth, earthy, while the Orient symbol is of the heavens, heavenly.

We make up our ideals of excellence, and receive inestimable aid from all with which we associate, either directly or indirectly through history; but when we are confined to a single, or combination of personalities, however well advanced, we are limited, like a chick in its shell, to a very small sphere of truth, and we will undoubtedly make much noise pecking and peeping before we come into a full realization that Immensity is our tramping ground.

If we as Spiritualists have ideas or inspirations that ennoble us, and are suggestive of ego power to reach grander heights of living; of appreciation for what each, and all life, has done, or can do; of the possibility of harmony, and heavenly states right here; of a large patience to work, to wait and grow; then permit me to suggest that we give them out, pure, and simple, without so much mixing with the long agos; and prove our power to walk alone—a little way at any rate—spiritually; and, if a prefix is a necessity, let it be—To-day Spiritualism.

LISLE E. SAXTON.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER ELEVEN.

We have, in these letters, been trying to teach just how spirits inspire men, women and children, and we are met by the assertion that inspiration ceased long ago. After all, this seems to be the hair that is split, or the dividing line between the Spiritualist and the good old orthodox—for they are good, the most of them, they are level-headed and are not lunatics or even crazy—but this diverging line—let us see if we cannot bring the paths nearer together.

All intelligent people to-day believe that the world is more enlightened than formerly; they think that men's brains are larger and of finer quality than in the olden days; they will tell you of the wonderful achievements in the arts and sciences; they will point to the telephone, the telegraph, the X-ray, as proof of their assertion, and we smile benignly and interestedly and are most happy to agree with them; really, we seem to be walking side by side with them. Surely, this split hair must be very fine indeed—but the point of difference—let us try to discover it. When did inspiration cease? Could you point out the exact date? Did all inspiration cease with Jesus of Nazareth? No; you think his disciples were inspired also—Paul, John, on the Isle of Patmos, and many others. And did not Jesus and his disciples distinctly say, "Go ye and do likewise?" If they were inspired to write, heal the sick, make the lame walk and the blind to see, the deaf to hear, and they told mankind to go and do likewise, pray tell us when and where inspiration ceased? If, as you say, you think inspiration has ceased, then men must have degenerated instead of progressing, their brains must have become smaller and of coarser texture; but you agree with me that this is not so. If their brains are larger and finer than formerly, are they not more easily inspired? Do they not more nearly approach the spiritual? A photographer will tell you that the finer and more sensitive his plate, the better the picture stamped thereon; and we tell you, dear orthodox friends, that the larger and finer the brain of a man or woman, the better the thought pictures which we stamp, or photograph upon them; and this is the modus operandi of that which is called inspiration.

Come, my good orthodox brother or sister, let us walk together. The lines do not diverge so much, after all. Let us get over the childish habit of making faces, calling names and saying, "You shan't play in my back yard." Let us be noble, generous, forgiving men and women, either in or out of the body.

* * * * * * * * * * * * *

Many who philosophise and write of the celestial or spiritual life, apparently forget that more than two-thirds of all who come here are women and children, and they range all the way from the tiny infant to the adult. Comparatively few persons live to be aged, and two-thirds of all who live on earth are women and children; but many writers seem to ignore this fact and seemingly write only for those who are capable of deep, abstruse reasoning. This is especially noticeable in Spiritualistic writings. This is a great mistake and ought to be rectified.

The average woman, more especially if she be young, takes up a spiritual journal, glances over it, then throws it down with a yawn. "The dry stuff," she murmurs. "I don't understand it, and can't get interested in it. Why don't they print some charming stories, something interesting?" And children never think of reading a word in these papers, and as we said before two-thirds of the world are women and children, young men and maidens—perhaps more than two-thirds.

Now this is not as it should be. If this large majority could be interested the world would move on more rapidly. "As the twig is bent, the tree's inclined." Very few women seem to write for the Spiritualistic press. Now this is a great pity, for women writers would interest this great majority far more than male philosophers possibly can. Nearly all the interesting writing and stories of the present time are written by women, but these women are not Spiritualists and these books and stories contain no hint of the life after the death of the body. Whenever the subject is touched upon at all, it simply accords with the orthodox standard. We often wish that some of the spiritual lecturers and writers would come down from their stilts and talk and write so that this large majority could fully understand them and become interested in what they have to write or say.

My dear son, Carlyle, from the time I first ventured to take control and write, I have tried to write great truths in simple language. Simple, concise language seems to be greatly needed at the present time among Spiritualists. Some of the grandest truths that have ever been given to the world have been given through poetry, romance and novel writing, for these are especially attractive to the great majority, and it is the same here in the celestial world.

How do you suppose we teach this great majority? A tiny infant, a small child or even a youth or maiden, to say nothing of the average woman and common-place man, cannot and do not comprehend abstruse reasoning on difficult subjects and problems. It even has been said by some writers, that nothing was immortal but the higher moral and reasoning faculties of man. I suppose they included woman, but they did not say so.

A babe an hour old has no reason whatever, and young children have very little or none. A young calf, a colt, a dog, a cat, or almost any young animal one can mention has more reason a few hours after birth than a child in as many months. Does anyone think of denying that these little children are immortal? We are also aware that some writers and thinkers have said that the lower, or perhaps the very lowest races of men, were not immortal; but these writers and thinkers are certainly mistaken. Let me ask those who think thus, where they draw the dividing line? The lower nations of mankind are simply infantile in intellect and can no more be denied immortality than can the infants of the higher races of men. There can be no dividing line drawn anywhere. All things are immortal. Life is spirit and spirit is immortal in whatever form it may exist. The tiniest blade of grass is just as immortal as is man. No form, when once attained, is ever resolved back into elementary principles. Matter falls away from it but the form is retained forevermore.

If matter falls away from the spiritual forms of humanity, it falls away from all other forms in precisely the same way, leaving the spiritual form intact; for the life of anything is its spiritual form more or less developed.

(To be continued.)

A Plea for Kindness.

Ever since last fall, after the convention at Chicago, I have watched the inflowing thought from the pens of the many intelligent writers. While I have read the same with much interest, I cannot say I always read with pleasure, because of the sometimes sarcasm, or severe unto unkind criticism. Now, in my opinion, no one finite being can comprehend the infinite any more than any other finite being can. We can only give our own individual opinion, and that ought to be given in all kindness.

True, some entertain a more exalted view or conception of that all-powerful something we have been taught to call God, Infinite Intelligence, or Supreme Being. Sometime since, in a little article, I quoted the poet's few words, "Whatever is, is right." Some time after, another writer quoted the same, whereupon another writer wrote some very cutting words concerning the quotation. Now, as a matter of course, when writing and using such a quotation, the mind does not take in at a glance all the hideous crimes or the lesser, but merely a few of the questions in mind at the time; like, for instance, the question of the proceedings of the convention, in forming what it has pleased some to call a creed. I have felt many times, while reading the many able criticisms on the same, that indeed it does seem that "Whatever is, is right"—for what seemed such a woful error in the forming of a creed or code of principles, has been the means of awakening and bringing out a flood of thought that never would have been given to your readers had it not been for that seemingly great error. I am led to pen these few lines because of the frequent attacks by those who are just beginning to investigate, also by others not friendly to the cause, both claiming there is too much bickering in our ranks for Spiritualism to stand or progress. However plain that may seem to be, I take it as showing Spiritualists to be a wonderful thinking people, notwithstanding they differ widely on some questions, which is surely a great blessing and benefit to each other.

While writing, I would like to solicit a discussion by our many advanced thinkers on the question of what the orthodox and some Spiritualists call the "second birth, change of heart, or conversion." Recently I met a medium who claims the perfect and direct guidance of "The Sun Angels of Light," giving the important information that, "except we be born again we cannot enter the kingdom of heaven." MARY E. MATHEWS.

New Philadelphia, Ohio.

CONSCIENCE.

It Is an Innate Principle Implanted in Man by Nature.

In the organization of every human being born is the germ of conscience. This germ, developed by years and experience, tells a man he is morally right or wrong, mean or noble. In some children this faculty asserts its sway very early, leading the child to play fair with its companions, tell the truth to its parents, and to judge with astonishing precocity as to "yours and mine;" and all this without lecturing or rehearsed lessons from anyone. Proof of this is familiar to every observer.

In another child this germ of conscience may be so hidden in a depraved and selfish nature that it plays a subordinate part in all the career of the individual. Yet the germ is there in one case as truly as in the other.

Neither education, nor growth, not yet experience creates any element of man. In the child must be some talent for music, otherwise how could he be taught music? The teacher does not create the tuneful faculty in the child. Neither does the painter create the talent for colors in his student. Precisely so, the teacher of morals creates no faculty, no element. Occasionally some writer falls into the old and often refuted metaphysical blunder that conscience is wholly a taught principle. If this were true, how in the name of common sense could man teach something of which he had no conception himself? As well could the fish without eyes, swimming in the streams of Mammoth Cave, give lessons in landscape painting. The very statement of the situation shows the extreme absurdity of the theory that conscience is wholly something taught. As well talk of man's writing works on civil engineering when in all the human race there was talent for mathematics.

The only refuge from this absurd position is in the assumption that priests have taught the world of a conscience. Who taught the priests, if this is wholly taught? "They got it from books," I hear you say. Who wrote the books? "Why, priests," and there you are. You have totally refuted and upset your own position. Another question: What priests? This sense of right and wrong is found in the tropics among men who, in a state of nudity dream away existence, subsisting on the mussel and oyster, on the fruit that grows wild, having no written language, no history, no government. What priest taught them to give evidence of a conscience? The same proof is found among the Eskimos and the American Indians.

But larger and far stronger proof is found in the great systems of theology. Go to Confucius, or Buddha, or Zoroaster, or Mahomet, or Jesus, and, differ as they will otherwise, they agree, as indeed all the world agrees, on the great fundamentals of justice and charity and self-sacrifice.

Conscience is the spinal column around which is built every system of divinity or morals on earth. Why? Because the great teachers would build on the only foundation available, the natural elements of the human soul.

Jesus began his preaching by saying, "Judge ye not of yourselves what is right." He clearly did not assume that conscience was wholly a taught principle, but exactly the reverse. And if He did not understand the moral elements of man, we are still waiting for one to come who does.

That men differ as to what is right, in specific cases, only proves that they are exercising the very faculty that is one of the constitutional elements of our being. The measure and training of intellectual gifts, heredity and circumstances will in a measure determine the exercise of conscience. To say that they create this gift would be as logical as to say that there is no such thing as a talent for music because some who are musical like a bass drum, others a mandolin, some sing "A Hot Time in the Old town," others Coronation, or Stabat Mater. The world would be a den of tigers, without the native element of conscience in every human being; rather it is inconceivable what it would be, for all there is of law, order, peace, harmony, is due to this gift.

W. H. HARRINGTON.

DO THEY STRIP THE BAD BOYS BARE?

Have they shingles up in heaven, mother?
Wear they slippers over there?
Have they switches there, my mother,
And do they strip the bad boys bare?

I have heard they punish bad ones, mother—
Boys who said no evening prayer—
Boys who swore and "hookied," mother;
And do they strip the bad boys bare?

Now I know a curly-headed fellow,
A chap with black and curly hair,
Who distracted mother with his bellow;
Say, do they strip the bad boys bare?

Do the spirits watch a fellow, mother,
Till he grows to manhood fair—
Keep the records of his meanness, mother?
And do they strip the bad boys bare?

I have lingered till the frost-time, mother,
Has quite silvered o'er my hair,
And, no doubt, have injured someone, mother;
And do they strip the bad boys bare?

I have suffered little here, dear mother,
For sins—I hope my fullest share—
For I am grown and bashful, mother;
Oh, do they strip the bad boys bare?

I can stand and be dismantled, mother,
In the spirit, but do not care
To be punished—made all striped—mother;
Say, do they strip the bad boys bare?

Dr. T. Wilkins in The Lyceum.

That man is not poor who has the use of things necessary.—Horace.

The man of pleasure should more properly be termed the man of pain.—Colton.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

COGENT COMMENTS,

Pertinent to a Variety of Subjects.

I cannot see anything so very bad the matter with the Declaration of Principles adopted by the N. S. A. It seems to me that some do not understand whether "Infinite Intelligence" means a personal or an impersonal God. As I believe in God—not in a God, the God, or Gods, but just plain God—I here give my definition of the same.

It is the fountain source of all laws; the eternal life-principle of all that is; the Supreme Will, Infinite Intelligence, Master Mind, Sovereign Force, Conscious Energy, Atomic Law, and all that tends to create, form, dissever, and unite the imponderable, the infinitesimal, molecular particles, which consolidated from the visible system of universes, following the dictates of the Universal All, of which the vital forces are but lines of a great battery, wherein are generated all that ever was, is, or ever shall be. This Great Eye sees all things, is in everything, is the life of all that is, and is the Hand that gathers the flower and the thistle, the young and the old, with no respect to cause, or use, or view of change. Every soul is a part of this Great Soul, and when parted from the earthly dross, passes to the arms of the Great Androgyne, to wander through the lands of ecstatic bliss, and cull from the Plant of Life the never-dying flowers of eternity. The thought of God is the act of the germs of planetary life, and new organisms are the result. Thought is the magnetic action of the Great All in its ethereal zone. There is no such thing as chance; nothing happens; whatever is to be, will be, was so intended to be or else it would have been some other way. God, therefore, is Nature, and knows no right or wrong as man sees it; has, then, no moral sense of such things, as man terms it with his finite mind. This, then, is a rough idea of the kind of God I believe in.

There is unmistakably a wide divergence among believers in spirit return as to what they believe aside from that grand base. For myself, I do not care to be classed with the Godless, Christless, prayerless, religionless, organizationless, self-styled "progressive" order. I utterly fail to find anything whatever antagonistic to receiving Jesus as a leader, whenever his teachings, sayings, and doings are rightfully and properly read, understood and applied. I am rather somewhat of the opinion of others better than I who regard him as the Spiritual Father of this world. What Force or Individuality is it that attracts and draws the spiritual forces and hierarchies onward, ever onward and upward? If I choose to give it a name, who can prove I am mistaken?

There is plenty of good teaching in the New Testament concerning salvation by character, the basis of true religion. James, especially, speaks of it in his writings, crystallized in the last verse of the first chapter. Then in my own words, "He that overcomes or conquers himself rules the world," is the essence of considerable occult study.

I find many valuable articles, and helpful, in the Spiritualist journals, and also outside them. Ella Wheeler Wilcox's article on "Christians and Christianity," in The Progressive Thinker of January 6, is good. I always find much spiritual food in the writings of Sister M. Klein. She is unquestionably of a high order of spiritual unfoldment. I always enjoy, to a large degree the articles of Brothers Buchanan, Peebles, Hull, Coleman, Tuttle, Loveland, among a long list of able writers.

One thing I cannot clearly comprehend is why a new lyceum paper is to be started. My financial condition requires me to practice strict economy, else I would subscribe for "The Lyceum," published by Brother Tom Clifford, and otherwise help the paper along. I have seen a copy or two of it, and am of the very plain outspoken opinion that if the N. S. A. or some other body or committee of hustling Spiritualists would take hold of that paper and help Brother Clifford along in publishing such an able journal, it would have a much greater approval among the spirit forces than to cripple it by starting a new paper, which it would certainly do. Moreover, there are too many Spiritualist papers that eke out a miserable existence for a time and then pass out when their "life's fitful fever is over." It don't help the cause, which could be better advanced by supporting the other journals that have lived long enough to win a place in the ranks as conservators of the Higher Philosophy of Existence.

The books that head the list in my small library are those by P. B. Randolph, known as the Rosicrucian Library. Then come those by Hudson Tuttle, Moses Hull, J. M. Peebles, J. R. Buchanan, and a few by others, including The Progressive Thinker Library, so that I have quite a variety and am able to keep in line with the general trend and scope of spiritual thought. If I don't agree with everything I read, it does not say I should be illiberal enough to deny such a place in my reading-room. Opposition is the spice of life.

That grand old apostle of Unitarianism, of primitive Christianity, William Ellery Channing, nobly said: "We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions; and we have good reasons to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds." So again, perhaps eighty years afterward, our modern apostle of Unitarianism, Minot J. Savage, truly says: "I believe that the spirit world folds this lovely, beautiful old earth around like an atmosphere; and when you ask me where those we call the dead are gone, I do not believe that they necessarily have gone so very far away. I believe that this world of those we call the dead are close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we have all there is; while as a matter of fact, our clear-headed science has taught all those who have cared to find out its truths that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces. We talk about spirit as being shadowy, ghostly, thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things often, from the point of view of science. The things we cannot see and cannot touch are the mighty physical forces. There is nothing, then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partly comprehend. They are people like us. They remember this old life here. Indeed, they have never been very far away from it. Why should they forget it? They love us just as of old. There is nothing in the fact of death to change a man's character, to change a man's purpose or asprations or desires. Death does not turn us into angels or devils, nor make ghosts of us. It simply leaves us what it found us. I believe, then, that our friends in the other life have bodies as substantial and real as are these that we wear, and there is nothing in science to contradict such a hope or belief. What do they do over there? I believe they lead purely human lives, just as natural lives as we lead here. It will be endless growth over there. Imagine yourself over there perfectly wise, perfectly happy, every desire, wish, and longing satisfied, and sitting down that way for a thousand years? I, for one, would not have that kind of world if I could." G. FIGLEY.

Ney, Ohio.

IMPORTANT QUESTION.

The New or the Old—Which?

To the Editor:—Your correspondent has not given expression regarding the late convention's declaration of principles, for the reason that he desired to see from the consensus of opinion all that could in charity be said of such a public utterance. It is little to say that Spiritualism, as pioneered and defended against assault for half a century, he considered unwarrantably misrepresented, the falsity being only equaled by its audacity and untimeliness. One of the saddest things in the history of the cause is the presence and activity of persons who would make Spiritualism an imitator of the world's falsehood and divest it of the self respect belonging to a divine and ennobling truth. Could all who have connected themselves with the movement have been impressed with the necessity of making every part of it as original in its character as possible, so as to avoid copying the ways of others, we would now be respected as people with our own ideas and as having brains to use them.

The two essentials which underlie all other religions are the conceptions of Deity and of the future life. Of the latter the experiences of this century have proven that the religious teachers knew nothing whatever and that what is known is by Spiritualists only. The interests of the old order of things need to have the public understand that the demonstration of a continued life is not such, but is deception and delusion instead. This position gets great strength from those posing as Spiritualists who hunt for fraud in place of seeking for truth, making themselves believe they are one and the same. If there is anything we stand for to declare to the world, it is the proofs given us of life's continuity through the re-discovery of a spirit world and intercommunication between the two.

But when we approach the subject of Deity we find something vastly different. It is something which in no way concerns us. The idea of an Infinite Intelligence cannot be placed before the world without bringing with it the conception of a personal God evolved from a past time period of "primitive guesses," and unceasingly foisted on mankind since as the one belief essential to a life of virtue and goodness. Its announcement at once fills the average mind with the falsehood evolved by man when but a grade removed from the ape. Nothing new has been added to this conception from those with a discarnate experience. The fact that a cause lies beyond all known causes in the universe, is conceded alike by the most radical atheist, the liberal churchman, and the most superstitious religionist; the latter only professing to know what the others do not.

Now I would not be recreant to the divine lessons by angels given—the doctrine of the human brotherhood, as to unnecessarily wound the feelings of any believer in what to him is sacred. One may be sure of the divinity of the man in the moon—it is my place to treat him with the kindest consideration, and because he so much differs from me; yet I contend that the subject of Deity is one that is in no way connected with our work as Spiritualists; while all the world's experience, with its hells of suffering, injustice and tyranny—its oceans of blood—all forbid the introduction of such a cause of discord with the angelic message of peace and consolation that comes with the reunion of the two worlds. Let me be thoroughly understood by saying it is not directly a part of Spiritualism to either antagonise or to teach God; but to leave this subject with those who do, toward whom with all others we shall ever manifest the angel-taught doctrine of human brotherhood.

It has been tritely asked by one of our best workers, in the future history of Spiritualism will it be absorbed by the church or will the church be absorbed into Spiritualism? It is a serious outlook for one who loves the truth. One of the strong factors in the problem is the honest desire of the unintelligent mind to invest the subject with the sacredness which is its due. This leads to those old-time habits connected with church usages. We are not yet grown to a full significance of the sacredness of truth over forms and ceremonies, of human affections over ideal adoration; and so is inwoven with our work the falsehood we should have left behind us. In the music of our public service, in place of the adaptation of our facts to the truth orally taught, there lingers in the very airs sung the tone and concept of Moody and Sankey's religious work. Is it not humiliating, with our light, to habitually close the Sunday service by singing, standing, "Praise the Lord"?

It is a sad fact that persons can come into our ranks and take to themselves the place of representing our views to the world, whose ideas of the grandeur of Spiritualism are so obscured by a hankering for the fleshpots of Egypt's darkness and falsehood, as to grieve those who for fifty years have run the gauntlet of the world's ignorance and scorn in its defense. Yet this has been done. May heaven pity these misguided persons when in the future Spiritualism's history shall be written!

H. W. BOOZER.

Grand Rapids, Mich.

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LETTER NUMBER ELEVEN.

We have, in these letters, been trying to teach just how spirits inspire men, women and children, and we are met by the assertion that inspiration ceased long ago. After all, this seems to be the hair that is split, or the dividing line between the Spiritualist and the good old orthodox—for they are good, the most of them, they are level-headed and are not lunatics or even crazy—but this diverging line—let us see if we cannot bring the paths nearer together.

All intelligent people to-day believe that the world is more enlightened than formerly; they think that men's brains are larger and of finer quality than in the olden days; they will tell you of the wonderful achievements in the arts and sciences; they will point to the telephone, the telegraph, the X-ray, as proof of their assertion, and we smile benignly and interestedly and are most happy to agree with them; really, we seem to be walking side by side with them. Surely, this split hair must be very fine indeed—but the point of difference—let us try to discover it. When did inspiration cease? Could you point out the exact date? Did all inspiration cease with Jesus of Nazareth? No; you think his disciples were inspired also—Paul, John, on the Isle of Patmos, and many others. And did not Jesus and his disciples distinctly say, "Go ye and do likewise?" If they were inspired to write, heal the sick, make the lame walk and the blind to see, the deaf to hear, and they told mankind to go and do likewise, pray tell us when and where inspiration ceased? If, as you say, you think inspiration has ceased, then men must have degenerated instead of progressing, their brains must have become smaller and of coarser texture; but you agree with me that this is not so. If their brains are larger and finer than formerly, are they not more easily inspired? Do they not more nearly approach the spiritual? A photographer will tell you that the finer and more sensitive his plate, the better the picture stamped thereon; and we tell you, dear orthodox friends, that the larger and finer the brain of a man or woman, the better the thought pictures which we stamp, or photograph upon them; and this is the modus operandi of that which is called inspiration.

Come, my good orthodox brother or sister, let us walk together. The lines do not diverge so much, after all. Let us get over the childish habit of making faces, calling names and saying, "You shan't play in my back yard." Let us be noble, generous, forgiving men and women, either in or out of the body.

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Many who philosophise and write of the celestial or spiritual life, apparently forget that more than two-thirds of all who come here are women and children, and they range all the way from the tiny infant to the adult. Comparatively few persons live to be aged, and two-thirds of all who live on earth are women and children; but many writers seem to ignore this fact and seemingly write only for those who are capable of deep, abstruse reasoning. This is especially noticeable in Spiritualistic writings. This is a great mistake and ought to be rectified.

The average woman, more especially if she be young, takes up a spiritual journal, glances over it, then throws it down with a yawn. "The dry stuff," she murmurs. "I don't understand it, and can't get interested in it. Why don't they print some charming stories, something interesting?" And children never think of reading a word in these papers, and as we said before two-thirds of the world are women and children, young men and maidens—perhaps more than two-thirds.

Now this is not as it should be. If this large majority could be interested the world would move on more rapidly. "As the twig is bent, the tree's inclined." Very few women seem to write for the Spiritualistic press. Now this is a great pity, for women writers would interest this great majority far more than male philosophers possibly can. Nearly all the interesting writing and stories of the present time are written by women, but these women are not Spiritualists and these books and stories contain no hint of the life after the death of the body. Whenever the subject is touched upon at all, it simply accords with the orthodox standard. We often wish that some of the spiritual lecturers and writers would come down from their stilts and talk and write so that this large majority could fully understand them and become interested in what they have to write or say.

My dear son, Carlyle, from the time I first ventured to take control and write, I have tried to write great truths in simple language. Simple, concise language seems to be greatly needed at the present time among Spiritualists. Some of the grandest truths that have ever been given to the world have been given through poetry, romance and novel writing, for these are especially attractive to the great majority, and it is the same here in the celestial world.

How do you suppose we teach this great majority? A tiny infant, a small child or even a youth or maiden, to say nothing of the average woman and common-place man, cannot and do not comprehend abstruse reasoning on difficult subjects and problems. It even has been said by some writers, that nothing was immortal but the higher moral and reasoning faculties of man. I suppose they included woman, but they did not say so.

A babe an hour old has no reason whatever, and young children have very little or none. A young calf, a colt, a dog, a cat, or almost any young animal one can mention has more reason a few hours after birth than a child in as many months. Does anyone think of denying that these little children are immortal? We are also aware that some writers and thinkers have said that the lower, or perhaps the very lowest races of men, were not immortal; but these writers and thinkers are certainly mistaken. Let me ask those who think thus, where they draw the dividing line? The lower nations of mankind are simply infantile in intellect and can no more be denied immortality than can the infants of the higher races of men. There can be no dividing line drawn anywhere. All things are immortal. Life is spirit and spirit is immortal in whatever form it may exist. The tiniest blade of grass is just as immortal as is man. No form, when once attained, is ever resolved back into elementary principles. Matter falls away from it but the form is retained forevermore.

If matter falls away from the spiritual forms of humanity, it falls away from all other forms in precisely the same way, leaving the spiritual form intact; for the life of anything is its spiritual form more or less developed.

(To be continued.)

A Plea for Kindness.

Ever since last fall, after the convention at Chicago, I have watched the inflowing thought from the pens of the many intelligent writers. While I have read the same with much interest, I cannot say I always read with pleasure, because of the sometimes sarcasm, or severe unto unkind criticism. Now, in my opinion, no one finite being can comprehend the infinite any more than any other finite being can. We can only give our own individual opinion, and that ought to be given in all kindness.

True, some entertain a more exalted view or conception of that all-powerful something we have been taught to call God, Infinite Intelligence, or Supreme Being. Sometime since, in a little article, I quoted the poet's few words, "Whatever is, is right." Some time after, another writer quoted the same, whereupon another writer wrote some very cutting words concerning the quotation. Now, as a matter of course, when writing and using such a quotation, the mind does not take in at a glance all the hideous crimes or the lesser, but merely a few of the questions in mind at the time; like, for instance, the question of the proceedings of the convention, in forming what it has pleased some to call a creed. I have felt many times, while reading the many able criticisms on the same, that indeed it does seem that "Whatever is, is right"—for what seemed such a woful error in the forming of a creed or code of principles, has been the means of awakening and bringing out a flood of thought that never would have been given to your readers had it not been for that seemingly great error. I am led to pen these few lines because of the frequent attacks by those who are just beginning to investigate, also by others not friendly to the cause, both claiming there is too much bickering in our ranks for Spiritualism to stand or progress. However plain that may seem to be, I take it as showing Spiritualists to be a wonderful thinking people, notwithstanding they differ widely on some questions, which is surely a great blessing and benefit to each other.

While writing, I would like to solicit a discussion by our many advanced thinkers on the question of what the orthodox and some Spiritualists call the "second birth, change of heart, or conversion." Recently I met a medium who claims the perfect and direct guidance of "The Sun Angels of Light," giving the important information that, "except we be born again we cannot enter the kingdom of heaven."

MARY E. MATHEWS.

New Philadelphia, Ohio.

CONSCIENCE.

It Is an Innate Principle Implanted in Man by Nature.

In the organization of every human being born is the germ of conscience. This germ, developed by years and experience, tells a man he is morally right or wrong, mean or noble. In some children this faculty asserts its sway very early, leading the child to play fair with its companions, tell the truth to its parents, and to judge with astonishing precocity as to "yours and mine;" and all this without lecturing or rehearsed lessons from anyone. Proof of this is familiar to every observer.

In another child this germ of conscience may be so hidden in a depraved and selfish nature that it plays a subordinate part in all the career of the individual. Yet the germ is there in one case as truly as in the other.

Neither education, nor growth, not yet experience creates any element of man. In the child must be some talent for music, otherwise how could he be taught music? The teacher does not create the tuneful faculty in the child. Neither does the painter create the talent for colors in his student. Precisely so, the teacher of morals creates no faculty, no element. Occasionally some writer falls into the old and often refuted metaphysical blunder that conscience is wholly a taught principle. If this were true, how in the name of common sense could man teach something of which he had no conception himself? As well could the fish without eyes, swimming in the streams of Mammoth Cave, give lessons in landscape painting. The very statement of the situation shows the extreme absurdity of the theory that conscience is wholly something taught. As well talk of man's writing works on civil engineering when in all the human race there was talent for mathematics.

The only refuge from this absurd position is in the assumption that priests have taught the world of a conscience. Who taught the priests, if this is wholly taught? "They got it from books," I hear you say. Who wrote the books? "Why, priests," and there you are. You have totally refuted and upset your own position. Another question: What priests? This sense of right and wrong is found in the tropics among men who, in a state of nudity dream away existence, subsisting on the mussel and oyster, on the fruit that grows wild, having no written language, no history, no government. What priest taught them to give evidence of a conscience? The same proof is found among the Eskimos and the American Indians.

But larger and far stronger proof is found in the great systems of theology. Go to Confucius, or Buddha, or Zoroaster, or Mahomet, or Jesus, and, differ as they will otherwise, they agree, as indeed all the world agrees, on the great fundamentals of justice and charity and self-sacrifice.

Conscience is the spinal column around which is built every system of divinity or morals on earth. Why? Because the great teachers would build on the only foundation available, the natural elements of the human soul.

Jesus began his preaching by saying, "Judge ye not of yourselves what is right." He clearly did not assume that conscience was wholly a taught principle, but exactly the reverse. And if He did not understand the moral elements of man, we are still waiting for one to come who does.

That men differ as to what is right, in specific cases, only proves that they are exercising the very faculty that is one of the constitutional elements of our being. The measure and training of intellectual gifts, heredity and circumstances will in a measure determine the exercise of conscience. To say that they create this gift would be as logical as to say that there is no such thing as a talent for music because some who are musical like a bass drum, others a mandolin, some sing "A Hot Time in the Old town," others Coronation, or Stabat Mater. The world would be a den of tigers, without the native element of conscience in every human being; rather it is inconceivable what it would be, for all there is of law, order, peace, harmony, is due to this gift.

W. H. HARRINGTON.

DO THEY STRIP THE BAD BOYS BARE?

Have they shingles up in heaven, mother?
Wear they slippers over there?
Have they switches there, my mother,
And do they strip the bad boys bare?

I have heard they punish bad ones, mother—
Boys who said no evening prayer—
Boys who swore and "hookied," mother;
And do they strip the bad boys bare?

Now I know a curly-headed fellow,
A chap with black and curly hair,
Who distracted mother with his bellow;
Say, do they strip the bad boys bare?

Do the spirits watch a fellow, mother,
Till he grows to manhood fair—
Keep the records of his meanness, mother?
And do they strip the bad boys bare?

I have lingered till the frost-time, mother,
Has quite silvered o'er my hair,
And, no doubt, have injured someone, mother;
And do they strip the bad boys bare?

I have suffered little here, dear mother,
For sins—I hope my fullest share—
For I am grown and bashful, mother;
Oh, do they strip the bad boys bare?

I can stand and be dismantled, mother,
In the spirit, but do not care
To be punished—made all striped—mother;
Say, do they strip the bad boys bare?

Dr. T. Wilkins in The Lyceum.

That man is not poor who has the use of things necessary.—Horace.

The man of pleasure should more properly be termed the man of pain.—Colton.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

COGENT COMMENTS,

Pertinent to a Variety of Subjects.

I cannot see anything so very bad the matter with the Declaration of Principles adopted by the N. S. A. It seems to me that some do not understand whether "Infinite Intelligence" means a personal or an impersonal God. As I believe in God—not in a God, the God, or Gods, but just plain God—I here give my definition of the same.

It is the fountain source of all laws; the eternal life-principle of all that is; the Supreme Will, Infinite Intelligence, Master Mind, Sovereign Force, Conscious Energy, Atomic Law, and all that tends to create, form, dissever, and unite the imponderable, the infinitesimal, molecular particles, which consolidated from the visible system of universes, following the dictates of the Universal All, of which the vital forces are but lines of a great battery, wherein are generated all that ever was, is, or ever shall be. This Great Eye sees all things, is in everything, is the life of all that is, and is the Hand that gathers the flower and the thistle, the young and the old, with no respect to cause, or use, or view of change. Every soul is a part of this Great Soul, and when parted from the earthly dross, passes to the arms of the Great Androgyne, to wander through the lands of ecstatic bliss, and cull from the Plant of Life the never-dying flowers of eternity. The thought of God is the act of the germs of planetary life, and new organisms are the result. Thought is the magnetic action of the Great All in its ethereal zone. There is no such thing as chance; nothing happens; whatever is to be, will be, was so intended to be or else it would have been some other way. God, therefore, is Nature, and knows no right or wrong as man sees it; has, then, no moral sense of such things, as man terms it with his finite mind. This, then, is a rough idea of the kind of God I believe in.

There is unmistakably a wide divergence among believers in spirit return as to what they believe aside from that grand base. For myself, I do not care to be classed with the Godless, Christless, prayerless, religionless, organizationless, self-styled "progressive" order. I utterly fail to find anything whatever antagonistic to receiving Jesus as a leader, whenever his teachings, sayings, and doings are rightfully and properly read, understood and applied. I am rather somewhat of the opinion of others better than I who regard him as the Spiritual Father of this world. What Force or Individuality is it that attracts and draws the spiritual forces and hierarchies onward, ever onward and upward? If I choose to give it a name, who can prove I am mistaken?

There is plenty of good teaching in the New Testament concerning salvation by character, the basis of true religion. James, especially, speaks of it in his writings, crystallized in the last verse of the first chapter. Then in my own words, "He that overcomes or conquers himself rules the world," is the essence of considerable occult study.

I find many valuable articles, and helpful, in the Spiritualist journals, and also outside them. Ella Wheeler Wilcox's article on "Christians and Christianity," in The Progressive Thinker of January 6, is good. I always find much spiritual food in the writings of Sister M. Klein. She is unquestionably of a high order of spiritual unfoldment. I always enjoy, to a large degree the articles of Brothers Buchanan, Peebles, Hull, Coleman, Tuttle, Loveland, among a long list of able writers.

One thing I cannot clearly comprehend is why a new lyceum paper is to be started. My financial condition requires me to practice strict economy, else I would subscribe for "The Lyceum," published by Brother Tom Clifford, and otherwise help the paper along. I have seen a copy or two of it, and am of the very plain outspoken opinion that if the N. S. A. or some other body or committee of hustling Spiritualists would take hold of that paper and help Brother Clifford along in publishing such an able journal, it would have a much greater approval among the spirit forces than to cripple it by starting a new paper, which it would certainly do. Moreover, there are too many Spiritualist papers that eke out a miserable existence for a time and then pass out when their "life's fitful fever is over." It don't help the cause, which could be better advanced by supporting the other journals that have lived long enough to win a place in the ranks as conservators of the Higher Philosophy of Existence.

The books that head the list in my small library are those by P. B. Randolph, known as the Rosicrucian Library. Then come those by Hudson Tuttle, Moses Hull, J. M. Peebles, J. R. Buchanan, and a few by others, including The Progressive Thinker Library, so that I have quite a variety and am able to keep in line with the general trend and scope of spiritual thought. If I don't agree with everything I read, it does not say I should be illiberal enough to deny such a place in my reading-room. Opposition is the spice of life.

That grand old apostle of Unitarianism, of primitive Christianity, William Ellery Channing, nobly said: "We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions; and we have good reasons to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds." So again, perhaps eighty years afterward, our modern apostle of Unitarianism, Minot J. Savage, truly says: "I believe that the spirit world folds this lovely, beautiful old earth around like an atmosphere; and when you ask me where those we call the dead are gone, I do not believe that they necessarily have gone so very far away. I believe that this world of those we call the dead are close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we have all there is; while as a matter of fact, our clear-headed science has taught all those who have cared to find out its truths that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces. We talk about spirit as being shadowy, ghostly, thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things often, from the point of view of science. The things we cannot see and cannot touch are the mighty physical forces. There is nothing, then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partly comprehend. They are people like us. They remember this old life here. Indeed, they have never been very far away from it. Why should they forget it? They love us just as of old. There is nothing in the fact of death to change a man's character, to change a man's purpose or aspirations or desires. Death does not turn us into angels or devils, nor make ghosts of us. It simply leaves us what it found us. I believe, then, that our friends in the other life have bodies as substantial and real as are these that we wear, and there is nothing in science to contradict such a hope or belief. What do they do over there? I believe they lead purely human lives, just as natural lives as we lead here. It will be endless growth over there. Imagine yourself over there perfectly wise, perfectly happy, every desire, wish, and longing satisfied, and sitting down that way for a thousand years? I, for one, would not have that kind of world if I could."

G. FIGLEY.

Ney, Ohio.

IMPORTANT QUESTION.

The New or the Old—Which?

To the Editor:—Your correspondent has not given expression regarding the late convention's declaration of principles, for the reason that he desired to see from the consensus of opinion all that could in charity be said of such a public utterance. It is little to say that Spiritualism, as pioneered and defended against assault for half a century, he considered unwarrantably misrepresented, the falsity being only equaled by its audacity and untimeliness. One of the saddest things in the history of the cause is the presence and activity of persons who would make Spiritualism an imitator of the world's falsehood and divest it of the self respect belonging to a divine and ennobling truth. Could all who have connected themselves with the movement have been impressed with the necessity of making every part of it as original in its character as possible, so as to avoid copying the ways of others, we would now be respected as people with our own ideas and as having brains to use them.

The two essentials which underlie all other religions are the conceptions of Deity and of the future life. Of the latter the experiences of this century have proven that the religious teachers knew nothing whatever and that what is known is by Spiritualists only. The interests of the old order of things need to have the public understand that the demonstration of a continued life is not such, but is deception and delusion instead. This position gets great strength from those posing as Spiritualists who hunt for fraud in place of seeking for truth, making themselves believe they are one and the same. If there is anything we stand for to declare to the world, it is the proofs given us of life's continuity through the re-discovery of a spirit world and intercommunication between the two.

But when we approach the subject of Deity we find something vastly different. It is something which in no way concerns us. The idea of an Infinite Intelligence cannot be placed before the world without bringing with it the conception of a personal God evolved from a past time period of "primitive guesses," and unceasingly foisted on mankind since as the one belief essential to a life of virtue and goodness. Its announcement at once fills the average mind with the falsehood evolved by man when but a grade removed from the ape. Nothing new has been added to this conception from those with a discarnate experience. The fact that a cause lies beyond all known causes in the universe, is conceded alike by the most radical atheist, the liberal churchman, and the most superstitious religionist; the latter only professing to know what the others do not.

Now I would not be recreant to the divine lessons by angels given—the doctrine of the human brotherhood, as to unnecessarily wound the feelings of any believer in what to him is sacred. One may be sure of the divinity of the man in the moon—it is my place to treat him with the kindest consideration, and because he so much differs from me; yet I contend that the subject of Deity is one that is in no way connected with our work as Spiritualists; while all the world's experience, with its hells of suffering, injustice and tyranny—its oceans of blood—all forbid the introduction of such a cause of discord with the angelic message of peace and consolation that comes with the reunion of the two worlds. Let me be thoroughly understood by saying it is not directly a part of Spiritualism to either antagonise or to teach God; but to leave this subject with those who do, toward whom with all others we shall ever manifest the angel-taught doctrine of human brotherhood.

It has been tritely asked by one of our best workers, in the future history of Spiritualism will it be absorbed by the church or will the church be absorbed into Spiritualism? It is a serious outlook for one who loves the truth. One of the strong factors in the problem is the honest desire of the unintelligent mind to invest the subject with the sacredness which is its due. This leads to those old-time habits connected with church usages. We are not yet grown to a full significance of the sacredness of truth over forms and ceremonies, of human affections over ideal adoration; and so is inwoven with our work the falsehood we should have left behind us. In the music of our public service, in place of the adaptation of our facts to the truth orally taught, there lingers in the very airs sung the tone and concept of Moody and Sankey's religious work. Is it not humiliating, with our light, to habitually close the Sunday service by singing, standing, "Praise the Lord"?

It is a sad fact that persons can come into our ranks and take to themselves the place of representing our views to the world, whose ideas of the grandeur of Spiritualism are so obscured by a hankering for the fleshpots of Egypt's darkness and falsehood, as to grieve those who for fifty years have run the gauntlet of the world's ignorance and scorn in its defense. Yet this has been done. May heaven pity these misguided persons when in the future Spiritualism's history shall be written!

H. W. BOOZER.

Grand Rapids, Mich.

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TO BE GOOD AND DO GOOD HER RELIGION.

Vibrating in Her Chosen Life Work with Pure Angelic Influences.

Mrs. N. Almee Courtwright, a teacher in the Jones School, has accomplished what many have set out to do and failed. She has gained the consent of the Board of Education to use the rooms of the Jones School as a meeting place of a little federation of social and improvement clubs which she has organized in her district. Every evening now the old red brick schoolhouse at Harrison street and Plymouth place is alive with music and dancing, and with the happy laughter of young boys and girls reclaimed from the vicious influences of their neighborhood and initiated in some of the finer intellectual and social influences other than lower Clark street might afford.

Dancing, oratory, dramatic art, singing, gymnastics, painting, modeling, sewing, embroidery, are a few of the means used to bring these young men and women of two races and many nationalities to understand in part the meaning of culture. Fifteen or twenty little clubs of boys and girls have been formed, each club or group absorbed heart and soul in the pursuit and study of one of the arts.

Mental and moral advancement is the watchword of Mrs. Courtright's little community. Religious teaching is debarred in their gatherings, so the Jew, Gentile, the Catholic, the Protestant, and even the yellow-skinned exotic from the far Pacific finds a glad welcome. There are no social lines, no question of birth. All meet together equally in a temple for mutual improvement.

FINDS A FIELD FOR WORK.

Mrs. Courtright is a young woman, having left the University of Chicago but two years ago. Interested first in the sociological work of the university settlement and of Hull House, she began to look around for broader and more original work in a field yet untried. She found what she terms her life work among the intelligent, democratic students of her own grammar school classes, just budding into manhood and womanhood, eager to learn more of life, to know and understand its full significance.

Mrs. Courtright's idea of social training is original, and in a short time she has met a great success in her work, seconded as she is by the gratuitous services of a staff of enthusiastic sociologists and by the ready co-operation of the students themselves. Her own time and labor and money she has given freely and generously in the advancement of her project. She spends her entire time, apart from her duties as a teacher, in one of the grammar grades, with "her boys and girls." Every evening finds her promptly on hand at 7 o'clock at the school building and twelve hours of each day she devotes to her labors. Born and bred in a home of luxury and refinement in Cairo, Ill., she sacrifices herself now to inconvenience and discomfort and lives in the neighborhood in order to come in sympathetic touch with her new friends.

Those who have watched her experiment, say that her influence has wrought a tremendous amount of good in her neighborhood. She has brought many young people away from the streets at night, and she has offered to those who are compelled to work in the day time an elevating medium for recreation, social intercourse, and intelligent improvement. She has interested the older girls in establishing clubs of their own, managed and led by one of their own members, so that they may become independent and assertive members of society. She has found in several young women of her neighborhood able and clear-minded assistants.

ROUTINE OF THE WEEK.

From Monday afternoon to Sunday night the Jones School is a decidedly animated clubhouse. Beginning Sunday afternoon a representative of the Columbia School of Oratory has a program in music. On Sunday night the dramatic club meets under the leadership of the playwright, Edward Owings Towne. This club is one of the largest and most enthusiastic. In a single week it has grown to a membership of 100 bright boys and girls. The club is divided into three sections, and each section is now rehearsing the lines of "The Little Dunkardess," a comedy from the pen of Mr. Towne. The best section expects to give a production of the comedy in a few weeks. This club is decidedly an important one in the federation. The students are from 16 to 18 years of age, and are said to give promise of praiseworthy work.

On Monday afternoon Charles Kent Owens leads the class in art. These students are seventh and eighth grade pupils, and are now doing still life in color. Mr. Owens hopes to be able to find a great artist among his proteges.

On Monday night the Debating club is instructed in parliamentary law and civil government by E. L. Valentine. A special feature of this club is a prepared weekly debate, which at times becomes exceedingly animated and calls into play much unexpected oratorical ability.

One division of the Manual Training club meets on this evening also under the leadership of Max Friedman, as well as one division of a kindergarten club, led by Miss Lena Price, one of the recent graduates of the Jones School. Monday's program is completed by the children's dancing class, under the direction of Professor Wilkins.

The program for Tuesday is as follows: Second division of Manual Training club, led by John Murdock, a pupil of '99; the young people's dancing class, conducted by Professor Wilkins; Girls' Handiwork club, Venetian iron designing and basket weaving, led by Miss Etta Grabiner, also a recent student of the school; boy's zouave drill, under Capt. Tom Ryan, a former student.

Wednesday seems to be the busiest evening in the week. The second division of the kindergarten club meets, with Miss Louise Chandler; also two sewing clubs conducted by Miss Weeden; third division of Manual Training, under Alfred Robinson; a club for boys' games, including rhythmic ball games, by Zoe Faddis; a Young Woman's Social club for heart to heart talks; the girls' parliamentary law class; class in cast drawing, by Charles Kent Owens; and the one in mechanical drawing by Max Friedman.

On Thursday occurs the meeting of the Boys' club for discussions on general mental, moral, and physical development, with a leader from their own number; the third dancing class; opening of the well-equipped gymnasium for the boys; Girls' Embroidery club, under Hattie Parker; class in clay modeling under the direction of William Le Fevre, the artist.

"JOLLY" NIGHT ON FRIDAY.

Friday is what Mrs. Courtright terms "jolly" night. On this evening occurs a weekly entertainment of some sort. Generally it is a social gathering, with dancing and music. Recently a masked party was given, which proved a strong drawing card. On this evening the children's class in games meets again with Mrs. Price, and the Reading club with Miss Gabiner. The latter was organized to foster a love of good literature. Passages from the classics are read aloud; folk-lore tales are committed to memory and recited.

The program for Saturday is not yet complete. However, Mr. Robinson has organized a mixed club for physical culture, and Miss Chandler meets with another section of kindergartners. Miss Weeden has another class in sewing for both boys and girls. Miss Paddock, of the University of Chicago, has just organized a girls' basketball team. This meets in the afternoon, in the gymnasium, and later on, when the opposing sections are in good form, the contests between them will be open to friendly spectators. A glee and mandolin club is in the process of formation, but no efficient leader has yet been found to take hold and keep the boys down to serious work. Mrs. Courtright is working to secure the services of some good musician. Her enthusiasm is genuine, and thus far her appeals for assistance have been so effective that few have had the heart to refuse a request to help her boys and girls.

HAS A CIRCULATING LIBRARY.

Besides the gymnasium the federation has organized a circulating library. It contains already several hundred volumes, donated by friends of the boys and girls, by the students themselves, and by Mrs. Courtright. The librarian is Miss Zoe Faddis, who opens the library three evenings a week, when books may be borrowed. This feature of the Jones federation promises to be one of the most elevating and important factors, and it is growing in importance.

On certain evenings in the week, such as dramatic and debating nights, parents are invited to the schoolhouse as guests. On these occasions the boys and girls exert themselves especially to excel, and Mrs. Courtright believes that she is striking at the root of social improvement when she succeeds in interesting the parents.

Mrs. Courtright does not deal with the poverty-stricken class of her district. Her interest lies rather with the bright, well-dressed boys and girls in moderate circumstances, whose only misfortune lies in the fact that many must work in the daytime to help along the family purse, and that all have been born and bred in the heart of a metropolis, where vice abounds, where blood alone tells, and environment must be battled against. She is making their lives brighter and happier because of her unselfish devotion. In her district she is a power, and her young friends worship her with all the innocent, open, healthy admiration of American boyhood and girlhood.—Chicago Tribune.

Such teaching by example is eminently calculated to win admiration, thrill the moral nature with delight, and exercise a practical uplifting and spiritualizing influence on all within the radius of its light. It is a beneficent work in every aspect of view, and one that may be studied with profit by every friend of humanity, as a practical example of humanitarianism in some of its most important phases. There are other fields open for pre-emption and occupation by humanitarian workers of like earnest spirit and will. X-RAY.

A MESSAGE.

Received Through the Mediumship of Astra.

They who order well their thoughts order well their lives. Flee from an evil thought as from a pestilence, and entertain not one for a single moment. Think beautiful, pure and noble thoughts of health, happiness, love, justice and compassion. Strive to maintain a high ideal and hope for a perfected humanity. Enlarge your ideas of divinity and humanity and get up out of the narrow valley, where you can take broad views of life and living both here and hereafter. Whatever of error or injustice or inhumanity you can help change for the better, help; but that you cannot mend in anyway, let alone and be not disturbed by it. Let no person decide your work, your path, your duty for you, but learn to know and trust yourself. Beware of all tempests that stir the soul, for they result in weakness. The greater the struggle the greater the victory, and victory over the flesh means life and light, for inspiration comes not to the soul absorbed in selfishness and self-gratification. Evil has no power to harm thee while it has no power to charm thee. Whatever lifts one up to higher, nobler, purer things is good. All that helps to make one more tender, patient and helpful to others is good. Search for the good, and be not afraid to receive it whenever or wherever found. Fear not to pluck the lily because of the black mud from when it sprang, and let not the thorns prevent you from plucking the rose. Rise above all pettiness, above the mist and mire of past years, and behold all things made new. Help yourself with all your strength of body and spirit, and in so doing you shall receive help and help others.

To yield to impatience is to retard the progress of the soul and to mar its beauty. Learn to make the most and best of everything that can help. Be not irritated by the faults of others, but examine your own conduct for a fault of like nature to be put away from yourself. ASTRA.

SPIRITUAL.

The Broader and Better Term.

To the Editor:—I always read with much pleasure anything written by Brother A. J. Weaver, for he always has something good to say, and his letter from Buffalo, in the issue of Feb. 24, is no exception. But I must differ from him in one thing and I hope no society will act on his suggestion of a change of name, for as he well points out in the same letter the term Spiritual is the broader and ought to include all who are Spiritualistic, the latter term as generally understood being rather sectarian and too narrow for a church or society, although individuals may properly call themselves Spiritualists. I am certain that the First Spiritual Church of Buffalo stands for the broadest term and is "established to cultivate man's spiritual nature, or in other words, to develop the qualities of kindness, love, patience, unselfishness and all the other virtues and graces of higher human life." The case is a little different from that of the Universalist church, although even there the term Universal is not inappropriate, as they stand for universal salvation. Let us not as Spiritualists try to become too narrow and sectarian.

Milan, Ohio. J. H. TAYLOR.

THE KIND OF CALL

A Speaker Needs, and Societies Should Make.

It is so often that the Spiritualist speaker receives a letter or personal request for an extended engagement with a local society with the addendum, "What are your lowest terms?" that it seems necessary to talk a little to these societies.

The statement is made that they need a leader and worker who can look after the local interests, work up an enthusiasm and build upon a permanent basis. There is no doubt of these great needs in every locality. The speakers feel a great lack, when the work is attempted. All hope or effort is placed upon the speaker to carry forward the public work, in many instances with no other duty upon members except to attend meetings when convenient or sufficiently attractive.

The most that is usually done is to supply a hall for Sundays and perhaps one night each week, with (often without) an organist and perhaps an occasional soloist or leader of the singing. Congregational singing is not always provided for, and when so, illy equipped with song sheets of a crude character. "Nearer, My God, to Thee," "Sweet Bye and Bye," "Over There," and "Beulah Land" are sung at nearly every meeting—or sung at. There seldom is a hearty union of congregational voices. The hall is not always a clean and pleasant place, accessible and comfortable. The "society" has but few active members (mostly old people) and only one or two of whom are willing to guarantee expense. The treasury is without a month's sufficiency, and often without a dollar. Sociability is lacking, complaining is prevalent, test desire is dominant, and lecture desire is at a low ebb. Has the speaker a brilliant prospect for successful labor? But, if he fails to hold large audiences and increase the treasury balance his capacity is abused and his reputation is decimated. This is an average picture of the present state of our public cause; but I have found a few excellent exceptions—and several worse cases.

There is a growing demand for "settled" speakers, or, at least, longer engagements. Such a need is great, and the public cause will not get out of interfering "ruts" until speakers become the local representatives in public control, with an extended engagement.

But what is needed? The speaker should not be only a medium for the exercise of description and message effort—but also for intellectual and spiritual culture by lectures and instruction from their own plane of development and by spirit help. There must be a growing aspiration for mental food, whilst we also give heed to the spirit "tests" in order to bring conviction to the earnest inquirer. A combination of this charcter with frequent meetings for "members only," to receive spirit help and instruction. We must not entirely sacrifice our personal interest in a desire for propaganda. We need self-culture. Therefore, a society should be for something else than to hold public meetings. They need special privileges as members—making a premium upon being such. They should be united in fraternity, with spiritual aspirations to lead unto achievements that shall cause personal growth, hence a great united power, instead of as now, a desultory growth of only selfish interests.

Local people grow despondent because of a lack in support, with the burdens upon a few. Thus the few withdraw after awhile and another generous soul is awaited. In this way societies are organized and die. Thus local work is instituted without proper support and co-operation. Is the engaged speaker or medium given a proper opportunity?

Very few societies can boast a continuous series of years life without many changes of personnel by the withdrawal of previously active members and officials. We do not hold our membership. Clearly, then, there is a lack of treatment of our members. Their interests and desires are not fed. Who can offer a remedy. That remedy must lie in an effort to protect membership in possessing personal interests not given to the public.

The call I hope to receive before my earth work ends is somewhat as follows: I desire the local society to be organized to unfold the religion of Spiritualism—aspiring for spiritual, mental and physical growth. Organized upon a business basis that guarantees a financial increase, with members willing to contribute money in support according to ability. Possessing an edifice that is a fit place to invite our spirit and mortal friends' presence. With a choir of trained voices, and with a supply of song-books for congregational singing. An active membership who can be depended upon to attend meetings with some regularity. A social spirit that binds all together in loving union. A soul aspiration that energizes a love of humanity to induce deeds of charity. A desire for "pastoral" visits from the love of companionship and esteem of the person, instead of only a desire to "get something from the medium." Meetings held in a spirit of devotionalism to truth and for spiritual afflatus. A holy reverence for the beautiful and the ennobling. A prayerful aspiration for a service that breathes a spirit of worship, and thus enforces respect and decorum.

A society willing and able (by strength) to give means of support for public effort upon the plane of human love recognizing human needs.

Such a society we can have in every locality, if we make proper effort, and if we give the speaker and medium a generous support. The need is first with the local people to get in good condition upon a co-operative and capable basis. The call can then be made and the public worker given an opportunity to display attainments and aspirations.

Give us such calls and we will soon revolutionize the world! Our salary will then not be an exaction—indeed no question at all. G. W. KATES.

THE CREED FOR ME.

"My creed is not to worry,"
He said, "about the way
That Christ would shame the wicked
If he returned to-day;
My creed is not to bother
About the crown that I
May have when angels bear me
In triumph to the sky.

"My creed is not to injure
My trusting fellow man,
Nor take advantage of him
Because I see I can;
My creed is that the toiler
Who freely does his task
The best shall be rewarded,
E'en though he doesn't ask.

"My creed is just to gather
The roses when they bloom,
To live so that when people
Shall stand around my tomb
A few may say, and truly,
That I in some degree
Have made them gladder, better—"
And that's the creed for me!
—S. E. Kiser.

RANK DISHONESTY.

The Mischievous Element in Spiritualism.

To the Editor:—Life in this mundane sphere, it seems, is made up of many surprises, some of which are joyous while others are imbued with disappointment, sadness, trouble, etc. A surprise concerning which I propose writing at this time occurred in Canton recently, to a number of honest truth-seekers, and is as follows.

Not long since a glowing account of a materializing seance held by one William E. Benson, of Lansing, Mich., was written up by one C. Thomas H. Benton, and on Jan. 20, published in the Light of Truth. After several members of the Liberal Psycho-Scientific Society of Canton had read the account, being desirous of securing the services of a materializing medium for a series of seances for themselves and friends, a member of the society wrote to this man Benson, asking his terms, etc., to come to Canton. Not waiting for a definite understanding or the proper arrangements to be made, he wrote the society that he would come, and would start the next day for Canton. In a day or so he and his manager, a Mr. Merrill, arrived in Canton and reported at the office of the above named society, and on the following Sunday gave his first and only seance given by him in Canton. This seance was given to a select circle, all being Spiritualists, and under the best of conditions, but he succeeded in getting but one form, a soldier purporting to have been an officer in the federal army, but the form was only visible for a moment and the light being so low one would have required an X-ray to have told whether it was really a materialized form, or Benson in disguise. The result of this seance not being at all satisfactory, Benson agreed voluntarily to give another seance on the following Tuesday evening, but when Tuesday evening came he claimed to be sick and unfit to attempt to produce the desired manifestations which he claimed to have produced on so many occasions. The society feeling kindly toward Benson accepted his excuse and postponed the next seance, at Benson's request, until Thursday evening. Thursday evening came, so also did fully twenty honest truth-seekers to the rooms of said society, but Benson failed to show up. He, however, sent his manager over to the rooms of the society to say to the friends there assembled that as he had two private sittings to give after tea, it would be impossible for him to arrive at the rooms before 8 o'clock, and it might be as late as 8:30, but that he would be there by half-past eight sure. His manager came and delivered his message and with the rest awaited patiently his medium's arrival. Eight o'clock came, and finally 8:30 as was shown by the hands of a faithful clock, also by watches of the anxious watchers who were by this time becoming somewhat restless. Finally 9 o'clock and then 9:30 rolled around, and as Benson had not personally materialized, the party went to their respective homes.

Now comes the sequel of Benson's non-fulfillment of his engagement. Upon his manager returning to the hotel and then to his room he discovered that Benson had preceded him, bundled up his wearing apparel and some other effects and stealthily stole away from the hotel and a little later boarded a west-bound train, leaving an unpaid board bill, the society in the hole to the tune of over twenty dollars for cash advanced, with which to pay his board and also a bill for printing said society had stood good for; and not only was he guilty of those ungentlemanly acts but he, in addition, left his manager without a dollar with which to settle his hotel bill or transportation to his home in Michigan, notwithstanding his manager had paid out of his own funds the entire expense incidental to their trip to Canton, besides advancing Benson money several times within a week. Being a new manager and a man of honest intentions, Mr. Merrill did not know his man as he should have known him before he started out on the road as manager of one of his ilk.

After Benson had gotten all the money his manager had, he then began to pull the legs of other honest truth-seekers and that he well succeeded the evidence shows. Now the members of the Liberal Psycho-Scientific Society do not say, nor does the writer claim, that this man Benson is not a materializing medium, but we do know that he failed to give satisfaction as such notwithstanding every possible opportunity was given him to do so.

In view of the within stated facts and Benson's repeated lying, dishonesty and cussedness, the Liberal Psycho-Scientific Society and myself do not believe him an instrument of the spirit world that truth-loving Spiritualists should encourage through patronage to go from town to town humbugging and misrepresenting to those who are truly friends to all reliable and honest mediums. Therefore, would it not be well to give him a wide berth until he reforms and proves simself to be a man and worthy of patronage?

Canton, Ohio. E. R. KIDD.

ROBERT OWEN.

"The Book of the New Moral World."

To the Editor:—The extracts heretofore given from Robert Owen's book, are so rational and so applicable to society at the present time, that it is hard to realize that it was published nearly sixty years ago. Two generations have come and gone since it was written, and no doubt pronounced visionary; but time seems to only add to its value. I quote:

"No real happiness can be experienced by any individual while he is under mental bondage. The ignorance of our ancestors has placed all men from the highest to the lowest, under this state of humiliation and degradation. Majesty itself, the highest aristocracy, the most wealthy, the middle, and the lower classes, are all now under the infliction of this degradation. Nor can they escape from this condition of mental bondage until human nature shall be understood, and the causes of our convictions and feelings shall be known, acknowledged, consistently acted upon, and the language of truth, in the simple expression of our convictions and feelings, shall become the universal language of man. 'Full liberty of expressing our thoughts upon all subjects' is a portion of human happiness to be enjoyed only by our more fortunate descendants, after the human race shall have been rationalized—when man shall be taught to know himself—when all his thoughts and feelings shall be known to be the result of the power which creates organization and life and mind, propensities and senses, and all that appertain to man and other animals—when it shall be known that our thoughts and feelings have been made vices and virtues solely at the will and under the influence of the priesthood of the world. Their power, influence, and existence, have arisen from their inventing vices, virtues, and crimes, and making men obedient to these artificial notions which they have promulgated.

"In consequence of the priesthood of the world having made some convictions and some feelings extremely sinful, and others highly meritorious, and as men and women could not avoid having those convictions and feelings which the priesthood chose to designate as vices and most sinful, and being afraid, on account of the power which the priests gradually acquired over the more ignorant portion of society, to acknowledge their natural and necessary convictions and feelings, they felt the necessity, that they might not appear to be sinful in the estimation of their neighbors, or be called so by the priests, to begin to falsify their language, which is quite contrary to the natural feelings of humanity, and to say that their feelings and convictions were different from those which nature compelled them to experience. And it is thus that the priesthood of the world became the father of lies, and have made falsehood and deception universal wherever they have existed; and falsehood and deception prevail now over the world in proportion to the more or less influence and power of the priesthood. Where they are all-powerful, as they are yet in many small towns and villages, even in England, said to be the land of freedom, there is not one individual among such populations who dares to speak his thoughts when they differ from those taught by the priesthood, and the whole conversation of these parties is a conventional falsehood, as is, indeed, almost all the verbal intercourse of society. The real thoughts and feelings of men and women are at present unknown, and must remain so as long as merit and demerit, praise and blame, rewards and punishments, shall be awarded by man to any set of thoughts and feelings whatever.

To talk of liberty of mind existing now in any part of the world, is only to exhibit the want of knowledge in those who imagine that such practice could obtain under the errors which pervade the world respecting our power to create our own thoughts and feelings. This most melancholy error meets us at every turn, in all places, and under all cumstances. It has created endless vice, crime, falsehood, and misery, and for the real benefit of no parties, not even for the priesthood, except in appearance. It is true these latter have obtained wealth, power, and influence, by the invention and support of this error; but all the wealth, power and influence, which they have obtained at any time in any country, have not secured for them the substantial, steadily increasing happiness which truth, if permitted to be spoken upon all subjects, and upon all occasions, would insure in a short period, even to the priesthood, as well as to all others;—a healthy, joyous happiness which never has been, which never can be, experienced under a system of falsehood.

(To be continued.)

C. H. MATHEWS,
New Philadelphia, Ohio.

STRANGE INCIDENT.

Bill Armstrong and His Wife Return.

To the Editor:—As I have never seen anything in The Progressive Thinker from this part of Texas, I have concluded to write up a little matter that occurred in my neighborhood. Uncle Lias Gentry, as he is familiarly known here, is an old man who has from his early manhood been a freethinker. He is a man without education, but the God of Nature has done much for him. He is one of the most level-headed men in our county, and is respected by all who know him, and for truth and veracity no man stands higher.

When Uncle Lias was a young man he "freighted" from Houston to Robertson and Limestone counties. On one of his trips he was taken sick at Wheelock and was put into the hotel. His attendants besides a physician, were an old negro blacksmith by the name of Bill Armstrong, and his good old wife Fannie. These kind old people would stay with him every night. Uncle Lias could not stir but old Uncle Bill would go to him and ask, "What do you want?" Uncle Lias about a month ago was jerked down and hurt very seriously in his back and hips, by a young horse, and could not be turned over. It was almost death to attempt to move him. One night recently he was suffering too much to sleep. These kind old negroes, now in spirit life, came to him again, and in the same tone and manner as of old wanted to know, "What do you want." Uncle Lias told them, "I want to turn over," and before he knew it, they turned him over without the least pain. The two kind old negroes looked at him a while and disappeared. Uncle Lias says he knew the negroes as soon as they came in, as well as Uncle Bill's voice. This will cause many to think very seriously on the subject of spirit communion.

Many thanks for the book. Long may you live to carry out the great work of enlightening the world.

L. M. CRAVENS, SR.
Milburn, Tex.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, MARCH 3, 1900.

Now Amend the Creeds.

Seventy-seven delegates to the New York Presbytery voted against trying Rev. Dr. McGiffert for heresy, while only thirty-nine were in favor of a rigid application of the thumb-screws of the church.

This will be another entering wedge to the disintegration of Presbyterianism. The old claim, "You'll be damned if you do, and you'll be damned if you don't," has a practical application in this case.

We would now suggest, not only to Presbyterians but to all orthodox churches, without regard to name, that they adopt in substance the following, and relieve themselves of the mortal agony under which they are groaning:

Whereas, The old Pagans, ignorant of the purpose of volcanoes in the economy of Nature, supposed they were passage-ways to Tartarus, where dwelt the Devil and his associates, and to which those who did not observe the will of the priests were to be eternally doomed; and,

Whereas, Christian priests adopted the Pagan faith, their hell, their Devil, their angry, vacillating and repentant God, and consigned the contumacious of the human race to endless burnings; and,

Whereas, Science has demonstrated there is no hell of the character designated, no Devil, no angry God, no wretch so base he deserves an eternity of agonizing tortures; therefore,

Resolved, That from this forth hell is abolished; the Devil is relegated to the domain of dream-begotten Gods; punishment, like wrong-doing, being finite, must end with mortality; that the Creator is a loving parent instead of a persecuting demon; that hereafter, instead of laboring to perpetuate a series of falsehoods, we will devote our best energies, time, talent and wealth to the uplifting of humanity, and the fitting of it by love and goodness, in place of hate and fear, to be worthy of immortality.

Nearer, My God, to Thee.

The Persians, history tells us, believing God could not be confined to human temples, ascended mountain tops to worship. Believing him to be enthroned just above the clouds they desired to get as near him as possible. In those plains where there were no mountains, the people, impelled by the same motives, erected pyramids. Ruins of these, found all along the valley of the Euphrates, but built of perishable brick, stone not being accessible, tell their own tale. The primary object of the pyramids of Egypt is believed by the writer to have been partly for altars on which worship and sacrifices were conducted by the priests, access to their summits being gained by interior secret passages, still concealed.

The Bible story of Moses ascending Mount Sinai to communicate with God, the people not even permitted to approach the foot of the mount lest the Lord "break forth upon them," is an illustration of the practice of the times.

The Hanson Place Baptist Church, Brooklyn, seems to have borrowed an idea from these old pagan worshipers; for they have determined to build a roof garden in that city at an expense of $150,000. The structure is to be 100 by 150 feet. The roof auditorium is to be 75 feet high, and the tower is to rise 125 feet. Elevators are to run from the sidewalk to the roof.

We like the idea. Unworthy persons can be shut out before they enter the elevator, and disorderly persons can be thrown over the battlements so as to avoid all disturbance. Let the roof gardens ascend, the higher the better, and we do hope the foundation will be strong enough to support the united weight of the structure and the people who make the short pilgrimage heavenward. One crash a la Babel, and the fun would be up again for five thousand years. Let danger be avoided by building wisely.

Wise as a Serpent.

The "Interior," in a very weighty editorial, said the other day:

"A certain experienced Congregational minister being asked at one time why he did not preach against a well-known infidel lecturer who was then holding forth in a hall near his church, answered:

"'I never do, for fear my people will hear of such teachings for the first time from my own lips, and so have their curiosity aroused sufficiently to want to know more.'"

By keeping the people in ignorance the pulpit-pounder thought to keep his parishioners inside of church lines. Everybody reads the secular papers now, and that is what ruins the church.

THE BURDEN OF A

Revivalist's Lament When STRIVING FOR RECRUITS.

—:o:—

The burden of a revivalist's lament a few days ago in a neighboring city, when beating up for recruits for an orthodox heaven, was: "The child is born in sin."

It is probable the evangelist had in mind that portion of his creed which taught, "Sin came into the world by Adam's fall." We find no reference by patriarch, prophet or apostle, save Paul, of sin being an inheritance from Adam.

In John 8:41, we learn the Jews taunted the Master as to the manner of his parentage and birth, by saying, "We be not born of fornication," thereby clearly intimating the good Jesus was thus born. They were probably ignorant of Joseph's dream, Mat. 1:20, else they would have known he was "born of the Holy Ghost," provided they had any knowledge of such a personage. In John 9:34, the Pharisees did not dodge the issue, but met the Master squarely, as if the subject was one of public scandal: "Thou wast altogether born in sins, and dost thou teach us?"

Unbelieving Jews! naughty Pharisees! for thus deriding the immaculate, virgin-born Son of God; but here the soul-saver insults the intelligence of the age, by telling those he would frighten into the fold: "The child is born in sin," not one child, but all children are thus born! It is a libel on parentage, an outrage on the instincts of nature to so allege, without regard to the source from whence the falsehood comes.

That child is best born, and is best reared, who never learns sin is in the world. We greatly honor those careful parents who teach their children at home, away from the vices of the multitude, not inherited, but taught by their seniors. Such parents desire their sons and their daughters to reach maturity without knowledge of wrong doing. We censure the press for spreading broadcast over the country a knowledge of the loathsome vices of a great city. It is a deplorable condition when parent and child revel in police court reports at the expense of useful instruction, and the corruption of their morals.

Wars and violence beget their kind. Children born during great contests for empire, or to resist aggression, are the soldiers of the next generation. The French and Indian wars in 1756, paved the way to the war of the Revolution twenty years later. Thirty years from its close came the war of 1812. A generation later we are engaged in a contest with Mexico. The children of that period, and of the Blackhawk and Seminole wars met in deadly strife in the war of the Great Rebellion. A third of a century later notice the sanguinary spirit which led the country into a war with Spain. These events were not accidental. They were natural consequences growing out of the law of immediate, not remote, inheritance, just as vicious parents entail on posterity their vices to curse the next generation.

The preacher, if he earnestly desires to reform the world, will do well to discard his old methods borrowed from a false philosophy, and impress upon parents that vice, which they designate sin, can only be prevented by leading the child aright through all the winding paths of youth until it reaches maturity. Correct habits formed in childhood's sunny hour are seldom departed from. On the contrary they generally attend the possessor through life, go with him to the grave, to bloom in greatest perfection when the robes of mortality are laid aside, to assume the immortal.

Passing Away.

"Never has the Christian Church fronted a greater crisis than now. The old forms, the old methods are passing away, and God is making all things new."—Rev. Dr. Hillis.

That the church is fronting a terrible crisis in its history, and old methods are giving place to the new, we readily concede; but we are not willing to concede the Spirit of Nature has anything to do with the great revolution now in progress.

It will be a sorrowful concession to credit the dark ages, a period of ignorance, crime and oppression, to God; and yet we must do it if we credit him with the revolution now going on to free the world from the curses entailed on it by the church, their effects extending into our own times.

It is unjust to charge the wrongs of man to any God; and it is equally unjust to give him glory for the achievements of humanity contending against the powers that oppress him. Man is his own savior, else his own destroyer, and it is folly to praise or curse outside parties. Priests have toyed with a Redeemer and a Devil, and made each contribute to their interests. The people have had a glance behind the curtains, and they don't propose to be duped much longer.

The Gods, otherwise Priests, have been managing human affairs for thousands of years to the prejudice of humanity, now avaunt priestly ideals, and let man come to the front.

Indestructible Records.

Prof. Hatcher, of Princeton University, New Jersey, made his third trip to Patagonia in search of fossils, and returned home last fall, bringing with him seven tons of fossilized remains of organic life found imbedded in rock, much of it filched from quarries in the sea at low tide. The Professor found fossil-bearing rock, all the way up from the lowest ebb tide to the summit of the mountains rising 6,000 feet above the plane. Every inch between the extremes showed positively that it had been at some period the bed of the ocean, probably not once but many times, alternately rising and falling, with interminable ages between each change during the eternity of years the earth has been rolling on its imaginary axis, wheeling in its orbit, or oscillating in its inclination, obedient to some great law which sinks and upheaves mountains and changes the boundaries of continents.

These fossilized remains of extinct life constitute the real record of this great globe, which no time can destroy, no sectarian bigot can falsify or interpolate, nor can any priest quote therefrom to confirm the silly stories of his man-made book.

Mrs. Maude Lord Drake.

Mrs. Maude Lord Drake, so well and favorably known in Chicago, will be at No. 2216 Michigan avenue for a short time, where she willl be pleased to see her friends. She is a remarkable medium, and has done an immense amount of good by her benevolent deeds as well as by the spirit manifestations through her. Mr. Drake, connected with many mining and railroad enterprises in the West, is with her.

REAL REVIVAL BOSH

A Dream Mystery Revealed. GOEBEL'S LAST WORDS.

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Christianity is seen at its greatest advantage when it is recruiting souls for heaven, for then it puts on its best garb to be seen of "sinners," as those outside the church are called, without regard to their virtues.

The holidays having passed, business measurably suspended, church funds low, and preachers' purses empty, they now engage in the soul-saving business with desperate energy, for spring will soon open, and the idlers will have no time to listen to the "flapdoodle" of the average professional revivalist.

Said a preacher in the writer's hearing some years ago, after using a long word: "That is a big word to come from the pulpit," said the pulpit orator with a smile, "but it exactly expresses my idea, and I do not know any other which will supply the place."

"Flapdoodle" is just the word we want when we refer to expressions like the following, clipped from the columns of a morning paper of a neighboring city, describing the incidents and words falling from the lips of a "soul-saver" the evening previous:

"Soul-saying," said Mr. Wharton, "is a business. It is a business that requires wisdom, tact, energy. A fool can't save souls; he don't know how. But God may use a fool in saving souls sometimes. * * Don't you use brains, method, enthusism and judgment in the labor that supports you and your family? You can surely use these in winning souls. Go into it as the merchant does into his business. Make a trade of it. And have no silent partners."

Of course Rev. Dr. Wharton has brought "wisdom, tact and energy" to his aid in the glorious work he has in charge. It is the capital of the hypnotist, whether in the pulpit or out of it. He credits his work to God, because he "knows how" to fool the people. While he is subordinating their will to his own he deceives them with the idea that God is the active agent. Their mind, thus diverted from the real actor, they readily fall victims to his priestly guile.

Dream Mystery Revealed.

Dr. Sigmund Freud, of Vienna, a distinguished scientist, and a specialist on nervous diseases, has just published an authoritative work on dreams, he having devoted many years to the study of his subject.

Dr. F. maintains that all the material out of which dreams are woven was at one time a subject of thought. He says: "There is no dream which is not in some way the result of one's actual experience."

Let us apply this test to perhaps, in its consequences, the most remarkable dream in all history. Open to Matthew 1:18 to 20, and read at length. We abridge, and use partly our own language:

"Mary was espoused to Joseph. Before they came together she was found in a delicate condition. He thought to put her away privily. While he thought on the subject the angel of the Lord appeared to him in a DREAM and said: 'Fear not to take to thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.'"

On that dream is built the faith of Christendom. But for it our Lord would have been a pariah, "an outcast, one despised and condemned by society." For not putting trust in that dream disbelievers the world over are branded Infidels. The Jews have been persecuted, their property confiscated, and life made intolerable for want of belief. So with Mohammedans. And missionaries are sent to Buddhistic and Brahminic countries to induce the people to accept the Christian faith because of that dream. The most sanguinary wars in all history have been waged to carry out the idea involved in Joseph's dream.

That dream, in Dr. Freud's opinion of all dreams, "had been the subject of the dreamer's thought while awake."

Strange, on what a feeble thread our heavenly hopes depend.

Will It Succeed?

Shortly before his death, Goebel said to the chaplain who was smoothing his passage into eternity: "I wish to announce to the world that I do not hold myself in open violence to the word of God."

Is it not a strange doctrine that a man can live in open defiance of the moral laws and in defiance of Christianity as understood by its supporters, and at the last moment, by simply saying that he believed and had believed in the Bible, would be received into "glory" on the same standing as though he had lived an exemplary life?

Goebel had catered to the worst element, had committed assassination, and in return met the same fate. He had the reputation of being cruel, heartless, reckless of human life, and of unquestioned courage; yet at last, when his revolver was useless, and he was stripped of all means of protection, he became an arrant coward, and put in a plea for mercy, which he had never shown.

That the God of Christianity can be so changed and wrought on by a lip-deep confession at the last moment, when nothing else can be done, is a hopeful doctrine for sinners, and a premium on crime.

Every murderer escapes through the hangman's noose into heaven by the subterfuge of pleading conversion to Christ. The executors of the law do not believe him, or if they do hasten to send the converted soul on its celestial way.

How much more manly and noble for everyone to feel that he is responsible for his own acts and must bear the penalty of his own wrong-doing.

Churchmen, Listen.

Rev. Dr. Rainsford, Episcopal, of New York, is reported to have said in a late address in Philadelphia:

"The church is not fitting herself to new conditions. The people don't want her, because away down in her soul she don't want them. Our clergy are narrow and ignorant. If we are going to be able ministers of the New Testament we have got to know our country for one thing. Wherever I go I see churches that are failures. You never see printed records of the failing, but you hear of the sudden collapse. What causes these failures? Because the churches do not hold the fact that new times bring new duties? You don't suppose the church is absolutely right to-day. It is that spirit of life which means growth that the church wants. Church failures result not from lack of zeal or lack of earnestness, but because again and again the thing that is good in one age is not in the next decade. New occasions have not taught the church new duties."

EXTRAORDINARY!

Spirit Manifestations Quit WHEN HOLY WATER WAS USED.

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Mrs. Cornelius Eckert and her five children are now members of the Roman Catholic Church of the Holy Family, in Canarsie, and that through circumstances at once astounding and mysterious, if the stories that are of common report in the neighborhood of her home are true. The Evening Telegram of New York, sets forth that it is no less than the successful killing of evil spirits by holy water after members of the Salvation Army, a Spiritualist and a trance medium had tried and failed. Manifestations of these spirits were such, it is said, as to have nearly driven the Eckert family insane with fear, with their rappings on the doors, poundings on the floors and sounds of smashing glass.

Cornelius Eckert, his wife, Alice, and their children have lived in the two-story frame house at avenue L and Ninety-fourth street, Canarsie, for some time, but their lives have been anything but pleasant since they moved into the building on account of the mysterious rappings and other uncanny happenings.

At first the members of the family did not notice the persistency of the mysterious agency which was at work. The manifestations were confined to the night time and for the most part took place after they had retired. Then the ghostly bedevilment would begin, and even the beds shake and shudder until the five little ones would run screaming into their parents' room, only to find Mr. and Mrs. Eckert as greatly frightened as they.

Night after night the whole family would troop through the dismal house, only to find the windows secure, the doors locked and the furniture as it was when they had retired to bed but not to sleep. The condition of the Eckerts soon became the talk of the neighborhood, for the little ones would never remain at home when the father and mother were out, and each neighbor who sheltered them while Mrs. Eckert went shopping heard the stories of the haunted house and the ghostly sounds.

At last the mystery of it all became too great for Mrs. Eckert to bear. She determined that something must be done if they were to continue to live there or she would go mad with fear. Some one advised that the members of the Salvation Army be told of the mystery and asked to break the spell that covered them as with a pall.

Members of the army called and tried to soothe Mrs. Eckert with their songs and prayers. The noises, however, did not stop, but even became more insistent and fierce. Mrs. Eckert then called in a Spiritualist, but the latter failed lamentably, as did a trance medium. It was the visit of this medium that almost capped the climax.

She was a woman, and immediately upon entering the haunted house she went into a trance. Upon awakening she said she had seen a woman dressed in white, and from her description Mrs. Eckert concluded it was her mother, who had died when she was a child. To Mrs. Eckert this appearance of her mother was as fearful as the mysterious rappings.

Mrs. Eckert went immediately with this story to her neighbor, Mrs. Smith, who, being a good Catholic, recommended that Mrs. Eckert apply to her spiritual adviser for relief. Mrs. Eckert was a Protestant, but in company with Mrs. Smith went to see the Rev. Thomas F. Horan, of the Church of the Holy Family.

Mrs. Smith explained to him, it is said, the deep trouble the Eckert family was in, and he gave her some holy water, telling them to go to the afflicted house and sprinkle it about the rooms. This was on Thursday night last, and neither Mrs. Eckert nor Mrs. Smith will ever forget the occasion.

Entering the house in fear and trembling, they paused and then, mustering up courage, dashed the holy water about the darkened rooms. A wonderful thing happened, according to the story told by Mrs. Eckert. Wherever the water touched, flames rose colored and brilliant, burst from the walls and floors, so that, standing as they had been in the dark, they saw the color of the wall paper. For the first time in months the family rested that night without disturbance. The evil spirits had been driven away.

The success of the trial of the holy water was told to Father Horan on Friday night by Mrs. Smith and Mrs. Eckert, and preparations were at once begun for the complete exorcising of the spell. With Father Horan and the two women to the house went Father Patrick J. Cherry, assistant pastor of the Church of the presentation.

A visit was made to each room in the Eckert house, where, according to the Catholic ritual, the room was blessed. Afterward the house as a whole was blessed. Again the family slept in peace.

It was half-past ten o'clock on Friday night when the two priests finished their labors, and since then no untoward noise has disturbed the Eckert household. Mrs. Eckert and her children were at once baptized by Father Horan and received into the Catholic church. The children's names are Margaret, Edward, John, Mabel and Miranda. They range from twelve to two years in age.

Mrs. Eckert when seen to-day at her home, declared the story of the mysterious spirits was true, and said she and her children had become converted to the Catholic faith. Father Horan was uncommunicative, but admitted he visited the house on Friday night to bless it.

Father Cherry, however, told in detail the mysterious happenings in the Eckert household, and of the success of himself and his brother priest in exorcising the spell that had been cast about Mr. and Mrs. Eckert and their family.

The above illustrates what we have often said, that Spiritualists have no patent right on spirit manifestations. From the time of the noted John Wesley (and even long before his day) up to the present period, communion has existed between the two worlds, the spiritual and material, and nearly every religious sect bears evidence of the fact. In the above case the hordes of Roman Catholic spirits triumphed, a fact which is to be deeply regretted.

Unfettered Pinions.

By late advices from the Pacific coast we learn the Unitarian clergyman ministering in Salem, Oregon, has resigned his charge, to take effect July 1. He is said to be the most scholarly preacher at the State capital, and is universally liked, but he has determined to engage in the lecture field. Though we are without direct information on the subject, we judge he desires more freedom, is not content to soar with clipped pinions.

ONE GIRL'S CRUSADE

Vibrates With a Divine Spirit, AND IS VERY NEAR THE ANGELS

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Although Lydia Mayer of Brownsville, L. I., says the Chicago Record, may not be as much of a heroine as was Joan of Arc, in her time she accomplished something that promises well for her future being. She is only 16 years of age. She has transformed a saloon into what may for want of a better name, be termed a mission house. It is true that in achieving this she has had assistants, but it was she who inspired and organized them, and above all it was she who conceived the original idea.

Brownsville is the largest purely Hebrew settlement in America. It has a population of 25,000, and within its limits are saloons enough for such a number—perhaps more than enough. As a rule the Hebrews are abstainers, but as they are chiefly engaged in the manufacture of clothing there naturally occur strikes among them now and then.

During such times the strikers make the saloons their headquarters, and spend more money in cigars and lager beer than is pleasing to their families.

Lydia Mayer has three brothers, who in the strikes of October last spent most of their ample leisure in the "Crescent Cafe." It was convenient to their residence and it possessed such attractions for idle young men as billiard tables, a roulette table (though that was not the name they gave it), and the seductive game of pinochle. Now, although Lydia is only a few months over 16, she is secretary of the Beth Sarah club, and she is so practical that after deciding that a certain thing is either bad or of no use she takes steps to have it disappear. She entertained a strong dislike for the Crescent Cafe. She thought it was too near her house, and when she saw her brothers growing partial to it she wrote to the license commissioners, informing them that five saloons were too many for a suburban block. The commissioners thanked her kindly for the information and promised to consider the matter, but they did nothing.

Lydia next moved a resolution in her club to the effect that the Crescent cafe was situated within the forbidden distance from a church or school,, which resolution was carried unanimously and forwarded to the commissioners, who, however, took no action. This neglect angered Lydia, and so what did she do but take the stump and with other women and girls who believed in her raised such an awful commotion in Brownsville that the politicians got scared.

"Look here," they said to the commissioners, "those chits of girls have fathers and brothers and sweethearts and they'll swamp us at the coming election if you don't do something."

The Crescent cafe was on one pretext or another deprived of its license, after which its late proprietor went to Lydia with tears in his eyes.

"I have a wife and seven children," he pleaded, "and can do nothing but keep a saloon."

"Perhaps you only think so," said Lydia; "what is the matter with keeping a mission house?"

The saloon man gasped and echoed, "A mission house!"

"I don't mean a mission house for the conversion of people," she said, "or anything like it. Let me explain."

This she did so lucidly that the saloon keeper sold his bar fixtures and bought tables and chairs and knives and forks and crockery, and scattered books and periodicals over a hall that was wont to resound with the clink of glass and the disputes of political economists, and behold! he is making more money dispensing rolls and coffee in the Crescent mission than he used to make in retailing beer. As for the Crescent mission, it really does not stand at the corner of Pitkin and Sackman streets for the conversion of anyone in particular, as Miss Mayer remarked. The Jewish rabbi drops in and preaches there when he feels like it and is not all put out if the denizens continue playing their checkers or reading their papers while he holds forth; neither does the neighboring Congregational minister when he visits the place now and then; neither, in fact, does the strike leader, nor the capitalist clothing manufacturer, for it is really Liberty hall. When, however, Lydia Mayer takes the platform and says a few words on ethical culture or plays a selection on the piano, the silence is profound. She is looked upon as the genius of the mission.

Lydia is studying law and probably the world may hear more of her when she gets beyond her teens. Meanwhile her present title is mayoress of Brownsville.

This little lady is a natural born reformer. The instincts of her nature are angelic. She vibrates in harmony with angels of light. Her interest in others connects her intimately with those in the higher sphere who are endeavoring to place the world on a higher plane.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

HYPNOTISM--LAW.

Was the Jury in the Molineux Case HYPNOTIZED, AS SOME ASSERT

—:o:—

Hypnotism is the new name for mesmeric and animal magnetism, and is an example of a rose by another name having a far more acceptable perfume.

In the verdict of the jury in the famous Molineux case, all doubt is set aside by Dr. Hamilton, "the expert alienist" declaring that said jury were hypnotized! Wonderful as this conclusion is, it is the more so considering that from Mesmer's time until within a few years, the infallible doctors have ridiculed his claims, and declared that he was beneath the attention of science. Now they claim for hypnotism far more than its investigators ever have, and would with characteristic philanthropy relieve the people from the danger of being hypnotized by the professors of that mysterious power.

If a jury can be hypnotized into rendering a evrdict according to the desires of some lawyer, or some one engaged for the purpose, a cause for the miscarriage of justice is introduced which no acumen of judge or lawyers can successfully counteract. Justice may sit blindfolded and barefooted, but what will be her decision if "hypnotized?" It is difficult, almost impossible in certain cases, to impanel a jury now, what then will be the difficulties when the question comes up, after the usual "Do you know anything about this case? Have you read anything about it? Have you formed an opinion? Do you know enough to form an opinion?" The susceptibility to hypnotic influence has to be determined!

Attorney Osborne demanded what was meant by this astonishing assertion, and received the reply that the jury was "self-hypnotized!" It has been said that no one but God can foreknow what will be the decision of a jury, even under the ordinary influences which bring it about. If the jury are in danger of falling under malign "self-hypnotism," the decision might puzzle even the Infinite Intelligence!

An honest verdict cannot be expected from twelve men self-hypnotized, or hypnotized by some one else. Hypnotizing a child under 16 years is a crime in the state of New York. The doctors in their great anxiety to care for the morals as well as health of the dear people, pushed through such a law. A boy at Binghamton is declared by physicians to be under this influence, as proven by his dazed, half-conscious manner, and a young man was accused and indicted for the offense.

Are we to have a hypnotic craze, like the Salem witch craze? There are indications of this lamentable revival of ignorance and superstition, and doctors and legislators are doing all they can to bring it about.

Truthfully Said.

"Many of the best men in the community are outside of churches."

So said Rev. Dr. Hillis during his discourse the other day. He might have added with equal truth: "Many of the worst persons in the community are inside the churches." Vagabonds, thieves, burglars and even murderers are often found posing as God's elect. Churchmen call such persons hypocrites; say "they wear the livery of heaven to serve the devil in." The Progressive Thinker does not propose to discuss the motive that induces any one to connect himself with the church; but it is conscious that he who expects fair and upright dealing, and predicates that expectation on the fact that the person is a churchman, is very liable to be disappointed.

There are honest, trustworthy persons, many of them, in the church, just as there are out of it; but, judging from long observation, the fraternal societies exert a more healthy and kindly moral influence on their members than does the church, and yet the writer is not a member of any of them to warp his opinion.

Satan Against the Church.

Says the Rev. Dr. McArthur in the New York World:

"If his Satanic Majesty came to New York to-day and a wavering subject asked for proof of his power, he would point to the three most notorious resorts of their kind in the city and say: 'These places were once your churches.'" This statement is confirmed by the fact that the Broadway Athletic Club run their prize fight in what was once the Central Methodist church; the Germania Theatre holds its carnival in the St. Ann's Catholic Church, and the worst dive in the great city is held in a once prosperous Evangelical Church. The people have not decreased in numbers, nor gone to other churches. The necessity of church influence has not diminished, but increased, yet with a crying need of mission labor, a thousand fold more than comes from the savages of Africa or the Pacific Isles, the pews were deserted the churches given over to the uses of the world, of the most depraved and lustful of the world! And yet we are constantly told that the churches are increasing in membership and power! The preachers have utterly failed to hold the attention of the people, and have allowed their churches to be converted into "dives for Satan!" Could there be a more striking object lesson, as to the value of gospel preaching?

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Every Spiritualist Society in Illinois (whether chartered or not) is desired to appoint one of its active members to communicate at once with Ervin A. Rice, corner 17th and Clark streets, Chicago, concerning local arrangements.

Mediums and others desiring advertising space in the 5,000 daily programmes will also communicate with Mr. Rice at the address given, before March 15.

HARRISON D. BARRETT,
Pres. N. S. A.
DR. GEO. B. WARNE,
Pres. I. S. S. A.
JAMES B. FREEMAN,
Vice-Pres. I. S. S. A.
ELLA M. JOHNSON,
Sec. I. S. S. A.
ERVIN A. RICE,
Treas. I. S. S. A.
HIRAM EDDY,
Trustee I. S. S. A.
ORRIN MERRITT,
Trustee I. S. S. A.
M. W. PACKARD,
Trustee I. S. S. A.

JUSTICE OUTRAGED.

Clairvoyance and Mediumship PROHIBITED IN WASHINGTON.

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The District Commissioners of Washington, D. C., have recently had prepared a revision of the Revenue Act of the District and have submitted the same to Congress for its action. This bill was prepared at the request of the Commissioners by the Auditor, the Collector of Taxes, the Assessor and the Attorney for the District. It makes many important changes in levying assessments upon property, on trade licenses, on corporations, and prohibitions. Some of these are wise and some otherwise.

We desire to call attention, however, more especially to Sec. 34, of this proposed bill, which reads as follows:

"Clairvoyants, soothsayers, or fortune-tellers, by whatsoever name called, shall not be allowed to practice their calling in this District, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court, shall be subject to a penalty of not less than $5, and not exceeding $50 for each offense; or in default of collection, imprisonment in the District jail or workhouse, in the discretion of the court, until the fine is paid."

It may not be known to all the readers of this journal that all the municipal legislation of the District of Columbia is first proposed by the three District Commissioners (appointed by the President) who submit their propositions to the Senate and House committees on the District, for Congressional action. In other words, Congress does all the legislation for Washington—an anomalous condition of things existing nowhere else throughout our country.

I know not exactly what the present municipal law or regulation is, with reference to the public phenomena of Spiritualism, but assume that under certain conditions they are subject to license.

At least some fifteen years ago, the then authorities attempted to exact a license tax of five dollars a seance from mediums who gave exhibitions of any of the physical phases of Spiritualism. As the rigid enforcement of such a law would practically drive every medium of this character from the city and prevent others from coming here, a vigorous protest was made at the time by the Spiritualists, and a special committee presented a powerful argument against the ruling of the commissioners; and they also petitioned Congress to amend the license law of the District, because any special tax of the kind indicated, was an abridgement of the right of free investigation, free action and free thought upon the most vital question of life, of human happiness and human destiny. They affirmed that the phenomena did not belong to the merely mundane, but to the higher modes of life—to the spirit world, to the supra-mundane sphere of existence; and that no authority exists on earth to tax the inhabitants of the higher spheres, or any body for them, for putting in an appearance and demonstrating that death is not death. For many years now, mediums here have been privileged to exercise their special gifts unmolested. Why it is now sought to prohibit this natural right, I have no idea. That it is an open outrage upon every principle of personal liberty is clearly evident.

This proposed legislation is so speciously worded as to prevent any medium of whatever character—trance, psychometrist, clairaudient, clairvoyant, palmist, soul-reader, spirit discerner, or any other kind of fore-teller of the future from demonstrating their natural psychic, inherent powers, whether for guidance, instruction, information, warning, or any purpose whatever, without fine or imprisonment.

I would call the prompt attention of the National Spiritualist Association to this matter, as it specially concerns the sacred personal rights of its members and constituetns. I would also call the serious attention of the vast army of Spiritualists throughout the country to this matter, because they are equally concerned in this species of unrighteous legislation. I would further invoke the practical and positive aid of every lover and upholder of civil liberty, justice and natural law, to help prevent by every legitimate means in their power, the enactment of so iniquitous a measure. Every known liberalist in Congress should be petitioned to oppose, by his influence and his vote, the passage of such an act.

If we are living in the light of the twentieth century, why should we go back and seek to re-enact the atrocities of past centuries? The puerilities and deformities of the old Connecticut Blue Laws, were as fragrant rose leaves to poisonous plants compared to the viciousness sought to be incorporated in this proposed legislation.

GEORGE A. BACON.
Washington, D. C.

Light a Source of Darkness.

"Standard Oil stock is paying dividends at the rate of 80 per cent a year. If the Standard people want their fleet subsidized they ought to be permitted to subsidize it themselves."—Chicago Journal.

This means that the generous donations of the president of the Standard Oil Company come out of the consumers of kerosene. Those who purchase their oil, five gallons for 35 to 40 cents, now advanced to 60 or 70 cents, are contributing the increased price to Mr. Rockefeller, to recoup him for heavy expenses in the way of donations to University funds, and in aid of indigent candidates for the ministry to gain a sectarian education. Thus the light that illuminates the homes of the poor is one of the largest sources of mental darkness.

An Explanation, by Maggie Waite

To the Editor:—In your issue of Feb. 24, I was horrified to see my private affairs and troubles published, and the same grave error made as was in one of the Detroit papers, making my business agent a co-respondent in the suit; whereas it was my husband's housekeeper, Lizzie Carver, who was the co-respondent in my suit of adultery and non-support. My husband's pleas was desertion, as I was one year away on my travels. As you have already published it, will you kindly, in justice to me insert this reply. For the truth of my assertions I will refer you to my attorney, Edwin Henderson, Campau Building, Detroit, Mich.

MRS. MAGGIE WAITE.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

OUR ECLECTIC MAGAZINE

PROF. HYSLOP'S REPORT ON MRS. PIPER.

He Declares Positively there Is No Other Explanation than Spiritism.

At a regular meeting of the Society of Psychical Research, which took place at Allston Hall, Boston, Feb. 9, Prof. Hyslop, of Columbia College, gave his long-awaited report of his experiences with Mrs. Piper, the celebrated medium, which have resulted in his belief in Spiritualism and spirit communication from the dead to the living., and which is given in full in the New York World.

NO FRAUD ABOUT MRS. PIPER.

Prof. Hyslop went on to say that his record covered twenty-nine sittings with Mrs. Piper and that whatever conclusions his hearers might come to in estimating the result, the fraud hypothesis must be eliminated.

"There is no fraud about Mrs. Piper," repeated Prof. Hyslop.

No so-called medium has ever been subjected to the scrutiny, the detective service that has surrounded Mrs. Piper. Therefore Prof. Hyslop said that any opponent who advanced such an argument simply had no standing in the courts.

Prof. Hyslop said that his sittings with Mrs. Piper had been conducted with the greatest possible care and secrecy. Without the medium's knowledge as to whom she was to receive he had been conducted to her house and introduced as "Mr. Smith."

"MR. SMITH" IN BLACK MASK.

He had worn a black mask through which it would have been impossible for his nearest friend to recognize him, and he had religiously refrained from uttering a syllable, so that neither Mrs. Piper nor any one else could have identified him.

Mrs. Piper was controlled during her early years, continued Prof. Hyslop, by a personality that went under the name of Dr. Phinuit, and who, according to his own account, was in life known as John Phinuit Schlevelle, a Frenchman born in Marseilles in 1785, a graduate of medicine, a traveler, who died when seventy years of age of leprosy, which he feelingly described as unpleasant.

Dr. Phinuit declared that his business was to communicate with those in the body and make them believe in the existence of spirits. He got himself into disrepute and behaved so badly that Prof. Shaler, when pursuing his investigations, did not hesitate to say that while he believed Mrs. Piper herself was thoroughly honest, he was convinced that her trance personality was a preposterous scoundrel.

When Dr. Phinuit had control of Mrs. Piper, the manner in which she made her revelations was quite different from that of to-day. In the Phinuit days the sitter faced Mrs. Piper in a partially darkened room and she held his hands. This holding of hands has been open to the objection of lending itself to the telepathic idea.

At present Mrs. Piper sits in broad daylight and does not touch the sitter.

"G. P." SUCCEEDS "PHINUIT."

Phinuit disappeared in 1892 and "G. P.," a new personality, who had for a time alternated with the Doctor, now took entire control.

"G. P.," or George Pelham, was in his lifetime a friend of Prof. Hodgson and was a member of the Psychical Research Society. He died as the result of an accident, only five weeks before he first made manifestations through Mrs. Piper.

"G. P." had during his life been an unbeliever in the immortality of the soul, and he had laughingly assured Dr. Hodgson that if by chance he should die first and were to ascertain that he had been mistaken, he would give some signs of his spirit existence.

Pelham's control was superseded by the installment of "Imperator" and "Rector," who now have charge of Mrs. Piper, and—to use Prof. Hyslop's words—may be called "Mrs. Piper's transcendental syndicate." Mrs. Piper sits in a light room by a table upon which there are a number of cushions. It may take ten minutes before the trance condition is complete. When it is, her head falls on to the cushions so that she cannot see her right hand, which rests upon the table.

A writing pad is put before the hand and a pencil placed between the first and second fingers, and the medium writes. All the spirit conversations are carried on in this way.

Prof. Hyslop says that the first four sittings he held he considered very unsatisfactory. Mrs. Piper told him at the first sitting that his brother Charles wished to speak with him, and this brother, who died when he was but four years old, had asked him one or two questions which Prof. Hyslop did not regard as evidential.

SPIRIT KNEW ALL ABOUT HIM.

At the second sitting the Professor's father spoke with him, calling him by name and asked him if he recollected various things.

For example: "James, do you remember my little brown knife? Do you recollect my cane with my initials carved on it?" and numerous other apparently trivial questions.

Prof. Hyslop reported his failure to find anything very satisfying, and not until four months later, and after long correspondence with his stepmother and various other relatives, did the value of the first messages reveal itself.

The Professor's stepmother remembered the knife, which was, she said, the one Mr. Hyslop used for years to pare his nails with, and the cane with the carved initials was one Prof. Hyslop had never seen or heard of, but which his father's second wife knew all about.

When Prof. Hyslop resumed his sittings with Mrs. Piper, his father asked to communicate. Then the Professor told of his father's asking about the building of a broken fence, the payment of delinquent taxes, the placing of an organ in a Methodist church, and the almost life-long feud which had existed between himself and a neighbor whose dog had destroyed one of Mr. Hyslop's sheep.

Prof. Hyslop's sisters, Anna and Eliza, also communicated with him, referring frequently to incidents Prof. Hyslop knew nothing of, but which when hunted up always proved true. Sometimes it would take weeks to get at these facts. Then some aunt or cousin or more distant relative would be found and the result would always be a corroboration of the spirit statement.

Prof. Hyslop said his father had always had a terrible dread of cancer. When General Grant died the senior Mr. Hyslop said: "I don't know what I should do if I thought I had a cancer of the larynx." As an actual fact, he had one, and the fearful truth was kept from him to the end. He died believing he had catarrh in an aggravated form.

"WHY DID MY THROAT SWELL?"

Prof. Hyslop at one sitting, said: "Father, do you remember when you passed over—when you suffered?"

The answer was: "I felt my heart beats grow faint. I knew I was going. Yours was the last voice I heard. But, James, why did my throat swell so?"

"Now," said Prof. Hyslop, "I was the last person to speak to my father. I closed his eyes. His throat swelled from the cancer of which he never knew."

The conjecture from this statement would naturally be that the spirit has no superhuman knowledge of events which were not known on earth, nor—as other incidents which Prof. Hyslop relates would prove—can the disembodied spirit apparently tell what is going to occur. Thought transference must be eliminated with telepathy in considering the Piper phenomena.

Dr. Hodgson once sat for Prof. Hyslop, making himself known to the departed father as "James' friend." The tests were even more successful, and facts were elicited that had long escaped Prof. Hyslop's memory and that Dr. Hodgson could not possibly know.

Speaking of the triviality of the identification tests, Prof. Hyslop said that for his own satisfaction he had telegraph wires placed between two of the Columbia College buildings. He arranged that A should be at one end of the wire and B at the other. A should know that B was there, but should not know who A was.

In order to identify A, B "reminisced," and his questions were quite as trivial as any of the spirit inquiries.

"In fact," said Prof. Hyslop, "when a lot of staid men and women of mature age get to recalling old memories the 'do you remembers?' are as positively trivial as the conversation of street gamins might be.

"'Do you remember that splendid waistcoat you wore at the Prom?' says Judge J. to the Reverend Mr. B., 'and the girl with the red hair you danced with?' says another."

THE SUPERNATURAL PROVED.

Finally Prof. Hyslop said that once again he wished to say there was no fraud in the Piper manifestation.

If the telepathic and thought transference hypothesis were rejected he would like the honest skeptic to explain the phenomena.

At the conclusion of the lecture Dr. Hodgson asked for questions or remarks upon the paper just read. A gentleman in the audience arose and asked Prof. Hyslop if his experience with Mrs. Piper had resulted in his acceptance of Spiritism.

Prof. Hyslop replied, "It positively has done so; there is no other explanation but Spiritism."

Seeress Told of Cave and Treasure.

Berryville, Va., Feb. 17.—Great excitement has been created in this vicinity by the announcement that a cave had been discovered on the farm of Mrs. Hattie Dortch and her sister, Miss Selina Williams. This property was formerly owned by Mr. James E. Tyson, of Baltimore, a brother-in-law of the present owner, and is about three miles from Berryville.

The circumstances which led to the discovery of the cave seem almost too strange to be true, but the prominence of the persons who vouch for their truth leaves no room for doubt. Mr. Henry Williams, a brother of the ladies above named, says that some weeks ago his sister, Mrs. Dortch, was visiting in Baltimore. In the same house where she was staying was an old blind lady, recently from Scotland, her native country.

Mrs. Dortch was told that this old lady had at various times foretold the discovery of money, and one day, more from curiosity than from any real belief in her powers of divination, she said to her, "I wish you would tell me where to find a fortune on my farm in Virginia." For a few minutes she said nothing, then, turning to Mrs. Dortch, she described accurately the farm here; told her that just west of the house was an old spring; at so many feet from that a large tree, and that if an opening was made at a point between the two, which she described, a cave would be found; in that cave a well of water, human bones and a chest of gold and precious stones.

So impressed was Mrs. Dortch with what had been told her that upon her return here she told her family. Digging was begun two weeks ago, the cave was found and in it the well and bones, just as foretold. The cave contains several quite large rooms, and work is now being steadily pushed on in the hope that the chest of gold will also be unearthed.—New York Journal.

Foretells a Storm and Finds Thief.

Mrs. Mary J. Wright, of New Haven, Conn., is much in the public eye at present owing to the wonderful clairvoyant power she has developed. Her careful study of the occult, combined with her natural ability as a medium, has led to some of the most remarkable tests.

To an intimate friend, the wife of a New Haven banker, Mrs. Wright, when spending an evening with her, said that she and her husband must give up a trip South they had planned because a terrific storm would cause them much discomfort if they persisted in going. This was a whole month before the blizzard of 1898. True to Mrs. Wright's prediction, the storm swept down upon the country on the very day she said it would.

Another time the brother of a friend said: "Help me to find who is stealing money from the cash drawer in my shop." Mrs. Wright located the thief, who turned out to be the man's own nephew.

Mrs. Wright is a most attractive woman, with a winning magnetic manner. It seems that her psychic gift began when she was a very young girl and has been the most potent influence in her life.—New York World.

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A SPIRIT'S REVENGE.

Drives an Officer Over a Cliff.

There were four companies of us holding a gap in the mountains of east Tennessee under command of Maj. Bell. Now and then our outposts had a brush with the enemy or were fired upon by bushwhackers, but there were long intervals of security. We were well away from war and its alarms and horrors, and the rank and file were glad of the rest. So, too, were the officers, except the major. At rare intervals in the army during the civil war you found a soldier who delighted in killing. He was a man who would have committed murder at home but for his fear of the law. He enlisted that he might satisfy his cravings for bloodshed and fear no punishment. Such a man was always an outlaw in his own company and had neither chum nor tentmate. It was a soldier's duty to kill, but in war killing may sometimes mean murder. The major would have been outlawed as a private soldier. He was a man who thirsted for blood.

It did not take us long to find him out, and we hated him as a man, a soldier and an officer. There came into our camp one day a half-witted young man, the son of a mountaineer living three or four miles away. His only object was to satisfy his curiosity, but the major wanted a victim. He had the boy arrested as a spy and after a drum-head court-martail there was a hanging. When the mother and sister of the dead came down to cry out against the monstrous injustice they were imprisoned for a week and then escorted out of camp.

A union man who had been in hiding for weeks in a cave in the mountains came down to offer his services. We had him at one of the outposts for three hours before taking him into camp, and his honest face and frank speech satisfied us that he was what he claimed to be. As soon as he reached the camp, however, he was arrested as a spy, and even before his trial, he was warned by the major to prepare for death. There were union women and children within two or three miles of us who could have testified for the prisoner, but they were not permitted to. His court-martial was rushed through and he was hanged as a spy.

MEN REFUSED TO COMMIT MURDER.

As I said, the enemy sent down a detachment of regular troops now and then to feel us. There would be a sharp skirmish, perhaps, with half a dozen killed or wounded, and that would be the end of it. On one occasion, after one of these attacks, the major led two companies of us in pursuit of the retreating force. Not being aware of the pursuit the fifty men comprising the force sent against us had halted after an hour's march and most of them were bathing in a river when we came up. We had them at our mercy and could have shot every man down. Our orders were to kill. The major rode up and down and ordered and stormed and cursed, but not one of us would fire upon the unarmed and helpless men. With arms in their hands and opposing us it would have been war; coming upon them as we did it would have been murder. Most of them swam to the other bank and escaped and the few we did capture had to be treated as prisoners of war. In revenge, the major put every company officer under arrest and smirched our good name as far as he possibly could.

There were a few guerrillas in our neighborhood—men who shot a forager or run off a horse now and then. As a matter of fact, these men were outlawed by both sides and preyed on both alike. At any rate, the few scattered families in the mountain coves had no influence over them, but were continually harrassed and robbed. One day it occurred to the major that the way to get rid of the guerrillas was to get rid of the inhabitants, and we were ordered out to clear the country. Eleven families were driven out and their cabins burned and crops destroyed. In the last cabin we found a Confederate soldier. He was a young man under 20 years of age, who had been wounded in battle and given a furlough to come home. As he was regularly enlisted and in confederate uniform he was no more or no less than a prisoner of war, but the major pounced upon him with the ardor of a hungry vulture. He was charged with being a spy and a drum-head court-martial sent him to his death within twenty-four hours.

There was disgust among the officers and indignation among the men, but the major was all-powerful. Not a soldier in the command would place the noose about the wounded man's neck, and the teamster who did it for pay had to leave the camp the same day. The mother did not appear, but when the news of the execution reached her the sister came to the camp. She was a girl about 17, poorly dressed and without beauty, but her face bore a look which no man has ever forgotten.

KILLED THE GIRL.

The major tried to avoid her, but she forced her way past the sentinel into his tent and called upon God to curse him. Those who were with him and heard her said that she spoke without excitement and her language was that of the poor and lowly, but the bloodthirsty major trembled under her words. She scathed him for five minutes and received no words in reply. Then she turned and passed out of the tent. As she did so the major sprang up and ordered the sentinel to detain her. What he intended doing I cannot say, but he probably meant to hold her a prisoner for a few days at least. The sentinel grasped the girl with one hand and she grasped his musket at the same time. There was a brief struggle, the musket was accidentally discharged, and the girl lay dead on the ground.

There was such excitement in camp over the occurrence that Major Bell was alarmed. He could not send her body home to be buried, because her home had been burned and her mother was a wanderer over the fields, but he was driven to give it interment beside that of the brother, and that in respectful manner.

For a week after the burial the major was rather quiet. While not directly responsible for the girl's death, he must have realized that there was a bitter feeling against him among officers and men, and perhaps he feared to be reported. After a few days a scout brought the news that he had discovered the hiding place of a number of guerrillas, and the major was alert again. So anxious was he to make a good haul that he ordered out a company and took command of it in person.

We left the camp at dark to make a march of eight miles over a mountain road. We were to surprise the guerrillas as they slept, and the order was to give no quarter. It was 11 o'clock before we reached the vicinity of the cave, and then six of us, accompanied by the major, went forward on a scout. The moon rose as we were making our way along the left bank of a mountain creek. The path led us up on to a plateau a hundred feet above the creek, and there we halted, while the major went forward a few paces alone.

FORM OF A WOMAN APPEARS.

He was standing in the full moonlight, peering into the darkness a hundred feet beyond him, and there was a silence of death upon the spot, when we caught sight of a white figure on the far side of the open space. Almost as we got our first glimpse of it the figure developed into the form of a woman. I can't say that she was old or young. The form was clear enough, but the face was not.

It did not come toward us as a woman walks, but drifted over the ground like a shadow. There was no sound of footsteps—no one cried out—no one moved. That form made straight for the major. He did not start back in alarm, nor did we hear a word from his lips. The figure might have been thirty seconds advancing a hundred feet. It was a slow advance, but there was no hesitating. As we held our breath and stared with wide-open eyes, the figure reached the major.

HE MOVED BACKWARD.

He raised his arm as if to push it away, but at the same time moved backward. It followed him. It seemed to us to reach out its arms to clasp him, but he kept retreating. Had he shouted it would have broken the spell which held us, but no shout was uttered. He was not more than twelve feet from the edge of the cliff when the form first appeared. He backed toward it unmindful of the danger, nor did any of us realize it until too late. Of a sudden we saw him throw up his arms and disappear, but he did not cry out. That ghostly form lingered on the brink of the cliff for a quarter of a minute and then faded away as one loses sight of a wreath of smoke. No one could say whither it had gone. Down there in the bed of the creek with every bone broken, we found the major. All next day we hunted over the mountain, but found no cave—no guerrillas—no living thing. A form had come stealing out of the shadows of night and driven the major to his death. It had returned to the shadows. That was all. Over and over again at the court of inquiry they sneeringly said: "And you expect us to believe that a ghost did it!" We had told the truth—we had told things as our eyes beheld them, and we could tell no more.—Chicago Daily News.

MARVELOUS DOG.

He Reads the Human Mind.

This is the story of a remarkable dog named Tom, that seems to have telepathic as well as mind-reading accomplishments.

Tom is the property of Jack Myers, of Alliance, Ohio. He is a two-year-old bull terrier, weight forty-eight pounds, pure white and beautiful and gentle as a lamb. His telepathic power comes on him in spells, and has the effect of making him drowsy after performing.

He will go to a deck of cards lying face down and extract any card you may concentrate your mind upon. He only fails when forced to pick a card against his will.

His most wonderful feat was performed the other day in the presence of Attorney Roach of Alliance, who suggested thinking of the numeral five and extracting the four fives from the deck.

Mr. Roach and three other gentlemen concentrated their minds on the numeral five, but the dog went to the deck of cards and extracted a tray and a deuce, making the five.

Tom performs numerous feats of this kind, which are unaccountable to all who have witnessed them, and the nearest they can come to solving the mystery is mental telegraphy or telepathy. He also performs all the tricks of ordinary dogs.

He has performed before leading scholars of the State.

Dr. Kurtz, of Leetonia, O., having witnessed the performance of the dog, returned home telling his family what he witnessed. They refused to believe him and he was compelled to buy a ticket for his wife to come and see for herself.

Prosecuting Attorney Day, of Massillon, O., brother of ex-Secretary of State Day; Banker C. Smick, of Leetonia; F. C. Harris, of East Liverpool, O.; R. Solomon, iron merchant, Allegheny, Pa., and others from all over the country, have seen these wonderful performances.

Capt. Myers has furnished the following history of Tom:

"I bought Tom from a Cleveland man named Cotton when the dog was eleven months old and have had him about thirteen months, therefore he is just two years old.

"I taught Tom all the tricks usually performed by trained dogs and found him a very intelligent animal; in fact more so than any other dog I have known, and I have trained a good many.

"His supernatural power I did not discover until about fifteen weeks ago. One Saturday noon I was playing solitaire with a deck of cards, and Tom was lying on the counter watching me. The game not ending as I desired, I turned to the dog and started to tease him by striking him across the nose with the ten-spot of hearts, when I was called away.

"I put the ten of hearts in the deck and left it lying on the counter. When I returned Tom had the ten of hearts in his mouth. I was dumbfounded for the moment, but, recovering, tried the dog again, mixing the cards up thoroughly, but he would get the card I struck him with every time.

"Tom became quite famous for this trick or feat, as you wish to call it, and was called on quite frequently to perform it. Every one who saw him find the card selected laid it to scent, and that was the nearest we could come to solving the mystery.

"About a week after the discovery of this feat some gentlemen who were watching him perform suggested that they think of a card and not let the dog smell it. I laughed at them and remarked that no man or dog could do that, but they insisted upon my trying it, and to please them I did so.

One gentlemen, glancing through the deck, thought of a card he had seen, shuffled the deck and, laying the whole deck face down upon the table, concentrated his mind upon the card he had seen, and I told the dog to find his card. At first Tom did not move, but later he arose and, going to the deck, picked up the king of diamonds, and the gentleman, Mr. William Roach, of Alliance, (the leading attorney), gasped, 'Good Lord, it is the card I thought of!' and from then until the present day Tom has performed the same feat hundreds of times."—New York World.

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OBJECTIVITY IN THE SPIRITUAL WORLD.

At the back of superficial incongruity and contradiction, there certainly is a very convincing agreement in mediumistic utterances—clairvoyant visions, automatic writings, and trance addresses—emanating from widely separated or entirely independent sources; and upon one point there is practical unanimity, namely, that the spirit after departure from the physical world finds itself in a state of existence filled with objects which are presented to its consciousness by means of agencies analogous to the physical senses. The objects, moreover, correspond closely with the familiar externalities of earth. There are mountains, forests, bodies of water, plants, and herbage; buildings, also, in great variety—humble cottages and magnificent palaces and temples—indicating that architecture, horticulture, landscape gardening and the other arts cultivated by the human mind on earth, are still practiced in the Beyond, where they, in some cases, reach a marvellous state of perfection.

Because of this external correspondence between the two states of existence, many intelligent Spiritualists have concluded that the spiritual world is, in fact, merely a sort of refined etherealized duplication of the material world. Yet, despite the fact that this common inference is sustained by a certain scientific reasonableness or plausibility, I venture to question its truth. I have the temerity to suggest that the theory is indeed preposterous, using the word in its strict etymological signification—it is putting the cart before the horse. Instead of the spiritual world being the product of the material world, the reverse is the fact.

On earth the embryonic soul is given a fixed environment; to it the external world is a veritable kindergarten filled with object lessons. The mountains and oceans, the beauteous woodlands and meadows with rushing streams and rippling brooks; the radiance of the rising sun and its gorgeous setting, and all the manifestations of Nature, constitute the elements out of which man, made in the image of his Maker—i. e., endowed with creative power—fashions his own environment after he has advanced to the realm of active creation. It is thus that Divinity works through man; all external nature comprising the ultimate differentiation of Divine thought flowing through developed finite intelligences, the end of one series of thought serving as the prototype of another. Incessantly the sensorium is at work receiving impressions of the objective world and transferring them to the soul's enduring palimpsest, whence they emerge whensoever mental conditions call them forth. This fact is illustrated during the hours of sleep, when the mind, temporarily withdrawn from relation to external things, automatically combining the material stored in memory, enraptures or startles the consciousness with all sorts of strange creations—or imaginings. Then, an ocean voyage becomes as easy as a step across the street; the representation of mountain presents no more difficulty than one of a mole-hill; the horizon can be as easily spanned as the boundaries of the smallest room; and the consciousness, withal, participates in the mental panorama as a serious witness or actor no less than it does in the experiences of the waking state.

So, also, the true artist lives in the scene he strives to depict with brush or pen; while the huge engine or mammoth structure exists in all its actuality in the mind of the designer before it has been clothed with the crude elements of earth.

In the mind world, however, the thought stands forth self-exposed. Freed from the rigid limitations of its rudimentary state of existence, whatever definite thoughts predominate in the mind of the spirit are instantaneously reflected upon the sensitive atmosphere of the spiritual world as actual objects, becoming visible, not only to the one whence they emanate, but to others on the same plane of development. The thought of a house, for example, if it be definitely formed, is immediately represented with as much apparent substantiality as the most durable specimen of earthly architecture. Emotions and moods, also, are externalized, assuming correspondential characteristics either in definite shape or in brilliant luminosity or gloomy obscuration.

The following instructive passage is taken from an address purporting to have been delivered by Benjamin Franklin, through the instrumentality of Mrs. Cora L. V. Richmond:

"I saw an entire change, to my comprehension, in the manner of construction of things. In external life you will observe that all things proceed from organic properties and functions, and that life unfolds gradually from the germ that is acted upon by extraneous influences and substances. I discovered in spirit life that all emanations proceed from the spirit itself; all attractions or accretions of matter are the result of a greater or less degree of perfection in the mind, or in the spirit, and that, therefore, there is no necessity for organic construction; that whatever takes place in spiritual life is what you call subjective in earthly life, but to the spirit is certainly objective; while all forms of earthly substance and organic life upon earth seem to the spirit in my stage of existence purely subjective and shadowy. * * I perceived forms all about me of beauty and comeliness, some of them similar to forms on earth. I mean external objects, but all of them seemingly dependent upon the radiations of some given mind. Hence, if I approached the habitation of a spirit, there were flowers and forms of beauty, foliage—external objects, it is true, but these all seemed dependent upon and radiating on the spirit that was their life and centre. If that spirit moved, the whole of this structure seemed scintillant with the thought of the spirit; if there was a pulsation of joy, it seemed as though the leaves and foliage were conscious of it; and even the habitation in which the spirit dwelt became more luminous; and I speedily discovered that the thought of the inhabiting spirit affected all substances within the orb of its life, and hence that the attraction of other spirits, the home ties and all, were a congregation of spirits of similar grade, who formed their habitations by the attraction of as much substance as their own minds could control; and that the powers of the spiritual will, its volition or consciousness, became the secret spring wherewith these substances were attracted. * * I then discovered that the occupations of the spirit began not externally, as they do upon earth, but inwardly. For instance, if on earth a young man wishes to build a home, he saves up a few dollars, he gathers together his earnings, and he makes a habitation out of such substances as accord with his means. While his mind may be very lofty, his aspirations very meritorious, he cannot build a greater habitation than the dollars which he has will warrant him in erecting. He builds his habitation and takes his companion, and they together make up the home, first, of course, from their affections, but the external property from the substances around them. In spirit life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them, in heaven. His lack of them will consist of a vacant space, which certainly he will occupy, and which, if he has any friends or kindred or loving thoughts, will be measurably peopled by their kindness; but if he has been entirely lacking in spiritual graces and aspirations, it will seem to be an impoverished country into which he has entered. I am told that in the lower stratum of spiritual existences there are vast barren plains, inhabited by persons who have not had aspirations sufficiently spiritual to make populous their home with any living thing."

Hades is peopled by myriads of souls who have no knowledge of this great fact of spirit existence. Their environment is an exact replica of their earthly condition, reflected from their memories; they thus may be said to exist in states of collective hallucination, the thoughts of the more powerful prevailing over the weaker, somewhat in the manner that the hypnotized subject is influenced by the suggestions of the operator. Fixity of environment results from the fixed habits of thought into which men fall during earth life. They are stagnant states; and, by means of thought transference exert a powerful influence on mortal life. Much of humanity's blind adherence to inherited habits and customs and the obstinate resistance to mental and spiritual enlightenment which so retard human progress, may be attributed to fixity of thought in spirit realms. On the other hand, thought transference becomes a potent agent for conveying enlightenment through the instrumentality of progressive minds on earth, to spheres too gross and rigid to be susceptible of direct light from advanced souls who have obtained at-one-ment with the Infinite Will.

Thought externalization is permanent only in proportion to its harmony with the divine principles of Love, Truth, and Beauty. Inconceivable—though finite—must be the spiritual and mental power of the father-mother souls from whom have sprung the myriads of planetary systems which the denizens of earth contemplate with such delightful complacency.

Said Carlyle: "Worship is transcendent wonder; wonder for which there is now no limit or measure; that is worship." HENRY FORBES.

A DISCUSSION.

Spiritualism Gains as a Result.

To the Editor:—I conclude to-night, Feb. 16, at Holbrook, Neb., a very interesting discussion with Eld. Almus Adams, of the Church of God. The subject of discussion was the Spiritualist teachings of the Bible and the establishment of the early church upon intercourse with the spirit-world. Each night we had a large audience, greatly interested in the subject. I first established by Biblical evidence that the gods of the Bible were human spirits. Among these were the Elohim or the plural deities, then Jehovah, after that Adonis, all worshiped by the Hebrew people, and that Jesus did not accept either as the proper deity—that he never during his ministry mentioned Jehovah, but referred to an omnipresent deity pervading space.

Mr. Adams made a feeble struggle in replying, and finally admitted that these gods mentioned in the Old Testament were angels, and tried to claim they were God's representatives. But when I established the fact that angels are human spirits, that part of his defense was abandoned.

Next I showed the control of Elijah and that he gave a spirit writing, and that the writing in Nebuchadnezzar's palace was done by the "fingers of a man's hand," which the king saw. I followed the control of Elijah through the New Testament showing that he was the controller of John the Baptist till his death when he became one of Jesus' controls.

The word Christ was an untranslated word and meant anointed—usually one anointed by the spirit world to carry a message to the people of this world, bringing testimony entirely from the Bible.

In reply to the charge of false Christs. I showed that Christians were called the "anointed" or Christs—another name for mediums, and that now we have christs, (mediums) false christs (frauds), and antichrists (opposers to mediumship), of which were my opponent and church members generally; that the manifestations of tongues were by the spirits of different-language-speaking peoples; and that Paul chided the Corinthian brethren for talking languages no one understood—claiming that "the spirits of the prophets were subject to the prophets." If these were not spirits or if these manifestations proceeded from the eternal God, we have Paul instructing his brethren to hold God back—that he didn't know what was appropriate, and he must be held in check lest he make a break. Thus it must have been the spirits of illiterate people he wanted curbed.

In the discussion I was assisted by Mrs. Clara Ferris, who gave tests by character reading from articles sent up to the rostrum, and discerning, describing and giving the names of spirits in the audience, a half-hour each evening, previous to the time of commencing the discussion. A better medium for an occasion like a discussion could not well be found, as her tests emphasized all that I said. Mrs. Ferris is not only a platform test medium, but she is also a pleasant and impressive lecturer, and she would be glad to arrange for camp-meetings the coming season. Her address is 1747 Q street, Lincoln Neb. I am to hold another discussion at Brownell, Kans., in a few weeks, and I shall try to have the friends arrange for her assistance there.

Quite a number of people have already become Spiritualists in this place during this discussion, and more are on the way. D. W. HULL.

Norton, Kans.

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

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

..GENERAL SURVEY..

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

Mrs. Georgia Gladys Cooley will lecture and give tests at Hayesville, Iowa, the evenings of Feb. 27 and 28, and March 1.

Judge Scott, of Omaha, Neb., delivered a remarkable lecture to Rev. Dr. Mackay and Rev. Dr. Herring, ministers of two fashionable churches, Wednesday. The preachers had been cited to answer contempt proceedings. "If you ministers can't preach the truth from your pulpits," cried the angry Judge, "I will preach Christ as the Master intended. The church to-day is full of politics and hypocrites. If I knew of a minister who was preaching Christ as he should I would crawl on my knees to that man's church."

The Columbus (Ohio) Post says: "The case of little Gertie Clark, the 13-year-old girl, at Houghton, Mich., in whose vicinity unaccountable rappings of great violence begun ten days ago, still attracts great interest. Several Spiritualists have taken the child as a medium for communicating with the unseen world."

John Beekman writes: "The paper and also the four books have come to hand, in good order. The books are indeed a gift, for which I am very thankful. So far I do not know very much about Spiritualism, but I am glad to learn the truth, which I think everyone may find by reading The Progressive Thinker and those valuable books."

The Courier-Journal, Louisville, Ky., says: "No sect or body of persons could be more considerate than the members of the Church of Spirit Communion, assembled this week in national convention at Liberty Hall, on Walnut street, near Second. The tenets of their belief teach that what other men call death is but the birth into a new world, from which the spirits of the 'passed away' are at liberty now and then to steal away for a short visit and chat with former friends in this sinful world. They came at Medium Frank Ripley's calling, told him their little piece and then went away in a hurry. Afterwards Ripley told the congregation. And there was much rejoicing among those who received messages. It was like the long-delayed mail coming to a regiment of soldiers far from home on foreign service. Just as the first sergeant stands at the head of the company street and calls off the names of the lucky ones, Medium Ripley, the leader of the convention, stood before his followers yesterday afternoon distributing messages from their dead loved ones."

Correspondent writes: "Married, at Dallas, Texas, Feb. 10, 1900, Miss Ellen T. Thomas and Mr. Porter D. Richey. Miss Thomas is an active worker in the cause of Spiritualism and at present is treasurer of T. T. S. N. A. S. 'Silverslippers' and other spirit guides have brought much cheer and comfort through her organism. Mr. Richey is a resident of St. Louis, Mo., and a sincere Spiritualist. May their lives blend in such a manner as to bring joy and peace and they be a stronghold in living and teaching Spiritualism, the light of human existence."

Dr. B. O'Dell writes from Paw Paw, Mich.: "That veteran worker and inspirational speaker, Lyman C. Howe, will lecture in O'Dell Hall, Paw Paw, Mich., Sunday, March 4, 1900, at 11 a. m., and 7:30 p. m. Everyone should hear him."

F. N. Burk writes from Denver, Col.: "I was agreeably surprised to find a Spiritualist society in a flourishing condition in this city. The attendance is large and the audiences up to the standard of any church. Mrs. Ada Foye gives excellent satisfaction, both lectures and tests being of high order. Her efforts are much appreciated, and the Denver Spiritualist society hopes she will remain with them for a long time."

Correspondent writes: "The Spiritualist Society of Galveston, Texas, will hold their annual bazaar March 29 and 30, and any article suitable for such sale will be gladly accepted. Address all articles or letters for information to John W. Ring 2011 avenue N½. The Brockway family continue their excellent work in Houston, Texas, where Mrs. Carrie F. Weatherford is also doing very pleasing work. Honest phenomenal mediums will find a good field in Texas, but they must be true to the cause."

The Newburyport (Mass.) Daily News says: "Elder Waite, chalk talker, revivalist, general all-round mountebank, who created such a furor in this city, Portsmouth and Lynn, some years ago, has turned up in a new role in the West—that of an inspirational test medium, slate writer and worker of Spiritualistic marvels. He has been traveling in the Northwest for years under the names of Dr. A. A. Waite, Peter West, Dr. P. C. Cook and other aliases, but was recently exposed in Battle Creek, Mich., and forced to leave the city. Those who remember the elder's little boy Harry, will regret to learn that now, as in other days, 'he is a chip of the old block,' and acts with his father as a partner and confederate. Harry is now a man, and poses as 'H. Edward Keeley, the distinguished clairvoyant from London.' Both are wanted in Lansing and Grand Rapids, Mich., and London, Ont., for swindling people out of jewelry, clothing, rings and other valuables. The Progressive Thinker, a Spiritualist paper published in Chicago, is after father and son, having published a complete description of both, together with an expose of their methods, characterizing them as 'mischief-makers in our ranks,' who 'bamboozle, deceive and swindle the easily duped gullibles.'"

S. J. Howell writes from Rochester, N. Y.: "The spiritual work in this city is growing rapidly. The first church is thoroughly progressive, which is the only society we have although Rochester is large enough to support more than one. In December we invited Mrs. R. W. Barton, of Williamsport, Pa., to spend a Sunday with us. She made such a favorable impression that the board decided to retain her for six months, which she accepted. She came here a stranger to all, and has proved herself a fine inspirational speaker and good test medium. Her psychometric readings on Wednesday evenings are worthy of much commendation. We are happy to recommend her to all who desire to hear from loved ones through a true medium. She is trance and clairvoyant. New members are being added and we feel we have the right woman in the right place."

The New York World says: "The lectures of Prof. Hyslop, of Columbia University, given outside of the college course and detailing the remarkable results of his sittings with Mrs. Piper, a trance medium in Boston, have attracted more attention than any of his collegiate lectures given in the discharge of his function as professor of logic and ethics. Indeed, so widespread is the celebrity they have acquired that Prof. Hyslop is encouraged to make an effort for an endowment for the Society for Psychical Research and the investigation of hallucinations, including a study of 'planchette.' He asserts that the society could profitably expend an annual income of $50,000 on such investigations. There is of course no objection to members of the Society for Psychical Research spending $50,000 or any other amount of its own money for such an object, although it may be pointed out that in each state in the Union very extensive investigations are being made by the competent investigators in charge of the asylums for the insane. But an equally interesting subject of investigation is the nature of the teaching given to the students of philosophy in Columbia University. Are we to understand that Prof. Hyslop's report of his sittings with Mrs. Piper illustrate his logic, his appreciation of the weight of evidence and his well-grounded conclusions? Does he teach the students in Columbia this philosophy, and is his teaching in ethics as sound and uncontestable as his logic? In short, is Prof. Hyslop, viewed in the light of his recent discoveries, likely to be a sane and sound teacher of anything?"

Subscriber writes from Crown Point, Ind.: "Mr. W. C. Jessup, of Alexandria, and Mrs. Alice Gehring, of Muncie, Ind., physical mediums, were with us from Jan. 2 to Feb. 12 and made a great stir in our town and vicinity, and gave the people something to think about for some time to come."

W. C. Bowman writes from South Los Angeles, Cal.: "As secretary of the Spiritualist Camp-meeting Association of Southern California, I am instructed to announce through your paper the fact that this organization has just been completed, and that its officers wish to correspond with public test mediums, who may be contemplating a visit to California the coming season. Our camp will open the first Sunday in September and continue throughout the month."

The St. Louis Post-Dispatch says: "Palmyra's city marshal has posted and advertised the following notice: 'Reckless shooting that has been indulged in, on account of the ghost scare in town, must cease, or prosecutions will follow.' The ghost is said to haunt the north side of town. Its gender has not been definitely determined, although the majority of the persons who say they have seen it declare that it is the spirit of a woman. A peculiarity about the apparition is that it appears as a rule early in the evening, although it has been seen once as late as 10 o'clock. This is why the young folks are particularly frightened. It has not been known to make any sound except once, and then it uttered a laugh that froze the blood of George Noble, who heard it. He was pursuing the figure at the time, but just as he thought he was about to seize it, the thing laughed and disappeared. A couple of nights ago Willie Springer, a schoolboy, heard a dog howl in the back yard. Carrying his father's revolver he stepped out of the door to see what was the trouble. Hovering over the back porch he says he saw the apparition, and, being a nervy youngster, he fired a couple of shots at it. The bullets seemed to pass right through it, and the spirit rushed rapidly out onto the street. Here it encountered Col. Robert Shults, who attempted to seize it, but it faded away."

The Medical Brief for February has a paper from the pen of Dr. C. W. Hidden, of Newburyport, Mass., describing his discovery of a remedy for the cure of the drink habit. The editor speaks of it as "excellent and practical," and refers to the doctor as "an able and sensible author." The matter is attracting widespread attention among the physicians of this country. Dr. Hidden recently closed a long engagement in Providence, R. I., his farewell service being made notable by the presentation of a superb bouquet, and a life-size crayon portrait of himself, the portrait coming from the studio of Mrs. S. J. Darling, crayon artist of that city.

Frank T. Ripley can be engaged for March and April. Address all letters to him at Oxford, Ohio, Box 77.

Dr. A. W. Birkholz has removed from Cincinnati to his home, Buffalo, Mich.

The Louisville Post says: "The Rev. Father A. A. Lambert, of Cincinnati, delivered an address lately at the Cathedral of the Assumption, Louisville, Ky., on 'Spiritualism.' Father Lambert's discourse was in the line of an exposé, showing some of the numerous artifices employed by Spiritualists in inducing the return of disembodied spirits to this earth. Farther Lambert said that for the greater part these illusions were only a species of clever legerdemain, and could be fully explained in a scientific way. Some of these, however, are the work of a supernatural power, said Father Lambert, but the influence, he thought, should be ascribed to the evil forces instead of the good." Well, well, Father Lambert, what kind of a God do you worship, who will allow evil spirits to come to the earth, and not the good ones to counteract their influence.

L. S. writes from Detroit, Mich.: "The Spiritualists of this city are looking forward with much pleasure to the coming of the Rev. B. F. Austin, of Toronto, who will deliver a course of four lectures, beginning Thursday, March 8 to 12 inclusive. Mr. Austin is now considered among the ablest speakers on the Spiritual platform. A very pleasant surprise was the return of Mrs. Marian Carpenter, who spoke to crowded houses on two occasions. The Ladies' Spirituelle of the Central Spiritual Union gave her a reception at the home of Mrs. Rose Ferris. Many love tokens were given, among them a beautiful bouquet of flowers, the Rev. C. W. Burrows, pastor of the Union, making the presentation address."

Rev. C. E. Dent writes from Vicksburg, Mich.: "I have a commission as missionary in our cause in Michigan, and I am ready to receive calls throughout the State to organize, reinstate or assist any local society desiring my services. In doing this work I only ask my expenses. I am the authorized agent for The Progressive Thinker, and will take your subscription at any time you wish. Now, why not every Spiritualist in the State join our societies, and then we would be a power for good. The expense of so doing is but a trifle. If every society in the State will put forth as much effort as the Vicksburg society has since last March, we can have before another year, such a list as has never before enrolled in any other State. I wish it could be so arranged that I could have a list of towns, so that I could reach them without much travel, as it would save much expense to those sending for me. Remember that when seven petition for a charter, you can have a society."

The case of Dr. St. George Mivart, the English scientist, who has been cut off from communion with the Roman Catholic Church by Cardinal Vaughan because of "heretical" articles he wrote recently, has created much discussion among Catholics. Dr. Mivart declares that there are many pious Catholics who deny the perpetual virginity of the Mother of God, and who believe that St. Joseph was the natural father of Christ. Such Catholics have been classed here and in England as "secret heretics." One of the leading Catholic journals of the country, the Ave Maria, published at Notre Dame, Ind., says: "The eminent English scientist has evidently been under the influence of Catholics whose faith is as unsettled and unenlightened as his own, and ecclesiastics who have lost the spirit of their vocation. These traitors we blame much more than we do Dr. Mivart." The Month, a Catholic magazine of London, refers to the secret heretics as "the clique of professing Catholics who Dr. Mivart assures us hold those monstrously un-Catholic doctrines in secret, and yet do not hesitate to use the church sacraments."

About one Spiritualist in every million gets badly mixed mentally and "goes back" on Spiritualism. That perhaps, is a large estimate of those who once convinced, deny our grand truth. The last one to deny the truth is a Mrs. Eva Pfuntner, of Detroit, Mich. The evening News of that city gives what she says as follows: "And as I thought about it more and more, I saw that there was nothing satisfactory in the whole doctrine—not one thought. From time to time I saw others who were wrecked physically and mentally on its shoals, and after a while my own health broke down, and I was simply forced to leave the work. My husband and myself were then living in Cincinnati, Ohio. I had studied medicine, and we were both registered physicians in the state. We tried every remedy that drugs could suggest for my case, and finally removed to Detroit, because my people lived here and I wanted to be near them. Here I heard considerable about Christian science, and as a last hope I thought I would try it. I took seven treatments. At the same time I began studying the science, and to treat myself, and although I had been ill for nearly a year, under the new treatment I recovered entirely within one month. As for Spiritualism, there is no good in it. I sometimes even think that it is charged with diabolism."

Thos. S. Kizer informs us that the Pettibones have been at Decatur, Ill. They gave excellent satisfaction there.

A. J. Champion writes from Lansing, Mich.: "The mass convention just closed here was a success. The fine Church of Our Father was used by the convention. The pastor, Elder Bard, gave the welcoming address, and also the Sunday morning address. Subject, 'The Spirit of Jesus as Compared with Christianity.' It was the broadest and most fearless arraignment of sectarian theology as compared with the spirit of Jesus, that it was ever my privilege to listen to in a church."

Brother Youngs writes from Union City, Mich.: "This place was greatly favored Feb. 18, in having with us Prof. H. D. Barrett, president of the N. S. A., for two lectures—afternoon and evening. His visit to our state was to attend the mass meeting of the Spiritualists of Michigan, known as the midwinter convention, held at Lansing, after which he visited several cities, and closed his work for this time in our state, leaving on Monday for his home, Boston, Mass., designing to visit Lily Dale en route. His lectures gave great satisfaction to all who were able to hear them."

G. W. Rodgers writes: "Will you kindly publish the following notes from the Second Church of Spiritualists of Allegheny, Pa. Meeting every Sunday afternoon at 2:45 and Sunday evening at 7:45, in the hall, 521 Sandusky street. Dr. H. C. Andrews, the noted inspirational speaker and platform test medium, is filling the rostrum regularly with the best results. We added one valuable name to the list of mediums by ordaining Celia T. Craven, of Dequesne Heights, last Sunday evening. She is a grand platform test medium, of good character and well educated, and attractive in her manner. We therefore take pleasure in recommending her to all in search of knowledge and unfoldment. The regular annual election of officers to serve for the ensuing year, took place before the evening meeting. The members were fairly well represented and the choice was comparatively without a dissenting vote, and therefore considered unanimous. I attach the list of names as they are now recorded for the information of mediums and others desiring to communicate by mail or otherwise: G. W. Rodgers, president; M. A. Ranken, first vice-president; Arthur Griffiths, second vice-president; Lizzie Coles, recording secretary; J. Rackham, financial secretary; F. X. Ranken, treasurer; Mrs. Mary Rein, librarian; Peter Hoover, chorister; John Rein, John Rackham and Sanny Griffiths, trustees."

A correspondent writes: "G. W. Kates and wife closed a very successful engagement of five Sundays with the St. Paul, Minn., Alliance, Sunday, Feb. 18. We have had very large audiences at every meeting, with lectures that enthused our people by a forcible presentation of our philosophy; and the spirit messages and descriptions given by Mrs. Kates, brought consolation and conviction to many people. These workers have engrafted themselves upon our society so indelibly that we shall feel lost without their presence and help. As lecturers and mediums they stand in the front rank. We have asked them to accept an extended engagement with us, but fear that we cannot secure them. They will, at least, be with us at our anniversary celebration the last of March. A large bouquet of roses, pinks, etc., was presented to Mr. and Mrs. Kates last Sunday evening as a token of our love."

F. E. Irvine, secretary, writes: "Mr. and Mrs. G. W. Kates closed a very successful engagement for the St. Paul Spiritual Alliance last Sunday evening to a large audience that filled Odd Fellows' hall. They are doing a good work as missionaries for the State Spiritualist Association. Mrs. S. M. Lowell will fill a short engagement for the Alliance, beginning Sunday evening, February 25, lecturing followed with spirit messages and greetings."

Brent W. Hayes writes from Louisville, Ky.: "We have had a midwinter convention under the auspices of the Church of Spirit Communion, in Liberty Hall, the 15th, 16th, 17th. On each of these days we held one service each afternoon and on Sunday three services. All services were well attended. Dr. Wheeler was ably assisted by Rev. W. C. Jessup, president of the M. N. P. A., of Alexandria, Ind., and Frank T. Ripley of Boston, L. J. Vaughn of Chicago, Mrs. Alice Gehring of Indianapolis, Ind., and J. B. Christney and wife of Christney, Ind. The attendance was good at the three week-day meetings, and on Sunday overflowing audiences of thinking people enjoyed a feast of good lectures and fine tests and slate-writing by Mrs. Alice Gehring. A few Sunday nights ago we had a christening at our church, and Dr. Vaughn and Dr. Wheeler performed the ceremony with a hugh bouquet of white roses. Mrs. Dr. Vaughn is open for engagements at camp-meetings. Her home address is 212 Ogden avenue, Chicago, Ill. Her address at present is 718 Jackson street, Louisville, Ky."

Thos. Hartley, secretary, writes that the meetings at No. 77 Thirty-first street are in a flourishing condition, "is justly proved by the overflowing audiences that greet the pastor, Mrs. Georgia Gladys Cooley. Of late, especially at the evening service, it is impossible to find seats for a large number. Last Sunday evening Mrs. Cooley selected for her subject "The effect of Abraham Lincoln's work on earth and his life in the spirit world.' She spoke for over an hour, and it was evident to all that not one word was lost by the audience. She followed with a number of spirit messages, of the same convincing nature as usual. One word must be said right here, with regard to the musical part of the services. Mrs. Cole, who has been organist and soloist for different Spiritual societies for the last seventeen years, still presides at 77. Of late a quartet has been formed, consisting of herself, Dr. and Mrs. Cross, and Mr. J. K. Bowen. They together are rendering soul-inspiring melody, which is generally commented on, and they deserve our best thanks. Still grander times are in store for 77."

Phil T. Davis writes: "We had in our city a medium for two months, going under a fictitious name, Dehill Morrison and nephew, better known in the East as Jules Wallace. They came here two months ago, and gave the first seance ever held here. Spiritualism is something new here. We are forming a Spiritual society and will apply for a State charter soon. We have twenty-five charter members. If Dehill Morrison, alias Jules Wallace, is a sample of the mediums that the East is blessed with, is it any wonder that Spiritualism is not advancing as fast as it should. He is nothing but an insulting, drunken, misfit ordained medium. Height 5 feet 8 inches; weight 207 pounds; partly bald; heavy set; short whiskers; rather dark complexion. He left here between two days. Was arrested for drunkenness. Any one knowing his location, will confer a great favor on me by sending me his address, to Box 805, Butte, Montana."

J. Rice writes from Ellrotsburg, Pa.: "I am another John crying in the wilderness. There are no Spiritualists in this section of country. I am, perhaps, the only disciple of Prof. A. B. Smolnikar, who claimed to have the mission of introducing 'The new era of peace on earth.' I suppose some of the readers of The Progressive Thinker can remember seeing him, and hearing him preaching his message of peace. The predictions written in 1860 by him were verified most admirably during the civil war. If his message from heaven had been received there would have been no war, and the new era of universal peace would have commenced with the inauguration of President Abraham Lincoln. The one thing most needful at this time is the introduction of a Peace Department in our government, to take the place of the War Department. Spiritualists should take the lead in urging the importance of universal peace on earth and good will towards all mankind. During the millennial age there is to be but one government for all nations. The time for this grand work has arrived. There is no sense in supporting different systems of government and different systems of religion. Let us have peace."

George Trost writes from Tacoma, Wash.: "The Progressive Psychic Society is very much alive and making itself felt in this city. We are holding two meetings a week, with large audiences, standing room being at a premium and many are turned away unable to get in the door. We have for our Sunday speaker that old veteran in the cause, P. C. Mills, of Edmunds, and the interest taken in his lectures by the large crowds who gather to hear him, indicate his popularity as a speaker. He has a happy faculty for showing some of the absurdities of theology, provoking his hearers to laughter when hitting them the hardest. Mrs. Anna Olson is our Sunday test medium. On Friday evening Mrs. L. S. Nagell, president of the State Association, lectures for us on subjects given by the audience. This brilliant lecturer is so well known that it is superfluous to say that her work is always of a high order. She speaks for the Church of the Soul, in Seattle, on Sundays, to audiences that are only limited by the size of the hall. She is ably assisted in her test work while here by Mrs. Olsen, and it is a pleasure to listen to the accurate, clean-cut work of these talented mediums, bringing home to and convincing the skeptical of the fact that spirit return is a living truth."

Geo. F. Leighton writes from Haverhill, Mass.: "I think the last Progressive Thinker is the best one I have ever seen. After reading it I mailed it to a friend in Charlestown, who told me the other day that she was thinking of becoming a subscriber. Perhaps it may seem strange to many of your readers, when I tell them that I am a regular attendant at one of the so-called evangelical churches in this city. It is a church numbering 478 members, and the minister, who came here a few months ago from Augusta, Maine, is the most liberal man I ever heard preach. Notwithstanding his liberality, so far as I can learn, he gives satisfaction to nearly every one of the large congregation, though, of course, they are not quite ready to accept all his views. He is right in the prime of life, of fine physique, well educated, a deep thinker, very original, and is not afraid to say right out boldly just what he believes. There is a great deal of talk all over the city about the outcome of his preaching; but if I am any judge, he is doing a vast amount of good. Surely progressive thinkers are increasing."

A few days ago there was a locomotive explosion at Topeka, Kansas, when several were killed, and others severely wounded. One person seemed to have a premonition of the disaster. The Journal of that city says: "J. E. Cooper, the boiler-maker, who was working on the "Midget" up to a few minutes of the explosion, stated that some mysterious force had impelled him to climb down off the frame and move away about three minutes before the ends gave way. He said he did not think of an explosion, and does not know why he left his position on the frame. He was thrown to his knees by the force of the explosion, and when he regained his feet lost no time in getting outside of the round-house."

Alfred G. Van Haaften, of Grinnell, Iowa, would like engagements in spiritual camps for the purpose of lectures on Hindooism and Spiritualism. Would like to hear from Lily Dale, N. Y., as well as other places.

Mrs. S. S. Rockhill writes from Alliance, Ohio. "The widely-scattered readers of your valuable paper, the great family of Spiritualists will be interested in knowing of our progress, and especially of the good work of Brother and Sister Sprague in our society. They were with us for six months last year, at which time fifty members were added to the Independent Church. This season they are filling a five months' engagement, and will be with us until the first of April. Last week the ladies of our society gave a fair and supper, which was not only a most enjoyable affair, but a financial success as well. Sister Sprague was a most indefatigable worker and adviser, especially in the fancy department. Mrs. G. S. Holles most satisfactorily fills the position of president; Geo N. Albert, as secretary, and Mrs. Emma Albert as conductor of the lyceum. We hope to still keep the light of truth burning on the altar in our sanctuary in the future as in the past, but we cannot hope to find more earnest, honest and enthusiastic workers in the cause of progressive thought than E. W. Sprague and wife. He is fearless in the expression of what to him is truth, and deals telling blows upon the foundation of popular theology, by showing the Bible stories in the light of reason and common sense. Mrs. Sprague's tests are good and nearly always recognized. We regret not being able to have them with us permanently, but they cannot fail being a power for good wherever they may go, and fortunate will be the society which may secure their services."

Mrs. Maude Lord Drake, so well and favorably known in Chicago, will be at No. 2216 Michigan avenue, where she will be pleased to see her friends. She is a remarkable medium, and has done an immense amount of good by her benevolent deeds as well as by the spirit manifestations through her.

J. B. Bell, of DesMoines, Iowa, is again badly affected with a chronic cough, but is holding up well, with a cheerful mind.

Dr. J. H. W. Mumma writes from Dayton, Ohio: "I feel it a duty that I owe to others to say a few words for your paper, and also the premium books which are almost given away by you. I would not part with the four books for ten times the amount they cost, if I could not duplicate them. The Occult Life of Jesus I consider up-to-date, and The Next World Interviewed, Ghost Land and Art Magic, no Spiritualist should be without them. I have been a Spiritualist about forty years, and taking my experience in all that time, and the many tests I have given through spirit power, I am fully convinced in the truth of spirit return. You are doing one of the grandest works through your paper. I am still spreading the gospel of truth."

Mrs. W. Liddicoat writes: "Please set us down as believers of the creed advanced by Thomas Paine, and advocated in your pages, 'To do good!' What more do we want? Is not that respectable enough? There is one point on which all Spiritualists agree, in the truth of spirit return and communion."

Mrs. Mary C. Von Kanzler has a few open dates for the coming season which she desires to fill with Spiritualist camp associations. She will supplement her own discourses with spirit messages. She will also answer calls to officiate at funerals. Address, Fulton, N. Y.

The corresponding secretary writes from New Berry, Pa.: "The Spiritualists of the city of Williamsport have organized a society, the Union Spiritualists."

Mrs. A. C. Huntoon writes from Camp Verde: "I wish to acknowledge receipt of the book, Occult Life of Christ, and to thank you for the same. I shall enjoy reading it. I appreciate The Progressive Thinker and find pleasure in reading it."

Mrs. M. J. Crilly will on Feb. 25, resume her meetings in Grand Army Hall, South and East Diamond streets, Allegheny, Pa., which were suspended for several weeks, owing to the serious illness of her son, M. R. Crilly, who is rapidly recovering from a severe attack of typhoid fever. Meetings will be held on Sundays only, at 3 and 7:45 p.m.

Thos. S. Kizer sends in another club of subscribers from Decatur, Ill. Several others have also responded nobly. All have our thanks.

Orin Merritt writes from Genoa, Ill.: "We are still alive here, and at work trying to educate the people, as best we may, out of the old orthodox ruts. Feb. 11 we had with us Mrs. Mary A. Burland, one who has been with us many times before. While we have had many other speakers with us from time to time, none have proved themselves more competent or given better satisfaction than she. Her subject on Feb. 11, taken from the audience, was, 'The Science of Life.' It was handled in an exhaustive and masterful manner, a manner that will furnish food for thought for many a day. The seating capacity of the hall was taxed beyond its capacity, and standing room was scarce. After the lecture many satisfactory tests were given."

Mrs. C. H. Gillespie writes from Pittsburgh, Pa.: "I read in your paper, one year ago what a lady said, and it was my opinion, too, that all could cultivate and develop themselves. We all have latent powers, only they need development. This lady said she developed automatic writing by sitting a half-hour each day, and in about two months' time. I began sitting in broad daylight, the bright sun shining on me, and in just six weeks my hand was controlled, and I received some intelligent writing—letters from different ones who would sign their names. I said from the first of my investigating, that if others can get writing and manifestations, I can, and all I get must come to me in the full light of day. I do not care for the dark room."

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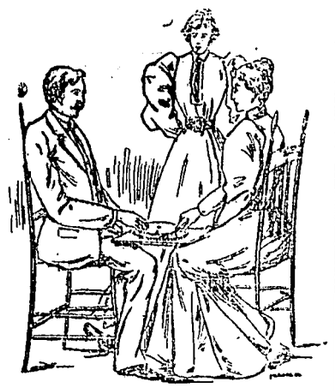

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NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially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

John Burgess Brown: Q. When the mind reaches its highest possibilities is there any danger of its falling into dementia? Nesbit (in the Insanity of Genius, London, 1891) claims that genius and insanity are but different phases of a morbid susceptibility of or a want of balance in the cerebro-spinal system.

Lombroso (in L'Homine de Gerie) says that from an anatomical and biological study of men and genius, who are semi-insane, from an investigation of the pathological causes of their apparition, marks of which are almost always left in their descendants, there arises the conceptions of the morbid degenerative nature of genius.

Pascal says that extreme mind is close to extreme insanity.

While then, some alienists hold that genius is a pathological condition of the nervous system, a hyperesthesia a nervous or mental disease, others do not go so far; yet all seem to be agreed that the relation between insanity and genius is very close. Please give us your views on this subject.

A. In reply to this important and much discussed question, by the study of the phenomena in the light of the most advanced spiritual science we take the exactly opposite view of that expressed by Lombroso and other alienists maintaining that genius is a manifestation of mind the antithesis of insanity. To make this subject understood, the words by which it is expressed must be distinctly and clearly defined. The confliction comes here as in most understandings my misapplication of words, and juggling with their meaning.

Dr. Wm. A. Hammond, an accepted authority on dementia, defines it as "a manifestation of a disease of the brain, characterized by a general or partial derangement of one or more faculties of the mind, and while consciousness is not abolished, mental freedom is weakened, perverted or destroyed. An essential feature of the definition here given is that insanity depends upon a diseased condition of the brain." The old view that insanity is a disease of the mind itself, independent of its physical relation to the brain, has been the cause of confusion of thought, and is the source of the theory which allies it to genius. The brain is as important in its functions to the Spiritualist as Materialist, for if the latter claims it to be the organ in which the mind has its origin, the former cannot avoid the conclusion that it is through and by means of the brain the spirit is manifested, and any disorder of the brain interferes with such manifestations. Hence these extreme views rest on identically the same basis.

The brain is an organ to which in delicacy of structure, the finest mechanism ever made by man can not be compared, and wonderful as are the manifold contrivances to prevent its being injured, by accident, from without, or lesions from within, these cannot be entirely avoided. Intense use of any portion of the brain, calls for a greater supply of blood, distends the arteries, and carried beyond a limit chronic congestion follows. There follows abnormal cell formation, a tension and oversupply of nerve-force, or a deficiency. This may involve the whole brain, or a part, giving rise to various forms of mental aberration. Scanty food, depletion, exhaustion of vital energies by excesses, all lead up to organic changes which are manifested by insanity.

In all phases, there is never exhibited a prolonged and persistent intellectuality superior to that of the subject. Even in what is called intellectual insanity, when the purely mental portion of the brain is involved, the mind of the subject does not rise to a higher plane. In every case, the symptoms are those of physical disease. The expression of the face, the movements indicate organic lesions and changes.

Now we will turn to genius and obtain if we can a clear conception of what it is. The definition given in the Century Dictionary leaves little to be asked for.

"Exalted mental power distinguished by incentive aptitude and independent tuition; phenomenal capability derived from inspiration or exaltation, for intellectual creation or expression; that constitution of the mind or perfection of the faculties which enables a person to excel others in mental perception, comprehension, discrimination and expression, especially in literature, art and sciences."

It is thus clearly evident that genius and insanity are the antipodes of the mind. One is disordered, incoherent activity never above the line of mediocrity. Insanity never composed an Iliad or invented a steam engine. The other is a superlative activity at times exceeding the limitations of the brain. The Spiritualist alone can understand this explanation.

To fitly explain the phenomena of genius, we must suppose the subject, to a refined and perfected organism, adds receptivity, or the faculty capacitating him to receive impressions from superior intelligences. In a previous question, this "receptivity of greatness" has been discussed at length, and here can only be briefly illustrated. According to his own published letter. Tennyson wrote his exquisite verse in a trance, in which had any specialist in insanity found him, he would have at once consigned the great poet to a mad-house.

Edison, it is said, sits or lies for hours in an abstracted state evolving some great invention.

Dickens said that when he wrote he became so lost to everything else his characters had voices and spoke the dialogues as he wrote them.

These and countless others which might be mentioned, to the ordinary observer were "odd," and "standing on the verge of insanity," yet they were organized and adjusted physically and spiritually so as to make insanity from any cause but outside accident next to impossible. A brain thus tensely exercised, and strung to the touch of spiritual beings, is in an assured condition.

And yet there must be something in the manifestations of genius, which has caused its classification with incipient insanity. It comes from what passes as genius, the initiative. Genius is always absent-minded, because receptivity demands absorption in the work in hand. When under control of the will, such concentration of mental power becomes priceless to its possessor. It is similar to the hypnotic state with none of its disadvantages, and removed to a higher plane. On the other hand, when this concentration of the attention is not controlled by the will, the condition of the unfortunate subject is most deplorable. He is lost in revery, a dreamy, misty state of mind which unfits him for the duties of life. The difference is that between the forgetfulness of duty which has been the butt of endless ridicule and burlesque on the stage, and the reaches of thought attained by poets, sages and philosophers.

The old idea that the spirit of itself, was insane, must be discarded before a clear and correct one can be arrived at. This once was so firmly held that insanity was regarded almost criminal and the theologian and metaphysician were called on to effect a cure, instead of the pathologist and physician.

The spirit is never insane. Insanity is the result of disorder of the brain. It follows that when the mind "reaches its highest possibilities," it has the most perfect working instrument in its possession, so perfect as to be a receiver of spiritual thought currents, and is removed to the farthest limits from insanity, which means the disintegration or degeneration of that organ.

Joseph Carr: Q. Is it true that Mr. Hay, President McKinley's Secretary of State, emphatically denied that Abraham Lincoln held spiritual seances at the White House, or had anything to do with Spiritualism? In what form was the denial published?

A. I cannot say when Mr. Hay published a letter in which he made a pettifogging denial. The book written by Nettie C. Maynard, "Was Lincoln a Spiritualist?" wherein she gives her remarkable seances with that noble man and his wife, forever sets the question at rest. Her integrity and truthfulness are above reproach and there is abundance of substantiating testimony.

W. T. Greene (foresees events, as on Tuesday saw the general points of the Spion Kop engagement of Tuesday, Wednesday and Wednesday night, which was not verified until Saturday): By what power do I see such scenes, and how shall I proceed to cultivate it for the good of humanity?

A. Such prophetic vision, and seeing distant scenes, is a manifestation of clairvoyance, and may be cultivated by setting special times for so doing. The cultivation of the receptive or sensitive powers of one's own spirit, at the same time enables the near approach and communion of other spirits. The home circle is one of the most efficient means for the culture of this receptivity.

The Pictures in "Rending the Vail."

I desire to correct a statement in that unique work, "Rending the Vail," made in paragraph 1122, in relation to some of the illustrations. The statement is: "Neither is there an exact counterpart of any of the other pictures sketched anywhere to be found, so far as we know." So far as Mr. Nixon et al are concerned I believe them, but, and a big but at that, there are in existence, and had been at that time for almost thirty years, pictures of Yarma, Orondo, Hiram Abiff, Omar the First and Confucius as given in "Rending the Vail."

During 1869 and 1870, Wella Anderson, the spirit artist, executed twenty-six life-size bust pictures of "The Ancient Band" for General Jonas Winchester, in San Francisco, of which pictures I have photographic copies, cabinet size, and saw some of the originals during the period of their execution and all of them several times after their completion.

You may imagine my surprise upon seeing the rough sketches of five of these portraits in reading this most wonderful book. The sketches, crude as they are, are true to the very pattern of the drapery and head-gear and the tattoo monogram of the square and compass on the forehead of Hiram Abiff and the medallion portrait on the bosom of Orondo. Whatever doubts I have heretofore had as to the personality of these "Ancients" is swept away by this cumulative evidence of their individuality. The Winchester pictures as works of art are wonderful in both physiognomy and beautiful drapery. To give the names of the twenty-six comprising the set would take up too much of your valuable space, but I desire to mention Gautama Buddha, Lord Bacon, Archbishop Cranmer and Alfred the Great. The three Englishmen are the most modern of the band if we except Abelard and Heloise.

Such a test as this is of more value to the world than whole reams of philosophizing and speculation. It is impossible that there could have been any auto-suggestion, mind-reading, or jugglery connected with the production of these sketches made to illustrate the most marvelous book in the history of Spiritualism.

In conclusion I wish to say to your numerous readers that in my opinion The Progressive Thinker is the best journal of its kind in the world. Liberal, impartial, fearless and as its name proclaims to the world progressive, and he or she who reads it must think. When mankind awakens to thought the battle is half won.

Chrystoval, Ariz O. F. THORNTON.

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SUPREME IGNORANCE.

An Analytical Review of the God Question.

All gods are theories, and all theories are propositions assumed to account for phenomena. One, or a general God, is a general theory for the explanation of all phenomena; local, or polytheistic Gods are partial theories for the explanation of classes of phenomena. Of course there is considerable proof of the correctness of a theory before it is adopted at all. After the theory is adopted, however, it is a rule with science, that no matter how many facts the theory accounts for, if there is found a single fact that the theory should account for and does not the theory falls dead and is thrown aside.

Biblical writers and the church have in their God a theory which they claim accounts for everything that is and that is done in the universe. If it fails in a single instance their God falls dead and must be buried, out or the way of something better, or we, like the Agnostics, must confess our inability to formulate a satisfactory theory. If a single fact conflicted with the atomic theory Science would bury it out of sight in short order.

Another thing about theories is that they are only expected to explain what is this side and not what is beyond them. The church claims that there is nothing beyond their theory, for God is eternal and the one first great cause.

The atomic theory won't do as a first cause; for mobile atoms—as necessarily they were mobile when they formed worlds—must have a medium in which to exist and move. There is something back of them, therefore they are not the eternal first cause.

Neither can I conceive that the "Matter" theory accounts for more than one half or one side of the universe—the physical half. Of course by a great stretch of imagination, prompted by a strong desire to make good the theory, we may conceive of thought, emotion and volition being properties of the brain and nerve systems, but an inquiry into the nature and extent of human knowledge speedily downs this contention. It is the experience of both philosophy and common sense that all we know of anything is its properties. Well, here are two radically different groups of properties, color, solidity, etc., on the one hand; thought, emotion and volition on the other. Can any thinking man say these two things are the same? Moreover we realize the one individual in consciousness; the brain and nerve system we must study in the perceptive way as something as completely foreign to the thing that knows as is a rock or log of wood. Therefore, while "Matter," as a theory, perhaps accounts for the passive unintelligent or physical side of things it fails utterly to account for the active, intelligent or spiritual side of things.

The very same objections operate against the theory that God, or the eternal first cause, is spirit, whether that contention is made by the church or any other class. The spirit theory explains only half, the spirit half, of the world.

The only defensible theory, the only theory which accounts for all the facts of the universe and fails to account for none, seems to be: Being without spiritual as well as without physical attribute, but which lends itself to every possible attribute, which admits as accidental attribute matter as well as spirit, and can serve as subject for all phenomena indistinctly.

But even were we to adopt this term and definition of the great, eternal first cause of all things, still we are not out of the woods. Is this "Being" intelligent, or not intelligent, as a starter? The church says he is supremely intelligent, sometimes the name for him is "Supreme Intelligence." He is not only omnipresent, omnipotent and omniscient, but "all good." All this as a very starter, so the church says.

But the church has great difficulty in maintaining the "all good" and Supreme Intelligence parts of the theory. The world is half bad, and "mostly fools." How could the bad be a self-development or evolution of a supremely good being; how could the "fools" be the outcome of a supremely intelligent being?

Of course a great deal of bunglesome patchwork is done to account for evil in the world, or the bad and fools. The Devil is introduced to bolster up their theory, otherwise here is evil which it fails to account for and must be discarded. But how happens it that a "Devil" self-develops out of a supremely "good" being? And if he did, a supremely intelligent being was in full view of all the consequences when he made him. The Devil therefore does not relieve the situation.

The second effort to bolster up the theory, which showed indications of toppling down, was the sending of the "only son" to redeem a "lost" world. But how could an omnipresent and supremely Intelligene Being lose a world? Sift it as you may, the "only son," if sent, was to correct the "mistakes of God" in the creation of the world. But how is it possible that an all-wise, omnipresent, omnipotent and supremely good and intelligent being should inflict a mistake? Beside that, if the "only son" made every man good and thus corrected the "evils" which we inflict on each other, he does not relieve us of tornadoes, earthquakes, fires and floods; and snow will still fall from the housetop on the parson's tile hat without any compunction of conscience. No wonder an eminent divine says man will never in this life be able fully to understand the depths and mysteries of the atonement. It is always difficult to understand a thing that is not, and that is indefensible if it was.

The church has had other great bothers with its theory. In an age of less searching criticism the Bible writers had plenary inspiration. Science showed that they had not as to her domain. Now, it is said, they were only inspired as to morals or ethics, and in certain other respects of which it is impossible to have any proof either way. But how about slavery and their treatment of woman?

But there is another theory, which while it coincides in "Being" as the eternal, omnipresent, first great cause a starting point, is diametrically opposed to the church view as to the matter of intelligence. In this theory Being is not only supremely intelligent but is not intelligent at all. Intelligence however is the first production, evolution or self-development, and in its turn produces other things, using Being as its material. Its first production in our direction was the elements, the universal matter, then vegetables, then the animal, finally man. In this theory it is not denied that there are Gods; but if so, they are not eternal at either end, and came into existence the same as man or any other old thing. How is that as a compliment to our personal God in a local heaven of which St. Peter has the keys? This theory we gather from two Hindoos of Indian philosophers, one a materialist, the other a mystic who was a very religious man, seeing Being in everything, as he had a right to do, and claiming that Being was higher or above intelligence, as we don't know so well about. We like this mystic, however, for he had Being say: "That one, among of my servants is best beloved who fears no man—whom no man fears." Bravery is a good thing but the man of whom it can be said "no man fears," that he will steal, lie, slander, cheat, or do any other ungodly thing, is a honey billy in any country and very hard to find. This mystic places soul above sensation, intelligence above the soul, and Being above intelligence. And Cousin argues that Being above intelligence is Being without intelligence, just as intelligence above soul is intelligence without a soul. The materialist, Kapila, says soul is the twenty-fifth production, or is the result of twenty-four anterior principles coming on up from Being or matter without intelligence.

Science seems to prove this theory, if you allow us to substitute intelligence or spirit for force, and Being for matter. And the substitution is altogether legitimate since science makes no pretense of knowing what "matter and force" are within themselves. All scientists ask is that you follow their processes: "You may call the thing that "processes" just any thing you like. It makes no difference with the "law." Le Comte, in Stewart's Conservation of Energy, says like this: A certain order of force (intelligence) raises the elements up to the mineral plane and executes all the movements on that plane; a higher order of force (intelligence) originating on that plane raises mineral matter (Being) up to the vegetable plane and executes all the movements on that plane; a still higher order of force (intelligence) originating on that plane raises vegetable matter (Being) up to the animal plane and executes all the movements on that plane; a yet higher order of force (intelligence or spirit) originating on the animal plane lifts matter (Being) up to the man plane and executes all the movements on that plane. If all this be true—and being "science" it must be true, we see not why the first order of intelligence developed on the Being plane should not "lift" Being up to the atom plane and execute all the movements on that plane. Nor why a higher order of intelligence on the atom plane should not raise them to the elemental plane and execute all the movements on that plane. And we see not why the soul of man should not be the result of some twenty-four anterior principles or steps, as Kapila says it is.

We are glad to see that this theory encourages the Spiritualist's contention that the spiritual form always antedates the physical form; that the physical fashions itself on the pre-existent spiritual forms; a kind of materialization of the spirit form; for it will be observed that in the Conservation plan the higher force (spirit or intelligence) always comes before the "lifting" is done. Necessarily so if matter, (Being) has no heft of its own.

Now I think, on this theory, the existence of evil in this world—until we of our own heft are able to worm out of a part of it—is only what we would expect under the circumstance. It needs no Devil to account for it, and no "only son" could lift us up out of it—all of a "suddent." But every reformer—whether in politics, religion, society or what not—who gives us a "lift" out of our selfishness, up to the "plane" of Brotherly love, and helps us "execute all the movements on that plane" is a sort of one-horse "savior," and we should be thankful for all small favors. But evidently our chief reliance must be in our own efforts.

Now if such is the wonderful "heft" of intelligence that it has lifted Being from what it is within itself on up to the soul of man, we see not why it should not at what we call death "lift" the soul up to the spiritual "plane and execute all the movements on that plane." Nor why a higher order of intelligence evolving in the first heaven should not "lift" the soul up from the spiritual plane to a yet higher plane or second heaven and "execute all the movement on that plane." And so on indefinitely. It would be but a continuation of the scientific "process" which in the ages has lifted the atom of the "beginning on up to the soul of man today." Why should we "bite" this process off at what is called death?

Home, Tenn. F. J. RIPLEY.

SOUL COMMUNION HYMN.

Air: "The Old Musician and His Harp."

Comes again the holy hour
Souls with souls unite in power,
Angels leave their golden shore,
Joining mortals to outpour
Floods of light and streams of love,
Blessings from the realms above;
Cares of earth forgotten all,
Heaven answering to our call.

Chorus:—
Earth and heaven join in love;
Souls below and souls above
Mingle in communion sweet;
One in faith and love we meet.

Soul communion, hallowed hour!
O, its rapture, magic power!
Sorrows vanish with its spell;
Hearts with heaven's music swell.
Standing now on Canaan's shore,
Fears of death appall no more;
Meeting now with angels bright,
Earth is swallowed up in light.

Chorus:—Earth and heaven, etc.

Speed, oh, time, upon your wings;
Joy alone your passage brings;
Smile we now upon your flight,
Soul communion brings the light;
Life begins when time is o'er,
Youth eternal is before.
Soul communion lights the way;
Angel-guided, who can stray?

Chorus:—Earth and heaven, etc.

H. N. MAGUIRE.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per

MEANDERINGS IN MICHIGAN.

An Up-to-Date Clergyman.

Since I closed work at Grand Rapids, January 25, I have been fairly busy in various ways, giving four lectures at Allegan, sharing the work, and intellectual, and spiritual, feasts at Lansing—"Midwinter Meeting"—and have given three lectures in Owosso, and expect to give two more next Sunday, and then proceed to Paw Paw. The Lansing meeting was called a success, and good impressions reached the people. The Universalist pastor, Rev. H. P. Bard, set a noble example; and his Sunday morning sermon was a rare specimen of liberal thought and choice expression, from which many misnamed freethinkers might learn the meaning of unsectarian liberalism. He gently arraigned the Christian theology—in contradistinction from "the spirit of Jesus"—as an enemy of freedom and progress. He said in every instance the reigning theology of Christendom had arrayed itself against new discoveries in science and all progressive reforms. The spirit of Jesus is in direct opposition to the ruling animus of organized Christianity. He would welcome every new truth, and extend the hand of good fellowship to all who were seeking spiritual light and trying to improve human conditions, and extend wholesome knowledge. Addressing the Spiritualists, who, I think, made up fully one-half of his audience, he said, in substance: "I may not be able to see as you do. The peculiar tenets of your faith may not agree with my understanding of things. I may not be able to accept as truth what to you is very precious; but you believe it; I believe in your sincerity, and respect your faith, and cordially welcome you to the conference of thought and co-operative effort for the discovery and application of truth."

It was a rare treat to those who heard it, and will long be remembered to the eternal credit of the speaker, and as a striking index to the progressive tendencies of the times. Mrs. Lincoln, Beebee, Baade, spoke as only women can. Mrs. Lincoln was especially felicitous in her attractive elocution, and close analysis of psychic questions. Dr. Spinney inspired the superior ideals, and appealed to Spiritualists to rise into self-helpfulness, and earnest, soulful effort, and make life count for the good of others, instead of groveling and pandering to selfish appetites and enslaving sensualism and soul shriveling avarice. He was aglow with the revival spirit and quickening zeal. Bro. B. F. Austin, who stepped up and out from the church, about a year ago, made a telling speech on the relations of ancient prophecies and spiritual pentecosts to those of the present. He probably reached more of the church and the world with favorable impressions than any other speaker of the meeting.

President Barrett made the closing speech, Sunday evening, followed by President D. P. Dewey in an admirable summing up of the three days' work, spiced and peppered with wit and humor and fascinating logic and sentiment. Prof. Barrett was intensely earnest, and presented the "Uses of Spiritualism" in a comprehensive survey of its scientific, moral, and humanitarian aspects, in a way to reach and educate inquirers and critics. Music was excellent and made an important part of each session.

I had the pleasure of again listening to Bro. Barrett at Owosso, Thursday evening after the Lansing meeting. If it were practicable, I would like to present the readers of The Progressive Thinker with a synopsis of this inspiring speech. It was greatly enjoyed by the people. Prof. Barrett has many friends in this city and county. In looking over the great field covered by the labors and discussions of Spiritualism, and its advocates, there is much to encourage hope, and inspire faith, in the guidance of this great Ship of Life.

Hastily I glanced over Bro. G. W. Kates' admirable paper in the last Progressive Thinker—No. 535—and I hope every reader will give it a thorough analysis, and gather the gems from its varied wreaths of wisdom and use them to profit withal. Especially let us cultivate the spirit of brotherhood and liberality, and free and fearless criticism, with charity and good will towards all who differ from us, as counselled by Bro. Kates.

Whether we can demonstrate "Infinite Intelligence" or not, it will help us all to believe in the value and utility of intelligence as a means to better conditions in the world, and the evolution of character for eternity. All that we can know of the infinite, in any direction, is determined by our experiences permanence of nature, and the changeless character of her principles, with faith in our ability to discover and apply them, counts a great deal in the civilizing processes of the world.

LYMAN C. HOWE.

Owosso, Mich.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Mansill's Almanac of Planetary Meteorology," almanac makers' and weather forcasters' guide and new system of science for 1900 is now for sale at this office; price 25 cents. This is the 25th annual almanac issued by R. Mansill, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth. You need this book.

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

IT SPEAKS FOR ITSELF.

The Progressive Thinker needs no words of commendation, it speaks for itself. Those who do not appreciate it are either unacquainted with it or incapable of comprehending it, and both classes need our sympathy, our charity, and our instruction. Your efforts to reach and educate them are deserving of that compensation that cannot be paid in dollars and cents, but only by the gratitude and zealous support of a grateful clientele. Yours in love and truth.

Grand Rapids, Mich. B. F. SLITER.

A SPIRIT PORTRAIT.

An Illinois Banker Secures One.

I have been a careful and earnest investigator for many years of what is known as Modern Spiritualism. It is a subject naturally of deep interest to all. How to solve the mystery of life has engaged the honest thought of the wisest philosophers as well as the mass of mankind. Whatever may have come as a solution in whole or in part, to any earnest seeker after truth, is worthy of the respectful consideration of all who would know for themselves what facts have been discovered and what great truths yet remain hidden from view, waiting for the hand of science in the process of evolution to place their discovery on the list of her great achievements.

I have witnessed many interesting and convincing proofs of the continuity of life and of the interest that those who have passed away have in those who still remain on earth. One recent experience of most extraordinary character I desire for the consolation of others who may have had a bereavement similar to my own, to relate.

During the late Spanish war, a son who had enlisted in the service of his country contracted typhoid fever and passed into spirit life. I had no likeness of him except one taken in his early younger years. A picture of him as he appeared in the more recent years of his young manhood would have been to me in my great affliction a source of much consolation. I regretted the fact of not having *one, and determined,* if possible, to secure a spirit portrait. Having heard of the great success of the Bangs Sisters in obtaining pictures of those in spirit life, I made a trip to Chicago expressly to test, for my own consolation, their medial art power in securing a spirit portrait of my son.

I found the mediums both at home, and told them the purpose of my visit. I first had a sitting, seeking to get into communication with my son. The sitting was very satisfactory, he assuring me in the most natural and consoling manner that I could obtain a likeness of him as he appeared before joining the army. The day was dreary and rainy, the atmosphere heavy and oppressive, and the guides suggested that we postpone the sitting for the picture until the next day. We complied. The morrow proved to be a day full of sunshine and hope. At the appointed time the mediums arranged to give their spirit artist an opportunity to fulfill his promise made the day previous. I was requested to select a blank canvas from a number in the room. This I did and put my signature on it. The room in which the sitting took place was spacious and light, the sun shining into the room from two windows almost immediately on the table. I, myself, placed the canvas under the table, an ordinary-sized one, against a support designed for this purpose. I assisted in arranging the curtain drawn around the table to exclude, in part, the light, and sat opposite the opening of the curtain, the two mediums sitting one at my right, the other at my left, during the entire seance. We entered familiarly into conversation on the ordinary topics of the day. After three-quarters of an hour we heard distinct raps on the table. The mediums said the spirit artist desired us to witness the progress made in the painting of the portrait. We lifted the curtain and I saw an outline of a picture, the neck and shoulders still invisible, sufficiently distinct in its lights and shades to give it a natural expression which I at once recognized as that of my son.

We now closed the curtain and in about three-quarters of an hour by telegraphic raps the guides informed the medium that the picture was complete, that we might remove and examine it, that other changes would yet take place. To my delight and astonishment I now beheld in more perfect outline and features the likeness of him whose picture I so earnestly desired. More astonishing changes were yet to be made. The shadows seemed to vary with a life-like movement, the colors assuming new tints and deeper hues, thus bringing out the features into a perfect likeness, until the picture seemed to stand up before me as a life-like reality. I felt well-paid for my trouble and expense. I went home delighted.

Not only I, but my friends, all of whom knew I had no recent likeness of my son, recognized him fully in the portrait I had obtained.

To them as to me it was a source of astonishment and comfort. I have visited the mediums several times since and have had satisfactory communication with my soldier boy who now lives in the patriotic atmosphere of the higher life. He has gone, but his perfect likeness I have helps me to realize that though absent, he is still present.

If my recital of these plain facts shall be the means of causing others to embrace the opportunity, so rarely offered, or bring joy to them and theirs, it will add to my own.

The similarity of my name to that of the mediums may make it proper for me to say that when I first visited these ladies we met as total strangers, and that though it is probable we originated from the same stock, we are not near or even, so far as we know, distant relatives. E. A. BANGS.

Chatsworth, Ill.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

BOOR KEVIEWS.

The Secret Instructions of the Jesuits.

In accordance with their usual methods, the only way the Jesuits can evade the force of this revelation of their secret instructions is to deny its truth. But the evidence is conclusive that it is a genuine copy of their secret instructions, and as such it may be read with much profit by one who would be informed of the cunning ways of Jesuitical Romanists.

Published by the Truth Seeker Co., New York. Price 15 cents.

Never-Ending Life Assured by Science. By Daniel Kent Tenney.

A very able and conclusive argument from settled scientific principles. It will be read with much satisfaction by all except those who do not wish to believe in man's immortality.

For sale at this office. Price 6 cents.

The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals.

This compilation of original and selected matter is well designed to be useful for the purpose of Liberals and Spiritualists. It contains forms for organization, articles of association, demands of liberalism, invocations, marriage services, the naming of infants, funeral services Spiritualistic, obituary notices, thoughts on life and death, epitaphs, sentiment and toasts, how to get up a lecture, freethought readings, etc. The volume comprises 119 compact pages in handy form for the side pocket. For sale at the office of The Progressive Thinker. Price 25 cents.

Sinai and Olympus. By a Texas Pagan.

Parallels in Heathen Myth and Hebrew Scripture. Solid instruction combined with comical illustrations in abundance. Published by the Truth Seeker Co., New York. Price 50 cents.

Spiritual Songs for the use of Circles, Camp-meetings, and Other Spiritualistic Gatherings. By Mattie E. Hull.

The twenty-first edition of this useful little collection of spiritual songs has just been issued from the press. It has a neat leatherette cover, which adds to its outward tasty aspect and its wearing qualities. It is for sale at this office. Price 10 cents.

The Cause in Wedron, Ill.

Two weeks ago W. E. Bonney, inspirational speaker, and his wife, who is a platform test and trance medium, were with us and held two meetings in the school house and gave one circle at the home of Jay J. Tilton. Meetings were well attended. Brother Bonney gave an interesting and logical discourse. Sister Bonney gave psychometric readings which in many respects were startling in their accuracy of names and descriptions. At this circle the trance readings were good. The table-tipping was good for a first attempt. The spirit friends gave correct replies to both written and mental questions. You may imagine the surprise of the sitters when Mr. and Mrs. B. both left the table to four sitters, who are not Spiritualists, and three of them had never sat before, and the manifestations continued. Mr. and Mrs. B. went to Sheridan where they did good work. While they were gone we held a circle at a private house. The writer conducted the circle, but did not sit at the table. With non-Spiritualists at the table the manifestations were good. The conductor of the circle was able to see and describe the spirit friends as they came into the room and mingled with the sitters. Correct names and descriptions were given. To one lady he said, "Your *spirit brother stands behind you, and if* you will ask him questions mentally, he will answer through the table." This was done to the entire satisfaction of the lady. A gentleman was told that his sister stood behind him, and he asked questions mentally and received correct replies to all of his questions. The conductor left the room and still the manifestations continued; even after he departed for his home the manifestations continued. The alphabet was called and spirit relatives gave their full names. We will continue the good work. Brother Bonney and wife returned and held one meeting in the hall. Lecture and tests were fine. There is a rift in the clouds of darkness and the angels are whispering through. H. LEWIS.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, at Roaring Branch, Pennsylvania, Feb. 3, Lloyd L. Washburn, in his 89th year. He was one of the Pioneer Spiritualists, having been convinced of the truth of spiritual communion by manifestations in his own home soon after the Rochester knockings. He was a man of uncommon intellectual powers and very strong individuality; always on the liberal side of all questions of reform. Services were conducted by Mrs. E. J. *Demorest, of Pittsburg,* who is at present serving the Union Spiritualist Society of Williamsport, Pa. J. A. PRASTER.

Passed to higher life, Jan. 19, 1900, Martin Simeon Marshall, aged 63. A native of England, his life had been one of good deeds and kindness to all. Being a student of our beautiful philosophy, he had the assurance of meeting loved ones in the higher realms. He leaves a widow and one son to mourn his physical departure. Funeral services conducted by Mrs. L. Nagell, assisted by the Odd Fellows, of which he was an active member. COR.

Seattle, Wash.

Passed to a higher life, on the Chicago road, three miles from Dixon, Ill., Abraham Brown, an old-time, staunch and firm Spiritualist. I was standing near the open grave, awaiting the funeral, and as they took the body out of the hearse, his spirit came and stood alongside of me and made remarks to me about the minister's talk at the grave, which he said was an insult to him. NICHOLAS BECKER.

Mrs. M. L. Barrington, my wife, passed to the spirit side of life, on the evening of February 18, without returning to consciousness. She was 66 years of age. Mrs. Barrington had enjoyed the full knowledge of a future life for about seven years, and felt within herself that hope and supreme satisfaction which only Spiritualism offers to the toil-worn, saddened hearts of earth. She was a good medium and wrote many beautiful poems while under inspiration. P. J. BARRINGTON. M. D.

Mrs. Dr. Hilligoss, of Anderson, Ind., consigned to the tomb at this place, on Feb. 22, all that is mortal of the remains of our dear sister, Mrs. Sallie Fowler. She was gentle. She was kind, and so beautifully illustrated the truths that Spiritualism so eloquently teaches— "*'Tis not all of life to live,* nor all of death to die." Lima, O. WM. W. HANKINS.

Sunday Spiritualist Meetings in Chicago.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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

Special Notice.

Dr. J. R. Craig of Sacramento, Cal., continues his successful work of healing and diagnosing of diseases. He does not require any leading symptom as many others do. All I wish is your name and stamps for reply, and by spirit power I will tell the cause and condition of your ill-health, and then if you wish treatment I will make my terms within your reach. DR. J. R. CRAIG, Sacramento, Cal.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX. Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

Superstition in all Ages

Or "Le Bon Sens,"

By JEAN MESLIER,

A Roman Catholic priest, who, after a pastoral service of thirty years in France, wholly abjured religious dogmas, and asked God's pardon for having taught the Christian religion. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knoop.

Post 8vo., 339 pages, with portrait. Cloth, $1.00; postage, 14 cents.

"The work of the honest pastor is the most curious and the most powerful thing of the kind that the last century produced. . . . Paine and Voltaire had reserves, but Jean Meslier had none. He keeps nothing back; and yet, after all, the wonder is not that there should have been one priest who left that testimony at his death, but that all priests do not."—James Parton

SOCIAL UPBUILDING,

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

The New and the Old,

Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price 10 cents.

Crimes of Preachers.

An interesting book along its line and useful to Spiritualists attacked by the clergy and their followers. Price 25 cents; for sale at this office.

THE DESCENT OF MAN.

By Charles Darwin. Cloth, gilt top, 75c. On its appearance it aroused a storm of mingled wrath, wonder and admiration. Its elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works. For sale at this office.

INGERSOLL'S ADDRESS

Before the New York Unitarian Club. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price 6 cents; ten copies, 50 cents.

Zelma the Mystic, or White Magic Versus Black.

By Alwyn M. Thurber. Occult philosophy clothed in story form; aims to give a better understanding of magic, black and white. 330 large pages. Cloth, $1.25.

Psychopathy, or Spirit Healing.

A series of lessons on the relations of the spirit to its own organism, and the inter-relation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price $1.50. For sale at this office.

HEALTH SCIENCE TRIUMPHANT.

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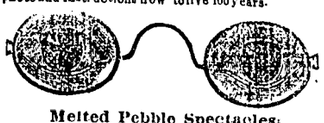

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VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, MARCH 10, 1900. | NO. 537

UNFOLDMENT OF DIVINE INTUITION OF HUMANITY

A Lecture Delivered by the Guides of Mrs. Jennie Hagan Jackson, at the Temple in Ft. Worth, Texas, February 18, 1900.

Chairman and Friends:—This morning many of you had the same pleasure that we had, undoubtedly, of visiting the new tabernacle wherein Homer T. Wilson will give his sermons and lectures in the future. A beautiful structure of which our city may well be proud, with its elegant memorial windows and its well-appointed and beautifully finished interior. Every new church and every new temple, every new tabernacle and every new mosque placed in our cities' bosom or blooming forth as flowers upon our hillsides, are truly the results of the inspirations of the past and present. The world is constantly materializing its best present results, from that which has belonged to all past time. Nothing of to-day is new; it is that which was long ago, struggling through the barriers of time that it might unfold in the fulness of the present.

The inspiration that pours forth from our modern day has been gushing down the mountain sides of eternity since the morning when the stars sang and worlds began their pilgrimage of joy. We are not in a world of the new, save as it is touched and mellowed, sweetened and perfected by all that has been before. The inspiration of the great songs of the past, the mystic and wonderful meaning that lies in the poetry of the centuries gone, and gushes forth in the verse of to-day, has had its beginning far back when the mellow voice of the unread student of nature expressed the history of his people, the story of his tribe, their success and failure with his rhythmic tale of rude versification, half chanted and half spoken, long before the arm of the printing press had formed the expression by which man keeps the thought of his brother in that most wonderful casket a book or a paper.

The world's intuitions and the world's inspirations go hand in hand; and if we journey far back into the history of old lands and old climes, we shall find that their inspirations expressed themselves through the unfoldment of their suggestions of the highest priests, the best religions. If we go far back we find ourselves with primitive man, a strange unknown quantity, as man is to-day, but we find him speaking his thought of the light that falls about him, of the shadows that run by his side; he sees the mysteries and splendors of the skies above him; he watches the red disk of the solemn sun as it rises in the morning time; he sees it as it ascends upward, until his very face is turned skyward to watch it, and then half sad and half in fear he watches the strange, glorious thing as it lowers down to the brow of the mountain side, or perhaps his eyes gaze across broad, level lands, or the strange mysterious sweep of the blue waters of some ocean. It goes from his sight and the grayness of the twilight comes, and this man stands still; he seeks the rude shelter of the trees or the cave-man's dwelling that is his. A strange stirring within his heart, a surging of the blood with a quicker expression and a feeling awakes within his intellect; something new, strange and inscrutable throbs there, and the man gives utterance with his voice to some expression, some word that later on in the world's growth of phraseology shall become a note of praise and thanksgiving.

Did you ever stand in the woods at night after the sun goes down, when nature seems to wrap the mysterious curtain of her silence around you, and then hear the low, soft sound of an insect's call, and a little later turn your listening ears to the sad, sweet notes of some night bird as it calls across the silence to its mate, and then as you have listened have you felt your heart throb quicker as you hear the sound of a nightingale's voice rising clear and sweet and full of melody, and the little songster's heart going out and out until the woods seems filled with it, and just as you stood rapturously listening, to suddenly have the moonlight come and bathe it all with silver splendor and wonderful light till twig and leaf were revealed and the little singer, to whose utterances you stood enraptured, was seen in the revelation of the moon's splendors? If such a picture has ever come to you, you have felt and sensed an inspiration of nature, a something of sentient light that held you and made you know for the time being that there was something more than the mere narrowness of the little path in which you trod; that grayness in the light, a melody in the song that went rippling through your being and held you out toward infinity, and infinity in toward you. You grasped a something, you sensed a mysterious force within your nature. So did the man who stood away back in the dim ages of the past; an unfoldment of what yet would be; on leaf upon leaf of that strange mystical flower that was to blossom forth into the wondrous possibility of humanity. A folded plant was this early expression of man, this human blossom with its many petals wrapped closely one around the other until the quickening of that inspiration and force of nature, that intuition and power of the divine should bring it to its unfoldment, its blossoming and its fragrance.

So up the slow grade of time this man has come from that far-off period of his existence; he has traveled through the dark jungle of an African forest; he has traced his way through the wilds of Australia; he has made his sure foot-steps down the long icy hills of our frozen countries of the northland; he has made his journey across the desert sands of far-off Arabia and Egypt; he has journeyed from land to land; he has felt the thrill of life under the far eastern splendor of the mornings' light, and in the uttermost western lands of the world; he unfurled his fragile sail on the waters of oceans and lakes, and that unfathomed something that carried his frail bark for him was considered as a potent power of life, looking up to the sun and beginning his worship with that, grasping his inspiration, for him it is life, holding council with it, he caught the sighs of every breeze that stirred the trees, of every active principle in nature, and through this he formed the suggestion of the inhabitants of the sylvan dell, the gods and goddesses of the wood; the running brook, the moving river that bore his boat when he decided to journey out and on; all this meant something to him. It told him the story of life, of activity, and so beneath the ripples of the water he fancied some creature of life, of spirit, of activity had its place of expression in his own nature. He fashioned his gods of the water, his nymphs of the stream, and by and by, as his thought went out and he stood solemnly, a fragile thing, on the sands beside the ocean and saw the great white waves rise in their awful force and heard the mysterious thunder as they struck the shore with their ever forceful power of destruction, he fancied, he dreamed, he believed in some great power of the sea, and that far-back ancestor of ours made the majestic ocean god that we still love to speak of as Neptune. He had his herds of wild horses that run firmly and fleetly over the hills and valleys of many countries. The rude inspiration came to him as he saw their manes white and tossing; he saw their heads thrown high or low, and out of this came the suggestion that this god of the seas had made the steeds, and the unfoldment of that beautiful thought in the imagery of his mind. One of the most celebrated painters of more modern times pictures Neptune holding the reins of the steeds of the sea when the ocean is half calmed and the storm nearly spent. It is a mythological picture; mystery and art have been wedded through all the years, and in it lies the inspiration of poetry and the beauty that were gradually forming in these early days, the possibilities by which we, later, constructed the great foundations which still more modern suggestions follow on.

We journey on briefly, as we must in histories of this kind, until man has reached the period in the advancement and growth of life where he says the stars are many and the earth is one; where he begins with astrology and astronomy strangely interblended, and fashions wonderful suggestions, mighty convictions from the union of this earth and those starry neighbors. He discovers that a certain period of the year has certain conditions, and that it is always the same between those far-away stars and this earth; he discovers that night and day have their relationship with certain results; that the warmth of summer and the extreme chill of winter, the tender kiss of springtime and the frosts of autumn, come when certain results are in this strange and wonderful blue with its silver and red points above him; with that sun making a different position by which it sets to his mind; with the moon doing this or that; and gradually the mind of the man grasps one of the most important, one of the most thrilling facts that his inspiration has ever had. The great cry from his lips when he discovers this is more than that first utterance when man looked up and saw the same light, for it is the same light, and this is what he says: "Our earth, this of mine and that of something else, are related; there is a bond between them." And this inspiration fires him to new investigation. He looks out in a broader and more wonderful manner and he says, I am related to this, I am related to that. And he stands all aglow and trembling with this new thing that has brought itself into his soul. The inspiration from the great book of nature with its starry pages, a printed book in the blue of heaven, and its earth of brown leaves ready for his reading. He hears new music when his listening ear catches that something that he has looked for, and then this man who has discovered that there is a relation between the stars and the world, the sun and the moon, who has watched the ebb and flow of the tides, who has noted the varied growths of the vegetation of the earth, who has studied his animal brethren in the great forest and the jungle, stands beside something that is mysterious and awful; it is the silent, the uncompromising democracy of death. He looks upon it, he touches it, and the chill and the cold that go through his body make him think that he is nothing to this, and yet it holds within its awful mystic grasp a something that his heart has warmed to, a something that he has held close against his pulsing bosom, a something that he has felt for as he had not felt for other things. It is the inspiration of love that he refers to, that tenderness that has been his for this something that is still and cold; and now the great inspiration of fear sweeps over him. He looks at this dead form, he longs to keep it; but gradually the kindly hand of nature puts it from him, makes it obnoxious to him, and the very instinct of his own soul and body make him cover it from his sight and turn his eyes from it, love he never so tenderly. With great drops such as he has watched falling from the trees to the grass and the brown earth, now dropping from his eyes, the man questions, what is this silence, this mystery, that comes without being seen and takes from me mine. And then in that awful hour with that agony of heart-ache a new and true inspiration sweeps over him. This is not what I had, it is only what it was in. My something is somewhere, this is an empty thing; where is mine?

With eager eyes he pursues this question. He thinks of the strange beings of the sea, of the nymphs of the water, of the nymphs of woodland in the sylvan dell; he thinks of that mystery that he has shrouded the moonlight with, the invisible somebodies that live there, the mystery of the sunlight and that great source of power that he has learned to love, and gradually out of his heart's agony the inspiration of his nature begins to form his worship, in the something yet more practical. He takes his history of the stars, meager though it is; he fashions and shapes and plans from it, and by and by, after long periods of time, we find perhaps the very soil upon which we stand to-night filled with another people who fashioned and shaped their religion and made their inspiration along the lines of worship.

The same impulse that caused ancient Egypt to build her monuments and place her hieroglyphics upon them, to make a Memnon's voice, to give us a sphinx, to fashion the needles of Cleopatra, to make those ancient and marvelous pyramids, to make the lotus of stone and to worship the symbolized flower, the same force of inspiration that fashioned all of these, that made the temples of the gods, that fashioned the work of the young virgins, that put the solemn name of priest upon their minister, the same power that made them bend the knee and bow the head in days of antiquity to varied forms of animal life, has made it possible down through long ages of time for man's inspiration and intuition to unfold in a material world its spiritual truths, until to-night a Mr. Wilson stands as the proud minister of a new tabernacle, and you and I meet in this beautiful little Temple of ours for the purpose of studying the same laws to-day, the immutable laws of God, to learn something of the unchanging lesson of life and of death.

Inspiration has given us all of this. That is the material expression, the ancient monument, stone lotus flower; but it has done more than this. Down through the ages misshapen and sadly abused by some, found in the garbs of ignorance, forced into avenues of superstition, made to work in all forms absurd and sublime, it has journeyed on its way. But occasionally it has broken the shackles, it has freed itself from superstition, it has broken away from bigotry, and then it has, shining in its brightness, come forth in beauty and in power. When Gautama Buddha gave forth his magnificent truths, he gave them as an inspired and natural teacher; when a Jesus of Nazareth poured out the love and tenderness of his divine nature, it was that great inspiration of truth, that spiritual unfoldment of all the ages before him, of the wisdom of time stored in his nature, of the divinity of love outlived or brought forth in the life, lived out in the perfection and beauty of divine expression. Whenever since that time brave and courageous nature has endowed her sons and daughters with that inspiration of truth, with that strength of character that they have tried to do right, that they have tried to be fearless in uplifting a principle no matter what the world said, then has that inspiration divine and sacred gushed forth as from some magic spring, to pour its fountain of everlasting sweetness into the eager cups uplifted by hands of thirsting and starving humanity.

Whenever a great truth has been uttered, no matter in what land or upon what especial principle, there has the endless inspiration of the ages, filled with that purity, of truth touched by that beauty of intuition stood forth for a principle and for the world's betterment. How long have we lived, and yet how brief have been the years. How little we know of this world of ours. How man has struggled and tore his way up through the difficulties of the past. How from the poetry, the inspiration, the natural desires of his own nature he has shaped out and formed the avenues of the world's religions.

We have in one of the sacred places where we go on our pilgrimages across the sea, a Jewish synagogue, a mosque for the Moslem and a Christian edifice on the summit of a sacred hill; and there, sad as it is to tell, we have armed men standing with sword and bayonet, with guns ready to protect each one of these holy places from the assaults of the other. The Christian, the Hebrew and the Moslem each one assured that his few feet of ground are sacred, holy and divine, and that the others are profane, evil and abominable. Each one is true to his own education; each one has stepped into the groove that belongs to him through environment, education and the matter of birth. The reason that the man who is a Christian is not a Moslem is because of his parentage, and so it is clear round the circle, with a few exceptions.

But what has this to do with the inspiration of truth? Only this. That through each one of these channels, diversified as they seem, bitter as they appear toward each other, the same eternal fountain is living to gush up and over into the heart of the world. Three little children go out here to one of our great flowing wells; one child by the force of circumstances is born into this world with the sable face of an African; one is the fair sweet-faced child of our American citizen, who comes to us, perhaps, originally from England or Germany; we will say he is Anglo-Saxon; and the third child, taper-fingered, with its little brown face, has come across the Rio Grande and is a Mexicano. The three children have each brought a cup. They dip it deep into the flowing well and then lift it up and they say to us, "This is pure water;" and many of us reach over and take the cup from the hand of the little Anglo-Saxon; but the Mexican will take the cup from the child of his country; and the African will look upon his own and drink from the cup he offers. Is there any particular difference in the water? No, it is the same great well of truth, but the cups are a little different, and the bearers are widely apart, and yet very near together. So it is with the fact of the three temples each to the living God, under a different name under the skies of the sacred and holy land to-night. They have all the same great truth of inspiration differently interpreted. They have all sprung from the same source, and they are all journeying into the same realm of light and life beyond all death. There is a mystic and marvelous doorway, we have entered through it, we must go to the next world through the same avenue. Whether we know it or not, love has something to do with every child born into the world. There is that strange, holy touch of nature which makes love and which is absolutely in every child. I care not how depraved the father, how unfortunately depraved the mother, there is something in the very existence of that little unfolding life that is pivoted and centered upon the mystery of God love. Now that love, no matter how much of the environments of wrong may be around it, goes through the world with us, be it ever so slight or ever so mighty, it is with us; and when at last we lay down the poor garments of our physical life, these bodies so racked with pain so tortured with misery, and stand at the silent gate-way of immortality, the key that opens the door of the future is that inspiration, that eternal light, love. It opens the door for rich and poor, for great and small. And all that we carry with us into the world beyond are the inspirations, the lessons written on the magic scroll of memory, the good deeds that we have accomplished, the spiritual truths of life, the beauties of our inspiration, the marvel of the divine within us, the poetry and the art, the intuition that is with everybody, to a certain extent journey on into the unfathomable and eternal future.

Some one will say, but what is intuition? I will answer you briefly. It is that something of yours, of mine, of everybody's, that tells in our own minds, in the quickness of our nature when we meet people, something of them. We meet a stranger, we are introduced to him; if we are old-fashioned, we shake hands with him, and in the very touch of the hand there seems to be some instinct, if we may call it so, within us that tells us instantly something of him, and we say we are glad to meet this person, we care nothing about that; one person is very dear to us, another is very repulsive to us. Now that something that makes us like or dislike without reason, without judgment, that fine, subtle feeling that nature has put about every child of hers to be properly cultivated and unfolded is our natural intuition. It is more than this when we take it carefully, prune it judiciously and make the most of it; it becomes a guardian angel to us and teaches us to be tender and wise, but always just to ourselves and others.

Pure inspiration comes to us through the vast libraries of the world's great books; it comes to us through the world's fine arts; it pours in upon us in its marvelous beauty from the Bibles of the ages, and all of the inspiration of the past and present fills the world with light that nothing else can ever give. It is the one solemn sacred light that shines over the dome and glimmers and glides on before us in through the dark shadow of death up to the triumphant gate of life; and with its key of eternal and unending growth, because thousands of years ago the world began to be inspired; because inspiration and intuition came into the heart of the cave dweller and the man of prehistoric time.

We have a new church in our city to-day dedicated to humanity and God. We have the great and marvelous buildings being constructed in Paris. We have all the floating palaces of the steamers of the world upon oceans and upon lakes. We have the homes, which are the strongest of our buildings, the homes of our lives; the little homes set on the hills and in the valleys. The world has all of this because of that inspiration which came and has never deserted us; it stood upon the mountain top and gave voice and utterance to the commandments of old; it expressed itself in the history and the beauty and the poetry of the Bible; it sang its sweet song in the tender utterances of a Jesus of Nazareth, and it rises in the glad tones of the latest singer of a sweet and holy melody, and it sounds in the voice of a mocking bird when its little throat is filled to express its joy; it utters its divine and unchanging song as the wind sweeps down the mountains and over the plains; it lives in the hearts of men and it throbs in their active brains;

It fills the realms of the angels and it shines in that world-to-night,
Where the word of truth is eternal and the ways of men grow right.

HER LITTLE BOY.

"Always a little boy, to her,"
No matter how old he's grown.
Her eyes are blind to the strands of gray;
She's deaf to his manly tone.
His voice is the same as the day he asked:
"What makes the old cat purr?"
Ever and ever he's just the same—
A little boy, to her.

"Always a little boy, to her."
She heeds not the lines of care
That furrow his face—to her it is still
As it was in his boyhood fair.
His hopes and his joys are as dear to her
As they were in his small-boy days.
He never changes; to her he's still
"My little boy," she says.

"Always a little boy, to her."
And to him she's the mother fair,
With the laughing eyes and the cheering smile
Of the boyhood days back there.
Back there, somewhere in the mist of years—
Back there with the childish joy,
And to her he is never the man we see,
But always "her little boy."

"Always a little boy, to her."
The ceaseless march of the years
Goes rapidly by, but its drumbeats die
Ere ever they reach her ears.
The smile that she sees is the smile of youth,
The wrinkles are dimples of joy,
His hair, with its gray, is as sunny as May.
He is always "her little boy."
—Baltimore American.

PHILOSOPHY AND RELIGION.

A Critical Examination and Keen Analysis of the Subject. By Rev. H. W. B. Myrick.

In another article I wrote of philosophy. We talk of religion often. Now, I may say that I have a philosophy of right living based on my conception of this present existence and its relation to another life beyond the grave. Rightly interpreted and understood, this is exactly what religion is. I do not see any valid reason for rejecting the word religion, nor for becoming in any degree hysterical when it is mentioned. Of course there are a number of false ideas attached to the word as used in much of the orthodox speech and interpretation. But this is no reason why we must reject the word and undertake the unnecessary task of inventing a new terminology. Words are the signs of ideas, and if we have an entirely new idea we might adopt a new word. No Spiritualist need have any scruple about declaring to the world that he is religious and that Spiritualism is a religion. I do not advocate the use of a term as a passport to popular favor, or to secure financial concessions of any kind, or to obtain immunity from odium or persecution of any kind. I would scorn to advocate the retention of the word in creed, sermon, song or statement, on the rostrum or in the press, if the word necessarily carried with it a false idea or perversion of truth.

But the word is established in popular speech, and when we look at its etymology we find it is not only unobjectionable in every way, but it is absolutely the best word for the purpose. To rail at it, to deal in rabid diatribes against those who use the word; in short, to oppose the word simply to express unreasoning contempt of something orthodox, is extremely childish. If any one in a dignified and dispassionate manner will show that the word religion is unfit to express our duty to one another, and the spirit world above us and around us; that either practically or etymologically it is unable to convey the truth to our minds, we are ready to discard the term. But do not ask us to give it up at the behest of ignorant prejudice, or merely to satisfy a rabid opposition to everything pertaining to Christianity.

In the church of which I am a member and for which I have preached twenty years, we define it thus: Religion is a life to live. I venture to say that of our more than a million members not one intelligent person can be found to deny this definition. We have no creed, not a solitary official declaration of belief ever published to the world, but we with remarkable unanimity say to people: Religion is doing good, and doing good is religion. If to-morrow 10,000 preachers among the Disciples of Christ were asked to preach a sermon on religion I presume more than 9,000 of them would take as a text Jas. 1:27: "Pure religion before God is to visit the fatherless and the widow, and to keep himself unspotted from the world."

Religion etymologically means to re-bind, bind back, and hence, properly speaking, that which binds us. It is used of moral relations and duties as between man and his fellows, and it is to be observed that religion, both by tradition and the very structure of the word, has always a reference to better things, to a binding of the soul to that which is higher and nobler. That which binds us to low and sensual things, to degrading and bestial practices, is never called religion, while with the approbation of both mind and heart we designate the emotions that ennoble and the virtues that uplift by the true, beautiful and appropriate name of Religion.

Now, the things that bind me to the higher life of my fellow-man, and to the existence which is desirable and creditable for all of us are these: Love, peace, friendship, sympathy, purity of thought and deed, mercy, patience, benevolence, etc. These things bind good men and women together in a surpassingly holy and enduring fellowship. If a brother is broken off or falls by the way, the exercise of these graces will re-bind and restore him again and yet again. To such a fellowship, in the exercise of these moulding and life-giving principles, wicked men and impure will be attracted with irresistible longing and desire, and shorn at last of vileness will find themselves bound to it by these unfailing cords of salvation. So will good men, in the practice and the enjoyment of good principles, be bound and rebound together in the era of good fellowship yet to come. This is religion. And I respectfully defy any carping critic to suggest another word in the language, or to coin a new one from Latin or Greek roots, which will equally well and with the same direct, forcible simplicity express the cardinal principles and precepts which bind men and women together in the higher life upon earth. To produce such a word will require a degree of thought not usually manifested by those who so flippantly object to religion.

And equally beautiful is the word to set forth our relation to the spirit world above and around us. Something binds us to that realm of beauty and the emancipated spirits who are "over there." I care not what your idea of those beings may be, whether it includes with your departed loved ones a personal God and a risen Jesus—the one essential thing is that we do believe in a "spirit world." Loved ones have entered it. Our spirits will follow them by and by. Love exists there. Death cannot destroy affection. We are bound to them and to that exalted life by "hope that springs eternal in the human breast;" by love whose deathless flame cannot be quenched; by every aspiration of purity and desire for fellowship with "the spirits of just men made perfect." And to have our throbbing hearts and quickened intellects thus bound to that "fair morning land" is religion. No other word can be tortured into doing duty instead of this familiar, wholesome, reasonable word—Religion.

Looked at from the standpoint of availability, etymology, familiarity, and absolute trustworthiness as a perfect definition of our duty to the world that now is and that which is to come, there simply is not in the language a substitute for the word religion.

Before I lay down my pen, let me add a thought about another word—belief. Sapient critics have gravely told us we must not say in Spiritualism, "We believe." With tooth and nail they fell afoul the "creed" so recently promulgated by the N. S. A. at Chicago, and before the ink was dry with which that nascent heresy was printed, they were clutching at the unfortunate document, seeking with feverish haste to rend it to shreds. Vitriolic innuendos were heaped upon the heads of the unhappy creatures who modestly dared to say to one another and to the world, "We believe." No! Evidently that wouldn't do. The church people (holy horrors), they say we believe; therefore, by all that is sacred, we don't believe anything. We know, WE do. Let snivelling members of the church and tender-foot Spiritualists, afflicted with softening of the brain, have a monopoly of the belief business. They believe, but we know. We know there is a spirit land. We know the so-called dead live over there. And so on ad infinitum.

That is all very well—for some people. But what about me? I am in the game and I don't propose to be "raised" out of it without protest. I am not a psychic, sensitive or any of those things pertaining to mediumship. I am not clairvoyant, hence I do not see or perceive spiritual beings. I am not clairaudient, hence I do not hear spirit voices. The departed spirits utterly refuse to control my hand for automatic writing, though I often sit for it. Absolutely I do not, of myself, and cannot enter into communication with the denizens of the spirit world. I am of the critical, materialistic temperament. I am not only not mediumistic but I am naturally skeptical. It is just because I believe that I am not now an agnostic, or rather atheistic materialist. It would be so easy for me to stand with W. F. Jamieson, B. F. Underwood, Samuel Putnam and men of that stamp. Why not? Simply because I believe. Now, a majority of the Spiritualists are just like me. We depend on others, mediums, for our communications from "across the river." We know what these sensitive mediums, often our loved ones in the family circle, tell us. They see for us, hear for us, write for us. And we believe. Yes, verily, we do believe. I do not know that my beloved daughter, who laid down her sunny, beautiful life at 18 years of age, still lives but I believe she does. I cannot see her, hear her voice in the old songs, nor sense her presence in any mystic way, but I believe she lives and loves me still.

If the N. S. A. had been getting up a creed for a few mediums, favored sensitives who see, hear and know for themselves, it might have been prudent to say "We know." But as they spoke for me and for the many without mediumistic powers, who must necessarily seek of others our communications from the unseen, they wisely said, "We believe."

Belief is necessary. Religion is necessary. And in my humble judgment there is enough in the multitudinous facts, experiences and teaching of Spiritualism to allow of the formation of the most beautiful system of belief and the most practical form of religion this old world has ever had presented to it for acceptance.

Gentryville, Mo.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Every Spiritualist Society in Illinois (whether chartered or not) is desired to appoint one of its active members to communicate at once with Ervin A. Rice, corner 17th and Clark streets, Chicago, concerning local arrangements.

Mediums and others desiring advertising space in the 5,000 daily programmes will also communicate with Mr. Rice at the address given, before March 15.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
ELLA M. JOHNSON, Sec. I. S. S. A.
ERVIN A. RICE, Treas. I. S. S. A.
HIRAM EDDY, Trustee I. S. S. A.
ORRIN MERRITT, Trustee I. S. S. A.
M. W. PACKARD, Trustee I. S. S. A.

WORDS OF CHEER.

They Should Be Uttered More Frequently.

The public worker in Spiritualism often grows weary and feels the need of good cheer so seldom expressed. Spiritualists are somewhat exacting of speakers and mediums—too seldom giving words of appreciation and encouragement; but always ready to tell of errors in judgment or mistakes in spirit messages. We hear criticisms more frequent that praise. A word of cheer is often more valuable than financial compensation. Public exponents of Spiritualism labor more for good results to the cause they have espoused, than for worldly emolument. Reputation and appreciation are compensations that justify the spiritual laborer. And these should not be ruthfully denied or destroyed.

We often feel weary but are rested and cheered when some one tells of a personal good done them. That is a full offset to all that has been heartless or envious.

Efforts in communities are often changed from good to bad by a nefarious class who assert superiority or leadership, unbacked by a personal integrity or capacity. Thus years of earnest toil by a zealous and true soul, is often destroyed by an ignorant and defiled class of egotists. The public view of our cause should be from the position that presents its best proportions, and our people should claim the right to protect the public presentations. Too long have we permitted by lethargy a certain class of incapables to represent us. Let us cheer the earnest and true souls who gladly give their lives to truth and purity, realizing that the sincere spirit will conquer obstacles and unfold useful capacity. By an incapable I would not classify the earnest beginner, nor toiling searcher, but the seeking of prominence for self and honor by malicious destruction of any other's rights, lacking in and seeking not self-culture, with a magnificent egotism and self-assurance.

The humble toiler may often be the most worthy. Let us then encourage the true and devoted souls who are always willing to sacrifice upon the altar of truth. Let us give them good cheer. And let us so aid the public cause of Spiritualism, that we may find its financial support ever possible when the better interests and sincere labors are exemplified.

In this connection I quote as follows from a Rochester (N. Y.) correspondent, in which place we labored nearly three years, we trust with some good result, which time may show to our oft-times weary souls:

"I think you and Mrs. Kates have much to feel pleased about, with regard to your work in Rochester. Your greatest work, doubtless, is in the minds and hearts of hundreds of men and women in Rochester and its vicinity. That is where it should be. Outside show is of secondary importance; but, even that is gratifying—for the society still holds on its way. Probably very few mediums, if any, could have come here and done what both of you did. Sometime, when the right time comes, I shall hope to see you here again.

"I wish to encourage both of you right now to keep on polishing yourselves, and improving in knowledge and speaking ability; and Mrs. Kates in her splendid powers for test work and singing. There is a vast difference between a lazy medium who leaves everything for the spirits to do when the time comes, and just gets up and rambles off something which is supposed to be a lecture, and a medium who studies hard to prepare and improve and comes to the rostrum with a weighty message well arranged and digested. Then, again, I think speakers should try to sense the needs of their audiences, and not merely endeavor to preach well known spiritual truths. We are creatures of so many needs. To-day it is one thing, and to-morrow another. We want what will fit us and help us at the time."

There is so much of good advice in the above, that I quote it, although there are personal references. As exponents of spiritual truth, desiring personal growth, we should, no doubt, cultivate our knowledge; but, the spirit control of such a medium can most likely pre-digest the discourse without the medium doing so. The attraction of a capable class of controls greatly depends upon the culture and aspirations of the medium; hence the advice is good that we shall give heed to all that can conduce to our unfoldment. To secure all this let us realize that effort and aspiration are appreciated by the people who so sincerely desire the best and purest Spiritualism possible to be developed. G. W. KATES.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

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

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWELVE.

We will now return to our former question:

How do you suppose we teach all these babes and little children that come here? How the youths and maidens? Thousands upon thousands of little babes come here who never walked, who never talked and had never arrived at any reasoning power whatever. We certainly cannot teach them through abstract reasoning or, in fact, any reasoning at all. They must be taught here precisely as they are on earth.

A child on earth first begins to notice objects about it, and we need not follow the chain up. How do you think we should get along here with them if there were no objects for them to notice?

I sometimes feel as though I should like to pile about a dozen of these little infants not an hour old, into the arms of a grey-bearded, abstruse, scientific philosopher, and tell him to teach these sucking babes all he thinks he knows, as he floats through the ambient ether without an object of any kind in sight except other abstruse, moral philosophers like unto himself. Moreover, I should like to have a dozen or more cherubs, of a somewhat larger growth, clinging to his coat-tails. But of course, he has not any coat-tails, simply a flowing robe and a halo about his abstruse head.

Our friend Robert comes in now, and with his hands in his pockets laughs heartily as he says:

How about the great sex question? These same philosophers will tell you there is no sex in spirit land. Well, if there is no sex it is simply justice that those who deny this great truth should have the babies piled into their arms. O! woman, woman! patient, long-suffering woman! I fear you must still retain your sex, else the babies will not be properly trained and looked after, for I do not believe the men—no, not even the great thinkers, will ever be able to do it.

I, Robert G. Ingersoll, whom many of you are eulogizing so highly to-day, stand abased before the mothers of the world, for without them neither the earthly nor the spiritual worlds could exist at all. If you unsex woman here, you will take away the props that uphold all creation. If by sex is meant the power of propagation the fact should be so stated, for there is no propagation of any kind within the spiritual spheres; but thousands of women on earth do not propagate their kind, and no woman has that power after a certain age which with many scarcely reaches middle life. Do you then say she is unsexed—that she is neither man nor woman but a sort of hybrid? No, no, friends, that won't do, and she is no more unsexed here than she is there. Sex is not only of the body, but of the soul, and if the spirit and soul were not sexed the body could not be. Now I shall ask the before-mentioned grey-bearded, abstruse philosopher and thinker, how he would like to be unsexed, be neither man nor woman? He would be obliged, in that event, to lose his beard in which he takes such wondrous pride, and I greatly fear that the whole catalogue of unsexed angels would leave the children and babies to take care of themselves.

Friends, these are hard facts, and I here and now attest, with my signature, that I have here found women to be women and men to be men in every sense of the word, for without the co-partnership and union of the sexes absolutely nothing could exist. There would be no homes here, nor on earth, wherein men could rest, no love except the merest friendship, no homes wherein little babes and children could receive loving care and attention and be taught the rudiments of all knowledge.

Tell my loved ones at home that I am not unsexed. Tell my wife that I am still her husband—my daughters that I am still their father, and my protecting and loving arms are often about them; that I really, at present, make my home with them and when my darling wife joins me here we will make our home together as formerly and nothing shall part us, no, not even death, for death has lost its sting for me and the grave has not vanquished me nor the fire consumed me.

How strange, how passing strange it all is, and yet how natural, how simple, how beautiful. Nature's methods are all simple. Just get hold of the right end of the thread, and the skein is easily wound. The great mistake that I made was in supposing the shell or covering was the man. Even the shell of a chicken ought to have taught me better. The shell was there all right, but the chick had found legs and wings, had escaped and was now trying to use both. Yes, I am beginning to take up my work again; plenty of error to fight against, even among Spiritualists. I will hammer away at the errors and let my friend here, Herr Franz, build away at the temple of truth. I am content to clear away the rubbish. Thor with his hammer is needed.

ROBERT G. INGERSOLL.

Yes, the great Thor with his hammer is needed for without him truth can have no firm foundation. F. P.

LETTER NUMBER THIRTEEN.

If those who read these letters will take the trouble to purchase and read the book entitled "Mary Ann Carew," written by the spirit of the lady who was, many years ago, my first wife on earth, it will show them how children are educated and cared for here in the spirit world. This book is true in all its details, and as interesting and beautiful as truth ever should be, and it can be had at the office of The Progressive Thinker. Those who read this grand paper, rightly named The Progressive Thinker, will remember that the spirit, Kate Field, told Miss Lilian Whiting, through the medium, Mrs. Piper, that she at one time became weary while holding a conversation with Miss Whiting, and to refresh herself she walked in a garden. I am more than glad that spirit, Kate Field, informed Miss Lilian Whiting of that fact, for it is a great truth and worthy of note. I have met Miss Field in this life, for I greatly desired to become acquainted with her, and I herein wish to thank that noble lady, Miss Lilian Whiting, for the courage she manifested in giving that particular truth to the world.

Miss Whiting, although a spirit, I am greatly indebted to you, personally. Years ago when my son Carlyle published my first book, entitled "The Discovered Country," being obliged, at that time, to publish it under an assumed name—Ernst von Himmel—in other words, an earnest of heaven, you reviewed that book, and, contrary to all that one might expect, at that time, your review was candid, fair and truthful. You spoke well and favorably of the book, thereby risking your own reputation as a critic, but your conviction of its truth gave you courage, and I shall now whisper it in your ear, I, Franz Petersilea, then a new-born spirit, stood near you, tremblingly, trying to direct and influence your mind in the way I wished it to go. Miss Whiting, I thank you! My dear wife, Helena, also sends you greeting and thanks. This kindly act of yours has been the means of interesting Miss Field to make our acquaintance, and she has paid us a number of visits. She is very eager that the earthly world should understand the heavenly. She said to you: "I was weary and walked in the garden," and she being now by my side, says:

"O, my dear Lilian, do you realize the full meaning of my words, 'I walked in the garden?'"

As Miss Field is not yet able to control my medium, she says: "O, Mr. Petersilea, will you explain in this message all that a spiritual garden signifies?" and I reply, "Madam, I am only too happy to be able to do so." A garden means a cultivated and beautiful piece of ground wherein many flowers are blooming and trees and shrubbery abound. Miss Field here says, "Of course I did not refer to a vegetable or kitchen garden, but, as you have said, a lovely garden of flowers, shrubbery and trees. O, Lilian, it is all true. I walked in a garden wherein were flowers, trees and ornamental shrubs; moreover, dear Lilian, there was also a beautiful fountain of sparkling water; birds of gay plumage were flying hither and thither and a little gazelle stood near by looking at me with its great, soft, dewy eyes. A little dog also leaped before me in the path. Lilian! Lilian! It is all true, dear."

Miss Field seems to have been able to put in a few words, after all. She says there were also birds and animals there. I believe that through one or two witnesses a thing may be established. She walked in a garden wherein there were flowers, trees, shrubs, water, birds and animals. She walked, consequently she had feet and they walked on the ground of a garden. She had eyes to see, and there were objects there to be seen. She had ears to hear, for she tells me that the birds sang sweetly, that the gazelle stamped with one of its little fore hoofs. Now the garden was a spiritual garden, for Miss Field is a spirit. She might also walk in an earthly garden, but she assures me that she refers—and did refer—to a spiritual garden; for, as I was not there at the time, the thought crossed my mind that she might have meant an earthly garden; but she emphatically says, "No, Lilian. I meant a spiritual garden. An earthly garden now seems coarse and ugly to my sight, and would not be restful to me as a spirit."

There, Miss Field has succeeded in putting her rosy tipped finger in my mess once more, at the same time she kisses that rosy tipped finger and with a graceful motion wafts the kiss to Miss Lilian.

Well, well; where was I? These young ladies are quite distracting after all. Let me see—birds, flowers, animals, trees water, shrubs and so forth, and she distinctly says they are all spiritual and belong to the spirit world. Thank you, Miss Field, and the earthly world will thank you, too, sooner or later.

Now, my dear young lady, will you be kind enough to say if these were the spirits of animals that once lived on earth?

"Certainly, Mr. Petersilea; for, as you have already told the people of earth, there is no propagation in the celestial life. All things have their root on the material earths, consequently, my Lilian, these were the spirits of animals that once lived on earth, and the roses were the spirits of roses that once grew on earth, so of the other flowers, trees and shrubs."

And the water, Miss Kate? Don't forget the water.

"O, yes, Lilian. The water was real water, subtle and refined, and sparkled like dew-drops on the petals of a flower.

"Now, dear Lilian, if we have gardens, of course we have houses and homes, and this beautiful garden was attached to a house more beautiful still, and I mean, sometime, to tell you all about it, and the pretty things there are within it, and whom it belongs to; but, I cannot control this medium well enough yet. You must thank Mr. Petersilea for allowing me to control at all, for he is the guide here at the present time. Lilian, Mr. Petersilea feels badly that women do not write more for the Spiritualistic press, and so do I. You are a good girl that you have turned your face in the right direction, and I will help you, Lilian, all that I can."

Dear readers, whoever you may be, we would like to make you, and all, thoroughly understand just how it is here in this world, and we cannot think of a better comparison than the art of weaving cloth. There is a kind of woven cloth almost as coarse as rope yarn can make. Now there is woven material on earth all the way up from this coarsest to that as fine as a spider's web, in fact, so fine that it requires passably good eyesight to see it at all and yet it is real, tangible stuff, woven from threads of exquisite fineness; even wire is made into screen of such fineness that one looking through them quite forgets they are there, yet a mosquito or a fly finds them quite tangible, and so does a man when he inadvertently tries to run his head through them. Now the spiritual world may be compared to this very fine material. It is real and tangible but exquisitely fine. A lady looks through a very fine veil and forgets that she wears it, but the veil is as real as the lady. The quintessence of fineness is more beautiful than coarseness, and our spiritual world is more beautiful than the earthly world, for it is composed of the quintessence of all that belongs to earth.

Now I would like to tell you how all these things get here. They are brought here, mostly, on the wings of heat.

"How is that?" you ask; and I ask, "How does water rise from the earth into the atmosphere, billions upon billions of tons of it?" Why, there are oceans of water floating in the atmosphere at all times, enough to drown out every living thing—enough to destroy your cities and towns. If it were precipitated at once there would be another deluge equal to the reputed one in the days of Noah; and all this water is carried up from the earth by heat; every schoolboy understands this very well.

Water is not the only thing that heat carries upward, or outward, away from this earth; it is carrying everything that belongs to the earth in the same way. On a bright sunny day, especially if it is very hot, your flowers, many of them, wither and die. Why? Because heat is bearing them away into the spiritual realm. Much of the water that is carried up returns to earth, but not all; a portion becomes too rare and never returns and this forms the rare and expanded waters of the spiritual spheres. All this water rises and no one is conscious of its going—no one can see it as it ascends—for the greater part of it is carried up on the brightest and sunniest days; no more can one see the essence or spirit of all that appears to die on earth, as it is carried by heat outward or upward into the spirit realms. The spiritual earth or ground is the aggregation of chemical vapors that arise from material earths and through the great law of chemical affinity coalesce into shining and ethereal spirit lands or spiritual ground. Nothing here grows from seeds. Seeds do not germinate anywhere but on the material earths and earths nourish the spiritual upon their bosoms.

(To be continued.)

SITTING ALONE.

Canst tell me the reason we loved when we met—
Ye mortals, why partings bring pangs of regret?
Canst tell if in heaven Love has a new birth,
Or why Love and Friendship perish in earth?

Canst tell me why pleasure gives place to despair?
Why winter enshrouds all nature so fair?—
Why darkness proclaims the end of each day—
Why childhood laments toys broken in play?

Canst tell why the cock crows loudest at morn,—
Why Peter denied his Master, with scorn?
Why Thomas was doubtful in presence of God—
Why Christ drank the cup and passed 'neath the rod?

Canst tell me the reason our souls strive in vain
To smother our doubts, to banish our pain?—
Why Truth on the scaffold forever must moan?
Why Wrong holds the scepter and sits on the throne?

Tell me, ye prophets, ye priests, if ye know,
From whence came the soul, whence must it go?
Whence the desire to know the unknown?
The muses depart—I'm sitting alone!

Franklin, Pa. B. T. CHAFFEE.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

What is a friend? One who supports you and comforts you, while others do not. Friendship* * * * is the cordial drop, "to make the nauseous draught of lift go down."—Boswell.

A VISION.

Illustrative of Societary Conditions and Results.

It is very cold to-day, Feb. 17, 1900, and as I saw a small load of wood pass, I knew it went to some poor family that was out of wood and could get no more, and this small amount of fuel would scarcely suffice until to-morrow, for there is no change in the weather in sight.

As I pondered over this for a few moments, a sweet and gentle influence came stealing over me, and my soul went out to the world's poor, homeless, helpless ones. I felt a wave of force pass over, and before me moved group after group of the world's toilers.

I felt that I had had a similar vision years ago, but that now there was some change—something like an interlinked force accompaniment, as those toiling in factories, mines, etc., went to and fro in rapid succession, as they returned from work. I could, as it were, follow the most of them to very poor quarters which were marked tenement houses. I saw groups of shop-girls looking pale and sickly, wash-women, etc., who had left their babes and small children and scant household effects, to help keep the wolf of hunger from their huts. I saw so very many poor, ragged, dirty children that were unloved and unwanted, even by those who had been instrumental in bringing them into the world; so many destitute of even the poorest place to call home, with no friends, really bereft of every thing. Seeing this, my heart pained me. Oh, how I longed to be able to do something for all of them. I was filled with pity for the world's unfortunate ones in every walk of life, and cried out, "Poverty, how dreadful it is! Pale, cringing, unfriendly!" In years past I had some experience with it and found it to be a cruel tyrant over its victims. But, this experience taught me too, that poverty need not deprive of kindness those so afflicted, as that is a personal matter, due to each one's own individual disposition. However, as I thus pondered, the vision was renewed with greater clearness and I saw that many of these unfortunate ones were vicious and most cruelly unkind, but that much of this was due to the fact that they were so hedged about by ill conditions and received not the needed sympathy from the more favored classes, which in a measure would remove the sickening, dense conditions and help them to feel better and act better; that they as a rule, become low-spirited, drawing invisible forces and beings of corresponding states to them, and so, not without cause, are discontented with their lot and all things else. All their efforts, when they make any, were shown to be nipped in the bud, so to say, but the pale overhanging poverty remains. I felt a strange sensation come over me, as I saw how these so-called lower classes are enslaved not only as to their labor for a pittance, but by these forces and conditions about them. I cried out, "Oh, where is justice for the oppressed? How long shall it continue that the mass of humanity must appear upon earth but to struggle with poverty and adverse conditions for a season and then pass therefrom, never having realized any of her many provisions and blessings which are abundant for all, if rightly managed and distributed?" Oh, the millions who never have even the plainest comforts; never sense the delights which result from pure love and kindness given and received; have never learned to be properly respected, or to so respect others."

The scene suddenly changed, and before me passed the world's so-called better classes of people, as they are engaged in their different pursuits and walks of life. A strange feeling of pure sympathy for these also, passed over me, for they too were hedged in by depressing shades. Many, very many, looked pale and haggard, starved for love and kindness, while bread and all things else they had in plenty. So many of these groups, outwardly well-appearing, seemed to be borrowers of these things, and those from whom they borrowed, appeared as their task-masters—but as legitimately so, in the described business relations belonging to this world. Very many among these, sailing with the popular currents that were now in evidence, were marked "shams," slaves to the moneyed ones from whom they borrow to keep up this sham condition.

As I wondered by what means or method this condition of things could be changed, suddenly another part came before me.

These were the world's most brilliant men and women, the real leaders and actors in life's great drama in public way. They were all well gifted with talents and opportunities to use them to advantage, which was shown in a way I find no language to express; for it was wonderful in its brilliance—the constant exchange of their mental stock and store—and the purpose thereof strongly marked. But somehow in the majority of cases, credit marks for them were few and far apart, as nearly all of this tremendous effort was for selfish ends, and governed by selfish motives, yet accomplishing good too, in certain ways, also much not marked good, because selfish appropriations beyond actual needs or comforts are discounted, leaving little to their real credit.

I felt a weariness steal over me as I saw this, and said, "Verily, all are debtors; all are driven by compulsory conditions and methods to struggle with competitive forces and things, in their lines of activity, and oh, how I wish the whole social system were changed and all industries and occupations pursued with only good-will toward all and malice toward none, and that the entire human family might enjoy in peace, the comforts of life and render useful service for the same, in proper self and general improvement." Here the vision closed.

Van Wert, O. MRS. M. KLEIN.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

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HARMONIOUS THOUGHTS

As They Flow from a Harmonious Mind.

Beloved Friends in the Band of Harmony:—Across the barriers of distance, and of silence that long have separated you and me, physically has come a call for me to speak a word to you once more; a call to which I am very glad to respond, for my heart is ever with you in the bonds of love and helpfulness. My thought goes out to you many times in almost irresistible longing to be with you; to see your dear faces; to clasp hands with you; to hear your helpful words of sisterly and brotherly encouragement, and to enjoy with you the grand, uplifting teachings given by the guides through the lips of our beloved pastor. I feel that I miss a great deal by not being with you. On the other hand, I must know that, according to our philosophy, I am in my own place just here, and that out of this seemingly enforced isolation and silence is being born the consciousness of heretofore undreamed-of powers, and elements of growth. "There are more things in heaven, and earth, Horatio, than are dreamt of in your philosophy," becomes a truism to every earnest seeker after truth who enters upon the path of true spiritual unfoldment. A path by no means easy of access, nor ascent. Across its entrance lies the bar of sacrifice, interwoven with which are the rods of selfishness, fear, ambition, illusion and unlovingness. When the rod of selfishness is broken, fear cast aside; ambition put underfoot; illusion dispelled by the clear discernment of realities, and unlovingness displaced by that perfect love that thinketh no evil, sacrifice becomes a joy, and the path that seemed to stretch out difficult and interminable before half-blind eyes, is to the awakened one—the conqueror of the lower self—as "green pastures" and "still waters," leading on and on to realms of perfect peace and all knowledge. Upon this path the real self is found, and henceforth existence has a new meaning. We have swung into line with the harmonies of life, and are borne along to greater heights of attainment—to vaster possibilities of thought and action. The clear eye of the spirit discriminates between the real and the unreal—between the valuable and valueless things of life, and accepts only those which make for peace, power and happiness.

One of the first fruits to be gathered along this pathway is health. Health of body and mind. With good health and awakened spiritual faculties what may one not hope to accomplish for good. Many and beautiful are the experiences, that have been mine of late, when, going into my closet, I shut the door, and listen to the voices heard only in the silence.

O, restless heart, be still and listen;
To the sweet urging of the spirit bend;
Shut out the din of thoughts that weary,
And to the silence all your being lend.

Some of these experiences crystallize in verse, as some of you know, and I append a little poem that came as a lesson to me not long since, when, in an hour of darkness such as comes to all of us at times, I voiced a cry of rebellion that "the light which lighteth all the world" was hidden from me, although I knew that the light shines alway and everyone, who will but open his eyes, may see it—that light which makes every day bright and beautiful, the light of the soul.

MORNING LIGHT IS NEAR.

O, angelic hosts around me;
Break the spell that long has bound me;
From the depths in which you found me
Lift me to the light.
Joys of earth are but illusion,
And life's promise a delusion,
From beginning to conclusion
There is only night.

Harbor lights are but deceiving,
Pain and loss, and bitter grieving,
Overwhelm the heart believing
In their fitful ray.
Let me of your wisdom borrow,
Angel hosts—why all this sorrow?
Will there be no brighter morrow
Than this sad to-day?

Then I heard a sound of singing,
And the world around seemed swinging
To the rhythm of voices ringing
Out these words of cheer:
"Sorrow is a thing of seeming,
All with life and love is teeming,
Waken from your fev'rish dreaming,
Morning light is near.

"In the glory of that morning,
All the ways of life adorning,
And no meanest creature scorning,
All in love should dwell.
In its light life's lessons learning,
Thro' the cycles' endless turning,
For the soul its deathless yearning
Never more can quell,

"'Till the voice proclaims the hour,
When existence' perfect flower,
Born of love—life's potent power—
Bursts at last in bloom,
And the soul in one united,
By the All forever plighted,
Seeks no more the earth benighted,
Enters not its gloom.

"But in realms of light supernal,
Clothed upon with beauty vernal,
Thro' the eons vast, eternal,
Lives in bliss supreme.
Patience, human heart despairing,
Your short day with this comparing
Is a boast of childish daring,
Or a fleeting dream.

"Hence, your burden bravely lifting,
From high purpose never drifting,
You will see the sunlight rifting
Thro' your clouds of woe.
And with daily godly thinking,
And of life's pure waters drinking,
With the soul your earth-life linking,
Heavenward you will grow."

Then the music of their voices
Died away amid earth's noises,
But my wakened soul rejoices
In their song of cheer,
Hushed is all my weak repining,
Broken are the bonds confining
Powers of sight and sense divining,
Morning light is near.

Dear friends, may the power of Divine Love make all your paths straight and beautiful, and set your feet on the hill-tops of holy purpose and achievement. Lovingly your friend and sister,

EMMA J. KNOWLES.

Clinton, Iowa.

"Mansill's Almanac of Planetary Meteorology," almanac makers' and weather forcasters' guide and new system of science for 1900 is now for sale at this office; price 25 cents. This is the 25th annual almanac issued by R. Mansill, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth. You need this book.

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A PLEA FOR MORE TOLERATION.

An Appreciative Glance at the Higher Spiritual Thought and Communion.

"Truth is the summit of being: Justice is the application of it to affairs."—Emerson.

"To thy God, thy country and thy friend be true."—Vaughan.

These and many quotations of like character, are frequently used by Spiritualists as mottoes; and we find ourselves saying that the honest and earnest seeker after truth must discard all preconceived notions and weigh in the just balance of an unprejudiced mind the evidences before him.

A question of mighty significance to Spiritualists of to-day is: Are we, as professed seekers after truth, willing to test alleged evidence of truth, and if it stand the test of a wholly unbiased judgment, to accept it, even though it hurts our pride and changes our course of action?

To those who are unable to answer this question in the affirmative, I would say that they but hamper the investigations of the honest truth-seekers by presence in their ranks, and their time will be wholly wasted on this article, in which I shall endeavor to call attention to what I consider a truth of grave import to Spiritualists everywhere.

Truth, to properly penetrate and regulate the system, should not be sugar-coated, even when bitter; and this is sufficient apology for some very plain statements I may make, though for the benefit of the sensitive I add that if the pill be bitter, it has not been my intention to intensify its bitterness.

I judge that every generous Spiritualist is anxious to have the truths we demonstrate sink into the hearts of millions of human beings who are weeping in the darkness, even while trying to frame the sentence, "Thy will be done;" and I should indeed be sorry to think that our writers desire to recruit the ranks of Spiritualism solely by the coercion of skeptics, agnostics, and those who have no religious faith, except in the cases of a few Christians who may be convinced in spite of our attitude of antagonism.

I wish I might impress upon all my readers my conviction of the vast importance of this subject; but among the generous and honest I know these thoughts will cause a responding vibration; for I make the statement boldly, that, aside from the love we profess for all mankind, the Christian is the natural friend of the Spiritualist; and the present estrangement is solely due to the existence of a misunderstanding that is being fed and sustained by expressions of ridicule, sarcasm and bitterness from both sides, that should be beneath us all. And I do not hesitate to say what may seem impossible at first thought, that if we ourselves assume the attitude dictated by common sense and a strict adherence to the principles we profess to teach, the true Christian will be our strongest ally.

The obstacles that combat our influence only impress upon us the necessity of strengthening our own position by a preliminary consideration of our resources, and decision as to our mode of attack, with the help of such information as we have regarding the strength of the enemy's entrenchments; for it will be useless to tell the Christian that his guns are old-fashioned until he sees some of a newer model that do the work better; and if we have to use strategem to place our guns in training on him, strategem in such warfare is perfectly legitimate. But let us be a noble enemy, extending a hand when he has fallen, and may our victory but better his condition. Now let us to work and consider the facts.

Truth says that nothing has yet done so much for the elevation of humanity in general as Christianity. It says that Christianity has accomplished the establishment of hospitals, asylums and colleges without number, and that our very laws are based upon the Bible teachings.

Common sense says that this being true, it is folly to attempt to wipe Christianity out of existence by simply claiming that its God is a monster, its Savior a medium, its Bible a collection of rubbish and the Christian himself a poor deluded fool.

Truth bears witness to the fact that if the Christian, in his longing for proof of spirit return, picks up a Spiritualist journal, he reads nothing in reference to himself and his most cherished beliefs but ridicule and sarcasm. The sermons of his ministers he finds side by side with the lectures of skeptics and agnostics, the former ridiculed and the latter applauded. He may go to mediums for months and have no more satisfactory results; and he turns away, unless somewhere a little ray of truth strikes just the right corner of his brain, with his whole soul in revolt. Consider his education and environment. Do you honestly blame him?

Suppose a man should step up to you and administer a sharp slap on the cheek, say, "Your Spiritualism takes us back to days of superstition; you are an inexpressible fool for believing in it." Would you calmly reply: "Yes, you have convinced me that I am a fool, and I will believe as you do if you show your proofs?" On the contrary you would say: "You are not a gentleman, sir, and if your belief teaches you such manners, I'll have none of it."

Common sense again tells us that to tauntingly ridicule the Christian's most sacred beliefs shows poor generalship at the start; nor will we find consolation in the fact that we have pointed out his ignorance, if we are even humane; for if he is ignorant he should be gently led.

To a little child attracted by hot coals you would not only give a warning, but you would gently lead him away and supply him with something better to play with. Surely the higher enlightenment we claim to possess should make us noble and generous enough to patiently lead others to it.

Now let us take some of our own medicine, and apply the professed aspirations of Spiritualists to this matter. We aspire to a perfect knowledge of truth as far as it may be acquired, and that means a great deal, for it may teach us that what we now accept as truth must be modified or wholly discarded. We believe in justice and progressive thought, and with our liberal policy profess to regard alleged discoveries with due consideration of an unprejudiced mind. Hence we take particular delight in reminding the public that a certain minister, after claiming Spiritualism to be the work of the devil, admits that he never attended a seance or circle, and knows nothing of the manifestations that helped to convince us. We harp on the utter foolishness of a man judging a thing that he has not examined. Well and good: he deserves the criticism.

Christians tell us that spiritual things must be spiritually discerned, and thus far we agree with them; but they go on to say that they know certain things to be true because they sense the truth of them through their spiritual faculties. All genuine Christians claim that they have a joy and comfort that they are unable to explain to those who are not Christians, and, like us, they say: "Come and be convinced by being a Christian yourself."

Now, applying our idolized rule, answer me a fair question honestly: Has anyone, Spiritualist or skeptic, any right to judge of the truth of this statement of Christians, until he has been a Christian and knows whereof he speaks?

By his own criticism of the uninformed minister he condemns himself if he, never having been a Christian, assumes the right to hold an opinion of a Christian's experiences. And in his own professed desire after truth, it is not an impossible proposition that should he become a Christian he might learn truths of which he now is ignorant.

I know whereof I speak in this matter, and I can assure any Spiritualist that the Christian will be won to his cause, not by deliberately robbing him of, but by judiciously modifying his beliefs. For the Christian stands upon ground solid enough to hold him, even had Spiritualism never seen the light of day. He knows that the essential teachings of his Bible have all been capable of interpretation to meet the growing needs of an advancing education and science; and though he would undoubtedly like to know facts pertaining to spirit life, he does not consider them as vital in importance as what he believes to be the truths the Bible teaches.

Aside from open attacks upon the Christian's faith, we constantly find in otherwise desirable articles in our literature such covert attacks as this: "Before the tragedy that terminated mental freedom and inaugurated the reign of priestcraft and persecution." While in the same sheet with this sentence we read: "Personal feeling and prejudice we strive to keep from our platform, believing there is plenty to do in the presentation of truth, without indulging in personalities." While wholly ignoring the frauds in Spiritualism and in Christianity, we should consider that mistakes in the teachings of true Christians are due to ignorance; and this is not an unpardonable sin, when some of our own genuine mediums make mistakes through ignorance or otherwise.

But I now approach the matter that should have more weight than anything else, if anything can have more weight than sound argument and charity combined; and I have no doubt my statement will startle many who have been ignorant of results obtained along certain lines of investigation. The honest seeker after truth may well defer his attack upon Christianity until he knows more of the teachings of this same Spiritualism, for he runs a serious risk of having to retract some of his statements at a later date.

To a small circle, composed of refined and well-educated persons, and without the presence of a supposed medium, have been delivered many messages of very high character. I will quote word for word a message sent for the benefit of a Christian investigator who discovered this circle wholly by what the world speaks of as chance. It gives a Bible text, an invocation and a discourse that contain food for thought, and is as follows:

"Let not your heart be troubled, neither let it be afraid."

"Our Father, whose home and dwelling-place is in the hearts of thy children, we come to thee to-night in a spirit of love, of thankfulness and praise. We praise thee for all thy tender mercies. We praise thee for the beauty manifest all around; for the glories of the summertime, and for all the fragrance and beauty thou hast surrounded the souls of earth with in their sojourn in the land of shadows.

"O God, through whom we live, move and have our being, we praise and bless thee; bless thee for the experiences of life that enrich the soul and help its ascent upward; experiences born through sorrow and tears, leaving the soul seemingly desolate; for, loved Father, through anguish and suffering the soul awakens and longs for the home it has left, longs for thee, its fountain source.

"Father, we do thank thee for all that is bright and beautiful in life; but for the tears, the heartaches, the deep sorrow that all must experience, we thank and praise thee an hundred-fold; for through suffering strength and endurance are born and the soul is made strong and willing to traverse the narrow way that leads back home.

"We thank thee, O Thou Eternal One, for the holy messenger thou didst send to the souls in exile. We are all wanderers from the fold, but thou didst sanction the coming of the Master, who left his home of glory to be a light unto us all. Our Heavenly Father, may we all be prepared to follow that Light Divine; may we all work in accord with the spirit of him who knew no guile; may we truly follow the light that stretches forth over the world from Calvary's summit, and may we all learn that trust in thee that doeth all things wisely and well.

"Bless all who mourn and are seemingly without hope; bless and comfort them, oh thou God of perpetual love! Open their inner sight, that they may behold thy tender love for them. Quicken their souls into loving activity, that they may through loving deeds behold thy face in the hearts of those whom they succor; and may they come, through loving services to others, to understand that thy ways, though past finding out, are wisest and best.

"Bless all assembled here to-night. Oh, may the spirit of divine truth brood over each one of these, thy children! May the love that is in the hearts of all thy shadowed ones, arise as incense unto thee, and thy divine benediction o'ershadow and encircle all. Amen."

"With silence only as their benediction,
God's angels come,
Where in the shadow of a great affliction,
The soul sits dumb."

"In the words of your beloved poet we give you greeting. Now, do you believe in the communion of saints? Be not afraid; it shall be opened to all who knock and seek diligently; and if you ask through what channel it may be had we answer: prayer; earnest prayer.

"You need no conviction of the continuity of life through the senses. Look within for your assurance; expand the environments of your soul and gain a higher conception of God and his everlasting love for all; all, whether in the mire of human experience or in the angelic state. All are equal recipients of his boundless love.

"Have you aught to ask of us, Son?" (Question—May I receive personal messages from those in spirit life? I am traveling most of the time and will be unable to attend a circle.)

"Why not? Your friends are waiting and eager to give you comfort. It depends wholly on you to open the way. Will you take it kindly if we advise you?

"Seek spiritual communion only, and you will not only uplift your soul but the souls of your loved ones here. Communion is not for a favored few, but for all who seek and hope in God. He sends his ministering spirits to all; doubt is the only barrier they cannot penetrate.

"You will hold communion with your beloved, but let it be through the channel of prayer; and in the silence wait for what will come.

"Good night, and may he who is the Guardian of this vast universe bless you all and keep you under the shadow of his wing. Good night."

The spirit friends of those holding this circle tell them that the spirits who seek this and many other messages of like character, are from a much higher plane than that on which recently disembodied spirits live, and their knowledge is proportionately higher. The Christian investigator took copy of some of the teachings of this spirit band to his home a thousand miles away, and after studying them, wrote to the circle that the teachings were very beautiful but appeared to clash with his beliefs as a Christian.

The following is the reply of the same spirits at the next meeting of the circle:

"We must away on our Father's business and cannot communicate at length to-night. Truth can wait, and we can only say, be not impatient. God's time is eternal, and all are secure, whether they are aware of it or not. If the dear Son who was one of us a short time ago, will express himself clearly when it is possible to be with us, we will answer as well as we can comprehend, questions of infinity and the wise purposes back of all that now seems misleading to him. Few can grasp the significance and truth of what he blindly adheres to. He has not yet awakened to the real truth of what he now believes. Wait and pray for him. He is right in his statement of truth, but not in his conception of it, and therein lies all the misery that some experience when they cross the river of death, so-called."

To those capable of drawing intelligent deductions, I submit these messages for examination. Few in this class will fail to see the brightness of soul-light that shines through them, and they are but a very small fraction of those received of an equally high character. Study of these messages reveals the teaching that the Bible is reliable in its essentials if it is properly interpreted, and for those incapable of the higher interpretation it will do as it is; for without having the proper conception of truth, this investigator is still right in his statement of truth as he finds it recorded in scripture.

An article in a recent issue of one of our Spiritualist journals stated that messages are not always reliable because of the influence of the medium in unconsciously coloring them; and also intimated that only to those who were able to understand certain teachings were they of any benefit. On these statements we might reasonably base the idea that the more powerful the spirit, the purer the mediumship and the higher the intelligence and aspirations of those constituting the circle, the higher import would the message contain and the more correctly would it be transmitted. Now, considering the scarcity of messages of this high character, what conclusion can we reach but that most of us have a low grade of intelligence and aspirations, or that most of our mediums are lacking, or both?

The result of these messages in the circle mentioned, has been to wean the members away from their original idea of communicating with their friends in spirit life, they being glad to devote most of their time to this higher communion, with an occasional evening devoted to personal messages. And what is a more important lesson in its application to the subject in hand, the effect upon the Christian investigator has been to make him a staunch upholder of the fact of spirit manifestation, while he still remains a Christian.

The question arises, that if it is possible at a later date to learn from our own Spiritualism that the Christian faith is essentially true, would not a more conservative course on our part be wiser, if from the standpoint of self-protection alone? It would indeed be humiliating to some of us to be compelled to receive from the taunted Christian higher truths derived from the source from which we were unable to receive them!

I desire to state one more fact that is well worthy of consideration. There is in this country a medium of wonderful powers, who easily eclipses every other medium I have seen, but she is absolutely unknown to Spiritualists, and why? Simply because her guides have forbidden her to hold any intercourse whatever with Spiritualists, and there may not be fifteen people in the world who know she has her wonderful powers. One of her guides is a Christian minister, and several others are from higher spheres. Has this a lesson in it?

In conclusion, let us stop our sarcastic assaults on the Christian's belief; for the sake of brotherly love, for charity's sake, for policy's sake, for courtesy's sake, or for the sake of our own self-esteem.

A. H. DUNTEN.

Chicago, Ill.

Revision of the Tax Laws of the District of Columbia.

To the Editor:—In your issue of March 3, appears an article from the pen of Brother George Bacon, of this city, citing the proposed measure against clairvoyants and all mediums—Sec. 34 in the proposed revision of the tax laws in the District of Columbia. Brother Bacon in this article states that this is a case for the National Spiritualists Association to attend to. This is true, and the N. S. A. is not recreant to its duty. As soon as the proposed measure came to our notice, the N. S. A. went to work. Treasurer Mayer at once consulted legal authority and had a petition drawn up against the passage of the act. This petition was at the meeting of the First Association of Spiritualists of Washington all day Sunday. In the evening Secretary Longley of the N. S. A. made an appeal to the audience at Masonic hall, asking all to sign the petition. Spiritualists and Liberalists in the District are affixing their signatures to the same. Treasurer Mayer also visited the Commissioner of the District to protest against the bill, and wrote a letter to be presented to the proper authorities, and there the matter rests. We expect that Sec. 34 will be eliminated from the revision of the tax laws; if it is not, we are ready for further action.

The N. S. A. is not asleep, and it has plenty of work to do. On a recent Sunday, Rev. Dr. Talmage preached a slanderous sermon in this city against Spiritualists and mediums. The Daily Post of Monday printed it. Immediately the secretary of the N. S. A. replied to the same, and Treasurer Mayer indorsed her article to the paper, with a personal letter. The Editor of the Post writes us that this article will appear in his paper, on Monday, March 5. We know that "Eternal vigilance is the price of liberty."

MARY T. LONGLEY,
Secretary N. S. A.

LIBERALISM

As Exemplified at the Silverton Thought Exchange.

Oregon has a number of so-called universities, and one which is unique, named the "Liberal University." It is situated in the village of Silverton, about fifteen miles east of Salem. Silverton has long been known as a secular town, although not without orthodox churches. This Liberal University publishes a weekly paper called "The Torch of Reason," edited by the president, Prof. J. E. Hosmer. It is an entertaining little publication to those interested in secularism, and has for its motto: "Truth bears the torch in the search for truth."

A copy recently fell into my hands containing a report of the proceedings at the Silverton Thought Exchange one Sunday evening. I do not know whether the Thought Exchange is connected with the Liberal University or not, but its proceedings on that particular evening seem to have been enlivened by some of the so-called professors taking a part in its discussions. A lecture was delivered by Mr. D. E. Swank, of Aumsville, who had a rather large subject: "The Origin, Nature and Immortality of the Human Soul." A brief synopsis of his remarks is given, from which it appears that Mr. Swank advanced the Spiritualist hypothesis as he understands it, and contended that there is a principle in the organic world which the scientists do not seem to understand, and this makes plants grow and assimilate nourishment from the air, etc. This he contended is spirit power, without which animals could not exist. His conclusion was that the "spirit-soul" is immortal.

After the lecture the "thought exchange" occurred, and the alleged president of the "liberal" school was the first speaker. He opposed the arguments advanced, and made such assertions as that modern scientists have proven "that all of the matter and forces that went into any organism were parts of the world or environment around it, and that all the feeling or thinking was part of, dependent upon, and caused by the changes in the brain and nervous system. This being so, the Spiritualist hypothesis at once dropped out, because all the facts which supported it had been otherwise explained according to the scientific method. Plants, animals and men grew and thought by reason of chemical and vital assimilation, and the spooks were not in it. * * * The immortality of Spiritualism was evil because it prevented the attempts to better this world, by introducing anarchy—that is, confusion—in our thoughts and purposes of life, for we were always at the mercy of 'spirit revelations' which might upset everything."

The president was followed by a "Venerable Gentleman" who recited some facts in support of the Spiritualist hypothesis.

Then another alleged "liberal" professor, said to be Pearl W. Geer, arose and proceeded to demolish what remnant remained of the Spiritualist hypothesis. "He had as a student of medicine and physiology found it too plain to dispute that the mind was the action of the brain." As to a belief in immortality he said it accomplished no good purpose and is, "the one thing that arrested progress on the earth."

Let Doctors Davis, Peebles, Willis, Watkins, Sweringen, Babbitt and the others who have spent years studying anatomy, physiology, medicine and Spiritualism note the dictum of this secularist priest. And let social and all other reformers, take note of the last sentence and change front at once and hence forth fight to the death the "Spiritualist belief in immortality," if they would see any real progress in the world.

At this stage of the proceedings the "Venerable Gentleman" returned to the charge, apparently none the worse for his previous encounter; but his final statements of facts were evidently too strong for Prof. Wakeman, as the report goes on to say that "He backed up against the stage and 'went for' the whole spiritual business without gloves * * * The scientific discovery that life was the action and reaction of the vital processes of protoplasm had ended the matter. This discovery stood just like the Copernican astronomy; the discovery that light and heat were modes of motion; and that lightning and the 'thunderbolt' was not 'a thing' at all. It was simply idle to keep on talking as though the sun revolved around the earth, or light was a corpuscle, or thought a ghost or entity of some kind. Nature can never do one thing in more than one way, for the law of correlation which is the fundamental law of science, makes it even unthinkable that anything can happen without a correlative cause, which can never vary. It follows that as life is the result of a known line of causation—a process of correlative known forces, there could not possibly be a spook. That old explanation was 300 years behind the age."

Continuing he said that the "so-called spiritual facts have been explained by modern mental science, except in so far as they are frauds or total misapprehensions. Then years of his experience with a committee of experts had given him a result that such supposed facts always arose out of either fraud, illusion, delusion or disease. When submitted to scientific examination and tests there was absolutely nothing in them."

I would suggest that he be referred to the noted Seybert Commission, and then turned over to the tender mercies of the Hon. A. B. Richmond, of Meadville, Pa. Stories of spiritual appearances were explained as "only instances of the subjective image, made within the excited brain, being projected as of an objective form outside of the eye. All senses were subject to this inversion. This was the cause of all the ghosts or spooks ever seen, and there is now no mystery about that. * * The speaker became quite spirited in some of his remarks, and finally declared the whole spook brood and consequences as so much rot, from which every healthy mind should keep clear. This was said with a stamp of the foot as if to 'shoo' them out of the hall."

Now, if the foregoing excerpts from the report refered to, are not funny, then I am unable to discern the ludicrous side of things. The thought of alleged professors and the president of a "liberal" university entertaining and boastfully airing the ideas therein expressed is enough to make a Spiritualist laugh till his sides ache. It is too funny for anything! Even some churches and theologians are less bigoted and more liberal in their utterances concerning psychic facts and theories than these miscalled "Liberals." But the climax is reached when, by employing the a priori mode of reasoning they arrive at the confident conclusion that Spiritualism is three hundred years behind the present age. Their utterances indicate an extremely prejudiced view of the subject. Perhaps during the next century or two these belated Liberalists will learn that "the world do move" outside of the narrow spheres in which they are immolated, and that neither secularists nor materialists have a first mortgage on science. Until that time the labors of such scholars and scientists as Sir Wm. Crookes, A. R. Wallace, Prof. Hyslop, M. J. Savage and Dr. Hodgson—not to mention scores of others—will probably be neither comprehended nor appreciated by them.

WALTER P. WILLIAMS.

Salem, Ore.

GLAD TIDINGS

Of Knowledge and Wisdom to All People.

The Progressive Thinker comes laden every week with glorious tidings for its readers who are in the ranks of "Forward March!" Although it is several days after issue ere it reaches this coast rest assured The Progressive Thinker is a welcome guest this side of the Rockies. We know every week when its banner is waving, and count the days when its smiling face will greet us again. We know that it will come, we know that the panting engines bearing the precious burden, with experienced hands at their throttles, will glide swiftly over trusty rails, through tunnels, over bridges, into gorges, by lofty mountains, over plains, by laughing rills, through flowery fields, at last, adown the beautiful hills into Sacramento Valley where birds and blossom vie glad welcome. After crossing the country which divides us from the dear old East (that we shall always call home) the dust and heat, the parched and withered wayside, the weary fellow-travelers who have grown tired looking at us and we at them, smiles and nods at morning's recognitions have become tiresome, and everything has lost interest save getting to the end of our journey, the heart leaps with joy to again view the beautiful green fields, orchards, homes with their velvet lawns, the foot-hills with their background of lofty mountains, towering above them in grandeur and majesty. The mighty ocean surging and swelling before us as we near San Francisco Bay, the blue sky smiling as soft white clouds flit across its brow, the islands in the waters in peaceful attitude crowned with pretty homes and well-tilled gardens. Golden Gate, fortified and guarded, yet bids glad welcome. All these present a scene that fills the soul with almost reverence and awe, unfolding the spiritual nature with mysterious power and wisdom.

"Deep the emotions that nature
Has quickened to life in the soul;
But deeper and grander the glimpses
We catch of the Infinite Whole."

I listened to a talk last evening on hypnotism and psychology. Parties could not agree on the difference. I believe the subject has been exhausted, conclusions arrived at, that have settled the question with science. I know that hypnotism will throw its subject into a trance or not, just as the operator wills. Psychology is more subtle; I believe more dangerous and more disastrous in its consequences. I cannot wholly define its power, although I have observed its work. At times it is used for the good of its subject. One under psychological influence either for weal or woe, is often conscious of the power, yet cannot break away. Psychology can be likened to the tide coming in; it is so gradual that one seated on a rock a distance from shore is surrounded before aware, and then it is at the mercy of the waves. Psychology is tyrannical, at the same time an arrant coward; yet it has power as disastrous as any power known. It goes abroad and finds lodgment in almost every household. Can it be termed "mind over mind?" or is its influence more over the soul? We have in our midst individuals who are so identified with self, so strong in character, so firm in realization that hypnotism nor psychology can reach them. Hypnotism, the other name for mesmerism, is no more powerful in its silken robes than it was in its despised rags. Man is constantly discovering new and wonderful truths; science is staggered at its own discoveries, and has come to the conclusion that there is nothing new, that as the brain of man developes and is capable of reasoning, facts are before him and are the schoolmasters thereof. And all those who study the lessons and become masters themselves are never the fount of knowledge and wisdom which no one is denied from reaching.

"Oh, Evolution! Were I to ask of thee
the choicest thing
Which thou couldst grant me at my
earnest quest,
It would be the wisdom of the eternal
spring,
That mirrors all the riches of thy
breast."

All new names so much in use now among scholars—hypnotism, psychology, electricity, etc., are the children born of magnetism. What is magnetism? Is it not proving to the scientist that it is life of all nature, of all research, of all knowledge, of all force? As a class, advanced thinkers, fearless advocates of truth and light, are in wisdom's mine delving for the treasures, deep in research and divine thought, progression in all forms and expressions in the divinity of life, the brotherhood of man, the holiness of death, the purity and wisdom of mortal birth, the love of goodness, and life everlasting.

Thinkers are reasoning unbiased on every subject presented to them. The question to many is, was this planet created for man, or was man created for this planet? Some are thinking and have aimed at the conclusion that this little world is not the only one that is inhabited. Life or magnetism always was, always will be; all mortal expressions through matter are individuals manifested. I do not say but in each embodiment expression changes, yet it can never lose the divinity of its self or of an immortal heritage. We are standing on the verge of a mighty sea, and nothing can darken the love-lighted shore of knowledge, whose pebbles are pearls, rubies, diamonds, opals and jasper, they are for us all. Gather them together, friends of higher thoughts set them in the pure refined gold of your hearts, wear them as jewels in the crown of your everlasting inheritance, and know that you dwell in God, and God dwells in you, and that you can no more degenerate from Him, than He can separate from you, for through all nature God is the soul.

ROSE L. BUSHNELL.

San Francisco, Cal.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, MARCH 10, 1900.

The Death Penalty.

There is a movement before the New York Legislature to abolish the death penalty. There is no probability of its becoming a law at present, but such agitation is educative, and sooner or later this relic of barbarism will be set aside. New York has recently adopted the scientific method of dispatching those who have committed the capital crime, by a voltage of electricity which tears every cell in the body instantly asunder. It is recommended because of its being more humane than the old way of hanging!

Public sentiment has become so opposed to the death penalty that it is difficult to empannel a jury in such cases, and the officers whose disagreeable duty it is to execute the sentence are socially ostracised. The only argument that can be brought in favor of the death penalty is that it produces greater fear and thus deters from crime. This has been disputed, and even the reverse held to be true, that the more fearful the punishment, the more numerous the crimes. Statistics would easily decide, as Colorado, Rhode Island, Maine, Michigan and Wisconsin have taken capital punishment from their statute books, and a sufficient length of time has intervened to fairly test the matter. If homicide has not increased in these States, there would be no reason why the barbarous laws should be retained in others.

Such is the abhorrence of condemning a human being to death, that jurymen often allow their sentiment to interfere, and the guilty escape just sentence.

Society has a right to protect itself. It must in justice confine itself to the least destructive methods which will bring about the result desired. If imprisonment will have the same deterring effect that the death penalty has, then as the least coercive, it should be accepted.

The influence on the community of executions is one of the most objectionable features. Those who are trained in humane thinking cannot believe that the deed of the murderer justifies the sheriff, who adjusts the rope or the straps of the electric chair.

The old idea of vengeance for crime is yielding to the humane conception of necessary restraint and helpful moral education.

God's First Temples.

"The Persians, even in ages when temples were common in all other countries, 'not thinking the gods to be of human shape' [quoted from the Greek of Heroditus Enterpe] had no temples: which was the reason, as some think, why Xerxes burned and demolished the temples of Greece."—Potter's Antiquities of Greece, p. 189.

The above quotation was recalled on reading an extract from one of Rev. Dr. Jenkin Lloyd Jones' late discourses wherein he said:

"The soul asks, why confine myself even for one day in the week to man-made houses, to the walls of brick and stone that masons lay? Better worship in the unroofed temple of nature and walk abroad in the unwalled church of God. Why listen to human voices when you may listen to the soughing winds, and the singing birds, and the murmuring brooks? Why quarrel over the interpretation of the somewhat tangled texts found in Hebrew and Greek manuscripts, while you may read the open manuscripts of God, written on oak leaves, illustrated with daisies? This is a substitute. Happy is the soul that can use it."

We have frequently wondered why Spiritualists and Liberal Christians do not patronize "God's first temples" more in the summer time, and those made by human hands less. Lecturers should encourage a resort to the groves when the weather is favorable, and draw largely on the surroundings for their illustrations and inspirations. Please think of this, as summer is nearing.

A Joyous Outlook.

One hundred and fifty years ago it was declared—"The air of England is so pure a person cannot breathe it and remain a slave." The time is not so distant as many may imagine when it may be said with equal truth—"The people of America are too intelligent to accept the horrible teachings of Paganism, though disguised under the name of Orthodox Christianity." A revolution upheaving the churches, giving science the supremacy, is in the air. It is whispered in church circles. It is borne on every breeze, and is lighting up every home. The church has cursed the earth long enough. We shall soon be able to say to it—"Farewell forever!"

LAST GREAT CHANGE,
Which Is Designated as Death, BUT IS REALLY THE NEW BIRTH

An Example Worthy of Imitation.

Death, as defined by Spiritualists, is the disrobing of the spirit, the laying aside of the mortal, and assuming the immortal. The material body is, in reality, little more than a discarded suit of soiled and wornout clothes, unfit to be seen in good society when the spirit has left it. Like the threadbare or the ragged garment, the deserted body soon decays. The parts of which it is composed separate and join their kindred elements, to be again taken up by shrub or flower, or some other form of organized life, and thus on in an endless round of life, decay and death. Matter has no rest. It clothes the spirit to-day, to-morrow a festering corse, an insensate clod. This change has been incessant since the very dawn of life, and will continue without interruption while eternity rolls its ceaseless round, realizing as to refined and tangible substance what the transmigrationists claimed for spirit.

The spirit, unlike matter, knows no decay. It lives on, a conscious individuality, co-eternal with all life.

With this view of humanity and its destiny the care of the deserted body is of little practical importance. Buried in the earth, consumed by fire, sunk in the sea, or food for the beast or bird, it is all the same with the spirit. And yet, as the late dwelling place of that spirit, and difficult to be disassociated from it, those yet in the flesh hold the decaying body in reverence, and many expend vast sums of money in surrounding the vacated tenement with mementoes of affection. The Taj Mahal, at Agra, India, built in 1650 by Shah Jehan, to the memory of his wife, at an expense of near four millions of dollars, is probably the most gorgeous dream in marble to the loved dead the world has ever known.

Egyptian history tells of the care the old Coptic civilization took of its worthy dead. Believing the preserved body would be reanimated at the close of 3,000 years, the rude art of that distant age exhausted its genius in efforts to preserve the body from decay, with what success the mummy records tell the tale.

Christian civilization somewhat amended the Egyptian belief, by providing for a general resurrection of all bodies, however long dead, or widely the parts were separated by design or accident, they would be reunited and re-invested by the spirit. Thus clothed with life it would live forever either in bliss or woe. It was very proper with these facts that Christians should exert great care in the preservation of their dead, as did their Egyptian prototypes. Families manage to unite in death the remains of deceased members so they will be together in the resurrection and final judgment, when time shall be no longer.

While all concede that fire, the great disintegrating element, is the most perfect purifier and germ destroyer, doing in a very brief period what years are required to accomplish on the festering corpse, when light and heat and other destructive agents are shut out by deep burial in the earth, yet religionists oppose the speedy return of the component parts of the body to their native elements, ready to again take their place in new forms of life, as a wrong which cannot be tolerated.

The Marquis of Queensbury, who died in England, February 1, by incorporation in his will, just made public, has set the world and the people in it an example which may eventuate in a public good. He said, as appears in an Associated Press dispatch from London, February 19:

"At my death I wish to be cremated, and direct that my ashes be placed in the earth unenclosed—'Earth to earth, ashes to ashes'—in any spot convenient to that I have loved.

"I have particularly to request no Christian mummeries or tomfooleries be performed at the grave, but that I be buried as an Agnostic. If it should be a comfort to anyone, there are plenty of friends who could come to say a few words of common sense.

"No monument will be required, nor any procession, as the ashes can be carried in a man's hand. If the places I mention to my son should not be convenient for burial, then any place would suffice where the stars shall ever shed their light and the sun shall gild each rising morn."

Contrast this sensible disposition of inanimate dust with that usually employed in this otherwise practical age. Go view the decomposing remains of mortality wherever found; they are objects of loathing and disgust to the sensitive mind, however bedecked by the trappings of wealth or of royalty. They are remnants of a dead past; the worn-out and cast-off adornments of a living spirit. Decay, slow and wasting, must follow, poisoning the quiet air by infectious exhalations, whether arising from the Taj Mahal, a monumental cemetery bordering a great city, an obscure grave by the wayside, or a neglected corpse festering in the sun on the open plain; else, on the other hand, myriad germs of disease speedily destroyed, each atom of which the dead body is composed resuming its true place in the economy of Nature, to again take its place in the endless round of life and joy.

Righteous Judge.

A school teacher in Conneaut township, Crawford County, Pa., loaned one of his pupils, a girl of 17, a book entitled "From the Ball Room to Hell." Knowledge of the fact coming to the school board, teacher Albert H. Norris was promptly discharged, they ruling that the book was immoral.

Norris is an exhorter, occasionally occupying the pulpit in churches in the vicinity of the school. He attempted to play the triple role of teacher, priest and colporteur, but was compelled to vacate the pedagogue's chair. He brought an action against the School Directors before a Justice of the Peace at Meadville, to not only recover arrears of pay, but for three additional months for which he was engaged. The Justice seemed to think the "grand bounce" well deserved, and refused compensation for services not rendered.

The age for teaching hell in schools has passed, which teachers will do well to remember.

This Time the Priest.

"A Nashville, Tenn., minister was driven crazy by the factional discord in his church, took to drink, got into jail, and is now in an insane asylum. Poor man! How sharper than a serpent's tooth to have a graceless congregation."—Janesville Gazette.

"It was the dog that died," instead of the man he bit.

DARWIN FALSIFIED.
By a Minister of the Gospel. THE OLDEST RACE KNOWN.

"Darwin tells me I am derived from a monkey; that my great grandfather was a monkey. I don't believe him."—Rev. Dr. Wharton.

Darwin never told the revivalist, nor any other person, any such thing. The assertion was an effort of the evangelist to berate science, to impress on his congregation, who he had just informed they were "twenty-four hours nearer heaven or hell" than they were the night before, the importance of his mission. He wanted it known that man is a special creation of God, as told in Genesis.

Darwin taught man is an ascent through the lower forms of life by slow and easy gradations, extending perhaps through millions of years, to his present eminence. He traced all life back to a protoplasm, which by accretion through interminable ages has developed into all the varied forms of life known on the globe; that man stands at the head. Some forms of life are arrested at one stage of being, others advancing to a higher stage, at the head of which is man.

Darwin, in his letter of June 5, '79, to Nicholas Baron Mengden, said among other things:

"Science has nothing to do with Christ except insofar as the habit of scientific research makes a man cautious in admitting evidence. For myself I do not believe there ever has been any revelation. As for a future life, every man must judge for himself."

Dr. Ludwig Buchner, in the National Reformer, of October 29, '82, gives an account of a visit paid Darwin, during which the latter said:

"I am with you in thought, but I should prefer the word Agnostic to the word Atheist. * * I never gave up Christianity until I was forty years of age. * * Christianity is not supported by evidence."

These quotations account for the attempt to falsify Darwin's teaching. A man who is not a Christian with revivalists is a heathen, with no rights a pulpit-pounder is bound to respect.

Because Darwin showed there was a close resemblance in many respects between man and the monkey, and other forms of vertebrate life, this does not prove he claimed descent from that animal any more than it does a descent from a dog, in which Darwin showed a similar parallel.

It does seem impossible for a preacher to report a scientist or a scholar correctly. Does this inability arise from ignorance, or from a love of misrepresentation?

Oldest Race Known.

The New York Journal gives currency to the following narration from Thomas H. Wigglesworth, a veteran civil engineer, who claims to have discovered incontrovertable evidence in Colorado of a race that occupied that country long ages anterior to the cliff dwellers. Indeed, the latter people were modern in comparison with those ancient occupants of the Great West.

"While carrying forward the work on a government canal for the Utes in Southern Colorado, Mr. Wigglesworth says he found indisputable evidence of a life that antedates any known to history.

"'The forerunners of the cliff dwellers lived in fertile valleys and inhabited adobe houses instead of stone,' he said. 'Evidences of such structures are distributed throughout scores of valleys and wide mountain canyons.

"'The mud houses occupied sites on the level ground and were surrounded by fields of grain. I have dug through mounds 75 feet long and 30 feet wide, which represent the remains of one of the large adobe structures. We uncovered the foundation of a circular structure which had one story under ground. It is my opinion that the principal houses of these unknown people were two stories in height, one story above and one story below the ground. The ruins which were excavated are perfectly round, and the foundation is as solid as though it had just been completed. It was apparently built tens of thousands of years ago. There are hundreds like it in an area of half as many miles.

"'We uncovered the most beautiful vase of antique workmanship I ever saw. The vase was black with age, and as the workmen of that region, especially the Indians, are superstitious in such matters, they threw the vase over the dump and I had the task of finding it again. The Indians will handle nothing from the ruins because they believe the relics are hoodooed. They claim that the ruins are the ruins of ancient Moqui or Zuni life.'"

Paul on Widows.

We may have been too severe on Paul because of his hostility to women, in not allowing them to teach, but to learn of their husbands at home. He seems to have favored one class of the dear sisters, as may be seen by consulting I Timothy 5:9, 10. There he allows a woman, not under three score years, who has been a wife to but one man; who has a good reputation; has brought up children; lodged strangers, and washed the saints' feet, to be taken into the church. Washing the saints' feet was a highly redeeming feature, in Paul's estimation, and widows were good things to have around when the feet were covered with mud or dust, after a long and weary pilgrimage among the brothers laboring to reconcile their quarrels. The younger ones, however, he tells us further on, "wax wanton, will marry, learn to be idle, wander from house to house, become tattlers, bury bodies, and have damnation."

It is very clear Paul supplied the elder Weller with the caution he gave his son when he told him to "Beware of widows." The aged widows, those who made themselves useful to wandering monks by lodging them and washing their feet, were not taken into account by Weller, doubtless because his son was not a preacher, and did not need their service.

It Must Be a Mistake.

It is now said the United States is about to send war ships into Chinese waters, to insure the safety of Christian missionaries, laboring to establish that faith in the Celestial empire.

If true is not this a high-handed procedure for a secular government? People who visit distant nations on proselyting tours do so without authority of government, and have no claim on it for protection. If a Spiritualist, an Agnostic, or a member of any of the non-evangelical churches, should visit China to spread his faith, does any one believe he would be convoyed by the United States navy?

STRIKINGLY ALIKE.
Two Prominent Personages, PROMETHEUS AND CHRIST.

The subtle correspondences (as set forth by a learned man in the Chicago Tribune), the ideal identities to be traced in the poetic religious myths of Greece and the Messianic prophecies and history are fascinating. The great poets of Hellas, especially Eschylus, must have been acquainted with Hebrew culture of the highest character; or both he and the Hebrew sacred poets must have drank at the same primal fountain. The legend of Prometheus is in many essentials so curiously like the prophetic declarations of the coming, the career, and the death of the Savior that it is singular no specialist in comparative archeology has sought to explore their parallel to the place where the lines must converge. It would be highly interesting to the antiquarian in Jewish lore to have determined the greater age of the promise of a Savior through the people chosen of God, and in the absence of such proof the contention gains that many of the prophecies associated now with Christ, and many of the wonderworks attributed to him, were really borrowed from Hellenic and Oriental learning or popular belief and attached to the career of Christ after the death of both their leader and his apostles.

The spiritual identities in Prometheus and Christ are easily to be traced. The transfixion of the god upon the rock, finds its counterpart in the crucifixion of the Christ. The cause of the condemnation is substantially the same. Christ was doomed to death technically because he had blasphemed, morally, that his death might be an atonement for the sins of men and lead them from darkness into light. Prometheus blasphemed against Jupiter; he also supplied mankind with fire, by which they were led out of the darkness of ignorance into the light of civilization and the arts. Not only is the mode of death startlingly alike for both, but even the circumstances surrounding the catastrophe. Compare the simple but sublime description given by Eschylus with the narrative of the crucifixion as preserved in the Scriptures.

"Now rivet the ruthless fang of an adamantine wedge through his breast," cries Strength to Vulcan. Strength says to the transfixed suffering deity, "Sighest thou over the enemies of Jupiter? Look to it that thou hast not at some time to mourn for thyself." Again he addresses the dying god very much as one of the onlookers did Christ: "By no true title do the divinities call thee Prometheus; for thou thyself hast need of a Prometheus by whom thou wilt escape this fate." Prometheus, speaking, declares that he knew beforehand all futurity, and that no suffering can come upon him unexpected. When the sentence upon the god had been completely executed the poet declares that "verily in deed and no longer in word did the earth heave"; the roaring echo of the thunder rolled; deep blazing wreaths of lightning glared and hurricanes whirled the dust; "the firmament was embroiled with the deep."

There is a strange identity also in the radical significance of the names. Prometheus means literally forethought; so the idea of the Messiah involved the conviction that he who was to come existed in the deity from the beginning and foresaw the fate destined for him as the Redeemer. From the same Greek root that forms Prometheus comes the root of pharmacy, whose Greek radical, pharmakon, meant to the popular mind of poetic Hellas, the great healing drug, "the blood of Prometheus." So with the Hebrews, Christ is derived from the equivalent of the anointer, the healer; for oil was the chief remedy with the early Hebrews for ills of the flesh and was at the same time their chief sacrificial symbol. In the Hellenic mythology the legend of Prometheus stands for the triumph of the soul over matter; in the Christian cult the death of Christ is followed by a miraculous resurrection, demonstrating the superiority of spirit over matter.

It is true that it is by Jupiter that Prometheus was condemned; and that it was the sins and fall of man that made necessary the death of Christ. But the Jupiter idea in Hellenic poetry was variable; sometimes it meant the pure and ethereal god, sometimes an anthropological deity capable of men's frailties and subject to men's passions. Like the myths of the air which Ruskin has so charmingly elucidated, the value of the Jupiter myth depends largely upon the ingenuity, the force, and the beauty of its various interpretations. Shelley, whose mind was so essentially Eschylean and whose "Prometheus Unbound" is worthy to be accepted as a substitute for the lost drama by the Greek poet, rejects with scorn the duller and later version that Prometheus became reconciled to Jupiter by a compromise lowering him in his own esteem. "The moral interest of the fable which is so powerfully sustained by the sufferings and endurances of Prometheus would be annihilated," he declares, were such a presumption tolerable.

It is scarcely to be expected that we shall know with more certainty of the comparative antiquity of the Promethean legend as Hesiod first discloses it and of the Hebrew prophecies of the Messiah. But in their present distinct and at the same time dim relationship they are full of bewildering mystery, and by no means free from a suspicion of common origin.

Japan Agnostic.

Dr. Michael Revon, late professor in the Imperial University of Japan, according to the Literary Digest, who for seven years has carefully observed the religious movements in the Island Empire, says "No one can be in doubt as to the changes which the modern scientific spirit is making in the old religious beliefs of that people. The tendency of the Japanese mind is towards Agnosticism."

Japan is a fine field for Spiritualism to labor in. Christianity with its pagan creed finds too much practical common sense among the Japs, to gain a hearing among that people. Without the sword, the Inquisition, or oppressive laws, backed by a belief in a fiery hell, the faith of the barbaric ages cannot maintain itself.

CAN SPIRITS EVER
Control the Brain of Animals? WHAT ABOUT THE LITTLE BIRD?

Vincent Scappatura, on one occasion, wandered away from a party engaged in surveying a route for the Salt Lake & Los Angeles Railroad, and was alone for four days in the Pahranagat Desert, Eastern Nevada. For four days before he was rescued he remained near a small spring and had a scant allowance of water only on which to sustain life. He found shelter from the sun in the shadow of a shelving rock about a thousand feet above his spring. The spring was intermittent in its flow. One day he could hardly collect enough water to fill his canteen. The third day he suffered much from hunger. He tried to eat a species of cactus, but could not swallow it. He had been sick and weak before he was lost, and the fourth day made up his mind that he could go down to the spring no more. The night before a pack of coyotes howled about the rock under which he lay, and one of the animals came quite near and looked at him. Scappatura says: "The grim thought came that he was making calculations on eating me shortly. On the fourth day, when he was thinking about the several fasting cases on record and wondering how long he could last, a little bird came to him. It settled down on the rock near him and gave him a song. He then felt that help was coming and that he would be rescued that day. He kept a bright lookout, and as the day wore on saw a black object far away on the desert. Presently he could make out two men on a buckboard and behind them a man on horseback. They drove to the spring and halted to cook a meal. Scappatura felt that he was saved. As he rose and started down the face of the mountain the little bird again came into his mind and he turned to look for it. It was seated on the shelving rock under which he had lain, and when he turned it began singing and fluttering its wings. The men had come out in search of Scappatura, and they took him to Hiko, Lincoln county, and cared for him until he was able to travel. He will always believe that the little bird came to tell him to keep a bright lookout for the help that was coming.

There is no doubt whatever that under some circumstances spirits can for some special purpose control animals. Dogs, by piteously whining, have hundreds of times announced the death of some member of the family, and when the final end came their grief has been very impressive. Wherever there is a well-developed animal brain, a wise spirit can sometimes control it to a certain extent and induce manifestations of intelligence that are truly remarkable. Who has not seen an intelligent dog? A gentleman saw an instance of intelligence on the part of a dog on one occasion, says the Boston Transcript, which was very remarkable as uniting a high degree of politeness with excellent understanding. Crossing the ferry from East Boston he noticed, sitting on one side of the passageway, a gentleman who was accompanied by an immense and very handsome St. Bernard dog. Directly opposite were two young ladies who could not restrain their admiration for the dog, and made evident signs of a desire to be friendly with him. The dog, however, looked up at his master and declined to budge. But presently the gentleman remarked quietly, "Go over and see the ladies," whereupon the animal moved promptly across the passageway and wagged his tail amiably while the young ladies patted his head and raved over him. But presently came the remarkable exhibition of politeness referred to. The wharf was reached and the passengers rose and moved toward the street cars. One of the young women carried a basket, and this basket the dog insisted upon taking in his mouth. The lady gave it to him and he walked proudly toward the car with it, casting a glance at his master, who remained standing on the platform. He entered the street-car with the basket, deposited it in the lap of the young lady when she had seated herself, and then whisked ponderously out and rejoined his master. It was a clear case of a friendly service courteously performed.

Lighted by Blazing Literature.

"Stray Stories" says "twenty-five wagon loads of the Talmud manuscripts were burned in France in 1244."

Says Draper: Six thousand Hebrew Bibles were burned at Salamanca, about 1481, by order of Torquemada, Inquisitor-General of Leon and Castile.

Cardinal Ximenes delivered to the flames, on the public square of Granada, eighty thousand Arabec manuscripts, many of them translations of classical authors.

The Crusaders burnt at Tripoli its library, said to contain three millions of volumes, but the number is unquestionably greatly magnified.

Christianity has illuminated its entire history by bonfires of blazing literature, the choicest books of the ancients only preserved to these times by accident, of which Virgil's Eneid and the works of Aristotle are speciments.

REV. H. BURTON BARD
Makes an Address of WELCOME TO SPIRITUALISTS.

Rev. H. Burton Bard did not mince his words in his address of welcome to the Spiritualists at the church of Our Father. In part he said:

Brothers and sisters of the Spiritualist association, I am glad to welcome you to this city for your annual deliberations upon high themes, and the considering of what, to you at least, are great truths.

I do not welcome you in the name of the Christian churches of this city, for two very definite reasons. First, my fellow Christian ministers do not feel that we as a denomination or I as a minister have enough of "evangelicalism" in us to be representative of their churches or their position; and, secondly, that other reason, that is of more moment to you, my friends, I fear the Christian churches of this city—if the whole truth were known—have but scant welcome for you.

But I am glad to stand here and welcome you from the standpoint of liberal Christianity; that not only desires to live itself, but desires that everything else that is good shall also have a chance to live. We pose before the world as a liberal church. We believe in freedom; we continually condemn the narrowness of other institutions that would confine freedom and liberty within their own man-made lines. We hope to be judged by the simple rule of Jesus, "By their fruits, ye shall know them." If by our life we show ourselves not to be liberal, may the world forsake us as hypocrites.

But, I welcome you to this city and to this church, whose platform tries to stand for but one thing, and that the only thing worth anchoring to—the truth, because, like unto ourselves, I believe you are seeking after the great undying truths of God. For every earnest seeker after truth, under whatsoever banner he may travel, I have in my heart a warm welcome.

You have come over the pathway in your growth that has been marked by thorns. You have been misunderstood, slandered, and persecuted. It remains for you to clear the atmosphere around you so the world may see your truths more clearly.

There is no phase of Christian thought for which the world is so anxiously waiting a clear and scientific demonstration, as that which you teach—the reality, of what to most of us, is the unseen world.

May your thoughts expressed here be noble; may they be high; may they be full of inspiration and comfort, and may God abundantly bless whatsoever there may be of truth in your message.—Lansing (Mich.) Republican.

Line Upon Line.

Newspapers claim, "It is the keeping everlastingly at it which makes advertising pay." Is it not the same in promulgating a great truth? A thought repeated in another manner may take root, though as first given it gained but little attention. The successful jury lawyer is not content with a single statement of his strong points. He turns them over and over, presenting them in many forms before he is content to close his argument. He may have convinced a majority of the jury in the first presentation; but his purpose is to convince the last one, so as to prevent a hung jury.

The preacher beating up for recruits to his church, pretendedly to save their souls from perdition, resorts to similar expedients. Those he cannot gain by telling of the love of God, he threatens with endless tortures.

The partisan journalist labors on from year to year, rehashing his logic that he may keep his party in power.

The Progressive Thinker is very conscious contributors frequently travel over the same grounds, which have been occupied by others, but it should be kept in mind that our patrons are weekly changing; the paper is constantly falling into new hands, and the points which convinced a reader a month or year ago may be needed to convince a score of others to-day.

A weekly journal is a very different affair from a book, whose pages are read to the finish by the same person. There all the points are given in succession to the end, and repetition is unnecessary. But with the journal each issue is to some extent complete in itself, and reiteration of points used in former issues seem excusable.

How to Avoid Heresy Trials.

The Washington Post has a method for preventing heresy trials, for which it ough to secure a patent, and become famous for its clear-sightedness and Socratic wisdom. If a preacher becomes enlightened and the happy possessor of a few ideas beyond his moth-eaten creed, it says instead of staying in his place and leading gently his hearers up to him, he should immediately step down and out, and let some one step up who has no such scruples, and not be a deceiver and fraud.

It cheerfully goes on to say that there are sects, denominations and creeds enough to suit all, please all and no one need be disturbed. If this is not enough then the heretical seceder can start a church for himself, and gather around him those willing to accept him as a teacher.

Should, however, this advice be taken by the clerical fraternity, and all those who are preaching doctrines they do not believe, honestly step down out, what will be left of the ministry? If all the preachers who have ideas beyond the Bible and their creed are to vacate, the remainder will be safe from the charge of heresy and as free from that of having common sense. Well, they might as well come out of their pulpits when they cannot honestly express their opinions.

VERY WEIRD MUSIC!
In Strains of Unearthly Beauty A SPIRIT PLAYS THE VIOLIN.

McKees Rocks (as set forth in the Pittsburg, Pa., Press) has developed an interesting ghost story that is more pleasing in its characteristics than any yet reported. Some dozen years or so ago James Hopkins was murdered. His murderer served a term in the penitentiary and since his release has lived a rather quiet life.

James Hopkins was survived by his brother Thomas who for many years past has been known as the hermit of the Rocks. He has lived an arboreal life, his dwelling being perched in a tree on the bank of Chartiers Creek, opposite Island avenue and Chartiers street intersection. Before his brother's death he was celebrated by his joyous disposition, but since then he has rarely ever spoken to any one except when addressed or to state a want. He is inoffensive and rarely attracts notice. Of late some of the people have been telling strange stories, and the following is the gist of them:

James was an expert violinist and a violin owned by him has hung on the wall of Thomas' house ever since the murder. Thomas does not play, but during the last six months some people say that about midnight every night strains of music of heavenly rapture can be heard in the old shanty and at such times it has been known to be illuminated by scores of incandescent electric lights, though Thomas has never been known to use any other illumination than a tallow candle. It is said the workmen at the electric light plant hear it nightly of late. The power house is located within 300 feet of Hopkins' house. It is said that the music has had the effect of a curfew bell to send vagrant boys in the neighborhood to their homes at an early hour. Even Jake Diebold, the auctioneer, is said to leave the Commonwealth hotel of late at an earlier hour than formerly when making his business rounds. He is obliged to pass the shanty on his way home.

Hopkins is a good-humored man, and it used to be quite common with some people, when belated, to bunk with him; but they do not disturb him now. It is said that Dr. Foy awoke one night to the strain of music and was so unnerved to see a halo around the old violin and hear the music that he fled, even before completing his toilet. It is also reported that during the present blizzard, Alez Harbaugh, a Stowe township constable, went to sleep with Hopkins and at the "witching hour" was awakened by strains of the most ravishing music. He found the place brilliantly illuminated and the violin played by an invisible hand. He hurriedly awoke Hopkins, whose face bore a celestial expression, his whole person appearing as though transfigured. Hopkins attempted to soothe Harbaugh by telling him that it was only his, the speaker's, brother and that it was a common occurrence; but Harbaugh's nerves were so affected that he dressed himself and left, to face the blast for three miles to his home. He did not hear, nor does it appear than anyone else heard, anything like the aldritch screetch supposed to announce the presence of ghostly visitants.

It is told that John McLaughlin, a night caller for some corporations, hears the strains nightly. It is also stated that one night lately, when the high water threatened to surround the tree on which the house is built, Hopkins went to the residence of Mr. Rafferty on Chartiers avenue to spend the night, and that night the strains were heard more pronounced than usual and the shanty was lighted more brilliantly than usual. Hopkins appears, from reports, to regard the whole matter as normal, and does not care to discuss it with his neighbors.

In Honor of Giles B. Stebbins.

At the Mid-Winter Convention of the Michigan State Spiritual Association, at Lansing, Mich., on Saturday, Feb. 10, 1900, a communication was received from Giles B. Stebbins, Esq., a veteran reformer, of Detroit, long known throughout the United States and Canada for his able advocacy on the platform, and through the press, of social, political and religious reform. The communication was received with many expressions of delight, and several brief addresses rendered, recounting the great services rendered by Mr. Stebbins, especially in the Abolition, Woman's Suffrage and Temperance campaign, and the advocacy of the spiritual philosophy. A committee consisting of Rev. B. F. Austin, D. D., president D. P. Dewey, and Lyman C. Howe was appointed for the purpose, and drafted the following resolutions which were carried unanimously by the convention:

Resolved, That we have heard with delight the fraternal message of our veteran co-worker, Giles B. Stebbins, and appreciate the lofty and encouraging thoughts and sentiment expressed in his brief epistle. We recognize gratefully his long and faithful service in the cause of human freedom in the anti-slavery agitation and other great reforms, and would especially record our appreciation of his faithful and self-sacrificing efforts in spreading the lofty truths of the spiritual philosophy in America. We believe that Spiritualists of the present day owe a deep debt of gratitude to the pioneer workers of earlier times, and that the wide and extensive and rapid advancement of the spiritual philosophy to-day are largely due to the self-sacrifice, zeal and devotion of Giles B. Stebbins and other noble reformers of earlier days.

We esteem a special favor to express in this definite and public manner our appreciation of the character and worth of this veteran advocate whose life is a constant sermon on the mount, and to whom we can always point, as a true representative of the best phase of Modern Spiritualism. To him we would express our grateful acknowledgment of his life work so ably and fittingly performed, and our united love and good will towards him and his life companion, Caroline F. Stebbins, and hope their earthly pilgrimage may be prolonged for yet many years, in which we may share in the helpful graces of their social life, and extended work in the Spiritual vineyard. We extend to them our hearty congratulations on the success of their labors, and our earnest desire that the closing days of their earthly pilgrimage may be delightful with the memories of well-spent years, and with brightest hopes and visions of richer reward and nobler activities beyond.

OUR ECLECTIC MAGAZINE

AS SEEN IN DREAMS.

Events Accurately Foretold in Visions.

THREE CLEAR CASES—THINGS PICTURED IN HER DREAMS OCCUR AS SHE SAW THEM—PECULIAR WORKINGS OF THE SUB-CONSCIOUS MIND WHICH HAVE A TINGE OF THE SUPERNATURAL.

Do dreams ever come true?

Ever since people began to live, and consequently to dream, there has been a dispute about the matter. And one of the most singular phases of the controversy is that, according to reliable testimony, dreams do come true every day, and it is an easy matter to prove it.

Here are three dreams, not particularly significant in themselves, but which came true to the letter within twenty-four hours of the time they were dreamed. They were told to a reporter for the Sunday Inter Ocean by a woman who is a member of the Chicago Nike Club, a writer, and who has no superstitions and no theories whatever about dreams. She has no particular leaning toward the occult, but has noticed frequently that dreams or fragments of dreams which she has had were verified. For the purposes of the article she will be called Mrs. Brown.

The Browns owned a canary bird, as sometimes happens, even in the best of families. One night Mrs. Brown dreamed that the bird was playing about the room and that suddenly it veered around in front of the coal grate and was drawn up the chimney with the flames and smoke. The Brown house is an old-fashioned one, with a big fireplace in the sitting-room near double doors leading to the dining-room. The front of the house is one story higher than the L at the rear. In Mrs. Brown's dream, when she saw that the little bird had dashed into the roaring grate, she screamed and felt sick with the thought of the horrible fate which had overtaken the household pet. Then, by some impulse, she ran out of the house and looked up at the top of the chimney, with a faint hope that the bird might have escaped. To her surprise she saw that it had fallen on the roof of the L. It was alive and apparently unhurt. She thought to herself that it would fall from the roof and that she would catch it if possible. Sure enough, the little thing fluttered aimlessly to the eaves, and was just about to tumble over the edge. A big cat, also a family pet, came bounding over the roof, snatched up the canary, and ate it in a second.

When Mrs. Brown awoke the recollection of her dream was so vivid that it really distressed her. At breakfast, as the canary swung singing in his cage, she mentioned her bad dream, and her husband and three little boys were inclined to poke fun at her for the superstition that attached any importance to it.

"Now, Joe, you must not get within a mile of the grate this morning," said the oldest boy, laughingly, to the canary as he opened the cage after breakfast. The children took turns in feeding the bird and fixing up his cage for him in the mornings. Something happened to call the boy away, and he left Joe fluttering about the room, for the bird was so tame that the children often gave him the liberty of the house for hours. Joe started to fly through the double doors into the dining-room, as the head of the family came into the sitting-room. To avoid a collision the little bird veered toward the fireplace. The strong draught caught him, swept him into a roaring fire, and he was burned up instantly.

DREAM PORTRAIT OF VISITOR.

The second dream is perhaps more remarkable. One morning the family received a letter from a critic on an Eastern paper saying that he would reach Chicago the next afternoon but one, and would visit them. None of the family had ever seen the gentleman, although in a way there had been an acquaintance of many years' standing. Mrs. Brown's family had known the critic's family, and Mrs. Brown had been the Chicago correspondent of the paper for some time, and a friendly sense of acquaintance had grown up. The children, in the fanciful way that children have, had each a mental picture of Mr. C. One thought he was tall, another imagined him fat, and at dinner an animated discussion on the subject came up. Next morning at breakfast Mrs. Brown said that she had dreamed that Mr. C. had come and that what would have been a good-looking face was spoiled by the loss of two front teeth. The place where the front teeth should have been gaped like a cavern through a scraggly mustache and beard.

"George Henry Lewes had a scraggly beard and was very ugly," commented the reader among the boys.

When Mr. C. arrived that afternoon the most noticeable feature, at first sight, was the two missing front teeth and the scraggly beard.

"I hesitated about coming," Mr. C. explained almost at once, "on account of the miserable appearance I make with those front teeth gone. My dentist has just taken them out, to my sorrow, and was ready to fix me up with some artificial ones, when I was called here on business. I told my wife that I really believed I shouldn't call on any of my friends, but she persuaded me out of the notion, saying that, perhaps I shouldn't be coming West again soon."

This dream, it seems, might be accounted for by some telepathic theory.

VISION OF A FUNERAL.

The third dream is a ghostly affair. Mrs. Brown dreamed that she was in the parlor at the house of her sister—Mrs. General M., at Centralia, Ill. A funeral seemed to be in progress, and the whole room was filled with white and very fragrant flowers. When she awakened the impress of her dream was so strong that the odor of the flowers seemed to be in the air of her room.

"What a remarkable dream," she said, and spoke to her husband about it.

"Now, don't go down stairs and tell your mother, for heaven's sake," said Mr. Brown, who is a very practical man. "If she hears that she'll worry all day for fear your sister is dead."

Mrs. Brown was careful to say nothing about her dream, and felt no alarm herself. Two days afterward they received a letter from Mrs. M., the sister, telling of the death of her little grandchild, and saying that it had been buried from her house two days before.

"I never saw so many flowers as were sent," she wrote, "and the parlor was full of the most fragrant white blossoms."—Chicago Inter Ocean.

A PRESENTIMENT.

A Mother's Prediction of the Death of Her Son.

Alameda, Feb. 13.—Mrs. Jeanette H. Hopps had a presentiment of her son James' tragic death at Vallejo a few moments before she died in this city. Singularly enough, the mother and son passed away yesterday at almost the same hour. Mrs. Hopps was 85 years of age and in vigorous health for one of her years. It was a surprise therefore when she succumbed suddenly yesterday while enjoying the society of her son and daughter-in-law, Mr. and Mrs. Frank W. Hopps. The cause of death was rheumatism of the heart.

Just previous to her demise Mrs. Hopps had been talking of her son, James H. Hopps, who was an employe at the Mare Island Navy-yard. She worried continually about him and seemed to be fearful that he had met with a fatal accident. She said that she had a presentiment that James was dead. A strange circumstance is that Mrs. Hopps had seven children living in different parts of the United States and that her thoughts were only of this particular one.

"Mother talked of no one but James," said Frank W. Hopps. "She said, 'I am sure something has happened to James. I have a presentiment that he has been killed in an accident.' I asked her why she thought so, and she said she could not explain. She could only reiterate that her son was dead and that she was sure of it.

"While we were talking about it and I was trying to assure her that it was only fancy on her part, mother suddenly grew faint, and despite all that we could do for her she succumbed in a few moments. Her death occurred just before 10 o'clock. It was only a little after that when we got a telephone message from Vallejo announcing that James had been killed by falling from a window. We had just dispatched a message to James informing him of the death of his mother."

The body of the son was found beneath a second-story window of his residence at Vallejo. How he came to meet his death is unknown, but the supposition is that he accidentally fell from the window. He was a native of Massachusetts, 52 years of age, and leaves a widow and one child.—San Francisco (Cal.) Call.

GHOST STILL WALKS.

Mysterious Nocturnal Visitor at Bippus.

Last summer the community around Bippus, Ind., was terribly wrought up over a ghost that appeared in the graveyard. Many people claimed to have seen the "spook," but none were wise enough to fathom the mystery and after a time the excitement died down and the ghost was forgotten. According to an article in the Huntington Herald his ghostship has again made his appearance and plunged the community into the greatest excitement. Several well known and responsible people, whose veracity cannot be doubted, have seen it and the Herald says:

"A night or two ago Rev. Voeghtling, pastor of the German church, and Joseph Sell, a reliable resident of the neighborhood, were driving past the cemetery when the ghost emerged from among the graves and stalked up boldly to within a few feet of the rig, frightening the horse until it became well nigh unmanageable, and fairly paralyzing the men with astonishment. To add to the horse's fright and hair raising plight of the occupants of the vehicle the strange light danced along at their side for a distance of at least twenty rods and disappeared near the school house. The same night at a much later hour the ghost made its presence felt by George Sell, who said there could be no mistake about it. S. L. Emley is another trustworthy citizen who was passing the burying ground only a short time ago when the apparition appeared and frightened his team so badly he could scarcely control the animals. Some of the inhabitants even go so far as to identify the visitor, as a woman who said if certain conditions came to pass after her death she would return and make things lively. These conditions have materialized and people who believe that departed spirits can visit the earth at will think the woman is keeping her promise. It is claimed the man for whom the strange visits are particularly intended can see the object often and is unable to sleep at night."

THE MOUNTAIN SPRING.

Where Allegheny's lofty peaks
Are piled towards the arching skies
And Nature's wild and varied forms
In everlasting grandeur rise,
There is a bubbling, crystal spring
Embosomed in a fastness high,
So very small that at one draught
A single ox can drink it dry.

Its melody is ever heard
'Mid summer's drought and winter's snow,
And many a song of love it sings
To flowers that near its margin grow;
A rillet now of silvery sheen
It hastens down the mountain side
And winds the verdant vale below,
Where crickets chirp and fireflies hide.

It soon helps form a river deep,
To journey on through field and wood
While green trees wrapped in virgin's bower
Are mirrored in its shining flood;
On, on it rushes clear and bold,
Where noble Mississippi charms,
Now does its part to onward bear
The products of a thousand farms.

It lingers not, but with a bound
It seeks the billowy ocean's breast;
O, how unlike the tiny spring!
'Tis now a wave with foamy crest,
And with a never-falling strength
'Twill ever wash the sandy shore
While myriad stars look calmly down
As it to list the endless roar.

My friend, I ask, hast thou e'er seen
Aught like the little mountain spring?
A noble, brave, unselfish deed
Is no light, unforgotten thing;
Tho' small it seems, it is not lost,
But like the spring, the rill, the river,
It swells into a lasting wave
Whose moral power is felt forever.
Palmetto, Fla.

MRS. HOUGHTON, CHAAPEL.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

SPIRITUALISM.

It Figures Largely in a Will Contest.

JUDGE COTHRAN EXHIBITED PICTURES THAT HE SAID HIS WIFE HAD PAINTED IN THE SPIRIT WORLD.

The belief of the late Judge George W. Cothran in Spiritualism has been advanced as a sign of mental weakness if not unsoundness by those seeking in the equity term of the supreme court before Justice Kenefick to have set aside a deed executed by the late judge six days before he died, by which he transferred his Hodge avenue home to Mrs. Mollie D. Wilson. Robert A. Childs of Chicago brought the action against Mrs. Wilson and the administrators of the estate. The administrators, through Attorney Frederick G. Bagley, also want Mrs. Wilson's deed set aside, but they dispute the claim of Mr. Childs.

Taking of oral testimony was begun late yesterday afternoon.

The first witness was Attorney Clarence M. Bushnell, who swore that one day he admired a fine painting in Judge Cothran's office and that the judge told him that his dead wife painted it and that she was still painting fine pictures. Mr. Bushnell also testified that once when they met on a train going to the appellate division in Rochester, the judge told him of a conversation which he had had a short time before with the late Samuel J. Tilden about the course that democracy should take at that time.

Attorney Fred Greiner was called next and testified about conversations with Judge Cothran relative to seances held in the Judge's Hodge avenue home, to which the witness had been invited but had never attended. The judge also told him about pictures which his wife painted and said that he recognized them by certain symbols, such as a bird in the picture. Mr. Greiner said that the judge had also related conversations with the departed spirits of the late Justice Charles Daniels and the late District Attorney George T. Quinby. He further testified about meeting Judge Cothran at Main and Chippewa streets one day, when the judge told him that his wife's spirit heard him say that he had left his ring at home, had hurried thither, and, getting the ring, had deposited it in his vest pocket.

Charles F. Tabor, former state attorney-general, swore that the judge had told him that his wife, subsequent to her death, had once asked him why he did not give to their daughter a certain dress then in the house, that he searched in the place mentioned, found the dress and gave it to his daughter. He also testified that Judge Cothran told him about looking through the reports in the law library for a decision of the late Judge Folger, and not being able to find it he communicated with Judge Folger's spirit, who told him where to find it and he did find it.

William H. Gorman, a reporter on the Evening News, gave some interesting testimony about conversations with Judge Cothran relative to the blowing up of the Maine in Havana harbor two years ago last week. Mr. Gorman said: "The Judge told me that he had received a message from the late Justice Daniels telling him that the affair was no accident, that the explosion had been caused by a torpedo placed by the Spaniards outside her hull. Some time later, after the war had begun, and our fleet was in pursuit of Cervera's fleet along the Cuban coast, I had another talk with Judge Cothran and he said to me: 'I've had a talk with Justice Daniels, and I'm convinced that our fleet is on a wild-goose chase. He tells me that Cervera's fleet hasn't left Spain at all.'"

Attorney Ganson Depew, of Pooley, Depew and Spratt, related this same story and added that Judge Cothran told him that Justice Daniels had made a personal investigation of the wreck, and was satisfied that the Maine was blown up from the outside. Mr. Depew also swore that Judge Cothran had told him of having had conversations with the spirits of the late E. Carleton Sprague, the late James Fraser Gluck and the late Justice Corlett.

William F. Arlt, of the law office of Pooley, Depew and Spratt, testified that Judge Cothran explained how his wife painted pictures, the judge having secured the paint, brushes and canvas ahead of time according to the orders which she gave. He said that he had been invited to seances, and that once Judge Cothran told him that Mr. Depew had attended one.

Attorney Maurice C. Spratt, junior member of the firm of Pooley, Depew and Spratt, said that the first talk he had with the late judge in which the latter displayed a belief in Spiritualism was when a local judge had sentenced a man to death for murder, and Judge Cothran said that the judge and the jury were themselves guilty of murder. He based this upon the opinion of a great Roman lawyer who lived 200 years before Christ. The judge also told Mr. Spratt of Red Jacket's eloquence at the Hodge avenue seance, and explained to the attorney why these affairs were conducted in dark rooms, also telling him about the beautiful pictures his wife painted.

Supt. John O'Connor of the Mooney-Brisbane building told of going into Judge Cothran's office one day when the judge told him to come another day, as he was having "a very nice conversation with baby." Mr. O'Connor said he was surprised, as there was no one else in the office.

Dr. Thomas Lothrop, who attended the judge in his last illness, told of his visit to the home on December 17, 1898, the day the deed was drawn up. He said that Judge Cothran requested him to converse with his dead wife and ask her opinion and advice in regard to the property. Dr. Lothrop said that he went into the seance room with Mrs. Wilson and her husband, Benton H. Wilson, and Mrs. Wright, the medium. Presently a voice purporting to be that of Mrs. Cothran was heard and he gave her the message, receiving a reply that the judge was advised to carry out the arrangements that he had made. Dr. Lothrop reported the reply to the judge, and when he called again in the evening, Dr. Lothrop learned from Mr. Wilson that the lawyers had been there during his absence and had drawn up the deed. Mr. Wilson at the time told the witness that if he got possession of the property he would defend it. Dr. Lothrop said that at that time he gave it as his opinion that Judge Cothran was not in a mental condition to do business, which opinion was afterward confirmed by Dr. Phelps.

Attorney Frank M. Loomis, representing Mrs. Wilson, endeavored to secure from the witness a statement that the day before the one referred to he had advised Judge Cothran to attend to his final business, but Dr. Lothrop said he did not remember giving such advice. The physician insisted that the judge was not mentally sound at the time the deed was executed.—Buffalo (N. Y.) Commercial.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

GLOWING WORDS FROM SEATTLE, WASH.

To the Editor:—I gratefully acknowledge the premiums which I have received with The Progressive Thinker. I am now in possession of three valuable premiums: Ghost Land, Art Magic and the Occult Life of Jesus and the Hull-Covert Debate, all of which I value very highly. I don't think it possible to say too much in favor of The Progressive Thinker. Each week it comes laden with the advance thought of the age, and to the thinker along the lines of progression it certainly is invaluable. I regard the paper as being very cheap at the subscription price without the premiums. Long may it live and prosper and lead the van in progressive thinking. Surely your paper is rightly named.

Seattle, Wash. T. H. SKETCHLEY.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

PRACTICAL SPIRITUALISM.

It is probably within the experience of every one who has received real help on life's journey from a certainty of the existence of the spirit world, and has begun to realize the true dignity of the immortal soul to which this life is but an episode, that to those with whom he would most desire to share that light whose glow he himself feels, his arguments are singularly unconvincing. If those best friends forbear to hint that he must be credulous and deluded, they nevertheless show plainly enough that affection or respect for himself is at the root of their tolerance, and their kind or polite incredulity brings home to him that their own personal experience is necessary before they can even understand the bearing of his statements. It is amusing indeed to see how the convert, who, in the days of his skepticism, would take no man's word, now expects his word to be not only taken but acted on. But should any friend have enough interest to attend a few seances and enough resolution to dismiss from his mind the great mass of utterly unconvincing phenomena, and to fix on the few which are outside the limits of trickery, he will assuredly say, either that the whole thing is wrong, or that it is trivial and useless, unless indeed he should chance to make both statements. And it must be conceded that both lines of thought are almost irresistibly suggested to a sane mind by too many seances and their frequenters.

When I was an inquirer into the facts of Spiritualism I attended many such, and the darkened rooms, the strict rules of contact of chairs or hands to make a circle, the obvious protection of the medium by "friends" on either side who might well be, and perhaps sometimes were, in collusion to "assist" the production of phenomena; the voices and moving lights, the casual touches of "spirit hands," and the faces silhouetted against boards of luminous paint or rendered visible for a few seconds by their faint light, produced on me (a most sincere inquirer) a thoroughly unsatisfactory impression. It is not the purpose of these notes to recount how, in the midst of these entirely unconvincing phenomena, the apparition of the well-known face of one whom I had parted from in a distant land, a face which I and another friend often saw again in these seances in the color and glow of life, brought the conviction that I had to deal with objective realities and not with subjective imaginings. It is probable that some such experience will always reward perseverance and the determination neither to accept inconclusive evidence nor to treat failures as positive proof that successes are impossible apart from trickery.

But when the proof has been reached, what intelligent man or woman who has an outlook over the great human fields of interest which are worked by the duties of life, or those wherein the labors of great minds are preserved to us under the names of literature, science, and art, can avoid contrasting the attitude of those leaders of thought and action who have done durable work in the world, and that of the stalwarts who have followed them, with the attitude of the frequenters of these dark rooms and secret chambers where "Joey" and "Obadiah" squeak and gibber meaningless platitudes and feeble jokes; or a "Greek priest" recites night after night the same scraps of the Lord's Prayer; or some dumb phantom is said to be Tennyson, or Gladstone, or some even greater voice of the past?

I have returned after years spent in India, the cradle of religious and metaphysical thought, to find the same futilities going on. Are flying tambourines and raps on the head with speaking trumpets the outward and visible sign of power which is to leaven the dull lump of unaspiring men, and make them fit to deal with the problems of to-day? And yet I appeal to my brother Spiritualists whether their experience has not been like mine, and whether, in spite of strong desire for better things and acute pain at the utterly unworthy and unpractical nature of these "manifestations," they have not attended many a seance where the evening has shown nothing whatever except these paltry and contemptible results.

Far be it from me to despise the day of small things; laws are revealed as surely in the fall of an apple as in the orbit of a world. Still less is it meet to deride the comfort which many have found, in the certainty of the presence about them of their beloved dead and the glimpses of a dearly loved face, in the consolation of messages which show the lost to be but gone before, still alive, with human hopes and fears. But if this thing is to be a force to-day, it must work in the sunlit world; it must give solutions to vexed questions, and must be living and growing, not stationary. Above all, none must be able to taunt its workers with the instances, still too common, of weak appeals to "the dear spirits" for guidance in the difficulties which, in the human, as natural selection in the animal world, are the appointed means for the development of skill, courage, fortitude, judgment, and faith in God.

I believe there are very many of us who would gladly raise the tone of our seances. I know that there are some who have already made the attempt, and have succeeded in their own circles. But how to begin? All are not interested in what may be called the physical laws of manifestations. Fewer still have the time and the ability to investigate psychological ones. Many who are beyond the stage of seeking conviction, and have never yielded to the foolish love for excitement which takes many to seances, are yet at a loss how to make their meetings a growing reality and source of enlightenment. To these I have to make a very simple suggestion. Let the circle meet as friends, and, in the quite ordinary conversational way, let them select some topic of wider interest than any personal question. Let them, carefully avoiding all partizanship and the argumentativeness which engenders disunion, thresh out something to be said on some of the sides of the question—Carlyle said well that the simplest question is at least hexagonal—and then let the seance be opened with all the physical conditions which experience shows to be necessary, and with the one desire for light on the questions raised. I am confident that the result will not disappoint them.

NEED OF LIGHT.

Questionings and Investigation.

Facts belonging to the present, and not fictions of the past, should, in my estimation, employ our chief attention.

Who knows or even cares what took place eighteen hundred years ago? I do not, for one, and think if all the idols in Christendom were sent up in smoke (Bibles included), the world at large would be all the better off.

Religious superstition and bigotry should be sacrificed upon the altar of truth and reason in this enlightened age of the nineteenth century.

And here the question arises as to that great Catholic Institution recently dedicated at the National seat of government.

Do the thousands of progressive minds there stand quietly by and without protest watch the proceedings of those deluded dupes, the friars, hoarding up old bones and other sacred relics (so-called) of ancient times, even the manger which they claim was the real birthplace of Jesus the immaculate.

What foolery it is, and unreasonable waste of property, while thousands of homeless victims are suffering for the mere necessities of life. Even if those relics are real mementos of Jesus' time, who can be so benighted as to look upon them with the least devotional interest? If there be such, among our American citizens, it really seems quite absurd—altogether beyond my present comprehension.

In my youth I believed as my predecessors did, and without the least questioning, but now I take reason for my guide, resting upon the belief of that which seems to me the most rational and in harmony with nature's perfect handiwork.

I cannot believe in a personal God, his creation of the world in six days, the making-up of man out of dirt, then Eve out of a rib, and so on—story of the forbidden fruit, the snake, and then of God's anger, and the expelment from the garden of that first initial pair of his creating. It is all a myth to me, and has been such for many years. After centuries (nobody can tell the number), the immaculate conception—sending his "only begotten son" into the world to "take on the sins of humanity," thereby removing even the effects of the fall and that cruel curse which he, a loving father, pronounced upon an erring couple (especially woman) as well as their descendants for all future time! It seems incredible that any person of real common sense can swallow such mythical nonsense!

A few years ago I heard an Episcopal minister read the whole chapter in a public service, and wondered how he could do so, as he was very nice and apparently intelligent. This was in Massachusetts, and I attended for the sake of becoming better acquainted with their doctrines, but alas! it was all a mystery, and I withdrew minus my desire for further enlightenment such as they could offer, and yet those church-goers, and their rector, were seemingly most sincere in their religious devotions.

There is the big fish story of Jonah living in the whale's belly three days and then being thrown upon the dry land all right, and plenty of other foolish stuff that the young of to-day should not be taught as being truthful accounts. I do not believe in the sacredness of Bible lore as I did when young, but it has been the work of years dislodging the mythical yarns which that book contains, and so it will be the same for the young of to-day who are trained to take in its teachings as truth. Had I an army of little ones under my charge, I would not allow them to study the Bible unless they really desired to know its contents, and then they would have to seek it from outside our own dominion. I would never have it in school, nor call it the "Holy Book of God's Word" (whoever that personage may be), for I have no such belief, neither can I understand why one historical work more than another should be designated as such, and especially when the useless and vulgar far outbalances the pure and that of real worth, as the Bible does.

When I was young we were not allowed to read anything but the Bible (and our own Shaker publications) on Sunday, and in school it was one of our principal studies, especially the New Testament and we had daily lessons to learn therefrom—to recite in our closing exercises.

Just a few words as to the Catholic movements and their religious idolatry.

A near-by neighbor of ours (editor of a sheet called Thoughts of the Hour) seceded from the "Mother Church" some seven years since. He had been reared in the faith, is now nearing old age and is feeble. He says all the stories are true that we read and hear about the corruption and crimes of the church, especially among the priests. He protested against the evils he saw, and as a result brought down upon his head the curse of condemnation. He had wished to fit himself for a priest, so that he might administer to the present needs of the church, hold forth his doctrines of a new, advanced light, etc., but being bitterly opposed, quietly withdrew after refusing to harmonize with the arguments of his superiors.(?) He is a humanitarian and doing all in his power for the upliftment of the race at large—endeavoring to educate (through his paper) those in ignorance and to extricate them from the wiles of darkness and bondage of the "whole Christian religion."

He says the nefarious cloak worn by the Catholic Church and the criminalities carried on under the same, are a curse to the land; that discipline for disobedience to the priest's orders is at times administered, even to the death of the victim. He says he knows all about it, having been almost a lifelong member of the institution, that no comment or criticism is ever offered, no matter what the corruptions or crimes may be, if only the priest is obeyed, and all action is in support of their particular religion.

I often question why the convents here on American soil are not investigated by official authority, that whatever evil workings are discovered therein might be brought to justice by the laws which govern our land, and penalty according to their crimes be meted out to the perpetrator whoever it may be, priest or layman.

In a New Jersey town where I recently left, one of the priests used to ride about in his fine equipage (with a driver) looking like a great blubber of fat, with a face almost as flushed as the rich red wine in which he doubtless indulged. He built a home by the lake, out quite a distance, with a parochial school attached, and underneath a row of cell-like rooms, walled up with brick and no light admitted save through the little entrance ways called doors, leading down into the basement rooms below.

This structure was oftentimes peered at while passing, but no one ever dared intrude into the private enclosure of the grounds or to ask any information of those only who knew its home history. We conjectured it might be for disciplining the disobedient, and might be for the storage of wines and other luxuries. But the mystery still remained a dark and hidden one from the public.

It seems strange that town officials do not make it one of their duties to enter all such suspicious places and investigate as to their occupants and the use to which they are put. I think the time may come when this will be an ordinance in all townships. Other institutions are entered and looked into, and if wrong exists it is soon righted by judicial law and justice.

JULIA H. JOHNSON.

Los Angeles, Cal.

New Books and Pamphlets.

"Mankind Who Never Think While Crossing Life's Troubled Waters:" Such is the title of a pamphlet by A. Burackn, of Memphis, Mo. The writer sums up his conclusion at the end of the 19th page, as follows:

"In conclusion I will say, your many laws which govern our country to-day are rotten and should be abolished from the face of God's green earth and Nature allowed to take her course. Then, and not till then, will God's people know a state of peace and happiness. Make God's laws yours, man, and you will soon realize the truths depicted in the foregoing pages." The author is thoroughly iconoclastic.

"Thoughts in Verse for Kind Hearts," consists of a volume of poems, 300 pages, by Adam Scholes, of Detroit, Mich. He believes in an Infinite Intelligence:

"We hear Thee in the insects' hum,
And in the bird's sweet warbling song;
We hear Thee in old ocean's moan,
And in the rolling thunder's tone;
All things proclaim aloud
An Omnipresent Living God."

"The Medium's Guide," by M. Theresa Allen, M. D., is a pamphlet published by her at Springfield, Mo. It consists of 90 pages and is sold by its author for 50 cents. It contains many suggestive thoughts that will help any one seeking the light.

"Reincarnation in The New Testament," by James M. Pryse. New York: Elliott B. Page & Co. This work will prove invaluable to those who wish to prove that reincarnation is taught by the New Testament. It is neatly bound and printed, and is excellent for study and reference.

"Within the Temple of Isis," by Belle M. Wagner. Astro-Philosophical Co., Denver, Colo., 1609 Downing avenue. Price 75 cents. This work is based on the statement that there actually existed a Temple of Isis, and that much wisdom emanated therefrom. The story woven on that basic structure is highly suggestive, and will prove interesting to the mystic or lover of the occult.

DREAM LAND.

On a star-lit sea Elysium
My soul set sail one night;
Like some mystic airy phantom
Shone my bark wondrous bright.
Sailing on o'er billowy waves,
Seeking those my fond heart craves,
In fairy isles and sunny bays,
Sped I on the wings of light.

All my heart with awe and wonder
Viewed the scenes of yore,
Forms and faces warm and tender
In my vision came before;
And around me hovered beaming
From their eyes love's light streaming
Like the past days truly seeming,
Came the dear ones I adore,
Came to visit me once more.

And the heavenly breezes bore me
On beyond the gloom of night;
Scenes more beautiful I could see
Than had met my mortal sight.
And the star-dews gently falling,
Near me familiar voices calling,
All my raptured soul enthralling,
Came to guide my bark aright.

And my phantom bark drifting
Moved with grace sublime,
To the shores of heaven lifting
All my thoughts in rhyme,
With the music soul-enchanted
Was my illumined vision haunted,
Still I floated all undaunted
From Earth's shadows and Time
To Love's blissful, happy clime.

BISHOP A. BEALS.

Summerland, Cal.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

E. F. Yeaton writes from Richmond, Va.: "Mrs. Kate R. Stiles, of Boston, Mass., has been giving lectures and tests in Lee Camp C. V. Hall for the past six or seven weeks. Her lectures are of the highest spiritual order. Her answers to questions are clear, concise and satisfactory. Her audiences have been composed of a high class of progressive thinkers, and her tests are nearly all recognized. Any persons or societies in the South who are looking for a lecturer cannot fail to be pleased with her work. All communications should be addressed to her at 222 South Belvidere street, Richmond, Va."

H. E. Chase, platform test medium, and Mrs. M. J. McCoy, lecturer, both of Cleveland, Ohio, and working together, are now open for camp engagements, and also hall work from first of March to last of July. Address him at 10 Gates avenue, Cleveland, Ohio.

First supplementary course of seven lectures on "*Your Practical Forces*," by Rev. C. W. Burrows, M. D., president of the American College of Psychics, and pastor of the Central Spiritual Union, at Occult Temple, 132 Michigan avenue, Detroit, Mich., beginning Wednesday evening, February 28, 1900. 1. Power of Co-operative Thought to Produce Results in all Business and Art. 2. Love is Power. 3. Woman's Occult Forces. 4. How to Rule Your Kingdom. 5. Useful Occult Practices. 6. Esoteric Laws of Happiness. 7. Occult Helps. Single admission 15 cents. Lecture begins at 8 o'clock sharp, and will be illustrated with psychic phenomena.

The New York World says: "'The Trance Manifestations of Mrs. Piper,' was the subject of a paper read last night at Columbia University before the New York section of the American Branch of the Society for Psychical Research by Prof. J. H. Hyslop, of the chair of logic and ethics. Prof. Hyslop said he thought the immortality of the soul might be demonstrated in time. At Mrs. Piper's seances two different spirits said they were his mother. The spirits of his father and brother also communicated with him. He said in closing: 'If it be treason to science to believe in a future state of existence, then, I say, make the most of it.'"

Julia Steelman Mitchell served the First Spiritual Church at Columbus, O., for February; has April and May open dates. Letters addressed to her home, Hartzell avenue, N. Evanston, Ill., will reach her at all points. Will engage for camp work in July only.

There will be a Masquerade Ball and Indian Pow-wow, by the Independent Spiritualist Church, 703 Nicollet avenue, Minneapolis, Minn., Thursday evening, March 29, 1900. Full-blooded Sioux Indians will attend the pow-wow. Admission 25 cents. J. F. Raymond, president and treasurer; Prof. R. E. Marcotte, vice-president and secretary.

Ohio is coming to the front. We have a larger circulation in that state than any other Spiritualist paper. Lee Woods, of German, O., sends us in a large club. The Progressive Thinker still continues to lead—the cheapest and best.

Dr. W. D. and Mrs. Noyes have been serving the Liberal Spiritual Church, Columbus, Ohio, for the month of February, and will remain during March and April. Months of May and June open for engagement for societies and camps. Address them at 77 North Front street, Columbus, Ohio.

Maggie Waite is now located in Boston, at No. 5 Concord Square.

Secretary send the following from Cleveland, Ohio: "Whereas, George Ingham, one of the leaders of the Progressive Thought Society in Cleveland, Ohio, having received his spiritual birth on the 10th day of February, 1900, we as a society feel deeply the loss to us of his mortal presence and direct counsel, and therefore be it resolved, that appropriate services be held in our regular meeting hall, on February 25, 1900, at 3 p. m., when at that time and place the friends of our brother, regardless of religious opinions can have the opportunity to pay a tribute to him whom we all loved so well because of his kindness to every one, however they might differ from him religiously or politically."

Mrs. J. W. McLain of this city writes: "I received my book, 'The Next World Interviewed,' and am extremely thankful. I am confident it will be very interesting. I am reading Art Magic again and like it very much."

The officers of the Progressive Spiritualist Church, New Orleans, La., send their endorsement of Frank T. Ripley, in consequence of his good work there.

Dr. N. F. Ravlin has changed his postoffice address from 1205 Seybert street, to 813 Broad street, Philadelphia, Pa. His correspondents will address him accordingly.

J. H. Taylor writes from Milan, Ohio: "I am glad to see such a feast as you spread before your readers every week. The Progressive Thinker deserves all the success it has gained."

The many friends of Mrs. Mary E. Van Horn, of 555 Fifth avenue, Milwaukee, Wis., will be pained to learn that she met with a serious accident last week by being run over by a horse and buggy, and seriously hurt. She is improving slowly, but it will be a long time before she is again herself.

The Democrat, of Petoskey, Mich., says: "The Spiritualists of Michigan announce a three weeks' camp-meeting program, beginning on June 15, at Pan-she-wa-ing, one mile from Oden. They appear to be taking time by the forelock, and promise some wonderful things in the line of 'clairvoyant vision,' 'soul seeing' and other seances."

L. F. M. has the following in the Chicago Herald: "Johnstown, Pa., will ever be remembered for its awful flood of May 31, 1899. Last summer while visiting that city I gathered many interesting facts and reminiscences of the great disaster, but probably the most weird, if not altogether fanciful, was that of the 'Ghost of the Great Flood' as it is called. This spirit is said to visit the scene each year on the morning of May 31 just before sunrise, and, standing upon a rock, takes a long and sorrowful look at the valley of the Conemaugh and Stony Creek and the beautiful hills which surround the city as it now stands. I talked with only two people who claimed to have seen the spirit, but there is certainly enough sorrow connected with that beautiful valley to cause many spirits of the departed to return."

S. T. Stewart writes: "I found my premium book at the express office. To say that I was surprised would be very conservative, for I was more than surprised. The book alone is worth more than I paid for both the book and The Progressive Thinker."

Miss Emaline Richardson writes from Paulding, Ohio: "I send you a clipping from the Paulding Democrat. This medium did lots of harm to the cause of Spiritualism in this section." The clipping is as follows: "The 'Boy Medium' who created a great deal of interest in Spiritualism in the locality west of town two years ago, and who recently returned and began a series of meetings, seems to have come to grief through drink. He was picked up in Payne overloaded and was kept in the lock-up until he sobered up and was then given time to get out of town. He gives his name as Owen Meredith and claims to hail from Cleveland. On his former visit here he impressed many good people with his genuineness as a medium of great power, but his Payne performance will probably shatter their idol."

The Lyceum Banner of London, Eng., says: "Under the title of 'Der Spuk in Nienadowka,' Herr von Ploehn contributes to the August-September number of Die Uebersinnliche Welt, of Berlin, the first installment of a highly interesting narrative of the extraordinary phenomena witnessed in Nienadowka, a town situated in Austrian Gallicia, through the mediumship of Anna Chorzempa, a little girl of fourteen, of whom and her mother a photographic portrait is given. The child belongs to the class of peasant farmers; can read and write, but has not been otherwise educated; but when in trance, Greek and Latin are spoken through her, and she seems to possess, in addition, great psychometric gifts. It may be remarked that, at the present time, there is a very marked outbreak, as it were, of juvenile mediums, whose occult powers are a great source of perplexity to materialists and to skeptics generally. 'Out of the mouths of babes and sucklings' are issuing truths which age and learning are incapable of gainsaying."

Speaking from an astrological standpoint, F. F. Neitzel, of Spokane, Wash., says: "Astrology is a purely scientific mathematical problem upon which metaphysical deductions are made in accordance with an experimental knowledge of cause and effect, tested by ages and upheld in spite of repeated oppositions from people and classes who merely lacked the ability to understand its divine principles. Every individual on earth, consciously or unconsciously, is an instrument under the influences from the planets. Each individual is susceptible to evil or to good under every planetary condition not in harmony with the electric, magnetic or stellar influence operating at birth. All things on earth are shaped and moved. Like clay in the hands of the potter every individual is created, formed and endowed with the breath of life. After the image or likeness of the celestial forces the particular image or likeness formed being indicated by the relative position of the planets from time to time. The different parts of the earth are ruled by different planets and signs of the zodiac, the same as the different parts of the human body. Why is it that some people are fortunate and others are unfortunate? There must be a cause for it, for without a cause there can be no effect. That there is a cause for everything, whether it is a shower of rain or a noted event, or a war, can be no doubt."

W. FitzHugh Smith writes: "The masquerade given by the Sunflower Social Club, 77 Thirty-first street, on Washington's Birthday, was the most successful as well as enjoyable entertainment of the season. The four prizes for best dressed and best sustained characters were awarded to the various aspirants, with such good judgment that everybody was pleased with themselves and the judges. The next meeting will be held Thursday, March 8. It will be informal, social and partly devoted to business and plans for future entertainments. No charge. All friends and well wishers are cordially invited."

The New York World says: "Rosa Rittenberg, a young woman who lives with her mother at No. 24 East Broadway, says that she is suffering from a hypnotic spell cast upon her a year ago by the housekeeper of a neighboring tenement. The mother asserts that she is also a sufferer from the same sort of witchery. 'When we met the witch,' said Rosa, 'mother and I were living in Allen street. We had been in this country only a short time. There are plenty of witches in our own country, but they never bothered us. The witch would put her hands out before one's face and the person could not move. She did this to my mother and me one day more than a year ago. She left us with our blood cold in our veins. We have not seen her since, but often we feel her presence. She comes in the spirit at night and we can feel her. She sends poisoned air down the chimney. What we want is that she shall be made to remove the spell from us.' Lawyer Friend believes that mother and daughter were hypnotized and left in the hypnotic state. He says he will arrange with a friend of his to try to dehypnotize them."

Mrs. C. D. Prudens writes from St. Paul, Minn.: "I note in the columns of the Spiritualist press a letter from the veteran worker in our beloved cause of Spiritualism, Mrs. Frances A. Logan, requesting financial aid to enable her to publish her poems, and I trust that the Spiritualists of America will respond most generously. This noble woman has devoted the best of her life to the cause of Spiritualism, aiding new beginners to develop their mediumship. she has given freely from her bountiful store of spiritual food ,as well as from her material store, until unable longer to meet her daily wants and supply her humble home with the necessities of life. Hundreds of mediums can testify to her helpfulness in their first efforts (the writer among the number). The assistance we owe our veteran workers is too often delayed until the beautiful spirit that animates the physical body has flown to its reward, the goal to which it has blazed the way for us to follow. Let us not be late in sending our share to make her declining years free from care and anxiety for the necessities of life. Her address is 1218 Railroad avenue, Alameda, Cal."

A. B. Child writes from Holbrook, Neb., in reference to a debate between D. W. Hull and Rev. Adams, the Adventist: "The debate began Feb. 9 and lasted six nights. It will be needless to inform you that our cause was well represented, for Brother Hull is a walking encyclopedia of Bible lore. Spiritualists here will have to admit, however, that Rev. Adams was handicapped to some extent, as Mrs. Ferris occupied the rostrum 15 minutes each evening, giving tests to the audience. Mr. A, said that those tests could all be explained from a material standpoint, and when asked to make such explanation, he promised to do so before the discussion ended, but he evidently concluded that he had made a mistake, for he never made the effort. At the conclusion of the discussion a psychical research society was organized, electing the following officers: Phineas Murdock, president; A. B. Child, secretary; M. D. Kellogg, treasurer. We intend to build up a society here that will be a great factor in bringing the glorious light of Spiritualism to a great many who are now groping their way in credal darkness. I have a good hall that will at all times be available without price for any honest expounder of Spiritualism."

The Beacon Light Spiritual church, 40 East Randolph street, Chicago, has been favored with lectures from Dr. Geo. Dutton and Mrs. Maude Lord Drake and others as speakers and test mediums. Prof. B. J. Bechtel, a musician of long experience and wonderful skill has furnished music of a high order during the month, and will so continue. Very interesting meetings are now held by the Beacon Light.

B. Franklin Clarke writes from Belvidere, N. J.: "I was glad to see in The Progressive Thinker that you have resumed the publication of Carlyle Petersilea's very interesting and instructive messages, giving experiences in spirit life by reliable spirits. We are all candidates for spirit life and should seek reliable information concerning its. He has four interesting volumes for sale in your office I think—well written stories of information of 'the beyond,' that will interest the young and old, and should be in every family."

Mrs. Kirby writes: "Mrs. J. Lindsay will be my guest at my home, 51 Olga street, Chicago, where she will be pleased to meet her friends, and will hold her voice circles. She will respond to calls to lecture. Mrs. Lindsay is one of our old and tried workers."

Correspondent writes: "On February 22, the Women's Aid of the First Temple Society of Spiritualists of Newport, Ky., gave a George Washington supper and social at the residence of its president, Miss Cora Rambo, 937 York street, for the benefit of the Temple Building Fund. There were 189 people present. One of the rooms was devoted to test circles, which were well attended by strangers to Spiritualism. An admission fee of ten cents was charged. The mediums who donated their services were Mrs. Lillie Meyers and Mr. Vonderhagen, of Cincinnati, and Mrs. Freda Cook, of Newport. Mrs. Marietta Smith, of Dayton, Ky., gave palm readings at ten cents each. Although only ten cents was charged for the supper, a nice sum has been realized and everybody went away saying they had had a good time. It can be truly said it was a spiritual success, as well as a financial and social one, as the spirit friends were present in greater numbers than the mortals. Many who were not Spiritualists made generous donations."

G. W. Renner writes from Cambridge, O.: "We closed a very successful engagement at Wellston and Jackson, Ohio. In fact we gave them such a stirring up, that one of the ministers got out hand bills and preached a sermon against the cause we all love so well."

J. A. Harris writes from Rock Springs, Texas: "I read with interest the experience of so many intelligent people in the columns of your valuable paper, and after compiling the different views I must say it is strange that some of our foremost lecturers and mediums differ so widely. I would like some advocate of reincarnation to cite me to some spirit that has had the experience of having been reincarnated. My experience with hundreds, yes, thousands of spirits, warrants me in saying, that as yet there is no evidence to sustain the fact as claimed."

Captain Geo. W. Walrond of the Opera House Block, Denver, Colo., reports a greater interest than usual in Spiritualistic matters. Many meetings are held in different parts of the city and the demand for occult and Spiritualistic literature has increased tenfold. Walrond's Wednesday evening meetings seem to be popular. His Sunday evening services begin again as soon as the alterations to the Opera House Building are finished.

Virginia Barrett writes from Hecla, S. D.: "The month of February found me in this little western town serving the First Spiritual Society. Our meetings, Sunday and Wednesday, have been largely attended, and many good seeds sown. I organized a Sunday-school and we held morning meetings at Sister Armstrong's. I go from here to Aberdeen, S. D., to serve the friends there. For engagements address me at 819 East 16th street, Indianapolis, Ind."

Mr. Crawford writes from Yorktown, Ind.: "Mrs. L. N. Claman, of Louisville, Ky.: was here Feb. 21, and delivered a lecture on 'Spiritualism and Its Mission,' which was highly appreciated. This is her second visit here. She will be with us again about April 1. We employ none but the best speakers. Much good is being done for the cause in our little town of only about 800 inhabitants."

J. Lyons, secretary, writes from New Orleans, La.: "Frank T. Ripley was with us during December and January. The society was well pleased with his work. We have now with us F. Corden White who will remain during March. It would be superfluous to speak of the good work he is doing, as he is so well known among Spiritualists throughout the United States."

Dr. Isaac S. Lee writes from Memphis, Tenn.: "The cause is showing signs of revival. A new era is dawning. An election of officers here resulted in Dr. Phillips being made president—the right man in the right place. He is a regular physician. He was long ago ordained a minister in the Episcopal Church in England. He is an accomplished scholar, a good physician and a true gentleman, kind and gentle to all he meets. We need more such presidents."

Mrs. J. R. Atwell writes from New York: "This winter my home is in the great metropolis, and I have improved every moment of my time in seeking the great truths that comfort me most. The meetings all the season have been conducted by Mrs. M. J. Newton, president, in the Tuxedo Building, a large, beautifully furnished hall. Miss Margaret Gaule, of Baltimore, is speaker and test medium. Her tests are clean cut, well presented in beautiful language, and her manners gentle and lady-like. Her services this month, afternoons, are in Brooklyn, returning for the evening back to New York. She makes weekly visits to her home in Maryland, attending the wants of her aged mother. Her receptions and her at-homes, Thursday afternoons, are attended by the best people. Many hearts are made glad and comforted by her words of love and spirit messages. Her life is an entirely unselfish one and her face is a story for itself, as it reads gentleness and love."

A Railroader writes from Topeka, Kansas: "I send you a copy of the Topeka Journal which has an account of the investigation held in the roundhouse after the explosion of an engine, 'the Midget.' You will notice the evidence of J. E. Cooper in regard to the mysterious force that warned him to get off the engine before the explosion. There was also another man who was working on that same engine who was impressed to stay at home that morning, and he did not know why, but he is glad now that he did. It is wonderful to hear people who are not Spiritualists talk about the warnings that those men had."

The First Spiritual Church of Bemidji, Minn., was organized by G. W. Kates and wife, on February 27. The following are the officers elect: D. C. Smyth, president; Mrs. Cora Smith, vice-president; Mrs. M. M. Achenbach, secretary; Mrs. E. Manning, treasurer. They chartered with the state association of Minnesota and have good promise for activity in an active new town of the prosperous northwest.

Mrs. M. Eason writes from the Old Ladies' Home, Fredonia, N. Y., giving expression to her appreciation: "I desire to thank you for sending me The Progressive Thinker for the past two years, although I have not paid one cent for it, for the very good reason that I have no money, and no way whereby to earn any. I am an inmate of the Home for Aged Women here in Fredonia, N. Y. Were it not for your valuable paper, which I eagerly look for each week, and the spiritual reading borrowed of my good friend, Mrs. Lyman C. Howe, I would starve spiritually. I am now in my 75th year, only lingering in the shadows for a few brief months or years, and they can alone be illuminated by the light shed from the bright pages of The Progressive Thinker. Oh! long may its cheering pages shine to cheer poor weary mortals like myself."

Secretary writes from Pasadena, California: "The Pasadena Spiritualists have formed a society here and christened it the James G. Clarke Spiritual Society. Mr. Clarke when in this life was a great poet and singer. We are having some good meetings and I believe will continue to do so."

Della McKinly writes from Toledo, Ohio: "Mrs. Amanda Coffman, of Grand Rapids, Mich., has awakened a great interest in our midst, and many are being brought to an understanding of this beautiful truth through her ministrations. She is a wonderfully talented woman. After the lecture last Sunday Mrs. Coffman gave messages from loved ones, all being recognized by people in the audience. She came here a stranger, but has won the hearts of the people of Toledo."

G. W. Kates and wife held meetings in the Episcopal church, Aitkin, Minn., February 22 and 23 before large audiences. The church people were so interested that they donated the church free of rental. At Bemidji, the opera house was filled February 25 and 26. A local society was organized. So great was the interest that a local minister cut his services short so he could attend the spiritual meetings. In a personal conversation, this minister agreed with the major propositions of the Spiritual philosophy. Thus the world moves and the churches before long will accept Spiritualism as their greatest hope for organized perpetuity.

The Pittsburg (Pa.) Leader says: "Rose Huss, aged 40 years, died at an early hour this morning at the Allegheny City Home, where she had been an inmate of the insane department since August 15, 1896. When admitted to the home she told the authorities that she had been abused by an Allegheny 'spook' or 'white liner' and that he was responsible for all her troubles."

A. B. Montgomery writes from Denver, Colo.: "The meetings of Ada Foye are growing in interest. The hall was crowded last Sunday night. She has done a great good in Denver this winter."

The Detroit (Mich.) News has the following: "In reply to Mrs. Eva Pfuntner's attack on Spiritualism, Mrs. E. Stuart says: 'I wish to inform her that there are two classes—Spiritists and Spiritualists, and evidently Mrs. Pfuntner belongs to the former class. I deny her statement that the practice of Spiritualism makes a physical and mental wreck. She also acknowledges that she never made a convert, but she should remember the old adage, 'Physican, heal thyself.' The great trouble in this grand truth seems to be the tendency on the part of the leaders to exert every power toward the acquisition of money.'"

K. L. H. writes from Fenton, Mich.: "On Feb. 16, Prof. Harrison D. Barrett, of Boston, Mass., delivered one of the ablest discourses ever given here in the interest of Spiritualism. Mr. Barrett's straight-to-the-point lecture on 'How Do We Know,' seemed to be just what was needed to convince the people that our religion is a practical reality, to be lived moment by moment; that in doing this each one becomes his own personal savior. The address throughout was scholarly, instructive and eloquent."

The Louisville (Ky.) Post says: "Detective Dee Armstrong, of Louisville, who is working on the Goebel murder, will have a vast collection of Frankfort letters when the mystery is finally solved. Every mail brings him scores of communications from trance mediums, mind readers, Spiritualists and fortune tellers in every part of the country, all undertaking to tell who killed the Senator. In most of these accurate descriptions of the assassin are inclosed. Many who have had dreams after reading of the crime also write."

W. L. Albee, president, writes from Buffalo, N. Y.: "The First Spiritual Church Society of Buffalo is in need of a first-class test medium to follow the pastor, Moses Hull. We have some dates open for June, September, and half of October; some dates for 1901. We want a test medium, or first-class trumpet medium. Our society is in a very flourishing condition. We have a good membership and much interest is shown. We are making converts all the time. Address communications to me in care of A. G. Atcheson, 278 N. Division street."

The New York Journal says: "William Healey, a former resident of Cheshire, Conn., died lately in Wolcott, Mass. When the grave was ready and the coffin had been lowered, the priest decided that Healey was not a communicant of the Catholic church and refused to allow the body to be buried in consecrated ground. On Father Cronin's orders the coffin was pulled up and the grave refilled. Persons living near the church declare that they saw Healey's ghost wandering about the church trying the doors."

Theodore Terry, Zanesville, Ohio, writes: "There is considerable interest manifested in Spiritualism in Zanesville, and no medium of good repute fails to meet with success. During the past few years Zanesville has been visited by Mrs. Clemens, of Columbus; Mr. Herrick, of Cleveland; and Mr. Ernest Stevens, of Columbus. Mr. Stevens has made periodical visits to the city. All the above named are trumpet mediums, and the Spiritualistic awakening can be wholly attributed to them. The wonder among Zanesville Spiritualists is that more mediums do not visit them, as the city is located on the main line of the B.& O. Ry., and is one of the important cities of six other lines. There is a strong demand for mediums possessing the trumpet and materializing phases, the trance and inspirational phases having developed among several of Zanesville's citizens. Any medium desiring to visit Zanesville will please notify Mr. J. J. Roll, 205 Main street."

The Chicago Post says: "Dreams are universal, and are common to persons in perfect health as well as to those who are nervously inclined. The only difference is that a healthy person sleeps more soundly, and slight sensations, which would cause a restless sleeper to dream, have no effect on a sound sleeper. Every person, however, will dream if the sensations are strong enough to awake that part of the brain which receives corresponding sensations. Those wishing to avoid dreams, therefore, should be careful to destroy all the sensations possible. Not only should the bed be comfortable and the room dark and quiet, but it is not wise to retire with a full stomach, especially if one has indigestion."

We regret to say that we have not space to publish everything that has been sent to this office in reference to "Infinite Intelligence." Some very able articles have been crowded out.

The New Orleans States says: "Another one of our haunted places is in Alexandria, near the river. It was unknown as a haunted house until a few years ago, when a family from Washington moved in and told strange stories of it. They awoke in the middle of the night and saw a light in the other room. They heard men's voices raised in angry altercation and a woman's shrieks. The tenants of the house at first thought some trick was being played on them. They investigated, but as soon as the door of their room was opened the light went out and the voices subsided. They went back to bed and tried to sleep. The light reappeared. The rest of the night they sat up, half frightened out of their wits."

Nellie S. Baade writes from Detroit, Mich.: "In answer to many letters received from all parts of the country as to dates and terms for services during the present season, I would say that I am speaking twice each Sunday in Detroit, and have been doing so since last November. Our time is all occupied, and we cannot make terms for Sunday service anywhere until after April 1, although we might arrange for week-day meetings outside of the city, upon reasonable terms; also we will speak upon funeral occasions whenever called. The Philosophical Society, of which we are pastor, intends to celebrate the Anniversary of Modern Spiritualism, March 25, and expect to have a large and profitable meeting. In regard to our success as a spiritual lecturer and medium, we would say, that after eight years of regular speaking for one society in Detroit, our prospects are brighter than ever before, and the best and most harmonious feeling exists between pastor and people. Societies that are continually changing speakers do not seem to be as prosperous, but we hope the experiences of the past will be productive of much good in the future. Our permanent address is 411 13th street, Detroit, Mich."

The Wilkes Barre (Pa.) Leader says: "The funeral of Mrs. Harvey McNeal was held Sunday afternoon at Parsons from her late home on Ash street. Services were conducted by the Spiritual society. J. R. Perry, of Wilkes Barre, delivered the funeral address, and Mrs. Hunt, of Wilkes Barre offered prayer. There was a large attendance of relatives and friends, the rooms being crowded. No doubt some interest was aroused by the announcement that the funeral would be held under the auspices of the Spiritual society of which deceased was a member. There was nothing, however, to suggest a departure from usual funeral ceremonies for customs. The address of Mr. Perry was helpful at least to the husband of deceased, who was comforted by the words of hope and consolation."

The Chicago Times-Herald says: "Mrs. Leonora Piper, the famous spirit medium, of Boston, may soon be in a position to show her powers to the general public. It is said that she will be released by the London Society of Psychic Research, which, with a few college professors, has had a monopoly of her remarkable manifestations for some time. Dr. James H. Hyslop, professor of psychology in Columbia University, claims that Mrs. Piper has demonstrated to his entire satisfaction as a careful man of science that death is not the end of life, and that men's souls abide after the dissolution of their bodies. Mrs. Piper's following is unique among the believers in Spiritualism. Many of the most brilliant men of science in this country and in Great Britain have been convinced by her of the existence of another world. Of these may be mentioned the great Prof. William Crookes and Prof. James of Harvard. Of late she has been under the care of the American branch of the London Society of Psychic Research, and an account of the marvels that attended her was published last spring by Professor Hyslop and Richard Hodgson."

The Philadelphia Record says: "The will of Thomas B. Watford, a well-known Spiritualist, who died while temporarily residing in Moorestown, N. J., was filed with the Register of Wills, and, in disposing of an estate valued at $8,200, gives $300 to the Home for Aged and Indigent Odd Fellows; $300 to the Odd Fellows' Orphanage upon condition that they keep up the sign on lot No. 299 in Mount Peace Cemetery, bearing the words, "City of London Lot," and see that none but orphans of Odd Fellows are buried in same lot. To provide for keeping the lot in good condition he bequeaths $1,000 to the cemetery company. The residuary estate is to be used for purchasing books upon the philosophy of Spiritualism, which are to be placed where they can be free to all 'who desire to think for themselves and are seeking the truth from the true and living God.'"

M. F. Newcomb writes: "I have been much instructed by the discussion concerning a declaration for the N. S. A. Have wondered that some of them have not put forward a postulate that all true Spiritualists can subscribe to and adopt as their own. In the absence of anything else I send the following: 1—We know and understand that the higher attributes and powers claimed by the religions of the world for their Gods are inherent in the forces and principles of nature, and find expression in the phenomena of nature (and are God if there be any). 2—We know and understand that the spirits of the so-called dead do live and visit us, bringing helpful and loving messages from brighter lands than ours."

(Continued on page 8.)

LAKE HELEN, FLA.

Good News from the Southland.

Perhaps your readers would like to know what is going on down in the Jasmine and Alligator country. Well, we have had a little taste of the breezes that come from your way, which proved a source of comfort to those who want to complain of something; but it did not break up our meeting or turn our steps northward to meet the fiercer blasts that raved there. Our meeting is progressing finely. The numbers not large, but larger, I am told, than last year at this time.

J. Clegg Wright is a constant wonder to the people. The profound trance condition in which he speaks renders it possible for spirits of a high order to give out their thought, and the unrecorded history of the centuries long passed has made us inclined to think the progressive age was long ago. His classes are well attended.

Mrs. Lizzie Brewer is doing very efficient work here, in not only speaking but singing, assisting in entertainments and doing those hundreds of things that willing hands find to do.

Mrs. Effie Moss, well known here as a materializing medium, is holding seances, besides doing her work for the Ladies' Auxiliary, of which she is one of the officers.

Mr. W. L. Brown has given public seances upon the platform after the Sunday afternoon lectures, to people who were convinced that it was a power outside of himself that did it. He comes recommended by the president of the Illinois State Spiritualist's Association.

The singing is conducted by Mr. H. A. Budington, assisted by Mrs. Brewer, Lillian Marsh and Jennie Green, and on Sunday solos have been rendered by Miss Goodspeed, of Daytona.

Oscar A. Edgerley will commence his work on Sunday. Friends coming this way please give us a call.

CARRIE E. S. TWING.

Lake Helen, Fla.

Letter from Paw Paw, Mich.

To the Editor:—After a pleasant stay of two weeks in Owosso, and doing some mental and spiritual work for that society, I found my way to Paw Paw just in time to be snowed under. In my sketch of Lansing doings I overlooked some items of interest. Dr. Edson who has been a prominent and very successful clairvoyant doctor for many years, and the most successful manager of affairs at Haslett Camp that ever superintended the work there, is still on deck and full of the spirit, in spite of the evil plots of medical combines and marketable politicians. I dined with the doctor the Monday after the mid-winter meeting, and am sorry to say that Mrs. Edson was suffering—though slowly recovering—from a fractured rib, or ribs, caused by a fall on the icy walk. I also spent a pleasant hour at the Industrial Home, in charge of Mrs. Damen, where a large class of poor children are cared for, and instructed in a variety of useful and ornamental studies, such as needle-work, cooking, art, music, etc., and the expense is contributed by voluntary generosity. This is another suggestive sign of the times.

At the meeting in the Church of Our Father, I did not observe any sign of religiophobia because we were in a church. Spirits seemed as much at home there, as if it were a dingy, dark hall, three flights toward the clouds and stars; and the intellectual vigor of the speakers was not inferior to the negations of a body of Agnostics, in a secular apartment where God and religion are spurned or ignored.

Mrs. Coffman, of Grand Rapids, was the principal medium for tests. Her work seemed to be accepted with interest and approval.

I expect to speak here, in Dr. O'Dell's hall, March 4 and 11. Quite a number of the faithful whose influence counts for the cause, are absent just now. Among them are Mr. and Mrs. E. L. Warner, on a visit to the Pacific Coast, and Mrs. Dr. Nelson.

I am rallying from a four weeks' siege of influenza. I am hard to kill.

LYMAN C. HOWE.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

E. D. M.: Q. Why do so many spirits when they come the first time through a medium impersonate their death conditions or what is called throwing off these conditions? Is it impossible for them to advance until this has been accomplished?

A. The return and subjection to physical conditions has nothing whatever to do with the advancement of the spirit. A spirit can receive no benefit by coming under the influence of the earth-sphere, although this has been taught by many. Often a spirit has a desire to communicate some special information, or confess some wrong, and is relieved by successfully performing the task. The contact with physical life is, however, of itself, not advantageous. That life has passed out of the mind like a dream, and the new existence broadens into infinite vistas. When a spirit finds a medium it can influence, it is not a one-sided affair, the medium receiving the thoughts and controlled by the will of former, but there is mutual reaction, and the spirit takes on the condition of the medium, and yet more, by association the last experiences of its earth-life. In the subtle and obscurely understood relations between the two, their thoughts and feelings become common, and the medium is led to enact the thoughts of the spirit. This is not confined to the first time the spirit controls, for it may be specially produced as a test for identification at any time,

It is difficult, perhaps impossible, for a spirit passing from earth life by a violent or painful death not to have the sensations of its last earthly experience revived in itself and reflected on the medium when it thus comes in direct relation with the earth sphere. This is quite distinct from that form of impersonation which by magnetic control causes the medium to imitate the death scene as a test of identity. One is under the direct control of the spirit and the other is not.

O. K.," Cassadaga, N. Y.: Q. What was the origin of the seemingly meaningless "O. K.," signifying "correct," "first-class," etc,?

A. It is said the imperfect spelling of the original John Jacob Astor, whose money-getting was superior to his education, is responsible for this abreviation. He was looked upon as authority as to the financial standing of traders, and when letters of inquiry were sent him, if the character of the writer was satisfactory to him, he would write the cabalistic sign O. K., which he supposed were the initials of "All Correct."

O. C. Lea, Iowa: Q. (1) Why do spirits disagree, especially as to the existence of animals in spirit life and reincarnation?

(2) If the spirit does live after death, what proof is there that it will live forever?

(3) If matter is being constantly transformed into spirit, will not the time come when this process will end and there would be no material universe but all spirit?

A. (1) Spirits disagree because they are not alike and not infallibly wise. The application of this to the existence of animals in spirit life, and reincarnation has been already discussed at length.

(2) It is true that the existence of a spirit after the death of the physical body does not prove its eternal continuance. No finite mind can fathom the abyss of eternity. But we may draw conclusions from our observations. In mathematics, if we have two lines, which run into space and along the portion which is visible to us, they constantly approach each other, we infer that somewhere they will meet. On the contrary if they diverge, and disappear from our sight, stretching wider and wider asunder, we trace them in our fancy as going on forever farther and farther apart. This is precisely what happens to the forces which start at the birth of a spirit. There is constant growth by evolution the lines of which broaden and extend divergingly into the unknown realm of spirit.

(3) All the material universe may be sublimated into substance, or the spiritual, and a portion become spiritual beings. The processes before us seem to tend in that direction. We may speculate in fancy, and suppose this process renewed in the change of this spiritual universe into a higher and more ethereal, but we must bear in mind that this is only speculation, and belongs to romance.

"Hygean": Q. Can the flesh be made poisonous by the treatment of the animals before their slaughter?

A. There is no doubt that tormenting, frightening ,and enraging animals developes various ptomaines or poisons in their blood and makes their flesh unhealthy and even dangerous as food In the 15th century it was thought that the flesh of cattle was improved by goading them to fury, and butchers were ordered by law not to kill a bull until properly baited. A "hunted hare" was considered far superior to one entrapped. Such belief was a remnant of the savage age when the chase was the main source of food supply. A wild animal, constantly alert, and constantly taking alarm and flying from real or fancied dangers, would not be as intensely affected by fear, or pain as the domestic, reared in quiet of secluded field and sheltering stall.

We may not go to the extreme of some of the Humane societies' leaders who claim that such flesh is wholly unfit for food, yet we must admit that it becomes saturated with poisonous product, the effect of which must be more or less unwholesome, and which cannot be foreknown.

Mrs. G. S. Perry: Q. Our circle of four members sat at a very heavy table that we were unable to move at all. The strange part of the sitting was that I began to be pushed forward and back, in the rocking chair in which I sat. This was continued at other sittings. Then we sat at a light cherry stand, which at once tipped and responded to questions. I am not anxious to become a medium, but want to know what it means.

A. It is very plain that the spirits attending found that they could more readily rock the chair than move the heavy table. This correspondent may not be anxious to become a medium, but she is already one, as the facts stated clearly show, and has only to continue its cultivation, to excel. Such manifestations are common and the same explanation applies.

Mrs. Wm. Liddicoat: Q. I am told by a "wise man" of the church that there are no educational institutions in this country where the Bible is not read, and prayers said by a chaplain or clergyman in a chapel. Is this correct?

A. It is too true that the churches have grasped every opportunity to force their doctrines on the people, over-riding the strict enactments of the laws of the land, nearly all the colleges have been established for the explicit purpose of propagating peculiar denominational dogmas and consequently every means for so doing. Yet there are many great institutions of learning where the preacher and the Bible have no recognition.

Girard is one; Smithsonian another, and there is not a medical or scientific school or college that opens its sessions with the prayer of a chaplain. The common schools of this country are by law held exempt from all religious influence, yet the plain provisions of the law are constantly defied and pious school teachers in many of our common school-houses read the Bible, offer prayers, and learn the children to sing church hymns, defying the law with impunity, because the indifference of the people keeps them from protesting.

M. E. G. Hitchcock: Q. Will you tell me what the boy is best adapted for? (Lock of hair enclosed.)

A. This remarkably finely organized child is too young to determine his career. His future depends largely on his immediate training and surroundings. His world is one of sympathy and affection and he should be led by the gentle force of love. Whatever his parents wish him to become they may now shape his mind to follow their desires. He has a strong will, which will in due time develop a self-reliant character. His physical welfare should receive more attention than his mental, for his sensitive organization is as susceptible to physical influences as his mind is to spiritual, and by exercise, fresh air and pure food, should be kept up to the highest possible standard of health.

"Farmer," Castalia, O.: The hessian fly is said to have been imported into this country as early as the revolutionary war. You say it has greatly injured wheat this year. The weather was so favorable that the plants partially recovered by sending out suckers, but these will be in danger of the spring brood of the fly. There are two broods a year. The one in the fall deposits its eggs low down on the leaf, and the worm hatching thereupon works its way to the joint near the roots. The second brood hatch from these in spring, and lay their eggs in the second joint. This causes the stalk to wither, and fall, or "crinkle." If "farmer" wishes to save his wheat from spring attack, he should pray for changeable spring weather, by which the brood may be brought forth by warm days, and killed by frosty nights.

PSYCHIC RESEARCH.

Prof. Hyslop's Work with Mrs. Piper.

Prof. Hyslop, professor of logic and ethics of Columbia University, in connection with Mr. Hodgson, has been investigating the mediumship of Mrs. Piper, made famous by the Psychic Research Society. His "researches" have, because of his prestige as professor in a great institution of learning, received unusual notice by the secular press, his reports having been published in the leading New York papers.

Like most new converts he is enthusiastic, and has become so zealous that he wants to raise $50,000 a year for the purpose of defraying the expenses of the Psychic Research Society. He says that sum is no more than enough for the purpose. He wants $1,500 a year to pay Mrs. Piper's salary, for giving her time to the Society.

Spiritualists with no more than ordinary opportunities for observation and reading, will on perusing Prof. Hyslop's reports, fail to find the least fact, or suggestion that is new, or that has not been repeated over and over since the dawn of Spiritualism. The Psychic Research Society is well enough for the benefit of those interested, but if Spiritualists are to be called on to raise $50,000 a year for its benefit, they would ask the society to get into new fields, and not meander over the stubble fields they have reaped, holding up the few straws they have left, and egotistically claiming them to be the whole harvest.

For fifty years there have been countless investigators, some of whom at least were as capable, as honest, as scientific as the best the Psychic Researchers can produce. Yet this "scientific" body ignores all that this army has done. All facts hitherto observed are set aside as having been witnessed by the incompetent; all its theories ignored as having been advocated by the unscientific!

With all respect for Prof. Hyslop, and for his bravery in daring public opinion; with full appreciation of the society he represents, we do not set higher value on his researches, than those of Judge Edmunds, Prof. Robert Hare, of A. R. Wallace, Prof. Crookes, and hundreds of others less distinguished. There can be no objection against the members of this society collecting fifty or five hundred thousand a year to pay their expenses, and endow their favorites, if they will gather the large sum they think necessary, from themselves, but when they demand it of Spiritualists, who have already at their own expense explored the same field, it is difficult to silently endure their arrogance.

HUDSON TUTTLE.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

A GRAND TIME.

Muncie Lyceum Has a Celebration.

The First Spiritualist Progressive Lyceum of Muncie, Ind., celebrated its fifth anniversary in the Bishop Block Hall on Sunday, February 18, 1900. The morning, though somewhat cold, was made beautiful with a bright sun and clear sky, and at 9:30 a. m. the large hall was crowded to overflowing. Special pains had been taken to notify the various lyceums throughout the State of the event, and the result was a kindly response by representative parties from all quarters, making the celebration one surpassing by far our brightest anticipations.

Conductor Brother John Loth made an address of welcome, which added new lustre to the already happy faces. He was followed by our ever active coworker, Dr. J. H. Mendenhall, who presented the audience with a brilliant account of the origin of the lyceum in the Orient countries as schools for literary improvement, and also its introduction, character and purposes in the Western World. His statement made brief reference to the various authors who have taken a deep interest in lyceum work, and concluded with a thrilling account of our home lyceum and its progress.

All the usual exercises common to this class of physical and mental culture were carried to perfection, the different branches being interspersed with the best of musical talent, both vocal and instrumental. When the time came for the grand march, superintended by Capt. Bro. T. S. Fisher, a mental breeze seemingly touched every brow with a sense of delight, and now the vast congregation was seen properly positioned, with silken banners and flags for active duty, and for full fifty minutes each participant seemed to vie with each other for victory in timely step and graceful carriage. The lyceum had secured the services of the widely famed psychometrist and platform test medium, Sister Josephine Ropp, and with the announcement that she would serve in the evening session, the meeting was adjourned until 7:30 p. m.

At the appointed hour a large audience gathered at the hall, when Bro. Mendenhall made a short address, stating the object of the meeting, with a brief explanation of some of the phenomena of Spiritualism and what might be expected on the occasion through the auspices of Sister Ropp. He then introduced her to the congregation, by which she was received with great applause.

For one full hour Sister Ropp entertained the audience to the fullest satisfaction with her life readings and descriptions of departed loved ones.

The lyceum had also procured the services of Sister N. L. Claman, of Louisville, Ky., for Monday and Tuesday evenings. Suffice it to say Sister Claman was on hand, and at the Ball College she entertained large audiences with a brilliant discourse. She followed her arguments by psychometrical readings and clairvoyant descriptions of the loved ones "over there." The whole course of exercises was a grand success. LAURA M. FISHER, Sec'y.

From the N. S. A. Home Office.

To the Editor:—The N. S. A. extends thanks to you, and to its friends of the Spiritual press for all courtesy shown to it all times, and on all occasions. We have to report that the affairs at this office are moving on smoothly, and although we do not have subscriptions to the Home Fund come in as freely as we desire, yet those that do come, bring such a wave of sympathy and good cheer, that they encourage and bless the recipients. We have yet several thousands of dollars to secure before the ten thousand are raised, but we hope that the friends in the cause who have not yet made their donations will not hesitate longer but will send in what they can, be it much or little, for all will help to swell the fund, and bring it nearer to success. One friend in Los Angeles sends a dollar each month to the Home fund; one society in New York sent half it had in its treasury, for the same worthy object. One little girl sent twenty cents, and with it a nice letter that made us happy to receive it. Now, if every one will do as well according to their means we will soon have enough in our treasury to keep us from the disagreeable necessity of "begging" for the rest of our days in this office. We do not like to solicit money all the time, but the Spiritualists have not made it possible to do otherwise; if all who can afford to give one dollar would do so, and would dignify the National Association by their influence and aid, we would have a working fund from which means to carry on the best of labor for the cause could be drawn, without resorting to continual solicitations to the public for help.

However, we are strong in the belief that the N. S. A. is here for a good work, and to stay, and we are pushing on with our efforts to bless the cause of Truth.

Since our last letter, E. W. Sprague, of Jamestown, N. Y., has been added to our list of financial agents, and is authorized to collect funds for the N. S. A.

The N. S. A. does not issue ordination papers to anyone, its work is to file copies of the ordination papers of those who are regularly ordained, and to register them here—the fee for this is one dollar annually. Contributing members to this association are not necessarily indorsed by the N. S. A. Contributing members are those friends who wish to aid the N. S. A. by sending a dollar or more a year, for which they receive a certificate. They send from all parts of the country, and many of them we never heard of before, and know nothing about, hence, although they may be among the best people in the world, as no doubt they are, and among the strongest and most loyal of Spiritualists, yet it may be readily seen that we are unable to give them a personal indorsement, simply because they have become contributing members of this association.

Our good will goes out to all in the cause of humanity; we desire to work in harmony with all mankind in efforts to rise to a higher level of goodness and peace, and to progress in wisdom and knowledge. We send fraternal greetings to one and all.

MARY T. LONGLEY,
Secretary N. S. A.

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

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

ORTHODOX PREACHERS

At Funerals of Spiritualists.

In a recent issue of The Progressive Thinker I noticed a communication from the pen of Mrs. Mollie E. Kratz, of Evansville, Ind., which I think should engage the serious attention of every true and sincere Spiritualist. Mrs. Kratz complains of several prominent Spiritualists who in their earth life were outspoken and fearless friends of the truths and philosophy of Spiritualism; but upon the occasion of their funerals, the services of orthodox preachers were procured to pay tribute over their remains.

Now I, as one of the millions of sincere Spiritualists, desire to know, that if the truths and philosophy of Spiritualism are good enough to live by, in the name of all that is good, beautiful and true, are they not good enough for every Spiritualist to die by? If not, will some one tell me why not?

The greatest argument ever made by orthodox Christians is, that no difference what a human soul has believed or proclaimed as the truth in the earth life, when he comes to die he is compelled to fall back upon orthodox Christianity to be saved. This false and preposterous claim has been made by the lying orthodox clergy concerning nearly all the great thinkers and infidels of the past, including Thomas Paine, Voltaire and others; and if the same claim has not yet been made of the great Ingersoll, it is because he has not been dead long enough yet for them to risk the statement, as there are yet in the earth life witnesses who could and would refute their lying statements.

When my earth life is ended, I desire that no orthodox minister shall repeat any of his cant and hypocrisy over my earthly remains, and to insure that this desire shall not miscarry, I have provided in my last will and testament that a Spiritualistic speaker, who has a knowledge of the facts, truths and philosophy of Spiritualism, shall be procured to speak works of comfort and consolation to the dear ones I may leave behind. For this purpose I have set apart in my last will a sum of twenty-five dollars besides traveling expenses, to be paid to the person who may render said services at my funeral.

In my opinion it is essential to the diffusion of the truths of Spiritualism, that we show to the world at large that we as Spiritualists are absolutely convinced of the facts as demonstrated by our beautiful philosophy, and that we maintain the courage of our convictions to the end. To insure this consummation I advise every true and sincere Spiritualist to make provisions as I have done, so that their wishes in regard to this important matter may not miscarry or be disregarded.

PHILIP LAMNECK.
Port Washington, Ohio.

WISCONSIN WORK.

Notes from Geo. H. Brooks.

I have never been busier in my life than the last two months. My work for the Unity Society and in the state has kept me on the jump all of the time. Then within six weeks I have been called upon to officiate at four funerals, all of persons whom I had known many years, and some of them in my earlier experience in mediumship.

February 19, 21, 22 and 23, I held meetings in the Spiritual Temple in Whitewater, Wis. While there I organized what will be known as the South-western Spiritualists' Association of Wisconsin, with headquarters at Whitewater. The following were chosen as officers: President, Morris Pratt, Whitewater, Wis.; vice-president, F. L. Preston, Beloit, Wis.; secretary, G. W. Young, Whitewater; treasurer, Mr. Watson, Whitewater. Trustees, Mr. E. Joines, Milton Junction; Mr. Fox, Waukesha; Mr. Smith, Janesville; L. H. Warren, Albany; Mrs. Colton, Palmyra; Mr. J. A. Young, Brodhead. While the outlook perhaps is not the most encouraging, as there has not been any work in the Spiritual line done in many years, and many of the old workers are gone, yet if the friends in the six counties taken in by this association will work with a will, something can be done. Mr. Pratt is anxious for the work to be done, and surely if the friends will only assist, there can be a glorious work done. It is the intention to hold mass meetings, conventions and grove meetings as often as possible and in this way waken the slumbering interests, and call the people together. It will be some time ere the machinery will be running, but if run with what may be done the future, the friends will only work, there is a glorious future before them. Let me hear from the different places in the south-western part of the state, and as soon as possible I will arrange for a meeting of some kind. Send all letters and telegrams to my Milwaukee address, 558 Milwaukee street.

Milwaukee, Wis. G. H. BROOKS.

A QUESTION.

Is there a God above
With power supreme,
Whose rule is the rule of love,
Or is it a dream?
Is there a hand to sway,
And can there be one on high
Who hears when the faithful pray,
When the stricken sigh?

Is faith but a foolish thing
For the weak alone?
Must the hope to which women cling
Be but their own?
Shall we laugh at the men who pray?
Shall we scoff at the men who preach?
Shall we call them fools who may
Believe there's a heaven to reach?

If the precious stone have flaws
Shall we cast it out?
Shall we, too, doubt because
Some wise man had a doubt?
Shall he by whom the temple's planned
Be deemed a clown,
And he be rated great and grand
Who burns it down?

Is there over us all to-day
A God who rules?
Or must we conclude that they
Who believe are fools?
The ape and the ox and the ass bend knees
To no hidden god of theirs;
Shall we join in the unbelief of these
And give up our prayers?

S. E. Kiser.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

CONSCIENCE DEFINED.

Its Relation to Intellect, Reason and Judgment.

To the Editor:—In a recent issue of your valuable paper you published an article by a brother, in which he objects not only to the use of the word "conscience," but insists that in truth there is no such thing as conscience. In all kindness I wish to say that our friend is simply taking the opposite extreme from a great many men who insist that conscience is "everything"—the judge, the jury, and the whole array of counsel besides.

If you will grant me the space, perhaps the thoughts I wish to express might help Mr. Baldwin, as well as others, who are more or less at sea concerning the true functions of conscience I shall, of course, start out with the premise that man has a conscience, and that it plays a very important part in the conduct of men, but that it does not decide which is right or wrong. Man is the possessor of two powers—the intellectual and the moral. The great conflict of our day is between the claims of intellect and the religious nature of man; and if we could penetrate the prehistoric period, we might trace the same warfare to the very cradle of humanity. Let us define these two powers:

First: Intellect embraces the reason, the understanding and the judgment. The moral power on the other hand embraces the innate religious faculty, or nature and conscience. Now, if cognition and judgment belong to conscience, we must cease throwing the intellectual and moral powers into different categories. This we cannot do, as we must admit that man is endowed with an innate religious nature, and that the religious nature is, and always has been antithetical, or contrary to the cognitive powers.

There is a theistic intuition dwelling in every human soul, and there are theistic conclusions deduced from the myriad phenomena which surround us in nature. It is thus that the being of God stands revealed to us. All men instinctively feel that they stand in relations of dependence and obligation toward that Being. This feeling of God, and this sense of certain obligations toward him is the essence of universal religion. Conscience, the companion feeling, prompts to a discharge of duty toward God, as well as toward man. This places conscience as a constituent of the religious nature of man. It is an attribute of the soul. It is obvious that conscience, as an attribute, acts only in correlation with other powers of the soul, but it does not in itself rise to God.

The reason recognizes certain necessary and infallible standards of right and wrong. The understanding apprehends relations existing between certain acts and these standards, and judgment affirms a compatibility, or incompatibility. Now conscience in its essential character becomes a weakened sensibility.

We may style the whole of this complex operation an act of conscience, but if so, conscience would mean not only a moral sensibility, but also include the whole set of mental activities concerned in the excitement of that sensibility.

Conscience is a feeling of the existence of a standard of right and wrong, and an accompanying impulse to bring our actions into conformity to that standard; but the moral criterion is not discovered by conscience; it does not discern the standard, the existence of which it acknowledges. Discernment is an attribute of intellect, as conscience is an attribute of the soul. Conscience, however, is true to its rule. Whatever is set up by the intellect as the standard of right, conscience whips its possessor into submission; but intellect is fallible, hence the practical standards of one man, or one tribe, may not be the practical standards of another. The power of conscience is measured by the strength of intellect. Until the reflective intellect has been brought into active and continual exercise, the religious feelings sway the life of man with transcendent potency. They dominate all his judgment and all his acts.

This predominance of the religious feelings untempered by intellect becomes religious fanaticism, and here we find an explanation to the blind zeal of the church from its earliest infancy. At times upon questions which lay quite beyond the jurisdiction of religion, conscience did not protest, because whatever the religious nature of man could lay hold of and appropriate was right and good in the eyes of conscience. It protested only when its sacred things were torn from it, vulgarized and bandied about from crucible to retort, until the divinity which was in them escaped as gas, steam or electricity. We all know with what ardor the religious nature of man retaliated these encroachments.

We need not follow up its bloody trail. We are only too well acquainted with it. Conscience surely was not the arbitrator in those dark days.

"Faith is a blind love and asks no questions about the worth of its object. Intellect is all eye and has no heart to be touched by the sorrows of a blighted affection." But we are not to suppose that these facts deprive us of fixed standards of morality. The voice of humanity gives a consistent utterance on the fundamental, moral and religious questions. It never contradicts itself. The two powers are ordained to be antagonistic, and it is well that it is so, because one spurns the other. Religious faith, as I have said, hallows and sanctifies all that it can appropriate. This is its nature; this is its excellence. Accordingly, when intellect in the course of time attained to certain explanations of physical phenomena, the religious feelings of man entered a perpetual protest. Submitting at length, they immediately incorporate the new beliefs in the religious creed and sprinkle the incongruous mass with holy water.

Faith conserves and sanctifies what intellect gives her. It is not her office to scrutinize and assort the true and the false, therefore the disappointments of faith arise from the unreality and unworthiness of much she receives from the hand of science. Science is an indefatigable reaper, but how many tares do we find bound up with the wheat? How many exploded theories have left their wrecks upon the highway of time? How many abandoned explanations and beliefs lie scattered by the wayside. These have all been the sacred vessels of religious faith. These have all been endorsed by conscience.

Does not this prove that conscience has not been the arbiter, but that our fallible and changeable intellect has invariably pronounced its judgment, and that conscience has stayed by the decision?

I hope I have made it plain that humanity has a conscience, call it what you will. The word "conscience" however serves the purpose. Our brother wishes to abolish it. Is it not because he has been taught to clothe it with powers and attributes that he has felt in his innermost self did not truly belong to it? Relegated to its proper sphere it is good. Man know thyself. The proper study of man is man, is more true now than at any time in the history of mankind.

B. R. RICHTER.
Chippewa Falls, Wis.

THE HOME CIRCLE.

A Narrative of Good Results Obtained.

I have never before asked admittance to this most valuable space, but under the circumstances considered it would be "hiding our light under a bushel" did I not make make known some facts which have transpired in our home circle during the past year. For years I have been a Spiritualist in thought and knowledge, but like many others I still acceded to the requests of the orthodox octopus called church. A little more than a year ago I began to investigate Spiritualism and praise all the powers of light and progression, I shall ever be glad I made the resolution, realizing that in developing our powers lay our chance for helping others.

At first our circles were somewhat broken up, by myself and husband being away. As time went on and we were more at home, we have progressed rapidly. By August we got table-tippings so questions could be answered. We sat both at home and away, but finding that our guides were not pleased at our going away, and having a good medium for developing boarding with us, we remained at home entirely, sitting regularly twice a week. Since last November my husband and four of my daughters have been controlled at various times, one daughter only thirteen years old having for her control, Sir Samuel Baker, another, Abraham Lincoln; both of them give good descriptions. There are quite a number of lesser controls for all, some Indians, one handling hot lamp chimneys while under control of an Indian girl, Mayflower. I write under control. Frequently the girls see spirits and are helped by them at school. Not long ago, one morning very early, I saw a control of one of my daughters plainly, she telling me afterward who it was. It was Mayflower. Hoping this will not weary anyone, I remain as ever, yours for the good of humanity.

MRS. O. S. CRANE.
Grand Rapids, Mich.

An Open Letter to the Editor of The Christian Herald.

By the Christian Herald of this date I notice that Talmage, the original T. DeWitt, is at it again. Within the sacred precincts of the pulpit he has spoken words, cold and heartless, misrepresentation, deliberate, premeditated falsehood, disclosing stupidity and ignorance inexcusable for one of his pretensions, the whole dominated by vicious hatred and vengeance toward Spiritualists and mediums. It is very clear that T. DeWitt came into this world a century too late. The prevailing influences of civilization will not permit the full scope of enjoyment which his priestly arrogance would indicate. Had he lived in the days of Cotton Mather he could have raised his splendid voice in praise, and shouting hosannas to the Lord God Almighty, as they piled the slabs high up on the bodies of witches (mediums), crushing the blood and breath from their helpless bodies. But the joy to this precious priestly T. DeWitt Talmage would not have ended in crushing out the lives of a few mediums. There was the Quaker heretic to be looked after. The glory of God must be maintained. With a piety unimpeachable and a voice worthy of a Demosthenes, T. DeWitt might have led forth the people who with him, trained under the soul-saving banner of theology, and with a loud, long and fervent prayer unto the Most High God and loving Jesus, the doomed victims of heresy, the Quakers, are led to the gallows. The scene closes with upturned face, and with fervent voice this man of God returns thanks to the most High "for the privileges that we, thy servants, enjoy in fixing infidels, and all for thy glory, and the love of Christ. Amen." J. G.

Richmond, Ind.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

A SPIRIT RETURNS

And Identifies Herself in Various Ways.

On December 25, 1899, my daughter, Mrs. Inez L. Brown, passed on, having been a Spiritualist all her life, being quite well informed in the philosophy and phenomena of Spiritualism. The fourth day after her demise she gave her husband and myself a message by independent slate-writing, in daylight, at two o'clock p. m., the slates not leaving our hands or sight until the message was complete, in the presence and through the mediumship of the well-known medium, P. L. Q. A. Keeler. The message was as follows:

"Well, well, is not this simply wonderful, that the ordeal of death has not changed me. Can you realize it? I find that life goes right on, in or out of the mortal body, only I do feel so quickened. I seem so light, and it is so easy to come and go. It is no wonder people find it so hard to realize that we are alive after the mortal life, for when we see persons go through the struggle of mortal death, and see them laid away, it does seem as if it is the last of them, doesn't it? Well, don't grieve about me, Will. Just feel that I have only gone on a little while ahead. Earth life at the very longest is not much, and all can realize it. We will be one here, and laugh and talk of the life and scenes of earth, Things here seem very like the earth sphere. There is a sort of buoyancy to everything so noticeable, but generally the appearance of things is much the same. I want you to go right along and be as happy as you can, and not look upon disease as such a dreadful thing, as most folks do. You will feel better. Come to the circle, though. Perhaps I can write you a better letter with my materialized hand. I will try to-night. I am glad to see dear father here. Tell mamma all this. Bless my little baby boy. Was it too cold to bring him? Charlie is not here! Loving wife.

"INEZ L. BROWN."

The following Wednesday evening she materialized her hand and arm, at Mr. Keeler's light seance, and wrote the following in a light in which we could see to read:

"Dear Billy, and dear father, every one of you, can you realize that I am not really gone from you? Death has taken me from your sight, but I still see you, so to me there is no seeming separation, as there is to you. Loving

"INEZ L. BROWN."

The above was put out through the curtain by the materialized hand. Then the hand beckoned me to come up to the curtain. I held a writing pad for it to write. I took hold of the hand; it was warm and natural as in life. It patted me on the head and cheek. She was my only daughter, and the youngest child. It was the happiest moment of my life to know she lived, and could come to us. Certainly more consoling than to believe her in a hell in which to suffer eternally.

How much more exalted opinion we can have of an overruling power that bestows such blessings upon us. The heart overflows with emotion of true thankfulness and praise for immortality demonstrated.

She then wrote on the pad I held for her with the hand, the following. All could see as she wrote:

"Dear Papa and Dear Billy: Never again think of me as dead. I live and see you all. I see, dear, I am growing strong. I am glad. I wanted to see you here. Come often. I am so glad you know all about this. You must be happy for we shall meet you again. We shall all be happy. INEZ."

The following Monday night we took the baby and its grandmother to Mr. Keeler's, and she put out through the curtain the following written message:

"Dear me, sakes alive, here are all of us, and that dear baby! Bless its dear heart. Oh! how I want to give the little darling one good hug. Have the darling child grow up knowing that I am not dead, only gone before. Oh! how happy I am that you came to-night. I was just longing for it. Dear little Glenn, I love you and Billy, you and papa and mother, and all. I am happy. INEZ L. BROWN."

The grandmother held the baby where she could caress it. Her hand hugged it, and patted it to her satisfaction.

The following Saturday night she made her husband Billy promise her he would take the baby where she could materialize in full, and take him in her arms. She says she cannot rest until she does. We have not taken him yet.

Now the foregoing all took place between December 25 and January 20. Life goes right on, as she says in her message, in or out of the body, and what a sad Christmas it would have been but for the consolation of Spiritualism, and the knowledge she had of spirit return, enabled her to come to us soon after she passed over. What a pleasure to me that I brought her up in the belief of spirit return and communion. WM. G. CRONKITE.
Washington, D. C.

PRAY, OR NOT?

Ministers Discuss the Matter.

The petitions for rain offered up this season by the farmers and merchants, have availed little, and the members of the Los Angeles Ministerial Union realizing that the prayers of the righteous man availeth much, have decided to offer supplication for much needed showers. The question of whether to pray or whether not to pray for rain was disdiscussed at length and with much animation at the meeting held this morning at the Y. M. C. A. by the Ministerial Union. Many opinions were expressed by the shepherds of the Los Angeles flocks. It was finally decided to unite with the Christian women who have set aside next Wednesday as a day of prayer and humiliation, and to include rain in the list of things prayed for.

The Rev. F. M. Larkin was strong in his opposition to the motion to pray for rain. The Rev. Larkin thought that God has placed the moral conditions of this world in the hands of man, while he has kept the physical conditions in his own hands. The minister thought it was better for man to attend to his own work and let God do the same. "I am in doubt," said the Rev. Larkin, "as to whether we need rain at all. We need many other things. We need to pray to God that men may be made righteous and all things needful will be added." Another pastor said:

"I believe in praying for rain. It is pleasing in the sight of God that we should show our faith by asking publicly for what we need. God answered our prayers for showers last year, although some say it was but a coincidence, and He will do it again." Another stated that he thought it of vital importance that every effort should be put forth to secure rain for Southern California. The speaker closed by saying that he had 2,000 acres of land sown to grain. The Rev. Will A. Knighten said:

"God in His judgment will do what is right about the rain. If we had been more righteous since last season when we prayed for rain, He might have sent us more this year."

The Rev. C. C. Pierce also thought it more necessary to ask for righteousness than for rain. The Rev. H. W. Knickerbocker said: "I believe the old statement that necessity is the mother of invention. God has led us forth in the world of science by means of our needs. Three years of drouth may be God's way of leading us to invent a way of making rain for ourselves. It is better for us to saw our own wood than to ask God to saw it for us. If rain is best for us God will send it."

Other pastors also expressed themselves forcibly on the subject. The pastors and Christian people will devote next Wednesday to supplications for showers upon a thirsty land. A committee consisting of the Rev. Bruce, the Rev. Hendry and W. D. Ball was appointed to see that the Christians of Southern California are notified of the "day of prayer for missions, Sabbath keeping, for right use of wealth and political power and for rain." The Rev. A. Hardie read an interesting paper on "The Fatherhood Theory of the Atonement."

The above is from the Los Angeles Daily Record. It will be remembered the day set apart about a year ago for prayer was near the equinox. Many believed God answered the prayers of the people; suffice to say prayer availed nothing whatever in bringing rain to the famished earth in Southern California, neither will all the prayers made this year bring rain. God will not break a single planetary law to cause rain to fall. Rain will only come through the natural laws which blend, in conjunction with the governing fixed laws in all parts of the earth. God sends rains on the unjust as well as the just, without making any distinction. The wicked flourish in the world as well as the righteous. Seed time and harvest is promised, generally speaking, throughout the whole earth. O ye faithless, why do ye doubt? It appears that God would be humiliated by such gross ignorance on the part of the people to ask for the great governing laws of the universe to be broken to give a certain portion of the earth rain when the conditions are not made to bring rain; whenever conditions are made through natural forces or through science there is enacted a law by which rain comes to the different parts of the earth. N. A. STEVENS.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

GENERAL SURVEY.

(Continued from page 6.)

Mr. Alonzo Thompson, a prominent Spiritualist of Nebraska, was in the city last week on business. He unites philanthropy with his Spiritualism, and by so doing has made a great success in life.

S. J. Wright, of Paris, Texas, was in the city last week. He is not only a Spiritualist, but one of the substantial men of the State.

L. L. Bair, of Findlay, O., writes: "Mrs. Hibbits, of Muncie, Ind., will hold a few seances here during the month."

Monimia Macdonald writes from Muncie, Ind.: "I wish to make a statement in behalf of Rev. Harry Moore, the pastor of the Muncie Spiritualist Society of last year. There seems to be a misunderstanding in regard to it. He resigned as pastor for this year, for he wished to be free to go and come as he liked. His best wishes are for the welfare of the society in Muncie. We have been having interesting meetings all this winter."

Mrs. Marian Carpenter writes from Lewiston, Mich.: "While Mr. Carpenter and myself were home in Detroit, the last two weeks of February, I gave two lectures for the independent Spiritual Society (which is well officered, with Mr. Ladd as president, and Mrs. Knowles as secretary) to crowded houses. Two receptions were given me—one by Mrs. Ferris and Mrs. Crawford, two rising mediums of the city. In a few well-chosen words Mrs. Ferris presented the writer with a beautiful bouquet of flowers, after which refreshments were served. About sixty were present. Also one by Mrs. Knowles, where a goodly number of the old friends were invited to partake of a bountiful repast that had been prepared. Among the guests were Mr. and Mrs. Bayle. Mr. Boyle is one of Detroit's most noted and beloved mediums, and he has done much to place Spiritualism on a higher plane. Mr. Carpenter and myself expect to be located permanently in Detroit by next fall. The call is growing in Michigan as never before. My permanent address is 58 West Columbia street, Detroit, Mich."

W. F. Barker writes: "Dr. Talmage says Spiritualism destroys both body and soul. Brother Francis, if it destroys our souls, we will escape Talmage's orthodox hell, won't we? and won't that be grand? Talmage takes his text from I. Samuel, 28:7. The Woman of Endor was called by him a witch (not by the Bible). Saul went to her, and she told him he would die tomorrow. She seems to have been a truthful medium, for Saul was found on the battlefield the next day dead. Now why does Talmage denounce this medium, and not even mention the occurrence which took place in the very next two chapters?"

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At her home, 661 Milwaukee street, Milwaukee, Wis., Friday evening, Feb. 23, Mrs. Mabel Peacock Smith left her worn-out body to take up her residence in spirit life. She was one of the pioneers of Wisconsin, arriving in the territory in 1847. She had been a Spiritualist for many years, and a member of the Unity Society in Milwaukee, and was ever active in the work. She was one who helped those in need. She was always cheerful and helpful. The funeral was held at her residence, Sunday afternoon, at 2 o'clock, and the writer, a friend of many years, offered the consolation which Spiritualism gives on all such occasions. G. H. BROOKS.

Passed to spirit life from his home in Caldwell, New Jersey, on February 2, Dr. William Halsey, aged 84 years. For many years he has been an earnest and consistent Spiritualist and a member of the Spiritual and Ethical Society since its organization. His life was full of kindness, unostentatiously performed. He will be missed and mourned by men, women and little children whom in many ways he blessed. His funeral was conducted according to his wishes, Mrs. J. H. Tuttle sang the blessed words of comfort and hope in her own sweet and deeply tender way, and the writer gave the address. A large number of friends were present, and in the bright sunshine and beneath the cloudless sky, felt that this dear friend of all that is good and true had found a fairer day than can dawn on earth. HELEN T. BRIGHAM.

From the home of her parents, Mr. and Mrs. L. H. Warren, in Albany, Wis., Sunday morning, Feb. 18, Eva Warren, aged 29 years, took her departure from earth to spirit life. All her life Eva had been more or less a great sufferer. No one in Albany could have gone that will be missed more than she. Eva was in the postoffice for six years, and knew everybody, and was loved by them. Sensitive to a marked degree, she was receptive to all the good and true that her people gave her. The parents, brothers and sister have Spiritualism to sustain them. The writer who has known them all for many years, was called to officiate at the funeral, which was held at the home Tuesday afternoon at 2 o'clock, and largely attended. Never did Spiritualism seem more holy than at that time. G. H. BROOKS.

Judge Samuel Holmes, of Eureka, Cal., Feb. 12, after a short illness, aged 70 years. He was formerly a resident of Paw Paw, Mich., where he was well and favorably known as a man of sterling integrity. He was a Spiritualist. The funeral was conducted by the Masonic fraternity of which order he was a 32 degree member. L. S. BURDICK.

Mrs. M. C. Custard passed to higher life, Jan. 16, 1900. My wife, a Spiritualist of advanced degree for a number of years and a regular attendant at circles. Her body was laid at rest in Easton cemetery, under very impressive ceremonies, by the Baptist preacher of the First church, of which we were both members. E. CUSTARD. Easton, Pa.

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

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. *Cora L. V. Richmond, pastor.* Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

Special Notice.

Dr. J. R. Craig of Sacramento, Cal., contiues his successful work of healing and diagnosing of diseaes. He does not require any leading symptom as many others do. All I wish is your name and stamps for reply, and by spirit power I will tell the cause and condition of your ill health, and then if you wish treatment I will make my terms within your reach. DR. J. R. CRAIG, Sacramento, Cal.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX. Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

Superstition in all Ages

Or "Le Bon Sens,"

By JEAN MESLIER,

A Roman Catholic priest, who, after a pastoral service of thirty years in France, wholly abjured religious dogmas, and asked God's pardon for having taught the Christian religion. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knoop.

Post 8vo., 339 pages, with portrait. Cloth, $1.00; postage, 14 cents.

"The work of the honest pastor is the most curious and the most powerful thing of the kind that the last century produced. . . . Paine and Voltaire had reserved, but Jean Meslier had none. He keeps nothing back; and yet, after all, the wonder is not that there should have been atheists who left that testimony at his death, but that all atheists do not."—James Parton.

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

The Progressive Thinker.

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

VOL. 21 CHICAGO, LLINOIS, SATURDAY, MARCH 17, 1900. NO. 538

POLICY OF EXPANSION.

A National Prophecy—By an Arisen Statesman of This Country.

An Address Delivered through Mrs. Cora L. V. Richmond.

These are the views individually of the one addressing you, not the usual controls.

The Ideal Republic has yet to be born; Freedom waits for the first great child of her love who shall fulfill, to all intents and purpose, her mission upon the earth.

Nations do not spring from empires and monarchies at once unto the perfect height of self-government. That state which follows human slavery is not the highest condition of enlightened freedom; it is only one step onward, one step forward in the progress of the individual or the nation.

The best minds of all ages have foretold the ideal republic. More minds than a few have aspired to the highest wisdom; and we have but to turn to ancient Greece or Rome to see that these ideals flourished, even in the midst of the greatest imperialism. Democracy itself had its birth in imperial Rome. The Greeks grew to such an ideal height as to think at last that human selfishness might be swept out of existence with the love of gold, by the pursuit of art, science and the virtues of philosophy.

Not yet has the entire race or any percentage of it reached the height of that fulfillment. Yet there are minds that stand upon the apex of the 19th century, looking forward to the future years, saying, "We will soon reach this high state of civilization." They are more prevalent than they were in the days of Solon and Lycurgus. There are more Romans than there were in the days of Democritus. Every step forward brings a new harvest of these great minds unto the children of earth, and the nations as they advance yield unto the heavens above and the earth beneath far more of the flower of human freedom than ever before.

But that which seems to stand in the way of the progress of nations, is that people expect the whole nation to be greater than the people of the nation, the government to be more exalted than the individual members of the government, provided the government is by the people. In a monarchy the people may not rise to the stature, morally, intellectually, or even spiritually, of the ruling monarch, who may enact such laws as he elects, which may be carried into execution, and the people not be up to that standard, but still for the time being may be exalted by his virtues. Not so with a people who are self-governed; not only must the average state of the people of that government be the standard, but very frequently it falls below the average state, owing to the neglect and lack of fervor of a few of the most exalted. If there is a lower standard in this country than the ideals of its founders, it is because of this: that those ideals have not pervaded the minds of the people, and those who believe in them have not taken an active part in the government.

A government is a sacred trust; it is something that is given to human beings for their guidance and direction, until they reach a state of perfection, and those who neglect the fulfillment of their heaven-appointed tasks have no right to complain if the ship of state drifts away from its fastnesses or anchorage, or if it floats upon shoals and quicksands and dangerous places until in time it goes to wreck.

This nation up to the present time, having passed more than a century, has encountered not only all these dangers and difficulties, but many more. The germ of dissolution was in the introduction of slavery. Still after the fiercest war of bloodshed the nation was preserved. Other dangers there were lurking in the midst of this government of individual freedom: The privileges and rights of individuals have been exercised to so great an extent that they have become perilous and dangerous. As there is no limit to individual enterprise, the enterprise itself often threatens to devour and engulf the parent that gave it birth.

So far as the expansion of the territory of the United States is concerned, there certainly is no new policy. When the thirteen colonies (or states) became the Republic of these United States there was no dream of anything beyond, possibly, the immediate outlying territory. New York was a wilderness, all the Middle States were an unknown territory nearly, and the whole of the mighty country of the Mississippi Valley and beyond was undreamed of as a portion of this Republic. The Republic grew from the necessity of freedom in the hearts and lives of the people. It was not of Puritan birth, it was not born simply of the soil of New England, but it was the growth of that composite population that found in this new land a fitting expression for a new idea. That idea had its commencement, and from the time of its commencement there has been a steady stream of immigration to this country.

There were two lines of policy left open for the colony: either to expand and include all the outlying territory as far as the population would permit, or to leave all that territory open to foreign invasion, which would be a perpetual menace. I may admit, that the Red man was not fully considered. It is possible that there might have been a better and more humane policy adopted with reference to the Red man. But you will remember that the untutored and untamed North American Indian refused to be incorporated as a part of the government, and such was the desire to be lenient and indulgent on the part of the founders of the government that they did not wish to force their allegiance. This was a mistake. The mild policy of William Penn and Roger Williams could have been carried forward by the government until the untamed savage was gradually made a portion of the citizenship of this country It was not then thought practicable; now it has been proven to have been quite possible, and with greater credit both to the North American Indian and to the government of the United States. Since treating the Indians as separate nationalities while steadily and persistently, from the very nature of things, invading their territory, was trying to do that which could not be carried out legitimately. No "Indian Reservation" could be kept inviolate with the ever-increasing tide of immigration and the determination of the gold-seekers to develop the mineral wealth of the country. No ceding of territory to the Indians could be carried out, and the result of every such treaty has, of necessity, been violated. Such has been the history of the negotiations with the Indians in this country as to satisfy the wisest minds that a far different policy would have been better. But this was not so much the innate injustice and cruelty of the dominant Anglo-Saxon race as it was the march of events.

All these things did not occur to those who undertook the founding of this government; the overwhelming tide of increasing immigration, the rapid expansion and needs of new territory, all this came with the great rush of the century. Ere half a century had closed, already the great tide had swept away beyond the boundaries of the Mississippi.

With every added step you are aware what transpired when other nation's interests were questioned, primarily England and by sympathy France also through territorial interest, and also Spain. What Spain had been doing for three hundred years the United States was doing without, almost, making the effort.

There was a perpetual menace on the southwestern frontier. You are aware what occurred in the settling of the Louisiana question; in the annexation of Texas; and finally the sending back to Europe of the last monarch who attempted to reign on the American continent—Maximilian. Now Mexico has succeeded in establishing one of the finest republics that the earth has ever possessed.

As for extending territorily to the west and northwest it was as legitimate as tracing the waters of the Mississippi to their sources; as for extending to the southwest, it was necessary for the preservation of our frontier and for the protection of our western agriculture, and in following up the nature of the emigration to that section of the country it is not altogether out of the question that Mexico will also be added. The lines of geographical boundaries seem sometimes to be indicated by nature when they exist on a large scale, and when the foundations of the government are inclusive of humanity it points to the manifest purpose of the evolution of nations.

We do not say that every step taken by this government has been wise; we do not say that every step taken in this vast augmentation of territory has been just, but we do say that, taking it for all in all, with the preceding history of the world, with the aspirations of those who founded the government, with the complex, composite race that has sprung up in this country, it has been the inevitable result. Whatever injustice has marked this course of natural expansion must, of course, find its Nemesis somewhere. Just as the injustice of slavery recoiled with tenfold force upon the people of this land, and whatever injustice shall mark any subsequent action will find, of course, its legitimate retribution.

But people talk about the expansion of territory at the present time as though it has never been heard of in reference to this nation, as though there never has been but one boundary line, when in reality there has never been a boundary line, the limit has not been fixed. Expansion must be not only increased with the geographical limits, but increased with the great necessities and emergencies of the hour. The one addressing you always believed the West Indies to be a mere outlying territory of the United States, belonging geographically and by the very nature of things, to this country; and as much a portion of the continent to be ceded, purchased or annexed as any other territory.

Very few objected, I believe, to the course of the government in the purchasing of Alaska. There were native inhabitants there, and if those native inhabitants had any rights that were not respected, it was an injustice, but so far as the purchase of Alaska is concerned it was a rightful deed on the part of the government. The same would be true had the majority of the inhabitants of Cuba wished annexation before the Spanish were defied, before the present complications arose. What the United States might have done thirty-five or forty years ago was to have treated with native inhabitants for annexation, and possibly have treated with Spain for such consideration as would induce her to withdraw. Under these circumstances war would have been averted. But things are not done in that way. It must have been for the purpose not only of teaching Spain a lesson, but even of teaching the Cubans a lesson, that conflict of this last year has taken place.

Now the question is, how does Cuba feel about the attitude which this country took in that conflict? By the moral force of that opinion that seems to pervade the Cubans they thought it was to aid them, in what? In an independence that they thought they could attain; but, believe me, they never could have attained it without the intervention of this country; in a freedom, for which are they prepared? and if not prepared, to what would the United States aid them?

It is our contention—or the one addressing you—that the United States, in intervening for the assistance of the Cubans, pledged itself to assist them so far as to remove from the shores of Cuba that which prevented the exercise of the freedom of her people, and if, in doing this, the insurgents and Cubans were found able to govern themselves and wished for self-government, then it should be the duty of this government to see to it that they have that which they desire, and for which they have sought.

We have not conquered Cuba, we have conquered the Spaniards. Now the question is, if Cuba is desired as a portion of the United States, then the United States should treat with those who have naturally possessed the island. But if they are a wild, untutored, domineering and aggressive nation, then it is the duty of the United States to teach them and retain sufficient control to assist them to establish those essential principles of self-government; in the knowledge of what freedom means, in the knowledge of the rights of one another, of the citizenship rights for their people, of education and of that which constitutes the preparation for freedom. If the United States does this and then the people of the island wish for self-government, then this government must withdraw. But will it be possible to arrive at this decision? There is no knowing what further complications might grow out of the peculiar nature and position of these Cubans, who, either after all, are advanced or retrograded Spaniards, possessing many of the attributes of those who ruled over them; possibly not so much of the Castilian pride or spirit as that which is born of elements that are more untamed, but still not cultivated to freedom. Therefore, at the very outset, while this day shouts and hosannas are being sung in the streets of Havana, while this day the American flag is being raised in place of the standard of Spain, I would warn this government, that in thus raising the United States flag it is a sacred duty, a sacred trust. It is not simply the flag of victory over Spain, but the flag of protection for the people of the island; a flag that points to a greater and higher civilization; a flag that means education, enlightenment and citizenship; a flag that promises exemption from the avarice, greed and the hunger-seeking of the monarchs and cormorants of the world.

If this can be said about Cuba, if it can be said about those islands nearest to this continent, so much more can it be said about the Philippine Islands, with a population more difficult to understand, a population less in sympathy and touch with the United States, a population, perhaps, that scarcely knows the meaning of government; inheriting alike from Spaniards and natives different traits and characteristics which a century of time has molded into existence, producing a race you little understand. So the responsibility increases with what are called the "fortunes of war." One of those sudden strokes, never thought of before, brought the Philippine Islands into possession of the United States.

What to do with the treasure thus brought into one's hand? What to do with the flag thus raised upon an alien, foreign shore? What to do with this people, who have little idea of self-government, who do not understand the meaning, perhaps, of the word freedom. But already they are to have public schools; already free education after the manner of our Republic is offered and the United States prepares the way, not only for a new race, but for the exaltation of the race that is there.

If this government is worth having, if the principles upon which it was founded are true, and if it was right to extend the frontier from the thirteen first colonies to the Pacific coast, to the boundary of Canada on the north and the Gulf of Mexico on the south, then, under the exigencies of war, would it be right to leave the Philippine Islands a prey for any European power? Already Germany, from jealousy, threatens to give the United States trouble. Then must the United States, having taken the islands as a result of a war measure, relinquish them, a prey to monarchial governments, or continue its protection until the people shall have a voice and shall understand whether they wish to become citizens of these United States.

Territories are received provisionally; they are not immediately made states and their people given full citizenship. In the "Wild West" for a long time there was, at best, but military outposts which constituted the government of all that section of the country for many years. It is not half a century since these military posts were withdrawn as, nominally, a protection against the Indians. Since the close of the war of the Rebellion, with the great generals of the army in opposition to the greatest general of them all, General Grant [General Grant alone desired to reduce the standing army and pursue a "peace policy" with the Indians] there has been a desire to maintain a large standing army on the frontier to protect the white people from the remaining tribes of Indians. It is not a good policy to have a military protection. It is a very bad policy for a republic to have a large standing army with nothing to do. But with new territory and new outposts a large army is necessary. Then when the people are ready, civil law speedily takes the place of military law.

We had little difficulty at the close of the war of the Rebellion in knowing exactly what to do. The Southern states were a conquered territory, yet they belonged to the United States. There was a new policy in reference to the black man. The government had fostered and engendered slavery, then suddenly, as a military necessity, as the result and outgrowth of the war, the slaves were set free. The whole South had been in slavery, suddenly the institution was changed; the relation between slave and master was changed. All this had to be met and molded into the republic. Echoes of it still prevail, and at every election it prevails. Yet there is but one solution: The black man on the soil where he was enslaved has been made free, and he must have his rights as an American citizen. Whosoever cannot, by his prejudice or his education, yield to the law of the land must either change his residence or do something else besides use firearms in the maintenance of his prejudices. The same law prevails wherever the flag of this nation waves.

People talk about the "Ideal Republic." It is our standard, we are taking steps toward it; but we cannot reach it in one leap; we cannot at once take a bound with the whole of the inhabitants of the earth, or of any favored country into that fair realm, of those Elysian fields of actual justice, where broad fraternity and love only abide; in our hopes for humanity and among the few who are the seed and leaven for the great human race. Let us, therefore, view this subject as it must be viewed from the standpoint of the people of this country.

It was a sentiment that forced the government to take action against Spain. It was that sentiment that has brought these islands of the West Indies and Philippines into your possession. Let the sentiment of the people then be heard as to what shall be done with them. If the executive has a policy at variance with the wishes of the people, they have, or ought to have, their representatives in Congress who know their wishes. There was no uncertain sound about Cuba. Let there be no uncertain sound about this matter. Who is to be injured? What is to be the rightful course? If war is justifiable under any circumstances, and the result of war brings about this state of affairs, who is to decide it if you do not?

Great Britain, mindful of her eastern conquests and her conquests in the west, mindful that her geographical limitations made it necessary for her to conquer empire in other parts of the world, praises the present condition of affairs, because analogous to hers. But America was not Great Britain; the United States had more than a little group of islands of the sea; territorially the United States was vast and natural expansion would necessarily come by immigration, and the government did not have to go to seek empire as Great Britain did in self-protection. All this is borne in mind, and it is to be borne in mind that when praise comes from the monarchy whose policy has been a policy of extending her territory without, perhaps, any great regard as to whether right or wrong comes except benefit to herself, it is rather doubtful praise, and that one should look to one's position before going forward in a step praised by the monarchies of the earth.

Yet in this wonderful year, next to the last year of the century, there comes up a voice that even empires are being shaken by the very element of a higher power: A voice from the Czar of Russia for a conference for the disarmament of the nations, which sounds strange from the most imperial empire of the world that is pressing forward with all its might toward the Orient, crowding and crowding upon the footsteps of England and other European nations for a portion of that commerce that the Orient gives. Does it mean peace, or does it mean something that, like a move upon the chess-board, shall be a check upon the other powers? No matter what it means, it is a voice that finds echo in many hearts and minds that have been accustomed to live in an ideal life, and it will find echo in many statesmen's minds and hearts, but it will not be fulfilled in actual compact until Russia, England, Germany, France and Austria shall prove their willingness to abide by it. Gatling guns, and dynamite hurled from balloons bring about rapid changes; perhaps this is the reason nations are rushing forward at this close of the 19th century to great conclusions. When one ship of air can destroy every city a nation possesses; one ship with the most mighty armament can be sunk by a little serpent of fire underneath the water; a whole army can be destroyed with one piece of ordinance, it is time for the war-making power to take flight. The day of peace is nearer than you imagine because of these wonderful inventions that have been impelled from the minds and thoughts of men for the purpose of bringing about greater destruction and the nearer approach of peace.

We are told by many that the annexation of Hawaii was unjust. But when the Hawaiian queen declared that the first thing she would do would be to hang or behead those who doubted her authority, it seems very much as though they were in need of a step in civilization; and a nation even like this, that needs to take added steps itself, will, nevertheless, from its higher standard aid the civilization of any empire.

China is an ancient nation, it has been walled in for centuries from the rest of mankind, but now that there is one innovation there is liable to be a thousand. It seems as though the very spirit of all the past ages of retrogression has become incarnated in the person of the Dowager Empress of China to shut out the civilization of the enlightened world. But no such isolation should be tolerated. China must bend. Everything beneath the sun is to be opened to the eyes of the world, and no nation can set itself apart from all other nations, hoard its treasures of learning, however great its history, however profound the nation, for the people of the earth must ultimately inherit the earth.

I was proud of this nation when in your midst as a mortal; I am proud of it to-day, though I perceive its imperfections and its infirmities, and I believe it bears the highest standard of any nation of the earth. I would be glad if its faults were wiped out, if its people would rise to the full spirit of the Republic. I would be glad if there were no mercenary motives in the thought connected with its enlargement; I would be glad if its people would pursue their vocations with an eye to their neighbor's interests as well as their own. If the nation's policy has not made for the great spirit or fraternity, you cannot blame the Republic for not doing what the people do not require.

I look forward to the time when there will be fraternity; when if there is another nation that will clasp hands with you around the world for the benefit of mankind, I believe this nation will join that compact. But if it comes even in the pathway of empire that calls to itself territorial dominion of those possessions that the fortunes of war have now made its own and are within its grasp, if it does this there is no lowering of its standard of education, of citizenship, of that which constitutes its highest ideal of freedom. I shall be glad if there is a universal language, if all people are in the mutual enjoyment of all the amenities and conditions of life; when there is fraternity; when nations and individuals shall clasp hands, not through the thought and mind of diplomacy, but through the sincerest fellowship; when courts and ministers that represent nations shall represent them in the true spirit of fellowship; when courtiers will not speak one kind of language and mean another; when the members of the cabinet and Congress of this country shall represent the highest and best thought of the people; when sectional interests shall not be so much remembered but the welfare of the whole; when the vast underlying interests of the Republic shall be at the foundation of all that inspires those who cross the threshold of the Capitol; when the Senate, like that in Rome, shall represent the highest intelligence and light of the people. But Rome was idealized, a few were great, the many were greedy, the classes and factions that divided the people were then, as now, the result of self-interest, and the petty princes and dukes, those who previously governed small kingdoms, even though temporarily swallowed up in the larger government, nevertheless did not forget their selfishness and greed.

The ideal humanity reaches to heights that, of course, cannot be attained to-day, though the aspirations of this people are growing. But let us remember that we must bring all the peoples of earth to a knowledge of the word freedom, of what it means; that it means not my rights, but yours, not that I have such privileges alone, but that I have those privileges that shall not encroach upon yours. The first thought entering the mind is, that freedom means individual liberty. So it does, the liberty to use heart, and hand, and brain and voice, and energies in the maintenance of life so long as one does not encroach upon the same privileges of another. But when I encroach upon your rights as a citizen of the country to which we owe allegiance, I am no longer free, I am an outlaw, I have violated the standard of freedom, I become like one of those dukes or tyrants, one of those marauders of the Middle Ages who went out for plunder, forsaking their castles that they might invade the boundaries of their neighbor's possessions and make them their own. Let us guard our foundations of liberty, by guarding the intelligence of our people, by teaching them what freedom means, by instructing every schoolboy that he has the right to citizenship, to his liberty so long as he does not intrude upon the rights of others.

Let us teach the inhabitants of those islands of the sea that we are not there as murderers and conquerors, full of rapine, disorder and ruin, but to build up schools, to build up the enterprise and industry of the people; to give them the right to live in their native land, to cultivate their native soil, until the blooming of those fair islands shall say to us, See what you have made of us; not the Cuba of to-day, not the Philippines of to-day, not the Hawaii even of to-day, but that which grows as roses grow in the nurseries under the careful hands of the cultivators, as the valleys, crowned with fruitage, grow beneath the hand of industry over this fair land.

Oh, my people! could this land become, as indeed it has in my hopes, the illuminator of all the world, the one star unto which the oppressed and downtrodden of every nation turned, the guide of light and freedom, where those who have famished in prison cells because of their wish for freedom have looked across the sea and beheld the standard waving and beckoning to them, could it be this, then indeed, might the New Year ring out the glad, full, clear note of freedom; then would the twentieth century dawn and the nations of the earth would look and say: "See what a mighty thing the nation of the United States has performed; she has cured the world of selfishness, she is free without arrogance, she is just without severity, she rises unto the higher standard of the higher love of humanity; let us follow."

Rev. T. DeWitt Talmage.

To the Editor:—I enclose a clipping from the World of March 3, regarding Rev. T. DeWitt Talmage's fierce attack on Spiritualism, among which are some of his horrible remarks: "I indict Spiritualism because it is a social and marital curse. Families have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It is a cause of insanity. It swept off into mental midnight judges, senators, governors, ministers of the gospel, and one time came near capturing a president of the United States. It has taken down some of the brightest intellects. If God is ever slapped in the face, it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. I bring against this delusion a more fearful indictment. It ruins the soul immortal. First it makes a man a quarter of an infidel, then it makes him half an infidel, then it makes him a whole infidel."

These few selections only show how foreign the real Spiritualism is to this clergyman. I would like to know what right a "man of the cloth" has to preach from his pulpit such attacks on subjects he knows nothing about, for his remarks alone show the ignorance in this direction. He would be nowhere in a debate with other clergymen who have made Spiritualism a study, such as Rev. Minot J. Savage, for instance. This same clergyman recently made an uncalled-for attack on the memory of Thomas Paine. I presume we ought not to notice these little things, but I would like to say that this clergyman in my opinion has dismally failed in his pitiful attempt to becloud the memory or belittle the fame of Thomas Paine.

J. OSBORNE LUNT.

AN INTERVIEW WITH THE THINKERS.

Sar'gis Analyzes Their Thoughts and Conclusions, and Thinks It About Time for Spiritualists to Return to Spiritualism.

To the Editor:—An interview occasionally with the thinkers is refreshing as well as instructive, and I have just been enjoying a sort of symposium in The Coming Age and New Cycle for February, with Descartes, Spinoza, Leibnitz and Fichte. It is not needed to enlarge this list so as to include other names, for to these men the world, as we western nations know it, owes the revival if not the introduction of original thinking along new lines.

To Descartes we owe the first departure from a priori dogmatic postulates. The dates of birth will tell the story of this inspiration as each was part in it: Descartes 1596, Spinoza 1632, Leibnitz 1646, Fichte 1762.

It is not attempted or for a moment assumed to discuss philosophically, or critically the systems or schools of these great thinkers, but while reading them the apparent thing wanting in all and that seems to account for the inevitable lack in each is exactly what we have to-day—the knowledge of survival beyond death of the thinking individuality that we knew in the body.

Descartes was the discoverer, so to speak, of the individual as an independent entity—the ego, as he styled it. Everything in nature could be reduced to a thought except this ego, that did the thinking. Hence his summary: "I think, hence I am." His successors have, as a rule, dealt with this ego and its powers as a premise that was not to be questioned. Descartes discovered the ego, the others discussed it as the postulate of all else.

And just here, Mr. Editor: In all these things and thoughts, we have never discovered that this ego has a "soul"—nor is a soul discoverable in any system of thinking from fact premises. The ego is the all, the only thing thinkable—an entity—an entity is not a duality, nor can it "have" an attached thing equal to itself. A "soul" in the sense the term is popularly used is a theological invention. But this is digression.

Leibnitz was four years old when Descartes died, and as a student had the full benefit of his works which at that time held first place in the minds of thinkers. Of all the illustrious minds of his time or perhaps since, Leibnitz was the most subtle intellect, and as a close metaphysical thinker was nearer the Oriental type than any other. He was what many were not, an accomplished mathematician, and his mental processes were largely colored in this direction. It is the fashion with the general to extol mathematics as the one infallible thing in the intellectual realm and in philosophy, and we often hear the assertion, "there is nothing true but mathematics." It is very true that mathematics is exact and infallible to a given premise, but without a postulate—an X—it is without potency. Given a hypothesis and mathematics tells the sequence and the ultimate with the absolute certainty of planetary motion, but it will do this for an untrue supposition as well. This mathematical turn of mind made the philosophical theories of Leibnitz seem like axiomatic demonstrations. There is no flaw in the reasoning and the conclusions address themselves to the mind as absolute in their logic.

One thing that distinguishes his system is the attempt to account for worlds, for the universe, for life, for nature—or to tell how it all came and comes to be. Or in other words, how he would have made what we see. And so it might be said of all—and they are simple or profound just in ratio with their intellectual powers and knowledge as to the nature of things. So the man who wrote the first chapter of Genesis tells us that "God made the heavens and the earth" in six days' work and rested a day after the job was completed. A very plausible story to the uninstructed minds of an ignorant people. But Leibnitz sees in impalpable space out of which, by an unchangeable law, form is manifested, that tangible matter is not a primary condition but a result. And so he anticipates modern "Christian Science" in the declaration that there is no matter—in the popular sense. And still he accepts the atomic theory, but seeing that intelligence is concomitant with form, he endows the atom with being. Those atoms thus endowed he calls "monads"—a term used by Bruno to express the same idea. So after all Leibnitz is not the original user of the word. Perhaps the best definition of "monad" is that of the Century Dictionary: "An absolutely unextended substance existing in space, its existence consisting in its activities, which are ideas." The universe of Leibnitz is made up of such existences. These monads obey an internal law and are individualized, but there is also a law of harmony that promotes association. Monads are infinite in number and degree of endowment—the one perfect and supreme monad being God. This is as concise as your space will allow and in outline is correct.

And here a reflection will intrude, that one of the peculiar things in all this vast structure of a master intellect, directed by the infallible guidance of mathematics is, that the crude story of the man of Genesis holds in its relentless grasp the primal concept of Leibnitz—the Creator—or that this world, the universe was "made." Hand-made if you will. Whether a man-in-form-God, or an endowed-monad-God, the essence of the thought is in kind. Such is the tenacity, the inertia of an idea once imbedded in the human mind. Heredity influences thinking as well as habit. But to our subject again:

The objective in all these systems of thought was the development, growth and unfoldment of the ego—to know thyself. Descartes when told that this thinking implied an opposite which must be God, replied, that because we find God in our minds we find anything else—or makes God and mind one. Query, again: Is this where our "Christian Science" people find another of their formulas?

Spinoza held that the highest virtue is to "preserve one's own being." As we can't think anything prior to self, therefore there can be no virtue prior to self—or to one's own being. And here another suggestion interposes: Spinoza was a Jew, and in all the promises or judgments of Jehovah to his chosen people, they were as to things and conditions in this earth life—not a solitary one as to another. This philosophy of self can be interpreted as another evidence of heredity in thought habit.

But Leibnitz carried his philosophy beyond the conception of the ego and self-being, to how it manifested its powers and attributes, He made himself the master or creative monad and recognized mathematics as his creative attribute. To produce form the monads are endowed with activity, energy and desire, which develops progress and growth or unfoldment. Here we have what Brother Lockwood would call molecular action and re-action—polarity—only the molecules of Leibnitz are intelligent, per se, so that they arrange themselves by inherent qualities into fixed and predictive form.

And here we come again in this philosophy to the theory of evolution, though on a different plane—from an internal, inherent or within power instead as from the external influences of environment, as in the scientific school.

But this comment must be restricted for volumes have been written on what is here sought to be summarized. It will be seen, however, that the old God concept is the central point of thought—and the creative function but the personality behind the phenomenal universe—else why this ever attempt to evolve a "plan" underlying nature? A plan presupposes a planner, and after all the wonderful display of thought, of the power of thinking, the logical unity of all parts of the theory and its compact symmetry as a whole, we have in the last analysis simply a universe as Leibnitz would have made it. His Supreme Monad is but the perfect God of theology. Leibnitz anticipated the present school of reincarnation, because he held that the central monad, or soul, has always existed, and after dissolution will pass into other forms, etc.—the exact teaching of modern theosophy.

After one looks over the whole field of thinkers the question comes up and will not be put aside: Was Leibnitz the original thinker he has been regarded as being, the first in mental power and intellectual grasp, or was he in part a disciple? It is a fact beyond challenge that his whole marvelous system rests on his theory of monads—or in plain terms atoms endowed with intelligence. Without this postulate the wonderful philosophic structure could not have been built up. And it is equally true that Giordano Bruno introduced the word into philosophy nearly a century before Leibnitz, to denote the minimum parts of substances supposed by him to be at once psychical and material.

According to Bruno, "the soul is a monad. God is the monad of monads." The remarkable genius of Leibnitz, directed by his mathematical mind, elaborated this concept into an extended and coherent system, but it was the work of a student as well as a master. Just as in our own time the vast evolutionary structure elaborated by Herbert Spencer has come to be to the ordinary student the substitute for the less imaginary facts and conclusions of Darwin.

But the one want in the systems of these great thinkers is that of knowing as a fact of the continuity of life—or the survival of the ego, to me, after physical death. What a contrast between the "survival of the spirit of man," and the "survival of the fittest." The thinking of all the other schools in one form or another, from the coarser concept of "dust of the earth" to the refined ideal of "sensitive intelligence" of the ever-existing monads, the predicate is ever the same—"in the beginning." Somebody or something "created" the universe—after a "plan." They all ask us to look back to that beginning, to reason back, and from that premise forecast, or in more modern terms discount the future. That is all that any of the schools vouchsafe to us as the lesson for progress or a step forward in knowing.

But, when John Smith, who in the form we put in the ground, comes back and identifies himself as the same "monad," he was, and tells us he is still in a natural world, with opportunities to grow in knowledge and to progress in all respects as he did when we knew him in this life, we can remit the why and how of "the beginning" to that future advance in knowing, which Mr. Smith tells us he is enjoying as he neved did before. And being wide awake 19th or 20th century folks, as we choose to be, we can decide at once, that if the facts, as to atoms, monads, souls, and the beginning, is still an open question with neighbor Smith, in his newer, better and higher conditions as to knowledge, we needn't bother our heads to find out here. But taking the advice of Descartes, Spinoza and more modern thinkers—look out for the betterment of the self, the ego, and its unfoldment—for we are told by modern seers as well as by our returning fellow-citizens that this is the best preparation for that to which they have been introduced before us—which we call the advice and wisdom of experience.

Here would have ended this talk had not The Progressive Thinker interposed with a most apropos remark from Hudson Tuttle. It is his reply to B. F. Underwood in the February 17 number. Prof. Underwood is one of a class of learned liberals, so-called, with whom patience is fretted. For years he has

(Continued on page 7.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER FOURTEEN.

We often hear it said on earth, "If Spiritualism is true and spirits can return, why do not the great and wise, who have lived and died, return and give something worthy of themselves? Why does not Shakspeare return and give us some of his lofty plays and sublime poetry? Why does not Ingersoll return and give us something worthy of his greatness?" Why, my friends, the doughty colonel is standing here by my side at this moment, and he says:

"Now, I can't tell such inquirers why Shakspeare does not comply with their wishes. He may be able to say for himself; but I can tell them something about myself.

"If I, as a spirit, say as I was wont to do when in the body of flesh and blood, that I did not consider I had proof of immortality—that I did not know anything about a future life—that there was neither God, Devil, nor hell, would the before-mentioned questioners think I had given something worthy of myself? If so, I should consider that I had not. It is quite humiliating to a man to find, after nearly half a century of writing, lecturing and talking, that he has been entirely mistaken from the very outset—that all his high-flown words have fallen about his soul like autumn leaves, leaving him like a tree stripped and bare of its foliage. This is somewhat the way I feel at present however, consequently, I cannot talk to the world as once I did. My beautiful green leaves lie about me withered and dead. They were very fair while they lasted—they gave a grateful shade and pleasing coolness to those who rested beneath their shadow, and I foolishly mistook the perishable leaves for the tree which they so cunningly concealed, and many others considered that to rest in their shade was all there was worth living for.

"I stand here now, strong and upright to be sure, but stark and bare, for my leaves have entirely dropped away from me. My friend, Herr Franz, says, 'Robert, do not despair. You will have a new growth, presently. Your old leaves, or ideas, are now obsolete, dead, for they were not eternal verities or truths, simply perishable ornaments; but you will presently put forth a larger and stronger growth.'

"God grant it, is the prayer of your humble servant.

"If I were to say to the person or persons above mentioned who questioned thus: I live, I am not dead, I am immortal, I am a spirit, I do not know all I thought I did—would they consider those great truths, or the statement of them, worthy of Robert G. Ingersoll? Certainly not. Why, they would say, 'That is not at all like the great agnostic.' Nevertheless, it is like what I am now. Why don't I fight the Devil and error as I formerly did? Well, I have been stripped of so many errors myself that I feel a little shaky—can hardly tell yet what may be truth and what error."

"Why don't I now valiantly fight against Christianity—the church and its dogmas?

"I can't fight against the beautiful Christ, for I have already met and conversed with him, and true Christianity is divine and of divine origin. Why don't I fight false dogmas? I am waiting to discover what is true and what false.

"I now feel something as a man does when he looks back to his youth, to the days when he thought he knew all there was to know, when he thought he knew as much or more than the wisest man who ever lived.

"I do not now care, or dare, to rush in where angels fear to tread. 'Have you gone back on yourself, Robert?' Oh, no, my friend. The old Robert went back on me, or rather, he left me to take care of myself. The foolish fellow dropped me or I dropped him, I can hardly say which—however, we fell apart—that is to say we quarreled and parted company, and I am sure I never desire to see him again, and as I hear he has been destroyed by the purifying flames since that time, I could not if I wished to."

"Well, can't you tell us something about yourself now?"

"And I answer emphatically, yes, I can! But you might not consider that I was doing myself justice—not giving anything worthy of the 'great agnostic.'

"I, 'the great agnostic,' am dead, I tell you, and burned up, and I, plain, simple Robert, stand here with scarcely a leaf to cover me. I am trying to do myself justice by telling the truth, as you see. Do you want me to go on with a lot of flowery falsehoods?"

"Well, Robert, where are you?"

"Neither in heaven nor in hell, nor yet in purgatory. Just now, my good friend, Herr Franz, and myself, are standing quietly here by the side of a sensitive—one on either side of the before-mentioned sensitive—and I am learning how to write, this good Herr Franz teaching and aiding me. 'Not worthy of me,' do you say? Herein we differ. The simple truth is worthy of any man, woman or child.

"Now, I learned to write when a little boy at school, and was not as smart at it as I might have been if I remember rightly. Now I am learning to write for the second time. I may not be very smart at it, but don't expect too much from a new beginner. I learned to write with the aid of a material hand and wrote on material paper, when at school as a boy, and I did it under the instruction of a competent teacher and I find it necessary to have a teacher now just as I did then, otherwise I could not do this at all. I am now laboriously trying to write, sans hand, sans paper, and without pen and ink—laboriously trying to learn how to write on an entirely different kind of parchment—the quivering brain of a person still in the flesh—a sensitive. In order to do this I must first get my own thoughts clear, concise and positive—the more positive I am the better the reflection, for then my thought, becoming tangible, is reflected, or imaged, on my sensitive plate—the spiritual brain of my sensitive or material medium. Remember, I am new at the business, so don't expect too much, but say, as my earthly teacher did—'Robert, you are doing very well; persevere.' My present teacher smilingly says to me pretty nearly the same, so let not those who do not understand this, cavil, sneer and say: 'Why, this clumsy effort is not worthy the great agnostic.' Just simply say, as I used to about this, I don't know. I don't know, and then go at once and try to find out. Find out. Try to find out I say. Try to find out! You will never hear Robert G. Ingersoll say again, I don't know, I don't know, without adding, but I will go and find out; so, my good friends, go you and do likewise. Find out. Find out. Discover. You may have to sail away from all your former moorings, or ideas, but there's land ahead, be sure of that. You will soon discover a new country—a new continent not yet known to the greater part of the old world; struggle on against all opposition; behold! the evidence is directly before you."

"O, Robert! you don't mean to tell us there is a God, a Christ who is the Son of God, a hell, a Devil, atoning blood, immaculate conception, fire and furnace, and all the rest of it—the wretched dogmas you used to fight so valiantly? Why, you were a regular warrior. You don't mean to say that you have succumbed to all this at last?"

"My friends, when you ask me if there is a hell, I answer, no. When you ask me if there are many hells, I answer, yes; as many as there are broken laws and erroneous opinions, and some of these hells are about as hot as they can be. There is not an error here, or on the earth, but is being consumed as rapidly as possible in the burning hells which they create for themselves; otherwise, they would endure forever. I can't fight the churches very much more on the hell question, for liars, deceivers, robbers, murderers, drunkards, libertines are all—all in the hottest kind of hells, and every vice and error, those who yield to, or cherish them, are in hells to correspond. The only point of difference now is, that the spirit of man has the power of ascending out of its hell, whenever it is disposed to cast off its errors and walk hand in hand with good, or God, which is one and the same thing."

"Then you admit that there is no God?"

"No, I don't admit anything of the kind. No one can cast God out and be either good or happy."

"O, Robert, Robert! You don't mean to tell us there is a personal God?"

"Yes, I do; for God is within every person who ever lived or ever will live and a person is a personality, is he not? Consequently, there is a personal God and each person possesses him, or her, or it, and God possesses the person and they are one and the same."

"O, Robert, and how about the Devil, the master of hell?"

"I tell you, my friends, there is a great big Devil with hoofs and horns and a forked tail and all that, and he is the master of hell as sure as you live, and he is a person, too, tempting every person who lives or ever will live, and his ways are dark, and he goeth about like a roaring lion seeking whom he may devour—he is personal for every person can make a devil of himself if he does not take heed to his steps and listen to the voice of good or God.

"Now, I hope I have proved that there is a God, a Devil and a hell, and they are all personal, or within a person.

"I hear that some of the orthodox ministers say that I am in hell. Well, now, brothers, I don't deny it, and I hope my hell will burn so fiercely and quick that every error will be burned up in the shortest possible time. Don't want to stay in it, my brothers, and I am going to find the way to get out as sure as we live. Give us your hand, my brother, and if you are in a more heavenly place, be generous enough to help me up there by your side. Don't make a Devil of yourself and hold the pitchfork with which to pitch me in again. Let God, or good brotherly love reign instead. But, to return to the Devil. We will commence at his feet. His hoofs are harder than adamant and he treads the poor helpless people into the mire and dirt with them while he filches and robs them to his heart's content. But I forgot to tell you, the Devil's hoofs are made of gold. He calls them his capital—stock in trade—and a thousand other names, simply to deceive himself. He, nor his colleagues, does not like to think that they are, after all, but the cloven hoofs belonging to the Devil. Each and every man who tramples upon and robs his brother, whatever method he may employ, is a personal Devil, and his golden hoofs are hard and relentless.

"Now, the Devil has horns as well as hoofs and, of course, his horns are for the purpose of fighting, goring and killing; but, in order to deceive himself and others, he calls them gatling guns, smokeless powder, torpedo-boats, bombarding shells, and other names too numerous to mention. The Devil's head is exceedingly large and strong, else he would not be able to sport such wonderful horns wherewith to gore men to death—let out their entrails, crush and mangle them, break their bones, leave their wives, widows and their children fatherless, crying for bread. He is a vicious, cruel old Devil, older than mankind, for he originally belonged to beasts; but in those days he was more innocent than at present; then, he only used his horns in self-defense; but now he is a raging, rampant Devil, seeking whom he may devour; he even strides to remote regions and pushes with his horns and tramples with his hoofs, until he leaves thousands of innocent people in bloody, burned and mangled heaps; slain to satisfy his thirst for blood and his ambition to conquer and hold for gain; and every man who helps to encourage and sustain this bloody beast, either by his influence, pen, voice or vote, is the personal devil before mentioned, and he is the master and maker of a burning and most frightful hell that will sooner or later swallow him within its depths. You see the hell that I tell you of is worse and hotter even than Moody's, hotter even than the one to which my reverend brothers consigned me. But, thanks to God—or the good within me—I have, thus far, been able to escape that hell. Brothers, be very careful that you do not get into it; but, in case you are so unfortunate, I shall certainly lend you a helping hand, if possible, and aid in lifting you out.

"The one of old said truly of this great beast, the Devil, that fire and smoke issued from his nostrils—but I must not forget the Devil's forked tail. Yes; he has a tail, and it is forked. His long tail is simply a serpent with a forked tongue, and he is the very old serpent himself, believe me, and his special occupation is to deceive and beguile women. He has a smooth tongue—he makes fair promises—he is a great help to the devil, aiding him to encompass the downfall of innocent young girls—for hell and the Devil batten on these. Now, every man who has encompassed the downfall of an innocent girl or woman is the Devil personally, and the smoke of his torment will ascend up—if not forever—for a goodly stretch of time, be sure of that.

(To be continued.)

WILL YOU REMEMBER ME?

While fleeting years are rolling on, the shadows come and go,
Some friends proved false whom we have known, and it was ever so.
Humanity to man has passed, true friendship seems at sea,
And when my time is done on earth, will they remember me?

Old friendship's dear, I hold it near, and while I sleep I dream
I see them then who once were true, in poverty they seem—
Alas, I wonder if they think, wonder if it can be,
If they forget the days gone by—if they remember me?

But fleeting time keeps rolling on, new friends we make in time,
We give the false a passing thought, the new friend seems sublime,
But I can nevermore forget the friends who used to be,
Who have proved false and scorn me now, and have forgotten me.

They now forget that I once lived, they turn their back in scorn;
I have to seek a truer friend with no deceit or thorn
To pierce my sore and tired heart that once was pure and free—
I shall be happy with such friend that will remember me.

J. W. BOYD.

Natl. Military Home, Milwaukee, Wis.

Hysterics of the New York World.

What is the matter with the New York World? Since Camille Flammarion flatly disputed the story of his recantation, which you copied from the World last summer, I had lost track of that wise (?) sheet, and its flapdoodles about Spiritualism. But I note, in the last Progressive Thinker, that Prof. Hyslop has stirred the wind in its colicky bowels, and evoked a groan. The World would, apparently, impeach Prof. Hyslop's mental qualifications, in his college classes, because he has found some truth, outside of Columbia, that is not congenial to its theology. Is the World so wicked that it fears to face the unseen? Is the logical capacity of Columbia University to be measured by the colicky hysterics of the New York World? Evidently this is another case of bigotry run mad, and seeking to disparage the established scholarship, and discredit the sanity of Prof. Hyslop, because he has the honesty and courage to tell the truth about a subject on which the World dictator is manifestly incompetent to reason.

To place all psychic phenomena on a par with lunacy, as represented in asylums, is either a manifestation of intellectual stupidity, or moral debauchery. Let us call on Dr. Talmage to pray for the New York World.

Paw Paw, Mich. LYMAN C. HOWE.

The name of friendship is sacred; what you demand in that name, I have not the power to deny you.—Longfellow.

SPIRITUALITY.

By the Minister of the Temple of Progress.

Corresponding with every other function in nature, spirituality is made up of an infinite number of degrees, each degree being superior to its predecessor in perfection of manifestation and intensity of action.

Spirituality does not signify a long face, nor sickly sentimentality, nor ultra credulous veneration, nor Sunday morning pew worship, nor superstitious prayerfulness, nor any other expression of weak-mindedness.

Spirituality is a distinct function, or rather a combination of functions in human nature; though it is very sad to note in the great majority of men and women it is especially conspicuous for its absence.

It is frequently thought to be synonymous with benevolence, kindness, sympathy and brotherly love.

True, a spiritual person always has these precious virtues; and still he may be richly endowed with these and yet not be spiritual.

Spirituality signifies the power to employ every human faculty according to its true nature, and in its full capacity. To be true to self. A very extensive function, indeed.

In order to employ every human faculty according to its true nature, the individual must necessarily have an immense storehouse of practical wisdom concerning the human entity.

We have written large libraries upon the physical body, supposing it to be the most important principle in the human being, holding all the essential functions in human nature in its grasp.

We now know we are sadly mistaken; because a comprehensive study of the whole man reveals the indisputable fact that the physical body is but a small part of man, and most probably the least important part.

Realizing how negligent we have been in the study of man's higher nature, we should now proceed with undaunted perseverance, after having procured at our command all the necessary data with which to establish its truths.

Thousands are overanxious to witness the marvelous phenomena issuing through the higher principles in man, yet how few have made any substantial effort to study these higher principles and place their functions upon a sound scientific basis.

Physiology is a noble science. But where does psychology stand?

Let us make psychology as perfect a science as physiology, and we shall know something about ourselves.

To arrive at this precious goal, every function, faculty, power or force in man must be studied through purely scientific methods; and every careful investigator of man's higher nature must inevitably come to the conclusion that we have at hand sufficient facts to establish psychology as one of the greatest sciences to-day. In fact it must essentially become the greatest science in the scientific category, dealing as it does with the higher nature of man.

Man can never become spiritual until psychology becomes a science.

Every individual who has sufficiently studied one or more of the soul powers so as to grasp their meaning and relationship to human nature as a whole, can to a limited degree become spiritual, because spirituality, like everything else, has degrees of completeness.

From our research we must inevitably conclude that the greater one's knowledge of self, the greater one's capacity to attain spirituality.

Therefore the knowledge of man's entire nature is what we desire, especially their use and abuse. Concerning the use and abuse of the functions of the physical body, most people are fairly well informed. But such a knowledge is sadly wanting in the realm of the objective mind, and still more so in the higher principles.

We know that whenever a function is abused, force is wasted and the individual is retarded in his progress.

As everybody wishes to reach out into better conditions of life, and all are daily striving in that direction, it becomes a subject of paramount importance to know how to so use our faculties that no energy is wasted, that no efforts are directed in barren channels.

'Tis true, we will always make mistakes, but there lives not a soul who could not decrease his mistakes considerably from time to time, providing he took the proper methods of procedure towards that end.

The functions of the objective mind are daily abused by the multitudes, and sadly so. Concerning the abuse of the higher principles we cannot speak now.

Upon the objective plane the greatest mistake of man is to permit the passions and emotions to rule him. It is a sin for any person to permit any of his functions to control him.

A spiritual person will never become angry; cannot hate a living creature, nor hold malice towards a single soul. All these tear down what the higher elements have built up, and lay waste a vast amount of mental energy.

Thoughts are things. Every thought sent out will inevitably return to its creator.

A good thought will return with good things; a bad thought will return with bad things. Therefore a person who would arise in the scale of perfection, must religiously guard his thoughts and never permit anger, hatred or malice to dwell in his mind for a single moment.

A spiritual person will never take offence at anything. There are but two things which a person can take offence at—a truth and a lie. If you become offended because someone tells you a truth about yourself, you have as much as said that you hate the truth. No one can enter the higher and better realms of life unless he loves truth, and loves it above all other things.

If you become offended at a lie, you are a slave to falsehood, which is still worse than hating the truth. Both conditions show that you are in the mire and had better take immediate steps to get out. You must get out sometime, why not to-day?

A spiritual person never worries, never gets discouraged, nor stoops beneath the cloud of gloom and despair. These things simply waste the power which alone can bring success. Stay cheerful and conserve the mental energy until your next opportunity to strike. It is far better to possess at least some power than to be empty handed. Most people never succeed because they waste their elements of success by brooding over their failures. Remember this.

The reason we have so few spiritual giants is because people destroy as fast as they build up the foundations for a higher expression of life. This is done daily through abusing the objective mind by permitting all kinds of passions and emotions to rule it.

Spirituality in its broadest sense means mastership over self; which can be accomplished only by a thorough knowledge of all our functions; a knowledge of how to use them; and how to sway full power over them.

We must begin at the beginning. If we cannot master the passions and emotions of our lower nature, how can we ever expect to master the forces of our higher nature.

We cannot build the second story until the bricks of the first one are laid.

He who would reach the lofty heights of spiritual freedom, divine wisdom and heavenly joy must be master over himself. To attain this he must begin by conquering the lower self.

I do not mean that a single function or faculty in man shall be suspended or destroyed. Every faculty shall be employed at its full capacity. We have too many lopsided people who are developed in one direction and in one only.

Every faculty should be cultivated, but its use should be under the absolute control of one's higher nature.

There is no excuse for anyone ever becoming angry, nor holding malice, nor worrying, nor submitting to gloom and despair. We can rise above these petty things. Why are we slaves to them? By nature we are their masters, then let us be natural and assume our rights. As long as you permit your lower nature to control you, your higher nature will lie dormant.

Gain mastership over the lower self and you ascend in the scale. By extensive culture and perseverance in this direction, you shall eventually rule over all the functions of your being. Then, and not till then, can you be true to self. And he who is true to self cannot be false to anyone. Then can you be truly spiritual—a master mind.

To such a person, life is an endless day of celestial ecstasy; the book of wisdom lies open before him; and the key to divine power is in his hand.

This is the great goal for which every soul is eternally yearning. Spirituality is the path to this coveted goal. To enter this path, first become master over the lower self.

Concerning the methods employed in this great achievement, we shall speak later. DR. C. D. LARSON.

Cincinnati, Ohio.

NORTH DAKOTA.

A New Society Organized at Grand Forks.

Mr. and Mrs. G. W. Kates visited this city, by request and held meetings March 1, 3 and 4.

Desiring to reach such persons as would most likely appreciate the intellectual and spiritual feast, these active workers would spread before us, we intended the auditors to be by invitation, and so it was the first night. But we held the meeting in a popular place (Hall's Academy) and the press reporters "got onto it," as we were informed by one of them; hence, the next day we had a public notice and thus the remaining meetings were more eagerly attended. The interest manifested far surpassed the most sanguine expectation. We could count only a few Spiritualists but we soon found we did not know our own friends. The lectures were profound and logical, giving us much needed information. The spirit greetings and descriptions given by Mrs. Kates were par excellence. She is invariably clear, concise and correct. She brought consolation and conviction to many, both in public and private.

At the close of the Sunday evening meeting a call was made for those interested to remain and discuss the feasibility of organizing a local society. Quite a number remained and a motion to organize made at once, was carried without dissent. This spontaneity augurs well for us. About twenty persons gave their names, and their multiple are ready to join.

The Minnesota State Association's printed plan of organization was adopted with a few necessary changes. Thus quick work can be done when an equipped organizer is sent into the field. In less than an hour we adopted articles of Association and elected officers. The name selected, "The Alpha Society of Spiritualists of North Dakota," is to identify the first Spiritual society organized in our state. We trust it is the promise of many more. We selected the following officers: A. W. Dennis, president; F. E. Tiffany, vice-president; Miss M. E. Blodgett, secretary; O. Young, treasurer.

We were loth to part so soon with Mr. and Mrs. Kates, but hope to have their early return. FIELD.

Letter from Nellie S. Baade.

To the Editor:—While perusing your valuable paper of recent date, I thought of all the Spiritual publications none could surpass our dearly beloved Progressive Thinker, its columns being replete with the best thoughts of many of our most advanced thinkers; and then the "General Survey," from which we hear weekly from the dear friends from all parts of the country; and the Question department conducted by Hudson Tuttle is also of great interest to inquirers after spiritual truth. Long may he live to disseminate the grand truths of Spiritualism, is the prayer of his many friends and admirers. Then from foreign exchanges we learn much to our advantage of what is transpiring in other lands and among other people. In fact, we can scarcely enumerate all of the good things it contains from week to week, and then, last but not least, is the grand premiums given the yearly subscribers for such a small amount that it is a great mystery to us how you can possibly do so, and have anything left for your time and labor. Really, this is one of the things that passeth our understanding; but we hope that peace and prosperity may ever attend your efforts, and in the sometime Spiritualists will awake and realize that it is each one's duty and privilege to support you in every good word and work.

The Philosophical Society of this city is still to the front, and occasionally surprises us in various ways. One of the pleasant things we enjoy is when we are invited out to spend an evening with a few friends, and then find it is a grand reception, such as we found awaiting us at the home of Mrs. Godley, 210 Porter street, where a large company met and with social converse, sweetest music, and games and refreshments, gave us words of encouragement and good cheer. Brother Scholes, the blind poet, was present and gave a humorous recitation and made some very interesting remarks, telling what the light of Spiritualism had done for him. The glee club responded with a beautiful song.

A very pleasant surprise in our honor was also tendered us at the home of Mrs. Cook, Seventh street. A short address from Lawyer Edd S. Greece, tests from different mediums, recitations, music, refreshments, etc., made us feel that, Blessed is the tie that binds our hearts in greater love.

NELLIE S. BAADE.

Detroit, Mich.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

OUR ECLECTIC MAGAZINE

KILLED BY A GHOST.

Three People Murdered by a Specter.

HAUNT IN OLD ROAD—FATHER OF WRESTLER EVAN LEWIS IS ONE OF THE VICTIMS—DR. CUTLER, A PROMINENT PHYSICIAN, EXPIRES ON SEEING THE BLOODY SPIRIT FOR THE THIRD TIME.

Ridgeway, Wis., March 1.—The Ridgeway ghost, which for many years has been the terror of this community at intervals, has been seen again lately by several reputable people. It had been hoped that the specter was laid forever as no manifestations had taken place for some time. Within twenty years three people have died as a result of a meeting with this ghost. These were Dr. Cutler, a well-known physician of Dodgeville; John Lewis, a prosperous farmer, and the father of Evan Lewis, once champion wrestler of the United States, and a Ridgeway dressmaker. It is small wonder that the reappearance of the specter has been the topic of conversation here for days past.

One mile east of Ridgeway, on the old military road, there stood an old deserted farm house. For years a mere shell of boards, so shrunken and hardened by the summer suns that decay and worms never touched tooth to it, the house stood until some men at noonday, when the ghost could not walk, tore it down. This was the one-time home of an old miser of the lead mining days, one Holbein, who had suddenly disappeared one night, leaving no clew to his fate. Ghostly manifestations were at intervals reported as having taken place at the old house, but the lead miners were a hard-headed lot, afraid of neither man nor devil, and the stories of lights in the house and moanings at the roadside made little impression. It was not until the mining days were long over that the startling, unexplainable, terrible manifestations of the ghost were made.

One night, as Dr. Cutler, a Dodgeville physician, was returning from a visit beyond Ridgeway, which is six miles from Dodgeville, he was suddenly affrighted to see a dark figure sitting on the buggy tongue between his horses. The reins slipped from his nervous grasp, and the horses dashed away at full speed, the specter riding the pole nothing discommoded by the shaking he was getting. Down a hill, up another, dashed the frantic horses, and lo, the specter vanished.

STORY DISCREDITED AT FIRST.

The doctor's story of the occurrence met with little credence. He was known to be one who loved the flowing bowl. He had taken a drop too many, said his scoffing friends. It was a dream, a specter of delirium tremens, of mania a potu. But the doctor declared that he was sober. He recalled the fact that a year previous, when he really was a little full, while passing the self-same haunted spot, he had become aware of a dark and silent stranger sitting beside him in his carriage. For a mile the stranger rode, saying never a word, and all at once he was gone. At the same time the doctor had asked no questions of his drunken wits and had considered this nothing more than a strange experience. He was now convinced that the man beside him on the seat and the thing on the pole were one and identical, and a being not of this world. Whereat the people laughed—in the daytime.

But not long afterward the reputation of the doctor received a sudden and terrible vindication, as he was himself to later vindicate it, almost as terribly. John Lewis, father of Evan Lewis, champion wrestler of the United States, known in the world of sports everywhere, was a prosperous and respected farmer living in the vicinity of Ridgeway, a man of sober life, of undaunted courage, and blessed with the tremendous physical strength his son has inherited. Sixteen years ago this fall he was returning home after nightfall, having spent the day assisting a friend in butchering. The night was not dark and when he drew near the haunted spot he determined to cut across lots to reach his home. He was approaching the stone wall at the roadside to climb it, when his attention was arrested by the sight of a figure that seemed to have gathered itself together out of the just now tenantless air, and stood confronting him in a menacing attitude. He knew of no enemy, and highwaymen were unknown in that retired quarter of the State. He decided that it must be some one trying to frighten him. So he hailed the figure, and no response being made he advanced upon it. The figure did not budge, but stood a towering shape of blackness, a gigantic and grisly thing.

GHOST KILLS JOHN LEWIS.

Some unaccountable awe and the uncanny hugeness of the thing made Lewis decide to avoid a conflict, and drawing his butcher knife from his pocket, he started to pass by, when the figure, raising an arm with a forbidding gesture, stepped athwart his path. Obeying a hasty impulse that was more of a ghastly and soul-chilling terror than it was anger, Lewis let drive with his keen knife, only to find himself piercing the empty air.

In the morning a neighbor found Lewis lying inside the stone wall in a semi-conscious condition. Of what happened after he had struck with the knife, he had but vague impressions. He said he had been hurled in the air as if in the vortex of a cyclone, pounded, beaten, crushed into insensibility. Beyond the awful pain and the awful fear, he remembered nothing with distinctness. He died a few hours after he had been carried home, his neighbors having it that his heart had been literally torn to pieces with the shock. Whether it was the shock of fright, whether it was his physical injuries that killed him, none is ready to say with certainty. As he lay dying he asserted his belief that his death was occasioned by a supernatural being.

Thus did the death of John Lewis make the first vindication of the reputation of Dr. Cutler of Dodgeville and the scoffing ceased. But a second time and a third was the doctor to be vindicated. Returning home one night, a dressmaker encountered the ghost, and being pursued by it, soon after died of the shock occasioned by the intense fright. At last Dr. Cutler himself, seeing the ghost for a third time, finally and triumphantly vindicated his word, though at the cost of his own life, for dying as a result of the fright, he became the third of the victims of the implacable specter of the old military road.

Since that time the ghost has been seen a number of times. It has been seen by the ignorant and the learned, by the superstitious and the skeptical. Once it was seen by three agnostics in company, persons of the highest intelligence and most well-balanced minds, sober-minded and skeptical to the furthest degree. They go on record as saying that one balmy June night, when driving past the haunted precinct, the ghost accompanied them the whole length of the beat, where he had been known to walk for the last quarter of a century. This time the apparition appeared in the conventional ghostly guise of a white-robed figure that flitted harmlessly along by the roadside, sailing through bushes and brambles with no rending of its ghostly garments and no delaying of its progress.

Shortly afterward a team of horses, jerking along at break-neck speed an empty buggy, dashed clattering by, off into the night. They inquired diligently for this runaway throughout the country side for some weeks thereafter. No one had heard a runaway team. Nobody had seen or found anything of a man complaining of or asking help to overtake and find a runaway team.

Ridgeway is a little town about twenty miles from Madison, Wis., settled in great part by Welsh and Cornish people, of quaint and picturesque mien. It is in a section of Wisconsin which from the combined scenic, historic, and romantic standpoints, is the most interesting part of the State, as it is in contemporary ken the least known. It is the seat of the earliest American colonization of the State.—Chicago Inter Ocean.

A SERIOUS QUESTION.

If Jesus Should Go to Washington?

In The Progressive Thinker of March 3, I have read George A. Bacon's article entitled "Justice Outraged, Clairvoyance and Mediumship prohibited in Washington." Mr. Bacon says we desire to call attention, however, more especially to Sec. 34 of this proposed bill, which reads as follows:

"Clairvoyants, sooth-sayers, or fortune-tellers, by whatever name called, shall not be allowed to practice their calling in this district, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police courts, shall be subject to a penalty of not less than $5, and not exceeding $50 for each offense, and in default of collection, imprisonment in the district jail or workhouse in the discretion of the court, until the fine is paid."

Can it be possible for a Christian president to sanction a bill that would trample in the dust, the sacred gifts that serve as the bed-rock or foundation on which is built the Christian system of religion?

If Jesus should go to Washington, and was permitted an interview with these wise(?) commissioners of the District of Columbia, and teach the same doctrines that he did nearly two thousand years ago, He no doubt would be told that to practice his teachings was in direct violation of a bill now pending or a prepared revision of the Revenue Act of the District, and he would not be allowed to preach, pray, or practice his sacred gifts in the District of Columbia.

He no doubt would say to these commissioners, as he did of old, when he commanded his disciples to go preach the new gospel, "And as ye go, preach saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils."

"Again there are diversities of gifts. But the manifestation of the spirit is given to everyone to profit withall. For to one is given by the spirit the word of wisdom; to another the gifts of healing; to another the discerning of spirits." Inspiration, clairvoyance, clairaudience, psychometry are all teachings of the reformer and founder of Christianity.

What would Jesus do if he went to Washington? He no doubt would pray for a pentecostal blessing to fall on these three commissioners, the Senate and House committees, the President and all legislators belonging to the sacred precincts of the District of Columbia.

The prayer might be something like this: O Lord, come with a sudden mighty rushing avalanche of light, and fill these rulers with the Holy Ghost, with light, with knowledge and justice. Give them new tongues as the spirit may give them utterance, and let them cry aloud, O Lord, we are confounded, and we pray to speak with other tongues. Lead us to the altar of justice where all will be free to serve Thee, as reason shall dictate. Amen.

Were it not for the Spiritualist newspapers, we would be uninformed as to what was going on to defeat liberty and the pursuit of spiritual happiness. I would urge that every Spiritualist subscribe for, and read one or more Spiritualist newspapers. Poverty and lack of money is offered by Spiritualists as a reason why they do not take a Spiritualist paper. I mean the non-reading Spiritualists, and they are not few in number, but many of these persons will give one dollar, or fifty cents to a bogus tramp medium, and some will chew up enough of the filthy weed in two weeks to pay for a first-class newspaper for one year. We need more first-class workers. Work can go on as silently as nature; it needs no advertisement for one to put his hand into his pocket and bring out enough to pay for a book, or a newspaper that will bring each week a supply of useful knowledge to the reader.

Brothers and sisters, we must see to it that we keep the sails of our vessel rigged, so that the storms will not sweep us under. We must keep the Bacons, Hulls, Francises, Barretts in full view, and to do this we must help those that have charge of our barque.

MRS. MAGGIE STEWART.
Piqua, Ohio.

SOUL COMMUNION PEACE SONG.

Air: "We're on the Way to Canaan's Land."

Ho! brothers, sisters, scattered wide,
From frozen stone to tropic sun,
Though continents and tongues divide,
In faith and love our lives are one.
Then joyous sing, let anthems rise
Proclaiming peace, good will to men;
Celestial hosts from out the skies,
Will echo back the strains again.

Sing loud the song till nations hear,
And swords to pruning-hooks are turned;
Till strife and war shall disappear
And arts of peace alone be learned;
Till ev'ry soul its notes shall thrill,
And all mankind shall feel and see
The pow'r divine is with us still
That calmed the storm on Galilee.

H. N. MAGUIRE.

WHITHER LEADING?

A Philosopher's Views on God, Etc.

When the human thought has sounded the depth of its capacity in research in any department of knowledge, any branch of philosophy, in trying to find out God and the mysteries of the universe, it expresses the sentiment of true religion, therefore I bow in reverence to the correspondents of The Progressive Thinker who have engaged in so worthy a cause, be they Christian, Mohammedan, Agnostic or Atheist.

These modern philosophers have sought Truth in the depth of the azure canopy of heaven; in the strata of the earth hidden by cycles of centuries; in the infinite and infinitesimals of nature; in physics and metaphysics. They have tried every term of logic, but gained different conclusions. It is not their fault. In mere recognition of their labor it is the modern custom to call them thinkers, but they are zealous, profound, sincere, hence deeply religious, and should be canonized if not deified.

So much for the spirit that prompts those virtuosos in a great cause. But whither are they leading us? It is somewhat encouraging when someone gives us a glimpse of God in science, or another finds him to exist in nature. The trouble seems to be in finding out what the first great principle is and to account for the ungodlike characteristics that seem to assert themselves at times.

The human mind seems not to have progressed beyond the superstitious idea of a trinity. The joint operations of three principles still seem necessary to the great plan of creation. Modern philosophy is permeated with the concepts of ancient thinkers. The old Egyptian theory of a Great Intelligence, the anima mundi, Matter and the Nature of Matter as a primordial cause, differs but little from the trinity of matter, spirit and force; or matter, spirit and life, and numerous other trios-in-unity that are now generally conceded the primitial elements so proportionally arranged as to become synthetically the animus and materials for world building.

What is God? One says a Great Intelligence; another a Great Oversoul; another says he is Consciousness; another Life, etc. Life is a state of organic matter, soul the animating principle. The English word soul is derived from respiration, it is vital breath, though according to our Gothic and Latin ancestors it meant a flute-player, as did also the words psyche and animus. It seems unreasonable that even insensible respiration exists in the human body in a state of syncope; or a tree during winter when the functions of the organs are suspended, when life is not breath and may exist without it. Consciousness, intelligence and thought are attributes or qualities which presuppose individualized life. Man's attributes and mental faculties determine his moral worth and practical capabilities.

The Bible says man is known by his works. Man is a finite expression of the infinite. We may find out God by finding out man.

When what we call death occurs, we say the spirit has departed; believers in every cult and faith use the expression. It is intuitive knowledge—a guide to Truth. They do not mean to individualize life who say that life is fled, they mean that life has ceased and the spirit is released; they do not mean the individual, who speak of the consciousness, intelligence or mind of man, but refer to his attributes.

When the spirit separates from the body at death it takes all the qualities it possessed with it. It is not an unthinkable entity or nonentity, but a body no less substantial than the body we call the atmosphere, and may be condensed under certain conditions. The spirit of man is incarnated for a time, because his work is in a material world. The man spirit may retain its anthromorphous form and still be an expression of the Great Spirit coextensive with the universe. It is the custom to accord gender to the Deity, so we will say that he possesses the natural attributes of human character (not of beasts) and that those attributes are correspondingly infinite with his existence. There is a limit to all things material and immaterial. Scientists have concluded that the universe has a boundary.

It is on this hypothesis that we shall attempt to account for the failure of God's works,

Man is known by his works. If we were to discover an island once inhabited by man, though depopulated for thousands of years, his works would prove the fact of his former existence and the degree of his intelligence. All architecture proves an architect. The device and mechanism of the structure proves the mental strength of the architect.

Having now logically proven the existence of a Great Spirit (Someone says the indefinite article "a" limits the noun to a thing of a class or kind, so to avoid criticism I shall say The Great Spirit), I shall attempt to show that he need not be a trinity or duality to fall in his purpose. Evolution and revolution are as different in character as Osiris and Typhon, they are no part of God's plan, but the result of the failure of his plan.

It is no longer thought a miracle when certain matter yields to the influence of the human mind to the degree of changing its formation and characteristics. Anyone possessing the power of thought concentration to any degree may exert a corresponding degree of influence over certain kinds of matter. Perhaps the late Dr. Charcot, of Paris, was the greatest living demonstrator of this fact. But there are many metaphysicians now demonstrating their power to heal a lesion or produce an excrescence on a human body by mere suggestion. Or in other words, the mental picture materializes by strong thought concentration. Wonderful as this seems, the result is often a disappointment to the operator; the mental picture becomes a tangible object but is not as perfect as the thought.

As the man spirit corresponds with the God spirit, so must the human mentality compare with God's mentality and the works of man correspond with God's works. As the incomprehensible structure of the universe, the planetary systems that revolve in the infinitude of space and the mechanisms and organisms of all material kingdoms are greater than the mechanical inventions and mental conceptions of man, in the same ratio is God greater than man.

Infinite as the comparison would make the Great Architect of the universe seem to the finite mind of man, he is not omnipotent, omniscient nor omnipresent.

We must concede that the limit of God's power is beyond human comprehensibility. That is why the human mind is so pantheistic. John the Revelator in his celebrated trance heard the voices of ten thousand times ten thousand calling to God. No doubt as many voices are now continually directed to the throne of the Great Spirit in supplication or praise. What confusion for even the Infinite Intellect to hear; and how impossible it would seem to answer those petitions in a direct way. We believe in the efficacy of prayer through the agency of good spirits, but it is not the purpose of this paper to discuss that subject.

God's plans fail; the proof is apparent in all nature—in all space. Worlds fall in whole or in part. Planets fail and become asteroids. The earth is not perfect. Its useless frozen zones and sandy deserts were not intended by the creator. According to Bible history the antediluvian inhabitants of the earth were so imperfect that God drowned them all but one representative and his family. To the finite mind the fact of his sparing him seems poor judgment, as the present race seem to have inherited his follies.

God's work is unceasing. His great subjectivity is continually crystallized into objectivity more or less imperfect. The thought directed by the infinite mind is perfect, but fails in materialization. In this way and for this reason he builds up and tears down. By this process of evolution and revolution many objects of his conception become so infinitely excellent that they are awe-inspiring to human intellect.

Cyclones, earthquakes and floods are physical disorders of the earth. God does not send them to destroy mankind. They come as errors come to human thought and crystallize in the human mind. God does not direct wars, but the human character is permeated with the attributes of beasts. The lowest order of the human race is very beastlike; the highest and purest minds are very Godlike. Let us strive to attain the highest altitude of human perfection.

LOUISA B. REED.
Hutchinson, Kansas.

ATOMS AND WEIGHT.

Dr. E. D. Babbitt Writes of the Petersileas.

A friend has called my attention to a late number of The Progressive Thinker, in which Spirit Petersilea gives an account of his influence over his son Carlyle, from spirit life and also makes some very kindly remarks about myself and the subject of atoms. He shows that he had sent his son to Europe to be educated under the greatest musicians of the world and that although he was standing so high in the musical world, he impressed him to come out plainly and espouse the cause of Spiritualism, knowing full well that such a course in a cause which was especially unpopular at that time, must cloud his reputation and interfere with his money-getting. Does some worldly wise man say that Carlyle Petersilea was foolish in yielding to such an impression and sacrificing some of his worldly interests? It would have been the folly of follies for him to have sacrificed these heaven-born principles for the fickle honors and luxuries of this brief life and lose the diadem of the more enduring life to come. We are proud to have so superb a pianist in our midst, and thousands of people have been delighted and instructed by his many spiritual tales and romances. There are so many mere time-servers that will sacrifice the divinest principles for some supposed temporary advantage, that I take pleasure in commending such men as Mr. Petersilea.

Spirit Petersilea goes on to show that the same thoughts and discoveries are often brought out by different persons at the same time or at different times, the subject of atoms for instance having been treated of by Aristotle and later by myself. The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle. There have been others in various ages of the world that have given some general theories or superficial remarks about atoms and immediately they have been supposed to be on a par with my life work in demonstrating the form and working of atoms and through them the nature and processes of heat, light, electricity, chemical affinity and the character of universal force itself. Do not let the reader suppose that I am trying to glorify myself, but rather to make known a great discovery of world-wide importance, which in fact underlies universal being, and which had to be impressed upon me by a wisdom immensely beyond my own.

Democritus presumed that atoms have no weight. If atoms have no weight, then the universe which is composed of atoms, has no weight. If atoms have no weight then they have no force, for we know that every force in the known world, such as water, wind, atmosphere, is a fluid and a substance and has weight. If all known forces have weight then unknown ones also have weight such as atoms, electricity, light, etc., for the universe works in unity of law. Light can be made to tip a delicate balance and the electricity of a great magnet forms into such a mighty whirlwind of magnetic curves as to lift a mass of iron that weights ten thousand or more pounds. Spirit bodies have weight and some are so gross and heavy that they cannot rise above the earth for some time. The spirit realms have weight as we know not only from the testimony of their inhabitants but from the universal principle of things. The older, purer and more refined spirit bodies become, the more they gravitate to the higher and more beautiful spirit realms from their increasing lightness, but eternity itself is not long enough to take away all weight.

Our scientists then should cease talking about imponderable substances and realize that there is nothing that is imponderable in the universe, and our flighty dreamers should understand that all things must occupy both time and space and forever continue to do so.

E. D. BABBITT.
Los Angeles, Cal.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Every Spiritualist Society in Illinois (whether chartered or not) is desired to appoint one of its active members to communicate at once with Ervin A. Rice, corner 17th and Clark streets, Chicago, concerning local arrangements.

Mediums and others desiring advertising space in the 5,000 daily programmes will also communicate with Mr. Rice at the address given, before March 15.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
ELLA M. JOHNSON, Sec. I. S. S. A.
ERVIN A. RICE, Treas. I. S. S. A.
HIRAM EDDY, Trustee I. S. S. A.
ORRIN MERRITT, Trustee I. S. S. A.
M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Miss Minnie M. Soule and Miss Maggie Gaule are among the celebrities who will be present.

A Test Circle with L. P. Mitchell.

We, the undersigned, being duly sworn, say: We were present at a seance held at the home of L. P. Mitchell in the township of Lafayette, Gratiot Co., Mich., on the evening of Feb 24, 1900, with Mr. Mitchell as the medium. A box was selected by five gentlemen and placed in the room used for a cabinet. After being examined by all present and found securely nailed together on all sides except the top, Mitchell got into the box and a tight cover was placed over it and all present saw him nailed therein. There was nothing left in the room except the box into which he was nailed, a trumpet, tablet and pencil, also the rubber boots that were taken from his feet.

After the seance began, the boots were cast into the audience by some force from within the cabinet. There was no egress nor ingress to the cabinet except the door leading into the room where we all were to sit, except Mr. Mitchell. A curtain was hung before the doorway of the cabinet and the company seated. Under these conditions four forms appeared at the curtains. The first form that came was recognized by K. P. Peet and wife as K. Rolla Peet, their son. The second form, recognized by Mrs. D. Medler, Wm. Medler and wife, as Wm. Medler, Sr., formerly of Seville township. The third form recognized by H. C. Parks and wife, also Mrs. Park's mother, Mrs. Annette Wilmarth, as that of Calvin De Camp, brother-in-law of Mrs. Parks. The fourth and last form, recognized by Henry Kent and wife, of Wheeler, Clifford and Lillian Collar, of Mason, Mich., as Charles Kent, cousin of Henry.

After the seance was closed, a light was taken into the cabinet and all again examined the box and found it in the same condition as when nailed. A couch was then placed in the cabinet and the box opened after removing the light. Mr. Mitchell was taken from the box in an apparently unconscious condition and placed on the couch; blankets were warmed and placed over him, hot sad-irons and soapstone placed to his feet and limbs. He was as rigid and stiff as a dead man and we believe totally unconscious and remained so for about two hours.

This seance was a complete surprise to Mr. and Mrs. Mitchell, as they knew nothing of it or the conditions to be imposed until the company arrived for the seance. When asked to sit under the conditions, Mr. Mitchell's reply was, "I will try, but feel sure you will get nothing; and when you are tired of singing, let me out of the box."

Mrs. Emma Parks, Miss Lillian Collar, Mrs. Eunice Kent, Mrs. Lydia M. Peet, Mrs. Alice Medler, Mrs. D. Medler of Elwell, Mrs. Libbie M. Hoard, Mrs. Annette Wilmarth, Mrs. Nora Mitchell, Mrs. Sarah A. Gillis, K. P. Peet, W. W. Medlar, C. H. Collar, S. D. Hoard, Henry Kent, Wm. Gillis, Jesse Kent.

Sworn and subscribed to before me this 24th day of Feb. A. D. 1900.

HENRY C. PARKS.
[Seal] Justice of the Peace.

P. S.—Mr. Mitchell says he will not sit under such rigid test conditions again for anybody. And after seeing the effect the above seances had upon him, the people that attended this seance unanimously declare they don't care for another like experience. His control said at the close they had undertaken and accomplished that which they would not try again.—Gratiot County News, Ithaca, Mich.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

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

BOOK REVIEWS.

Love—Sex—Immortality. By W. P. Phelon, M. D.

The lover of Spiritual thought will find much to interest, instruct and enlarge his mind in these pages, which comprise three chapters or essays, linked together in a unity of idea and principle. The hand of the intelligent and well-instructed Hermetist is plainly visible in the trend of thought and the mode of expression. It is a work that appeals to the highest and best in one's nature as a spiritual being, and though to a mind unaccustomed to such thoughts, some things may appear perhaps difficult to apprehend, there will be found a deep rich meaning that brings spiritual light and health to the searcher after soul-growth and better life.

Under the somewhat veiled expressions of the adept mystic will be discovered by the careful thinker gems of beautiful and instructive thought that may be treasured with spiritual profit. It is for sale at this office. Price, paper, 25 cents.

I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

Death has no longer a sting and the grave is but the cradle of victory.

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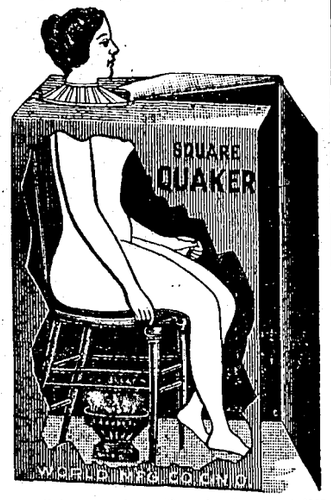
A genius of Cincinnati has placed on the market a new Bath Cabinet, whereby anyone resting on a chair within enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bath rooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, curative, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.



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Dr. M. R. Beech, Chicago; E. M. D. Moore, of Brooklyn, and hundreds of our best doctors have given up their practice to sell these Cabinets because they say it benefits humanity more than drugs, and is all that is necessary to get well and keep well.

Congressman John J. Lentz, Rt. Rev. Bishop J. L. Spaulding, Rev. C. M. Keith, Editor Holiness Advocate; Prof. Kline, Ottawa University; Edw. Rischert, M. D., University of Pennsylvania; Senator McCarrell, Mrs. Kendricks, Principal Vassar College; Mrs. Senator Douglas, Rev. John A. Ferry, Brooklyn; and a host of our most eminent people use and recommend it.

Persons who were full of drugs and nostrums, and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Columbus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headaches, Dizziness, Stomach Troubles, was cured in three treatments, and says: "My wife finds it a grand remedy for her ills; also for our children. A neighbor cured Scrofula and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than $50 worth of drugs. A lady in Rochester, Mrs. F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth $1,000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles, and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever, and writes: "Have sold hundreds of these cabinets. Everyone was delighted." Rev. H.C. Roernaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor. Should be in use in every family." Rev. Baker Smith, D. D., of Fairmont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

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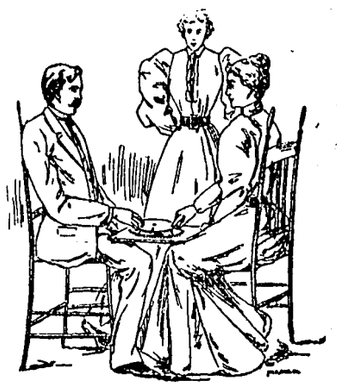

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Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, MARCH 17, 1900.

Legislation Needed.

Criminal law is a device of civil government to protect the feeble and unsuspecting from the aggressions of the strong and vicious, by penalties of varied severity, proportioned so far as possible to the enormity of the offence. Personal injuries where life or mind is involved receive the severest penalties.

There is one class of offenders who are permitted to wreck the mind, fill insane asylums with victims, hasten their destruction, and impoverish families, which have escaped the attention of law-makers. We refer to that itinerant class who wander from place to place, most active in the winter months, who make heavy drafts on superstition, and portray with frenzied rhetoric the miseries of the damned in another state of being, arousing apprehensions which have no existence in fact, producing such a state of fear and anxiety as to hurl reason from its throne.

The robber who frightens his victim and takes his purse is not half as culpable as he who is filling the insane asylums with the young, the timid, and the irresolute. Here is an account of the latest case coming under our observation, but they are daily occurrences:

"Carmi, Ill., Feb. 20.—William Garner, aged 55, a prosperous farmer, has just been taken to the insane asylum at Anna. In August, Garner professed religion in a meeting conducted by a Kentucky evangelist. He gradually let religion absorb his whole attention and became a fanatic. When brought to this city he was a raving maniac. In his deliriums he said he could see Christ, and warned men to prepare for the end of the world, which he claimed was near. His brother is a millionaire."

If restrictive legislation is ever needed it is in like cases to the above.

New Field for Missionaries.

The London papers publish an account given by one E. S. Grogan, who claims to have just reached England after having made a complete tour of Africa from Cape Colony to Cairo, a distance of 6,500 miles, having spent two years in the trip. He had eight porters in his service. After leaving Lake Tanganyika he entered a region of active volcanoes, where he encountered a veritable sea of burning lava 40x60 miles in extent, and probably 100 feet deep. He represents the surrounding country as occupied by about 5,000 Balekas, ferocious cannibals, who live by man-hunting and feasting on the bodies of their victims. He said everywhere he saw evidences of cannibalistic practices. Paths in the jungles were marked by human skeletons, and the streams were full of decomposed humanity half eaten.

That is the region of all regions for the missionary, in which he can be of more real service to humanity, without endangering national complications, than probably anywhere else in the wide world. He can teach the natives his hell-fire creed; and there is the lake he can exhibit in confirmation of his statement, just as Catholic priests in Nicaragua were wont to take their communicants to the summit of Mount Masaya, point to the boiling, surging, molten flame far below, and assure them, "That is hell, and that is the eternal home of those who reject the Lord Jesus, or disregard the instructions of his successors." Failing in his mission he will have the satisfaction of "feeding the hungry," and demonstrating the value of missionary cutlet.

A Damnable Record.

Reports from Insane Asylums in the State of New York show there are 21,374 patients under treatment in the various institutions of the State, costing last year for their care $3,875,323. On the basis of former reports probably one-third of that vast multitude of lunatics owe the loss of their reason to the benign influence of orthodox Christianity. The numbers of these victims of a false religion are continually augmented as revivalists redouble their zeal and efforts to put down Spiritualism and Agnosticism.

The millions of dollars wasted annually in propagating a religion of hate is nothing compared with the minds wrecked by such efforts.

When will the freemen of America rise to the magnitude of the occasion and arrest this terrible waste of humanity?

The Old Strife Revived.

A religious controversy, which is said to overshadow the insurrection and plague, is now prevailing in Manila. It arose from an attempt to reinstate the Friars in the provinces on the old basis under Spanish rule.

A REHASH OF
Some Very Ancient Literature.
SOME STARTLING FACTS.

Instead of labeling this the "Age of Science," to the exclusion of all other names, how would it do to substitute, or add "The Tell-Tale Age?" This because of the marvelous revelations modern research is making.

In the days of almost universal ignorance the priesthood imposed on the world a book which they designated "The Word of God." The uncultured masses accepted the statement and received it for what it was represented. The civil authorities came to aid of the priests, and by penal enactments prohibited a denial of the fraudulent claim. And so the world went on until the people were everywhere fettered. If one dared think adverse to the claim, torture, imprisonment and death followed.

A portion of that Word of God is known as the Pentateuch. It is claimed to have been written by Moses, an inspired prophet, some 1450 years before our era; that this was given to the people of Israel, and through special interposition of Divine Providence has been miraculously preserved without change or error down to these modern times. Passing all other parts of God's Holy Word, let us very briefly inquire into the sources of Moses' inspiration.

Modern research and exploration have given us the remains of the Assyrian Library, engraved on earthen plates before they were baked, which for 3,000 years were buried by the sands of the desert. Late scholars deciphered the inscriptions on those plates, and by long and laborious toil acquired the language in which they were written. On those plates were found the Story of Creation, Adam's Fall, a General Deluge, the repeopling of the earth, the building of the tower of Babel, of its fall, and the confounding of tongues. Many additional Bible stories were found in that long-lost library on which it is apparent the later Bible-makers drew for their "inspired volume."

The confusion and jumbling of narrations which the higher critics point out, show the pantile inscriptions were displaced, and the copying scribe had not sufficient intelligence to properly rearrange them, so readers of the book find narratives interrupted by no way connected matter, sometimes several chapters in length, lying between. The same story with slight modifications is ascribed to different individuals.

A curious incident is found on an earthen slab brought from Babylon, now on file in the British Museum, wherein it appears the adventures of the infant Moses, preserved by an ark of bulrushes on the Nile, was a record the mighty Sargon, king of Accad, made of himself 3,760 years ago, near half a thousand years before Moses was born. The compiler of the Bible story made a draft on that narration, and adapted it to his needs in making the Jewish deliverer, just as the critical reader finds scores of events credited to modern heroes were drafts on events of the long ago.

For many years, under auspices of the church, explorations have been made in Palestine, and in the valley of the Nile, to find ancient traces of the Jews, hoping to gain something to corroborate what they term "sacred history." Every little while some wonderful "find" is reported, over which the whole Christian world rejoices. Soon after an investigation is made and it is proved a fraud. The fake was devised to stimulate contributions to aid the explorations, the agitators all the time, like the unsuccessful gambler, hoping the next deal will be a success. Thus far of the innumerable confirmatory finds not one has borne the test of honest and impartial criticism.

Prof. P. E. More, of Harvard University, has lately published a magazine article entitled "The Golden Age of Literature," wherein he mentions the "Egyptian Tales," prepared by M. Flinders Petrie, the head of the Egyptian Exploration Fund. The work is in two large volumes, and is filled with translated tales recovered from ancient ruins. Petrie is reported as saying:

"It would not be difficult from these papyrus tales to start a historical dictionary of the elements of fiction."

Says Prof. More: "The best of the tales are 'The Shipwrecked Sailor,' and 'Anpu and Bata.' The former is the story of a sailor cast upon a magic island, where he has a strange adventure with a monstrous serpent. 'Suddenly,' the tale goes, 'I heard a noise of thunder, which I thought to be a wave of the sea. The trees shook and the earth was moved. I uncovered my face and I saw a serpent draw near. He was thirty cubits long and his beard greater than two cubits; his body was as if overlayed with gold and his color that of true lazuli.'

"The other story, that of the two brothers, 'Anpu and Bata,' tells in simple, beautiful language the well-known incident of Joseph and Potiphar's wife. This is the more interesting to us because it was probably written about the time of Joseph's sojourn in Egypt."

Thus link by link the great chain of "revelation" is broken, and the sources of inspiration are made known to us. It is very clear the compilers of the Old Testament, whoever they were, or wherever located, drew upon accessible literature for their marvelous stories. The first one quoted above brings us in contact with the winsome serpent that beguiled the knowledge-seeking Eve, while the latter takes us back to the very age credited to Joseph.

Doubtless all the wonderful Munchausens of inspiration were borrowed from the current literature of an earlier age. All our readers are familiar with those tales, so it is needless to protract this article to make mention of them. They were doubtless revised and adapted to the needs of the compiler; for, according to Josephus, the entire Jewish library, preserved with sacred care in the holy of holies of the temple, contained but twenty-two books. These we have bound up in one volume of moderate dimensions.

The wonder is that anybody in this age of general intelligence can accept that collection of old-time romance as sacred. And the greater marvel is that a late President of the United States could name his two daughters after Ruth and Esther! Should those two daughters on reaching puberty imitate the example taught by those from whom they derive their name they would be universally abhorred. But when we see preachers giving their girls the name of "Magdalene" the wonder ceases. They have not stopped to think.

Subscriber writes from Butte, Mont.: "Jules Wallace was here under the name of a De Hill Morrison. He now wears a full beard, and has a young man with him, a telegraph operator. Please warn the public through your paper."

ELEMENT WORSHIP.
Displeased with Pagan Mottoes.
STRENGTHENING OUTPOSTS.

Now come the sun worshipers. They are the last acquisition to the religions of Chicago, the priest, Ottoman Zaradusht-Hanish, coming to us from Persia, where that ancient system of worship has an abundance of votaries.

The Church of Yoga held a session two Sundays ago at 184 Dearborn street, where the priest held forth to a small audience, opening with an invocation to the sun. The good priest in his discourse taught the excellent orthodox doctrine that converts to his faith must begin by doubting the evidence of his own senses, and believe what is taught him; that doubt leads to thought and thought leads to God; that the sun is but a symbol of thought, therefore the sun worshiper is in fact a thought worshiper.

Mr. Hanish claimed he was educated in a Persian temple 4,000 years old.

The learned teacher might have taught with truth that element worship is at the foundation of all systems of religion, and that the primal God of all the Oriental nations, including Phenecians, and the so-called Jews, whose faith Christians claim to have borrowed, was none else than the sun. Mithra, the Zoroastrian incarnation of Ormazd, whose worship beginning in the East extended Westward, and finally became very general throughout the Roman empire, was identified with the sun, as doubtless are all the avatars, whether Brahman, Buddhistic or Christian.

Displeased with Pagan Mottoes.

A box containing wearing apparel, books, toys and household goods, to which several ornamental Christmas cards with appropriate mottoes in Latin were added, was forwarded by charitable women of the Protestant Episcopal Cathedral of Albany, N. Y., to a clergyman of that sect in the West. The donors were terribly shocked a few days later to receive from the rector whom they had put themselves to so much trouble to favor, a letter lecturing them for sending him cards, with pagan inscriptions, wishing him good cheer, instead of quotations from God's holy word. On investigation it appeared the cards had been brought from England, by Rt. Rev. Doane, bishop of Albany, and they had been distributed by him to the ladies of his church.

Hereafter it is hoped the good sisters will borrow inscriptions for Christmas cards wholly from the Bible, such as—

We are fools for Christ's sake.—I Cor. 4:10.

I am made all things to all men.—I Cor. 9:22.

We are * * the filth of the world, the offscouring of all things.—I Cor. 4:13.

Take a little wine for the stomach's sake.

I do not suffer a woman to teach.—Paul.

Women should learn of their husbands at home.—Paul.

The pagans had no mottoes to take the place of these gems, and hundreds of others of a similar character.

Strengthening Their Outposts.

It is stated the several factions of Mormons scattered over the United States have settled their differences, and hereafter will work together in harmony. Their division grew out of the polygamy question. With that settled there is no reason why they should not labor together as one church. Aside from the pretended special revelation to Joseph Smith, the founder of the sect, there is little between them and the Baptists. The Mormons came prominently into being in the '30s, when Miller was promulgating his advent theories; and as Smith accepted Miller's teachings they entered largely into the Mormon faith, and still continue a portion of it. They accept the Bible as the Word of God, and Jesus as his Son and their Redeemer. The "Book of Mormon" is a side issue; its evident object was to make more clear portions of the Holy Scriptures. Polygamy discarded, Jo. Smith, and his special revelations relegated to their true place in history, and the vices of the early members of the church, partly induced by their persecutions discarded, and we see no good reason why they should not take their place with the evangelical churches. Their past was not one-half as offensive as were many of the heretical sects of early Christianity, if we are to place credit in church historians.

Iowa Fanaticism.

We see it stated that some fanatic in the Iowa legislature has introduced a bill to strike out of their Puritan Sunday law the words "Except that of necessity or charity." With such an amendment "any labor," the caring for cattle, the cooking of a breakfast, dinner or supper, the making of beds or sweeping the house, or the harnessing or driving a team to church on Sunday, will be subject to a fine of "not more than five dollars, nor less than one dollar, and be imprisoned in the county jail until the fine with costs of prosecution are paid."

The proposer of the bill should be the first person prosecuted, should it become a law. And the State would be a good one to pass by, or leave when cursed by such an enactment.

An Unwise Step.

It is announced that Rev. Dr. McGiffert, of the Union Theological Seminary, will voluntarily retire from the Presbyterian church, and seek fellowship with the Congregationalists.

Dr. McGiffert is too intelligent to be content in any evangelical church, so he will never be at home, and free to express his best thoughts while in any of their pulpits. Of all the Christian sects the Unitarians have the most generous creed, and allow the widest departure in expounding it, but even there the pulpiteer is tied back to ancient error from which many are glad to escape.

All they who believe in a continued life when the mortal body is laid aside, will find a welcome among Spiritualists.

The Clergy.

Their attacks upon Spiritualism are frequently very bitter, and their falsehoods often swell to enormous proportions. It is useless to answer their various charges in The Progressive Thinker, for they are already answered in the mind of every Spiritualist. If we could reach the readers of their diatribes, then the case would be different, but that we can not do. The proper place to answer them is through the same paper where their abuse appears.

PARDON FOR SINS.
Human Forgiveness--Its Nature, Effects Upon a Person.

As set forth by Irene A. Safford in the St. Louis Globe-Democrat, one of the neatest bits of human philosophy with which the quaint dry humor of "David Harum" abounds is that characteristic reply of said David to Aunt Polly's remonstrance with him for his sins, "Wa'al, if I've done anythin' I'm sorry for I'm willin' to be forgiven." That is about the length and breadth of "saving repentance" as comprehended of men. The "willin' to be forgiven" phase is about all they can manage, and that generally includes the understanding that no fuss is to be made over the thing they have done, and that they are to be treated rather a little better after it than before.

"God must be a woman," said a famous American poetess, "he is expected to forgive so much," daintily intimating thereby that her brothers are the especial adepts in the gracious art of "willin' to be forgiven." And certainly no one who has a close acquaintance with them can honestly deny that it is the only act or part in the pardon act that they can exactly adorn. The preliminary process of convincing them that they have done anything to need forgiveness sets them in such a whirling ferment of excitement and rebellion that you might as well try to catch forked lightning and resolve it to a "sweet sunbeam" as reduce their minds to any sane action in the matter. Sometimes, left to themselves, they do indeed come round and submit to your most tender and overflowing lavishness of pardon. But woe to all your chances if you attempt to run a word of blame or admonition into the nice work. And that is the funny part of this forgiveness business with sinners of all descriptions. They want to be forgiven like glorious saints, who really haven't done anything worth speaking of, miserable sinners who are hardly worth forgiveness at the best. And more than that, they seem to expect that the people they have sinned against must always be standing around more than willing to forgive, as soon as they shall reach the stage of gracious willingness to be forgiven. And that is where they make a mistake, and show a total misapprehension of the whole nature of forgiveness.

It takes a great being to forgive—as great as God—and there is no evidence on record that any human being has ever attained to the height and depth of it. "Who can forgive sin but Christ alone?" means more than the theologians have read into it, for it measures the whole distance between the human and the divine, not only in the power to forgive, but in the way of forgiving, so that the sinner's sins shall be "remembered no more" against him. This last is the thing which humanity can never compass, and for lack of which its specious pretensions to forgiveness become as neat an irony as fallible human beings can perpetuate upon each other. The brother forgives the brother who has wronged him, but guards well the chances for any repetition of that wrong. The teacher pardons a young culprit, but treats him like a possible horse-thief forever after. A business house condones an offense, but cuts off the offender's chance with the firm to the end of his services, and even the representative of justice on the bench clips the poor criminal's chance for fair hearing with the significant greeting, "Here again, Pat!"

There is really no farce on the face of the earth like this farce of human forgiveness. The very friend of your bosom makes lavish protestations of being reconciled to you after some offense and then tells the next party that you can never be the same to her. Outside of scripture there was never a father heard of who pardoned a prodigal son without drawing his purse strings a little tighter thereafter, and if any rash Christian ever did forgive his brother until seventy times seven he got him down to such a low notch in his estimation that he might quite as well have left him to face his sins.

All this grows out of a law of nature and psychology in the case, which man himself has no power to help or hinder, and that is that forgiveness is an act which has its direct effect upon the soul forgiving and not upon the soul forgiven, so that the fact of that forgiveness can in no way alter the character of a man's deed or his friend's estimate of it. Herein, of course, lies the weakness of the whole effort, as well as the pathetic mockery of it. "Even the gods cannot undo the thing that is done," said the ancient sage, and it is not that you do or do not forgive the friend who has failed you, but that in that failure he has done what may stamp his character forever and change the whole attitude of your mind and feeling toward him. From being one whom you respect and admire, he has become one whom you must pity and condemn, and what can forgiveness do for that? It is the old story of Romola and Melema, and the weary hopelessness of it repeats itself in every place of human life and affection.

Much harsh criticism has been poured out upon the Lady Byrons of history who refused to forgive the recreant lords who outraged their best feelings in private and wrote tender appeals to them in printed verse; but after all there may be something more saving and exalted in the love that recognizes the worthlessness of its object at once and cuts the gordian knot at a blow than in the one that wears itself out in a daily farce of bearing, forgiving, and more or less despising all the way. The power to forgive without the power to lift up the one forgiven is a hollow mockery, and that perhaps is the crowning reason why helpless humanity makes such a poor out with it. "Only heaven means forgotten when it says forgiven," writes one of our prophets, and far more than that only heaven means exalted when it whispers "pardoned." Human forgiveness everywhere is largely united with human contempt and added severity of judgment, and the most daring prayer man ever utters is "forgive us as we forgive." Only the supreme pardoner declares "though your sins be as scarlet they shall be white as snow."

"The pity of love is that it is given to small creatures," says Elizabeth Stuart Phelps. Perhaps the pity of forgiveness is that petty-minded man should be permitted to make a feint at it. In every highest sense it is a prerogative of Deity. Only a God can forgive. Perhaps only a God should be asked to. Perhaps he who made man as he is, alone can fairly be asked to pardon him that he is not as he should be. In a sense Omar Khayyam's famous cry to heaven, "For all the sins wherewith the face of man is blackened, man's forgiveness give and take," is not so irreverent as it might seem, for it but repeats in a pagan form the burden of the Psalmist plea, "Behold, I was shapen in iniquity." That "He knoweth our frame," that "He remembereth that we are dust," at any rate is the ground which the scripture itself gives for bespeaking his mercy and pardon. How man who does not know, who never remembers, should be expected to try his brother's acts and pronounce his pardon, is another of the nice problems which the senselessness of society has forced upon us. That he should acknowledge his ignorance, that he should admit that he cannot know and keep still, is perhaps the best part of forgiveness for man to undertake. And certainly if he could bring himself to fulfill that part of it faithfully, this world would be a better place to live in.

It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon.

God's promise is good for nothing unless indorsed by man.—Investigator.

More godlike is forgiveness than victory.—Schiller.

STERLING WORDS
For Spiritualists to Consider, AND TO ACT UPON AT ONCE.

Fraud in the Name of Spirits.

The accounts which the Eagle has published of the "spirit hands" and "spirit pictures" of the pretended medium Foster, were presumptive evidence of fraud. Followed as they have been by the disappearance of Foster and the closing of the house in which his pretended manifestations were held, the presumption is confirmed. His success was dependent upon the sympathetic credulity of believers in one of the most beautiful and consoling forms of faith. The world has so hungered for evidence, outside of revelation, of a life beyond the grave, it has so longed for proof that the loved here might still be the loved in the Great Beyond, that some of the most spiritually-minded people have accepted as evidence anything and everything which has come before them bearing the claim of the supernatural. That is not a new tendency. It is merely a modern form of one of the fundamental traits of humanity. But the too great credulity of believers toward the thing which they hoped to see accomplished has led to some of the most glaring and outrageous impositions in the whole history of fraud. The Fosters are the latest to be unmasked of a long line of impostors.

The cases are as clearly instances of fraud as many other swindles with which the police have to deal, and they would not be worth more attention than those are if these pretended mediums did not delude men and women through their most sacred aspirations. The frauds are so many, and exposures so frequent, that they make the whole world skeptical. No man, no matter how high his reputation for intelligence and honesty, can obtain more than the most hostile hearing for any evidence which he may bring forward of what he believes to be communicated from the spirit world. The Rev. Minot J. Savage and Prof. Hyslop of Columbia College are examples of the injury done to the claims of serious investigators of so-called supernatural phenomena. Both of these men have written books giving the evidence which has convinced them that they have received communications from the dead.

Dr. Savage, who used to be a pronounced rationalist, has spent years in the study of these manifestations, and many of the illustrations which he gives in the appendix to his book, "Life After Death," sound logical and convincing, standing by themselves. In the public mind, however, they are confused and smirched with such vulgar cheats as Foster. When such transparent humbug as his imposes upon believers, the natural deduction is that more subtle tricks may be employed to impose on the devout of a higher grade of intelligence. Until the charlatans are rooted out, it will be very difficult for Spiritualists who attempt to make their proofs square with the rules by which evidence on other matters is judged, to get a fair and unprejudiced hearing. The persons to whip the frauds publicly should be the Spiritualists themselves. So long as exposure is left to newspapers and hostile outsiders, there will linger a presumption in the ordinary mind that the believers like to be cheated and that any demonstration is good enough for them until some enemy publicly destroys it. Their faith is too beautiful, and if it were demonstrated would be too vital, to have it smirched with the long line of imposture which masquerades in its name. —Brooklyn Eagle.

TAKE NOTICE.

The Spiritualists of Wisconsin should take an active interest in the convention and mass meeting to be held in Stevens Point, April 4, 5, and 6. A state association is then to be organized. Address Mrs. O. L. Stewart, Stevens Point, Wis.

NOTHING WILL DIE.

When will the stream be a-weary of flowing
Under my eye?
When will the wind be a-weary of blowing
Over the sky?
When will the clouds be a-weary of fleeting?
When will the heart be a-weary of beating?
And nature die?
Never, oh! never; nothing will die;
The stream flows,
The wind blows,
The cloud fleets,
The heart beats,
Nothing will die.

Nothing will die;
All things will change,
Thro' eternity.
'Tis the world's winter;
Autumn and summer
Are gone long ago;
Earth is dry to the center,
But spring, a newcomer,
A spring rich and strange,
Shall make the winds blow
Round and round,
Thro' and thro'.
Here and there,
Till the air
And the ground
Shall be filled with life anew.

The world was never made;
It will change, but it will not fade
So let the wind range;
For even and morn
Ever will be
Thro' eternity.
Nothing was born;
Nothing will die;
All things will change.

—Alfred Tennyson.

IMPORTANT QUERY.
Where Was Paradise Located?
ANSWERED BY MAX MULLER.

When did the world begin? When will it end? Where did the first man live? Where will we go after departing this life?—these are questions that puzzled ancient thinkers and philosophers as much as they do us, and are answered in the New York Journal.

Buddha, the omniscient, answered them in the right way 600 years before Christ, when he said: "I can't tell, because I don't know, and, besides, I didn't make you my pupils for the sake of being bothered with such matters. I am the physician of your soul, I will tell you everything appertaining to this life, everything that you should do or should not do, but do not trouble me with questions which no mortal man can solve."

Buddha was a man in the fullest sense of the word, hence his limitations. He had no opinion either on the Paradise that is supposed to have existed at the beginning of man, or on that which he is believed to enter at the time of his earthly existence.

Following the lines of the Old Testament, we have come to believe in a Paradise at the beginning of things. It is wrong, however, to translate the Hebrew word Eden into Paradise. Eden is Hebrew, while Paradise is a Persian word, introduced in the old Greek tongue. The correct meaning of Eden is enchantment, a place where the first man's garden was located.

The Persians called a pleasure park Paradise, or more correctly, Paradeisos. Why all the seventy translators of the Bible adapted this word, I don't know. The Greeks used it already in the times of Xenophon.

The Jews began to interest themselves in the geographical situation of Eden at a very early period. For some reason or other they assumed that it lay between four rivers, and knowing something about Hidekel and Phrat and Pison and Gibon, they named these as the most likely frontiers. The first two are now known as Tigris and Euphrates, and ancient theologians have written no end of books for and against the theory, all of them proving that the location indicated has nothing whatever to do with matter of fact geography, but a great deal with mythology.

On the other hand, what would be gained if the actual situation of Eden, the one tallying with the description in Genesis, were discovered? The real important thing to know is that the majority of people believe in Paradise either as a thing of the remotest past or as one attainable at the end of all mundane existence. Some people believe both in a Paradise of bygone days and in one of the future, and this is of considerable interest, but of even greater importance is that so many nations know nothing of the alleged period when man was perfect and enjoyed many of the blessings of the heavenly state in Eden.

As to the geographical aspect of the matter, we are compelled to assume that it is an afterthought, for the inhabitants of Eden have certainly left no records behind. What the Greeks or other more or less civilized nations thought of Eden or the Islands of the Blessed is a matter of common history. It's of more consequence to investigate what savage tribes think on the subject and what their traditions say. There we find many novel descriptions of a blessed state in the future—nothing about a happy past.

Many negro tribes believe in a congregation of the blessed after life. They are supposed to be in heaven, united with God and their ancestors. Waitz, who reports on this, omits a description of this particular heaven, presumably because none was obtainable. The Kaffirs also believe in an after life, in an existence when they hope to be united with their gods. But they have no conception of an Eden or Paradise. All North American Indians seem to believe in a great spirit and in the immortality of the soul which, they think, will enjoy a happy existence, unmarred by work or troubles after death. Their description of the happy hunting grounds varies—they firmly believe in an after life fashioned after the one they lead while in the flesh. Some of these tribes designate the moon as the abode of the dead, and regard the milky way as the road to these happy hunting grounds; they even tell of a bridge that must be crossed, from which many fall, doomed thereafter to a miserable and unhappy life. This indicates at all events that the North American Indians believed in punishment after death even before Christian missionaries made known to them their version of hell.

The Indians in the Northwest designate the Rocky Mountains as the abode of the Great Spirit. In that place there are happy hunting grounds for good, barren snow fields for bad men. The natives of South America likewise believe in the immortality of the soul, which they think, abides behind the mountains in the society of their ancestors. The Pampas Indians are of opinion that the souls of the dead congregate on the other side of the ocean, there to live their life over again in eternal happiness.

I omit other similar myths which, like those narrated, prove only one thing, namely, that these savages believe in a Paradise after death; indeed, all humanity in every part of the globe adheres to the same idea, which bespeaks a common psychological disposition of mind. It's natural for man to believe in a Paradise of the future. The ancient Jews, on their part, consoled themselves over temporary unhappy conditions by dreaming of a glorious past—their Eden.

This was distinctly and emphatically a Semitic conception, only few other tribes, as we have seen, knowing anything about a period when man was supposed to be perfect and consequently perfectly happy; among the few is the testimony of Zend-Avesta.

In Avesta the celebrated square of the Yima is described, where the seed of all sheep, oxen, men, dogs, trees and of fire can be gathered, but the whole thing is utopian, like the rest, though not without significance. It shows us that entire perfection and real happiness are not found on earth, in fact, that there is no earthly Eden.

At the time of the foundation of the Christian religion the word Paradise had already ceased to stand for a certain region in Babylon, Armenia or on the Caspian Sea. When Christ said: "Verily, I tell thee thou wilt be in Paradise with me to-day," He had no earthly Eden in view, but spoke of a realm that is beyond time and location.

Maybe the scientists will yet find out where the ancient Jews thought Eden to have been located—to ascertain its real situation is impossible unless we find records of the first man, records that can be translated and understood in every detail as to geography, time, etc.

DECLARES SCIENCE
Can Cure Those Who Are Insane.
HALLUCINATIONS RELIEVED.

Prof. James H. Hyslop, of Columbia University, said lately to a New York Herald reporter, that it is quite probable that the insane asylums could be relieved of a great portion of their patients if a thorough and scientific investigation is made of the phenomena of hallucination. The Professor thinks many persons adjudged to be insane are merely the victims of the sort of hallucination known as automatism, apparition or coincidence.

It is for the purpose of making such scientific investigation, by experienced observers and experimenters, that he has suggested the raising af a fund of $50,000 a year to be expended in the examination of cases of automatism and apparition.

"The insane asylums are full of this sort of thing," said he. "If we could carry out a systematic study of hallucination, as was carried out in France by Pierre Janet, we probably should be able to discover a cure for all forms of insanity based upon hallucination.

"Of course it would not be expected that our investigations would enable us to deal curatively with acute mania, with melancholia or with epileptic insanity. These forms have a far different origin. But we could probably find the cause of the trouble in cases of mental insanity, which is generally based upon hallucinations.

"We could expend $50,000 a year to the great benefit of science and practical medicine, I believe. We should have trained investigators, with a central organization. It will be necessary to investigate all forms of hallucination, apparition, automatism and coincidences. Many of the so-called insane are merely the victims of one of these forms of hallucination. To help them would be one of the practical results of the investigations we propose. There are also scientific results that would be of equal value in throwing light upon many operations of the mind and nervous organism.

"We have not the time nor the means to make all the investigations that are necessary. I know of cases of apparition, for instance, which might be of tremendous import, if I had only time to interrogate the persons interested, and so ascertain the true state of facts and their real scientific value.

"If we could bring together coincidental phenomena that suggest hallucination I believe it would materially modify the present accepted theory of insanity. If insanity, as is generally believed, lies on the borderland of any state of future existence, we ought not to consider it or to treat it from the materialistic point of view. It would be worth our while to ransack all the asylums for the sake of being able to ascertain this single truth.

"Automatism is an apparition that recalls some past experience of an individual which he does not recognize. Many cases of automatism occurred in the trances of Mrs. Piper in her sittings for our society, and many are frequently occurring in the automatic writing of the 'communicators' on the other side. For instance, Mrs. Piper's 'communicator' broke off once in the midst of a message to say 'Don't you hear her singing?' Immediately 'Rector,' who has directed the communications for us from the other side, said 'Something is wrong with the machine.' He meant that there was something wrong with Mrs. Piper's organism.

"A familiar case of automatism is where a person, looking into a crystal, sees a vision. He does not recognize the scene, but when he describes it to a friend the latter says, 'Why, don't you remember? We visited that scene when we were children.' Dreams are generally good examples of automatism."

Professor Hyslop also said data are continually being obtained that throw light upon the conditions of the future life. "It may take years—perhaps a century—to bring together sufficient data," he said, "to enable us to form a scientific conclusion; but I believe it will come as one of the results of the constant pursuit of these investigations. The 'communicators,' as we call them, tell us little of the future state, largely, as I believe, because they realize that we should not understand their language and concepts.

"Another suggestion from the other side of the grave that is of interest is that the 'communicators' who are the best are those who are freshest from earth. It is this lower sphere, apparently occupied by those most recently from the earth, that keeps in touch with us."

Professor Hyslop said that the receptions of the views and purposes of the Society for Psychical Research are amusingly varied.

"The scientists," he said, "are falling away from us because we are too Spiritualistic, and the Spiritualists are falling away because we are too scientific."

REV. MOSES HULL

Most Able Defends Spiritualism AGAINST ALL ATTACKS.

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"The members of the First Spiritual Church, feeling that some one was needed in this city not only to do pastoral work, but to defend our beloved religion from the attacks of its enemies, have retained me for that work," said Rev. Moses Hull, pastor of the First Spiritual Church, in the Buffalo Courier.

"Judging from the church notices in the daily papers, I conclude that Methodism is numerically stronger here than any other Protestant denomination. It certainly has many able ministers, and is, I hope, doing a good work. Rev. Mr. Helms, feeling a kind of pugilistic religiosity, and not being able to find larger game upon which to display his surplus of energy, last Sunday night made a vicious attack upon Spiritualism.

"I am glad for all such attacks, for they reveal to us the location and the animus of our enemies. Beside that, the final result will prove whether Spiritualism is fit to survive. Let any religion or philosophy which cannot stand bombardment from such batteries go down.

"The reverend gentleman starts by premising that Spiritualists think their religion only half a century old. In this he is, as on almost every other point, mistaken. Spiritualism is the one thread on which all the better religions have been strung. The Fox girls, and other media of the last half century, have called it into special notice, so that societies have been formed, and it has organized itself into a kind of missionary societies to drive the infidelity, sadduceeism and materialism out of the churches.

"Andrew Jackson Davis is compared to the 'Witch of Endor,' who was the noted 'witch' with which so many ministers seem to have formed so intimate an acquaintance. The Bible never mentioned her—knows nothing about her. I fear that the idea of the clergy is to slander the woman of Endor, whom Josephus supposed to be a perfect lady, by calling her a witch, and then to slander that great man, Dr. Andrew Jackson Davis, by comparing him to the bad character they imagine this woman possessed. Such arguments are cheap, though not logical. Be it remembered, the Bible nowhere call this woman a witch.

"We are informed in this discourse that Brahmins and others had physical manifestations as Spiritualists have them now. That is true; so the Jews and Christians had them. Does he remember how Jeroboam's altar was shaken and the ashes poured off by the presence of a man of God, or medium? He will find it in 1. Kings, xiii:22. Does he remember the prayer meeting in Acts 31, where the place was shaken? The jail in which Paul and Silas were confined was so shaken that the doors flew open and they imagined it was an earthquake.

"Nine-tenths of the phenomena, he tells us, can be explained without admitting spirits. Very well; be it so. I build my Spiritualism on the other tenth; will he examine it and take it away from Spiritualists? If one phenomenon out of many millions can be found to have come from the other world, that is enough to prove that the door is open and the dead can return. A medium told Louis Napoleon to go to war with Germany; he went and was conquered. Perhaps, spirits are sometimes mistaken, and sometimes they falsify. God, once upon a time, sent lying spirits out on purpose to deceive a man with these words: 'Go up, for the Lord shall deliver it into the hand of the King.' The poor fellow believed the four hundred liars which God sent out, and as a result, lost not only his own kingdom, but his life. You will find the story in I. Kings, xxii:5-22. Isaiah went to King Ahaz and fooled him into a battle by promising him a victory. He went and lost all. See Isaiah vii. Croesus of the Greeks was fooled by the oracle of Delphos, in the same way.

"Next, we let wicked people into bliss, with Garfield and Guiteau as companions. Ladies and gentlemen, this is not true of Spiritualism, but it is true of Christianity, which has swung hundreds of murderers from the gallows to glory. I heard Mr. Moody say that the wicked thief and malefactor of a few hours before, was before night walking the streets of the New Jerusalem, arm in arm with Jesus Christ—Christ was introducing him to Abraham, Isaac and Jacob, and all the good and great of all ages. It is not Spiritualists, but Methodists who sing:

"'While the lamp holds out to burn,
The vilest sinner may return.'

"Of course that discourse would not be complete without slandering Thomas Paine and Ingersoll. Paine was not a drunkard. Such stories originated with the tory preacher, James Cheatham, who was fined for it. As for Robert G. Ingersoll, he never blasphemed as much in all his life, nor made as many misquotations of Bible and Spiritualism as did Mr. Helms in his one hour's talk. Without one exception, every quotation he made from the Bible or from Spiritualism that night was false, either in words, or in the place where it was to be found, or both.

"The Bible says, 'He that uttereth slander is a fool,' yet this Mr. Helms utters the old slanders which were told about Spiritualism thirty or forty years ago, and which have been refuted many times. How odious I could make Methodism look were I to stand here tonight and repeat all the slanders which were put in circulation about its founder. The same spirit which in the name of religion told these stories, now abuses Spiritualism. As Methodism survived this theological odium, so will Spiritualism survive the odium now cast upon it by a Methodist minister. That this opposition may drive us into more perfect harmony with the spirit world is my prayer."

Religious Insanity.

Jefferson Tenney, lately taken from Crawford county to the Warren Insane Asylum of Pennsylvania, for mental derangement, induced by religious excitement, was very anxious to offer a human sacrifice to the Lord, but was hustled off to jail before he got possession of a victim. There he engaged in baptizing the inmates of the jail with ice water.

What a terrible showing were an annual record made of the religiously insane for the whole country! Were the founders of the system lunatics? or were they only monomaniacs?

Whoever strives to do his duty faithfully is fulfilling the purpose for which he was created, and building up in himself the principles of a manly character. —Smiles.

Even power itself hath not one-tenth the might of gentleness.—Leigh Hunt.

THE ONE DIRECT WAY

To a High Place in Spirit Life IS TO BE GOOD AND DO GOOD.

—:o:—

An individual makes a great mistake when he supposes that he has a cinch on the higher planes of spirit life simply because he is a Spiritualist. That fact does not insure him admission to the higher realms in the land of souls, unless he possesses other qualifications. He must not only be good in the highest sense of the word, but if he has the power or means, he must do good, or he will find himself among those who have been weighed in the balance and found wanting. One of Chicago's societies engaged in the work of reclaiming waifs has been made the recipient of a good home at a distance from the big city, as set forth in the Chronicle. Abraham Middlesworth, a pioneer of Illinois and a citizen of the city of Shelbyville for many years, has decided to donate his homestead to the society that it may have an adequate asylum for the little ones committed to its care. The organization thus singled out for this donation is the Illinois Children's Home and Aid society, an organization born in Chicago and which has headquarters at 115 Monroe street.

The donation meets an urgent want of the society. While two receiving homes are at its disposal, it has hitherto owned none. It has long felt the desirability of a centrally located home—temporary abiding place for its little clients—because heretofore great expense has been entailed in transporting children from the center to the extremities of the state. The society has the advantage of the Englewood nursery in this city, which has a capacity of twenty-five, and the Van Arsdale home at Du Quoin, which can entertain forty-five children. But these are owned by local associations working along similar lines to be sure, but not part of the Illinois Home and Aid society.

It is the policy of the society not to retain waifs too long in the general home, but to endeavor to find permanent homes in private families for them. The handsome property which thus comes into its control will enable the society to extend its work, and that, too, without so much expense and inconvenience as has hitherto complicated the plans. But one condition is attached to the donation. That is that the Middlesworth home shall be used as a home for indigent and orphan children under the control and management of the society.

The property is described as admirably adapted to the purposes of the society. There is a large ten-roomed brick house which can readily accommodate twenty children with their caretakers. Then there is a cottage of frame, which can and will be used as a receiving cottage, where the new arrivals will be quarantined until all danger of introducing contagion has passed away. There is a good barn, and nearly four acres of well kept ground overlooking the city of Shelbyville, but far enough out to impart to all the surroundings the elements of a country home. Two roads reaching Chicago pass within easy distance of the home.

The Middlesworth home—the name of the donor will be retained—will be used as a temporary home for children turned over to the society from the city and central portion of the state. Their stay there will be limited—generally to an average of four weeks—that the plan of placing the inmates in selected families may be carried out. The home will come into the possession of the society on March 1. It is unfurnished and another month or possibly two will be exhausted in furnishing it and making some minor improvements.

The friends of the society in Shelby county have taken up the matter of furnishing and equipping the home with great energy and interest. They invite contributions of money and material for that purpose. Any such contributions can be sent to Mrs. H. M. Scarborough, daughter of the donor, at her home in Shelbyville. The friends and society hope to have the new home in operation by June 1 at the latest.

The donor, Abraham Middlesworth, was born on a farm, and for the greater portion of his life he has pursued agriculture. Indeed, he has never entirely abandoned this pursuit, as he continues to direct his farming interests to-day. He is a native of Fairfield county, Ohio, and was born Nov. 10, 1821. His father moved to Shelby county in 1840. The son on his marriage in 1847 was made the recipient of a tract of farming land in Tower Hill township. There he lived for many years, rearing three sons and two daughters. His two daughters, Mrs. Sarah B. Ward, a widow, and Mrs. Scarborough, both of Shelbyville, are deeply interested in the work of the society and kindred associations. They are also earnest church workers. Two of the sons are farmers and the youngest is assistant cashier of the First National bank of Shelbyville, of which his father is president.

Mr. Middlesworth moved into the outskirts of the city in 1870, although he still directed his farms. He was elected president of the bank in 1877 and has directed its operations ever since, making it a solid and reputable institution. He has done as much as any man in his part of the state to advance its progress and development of the educational and business interests. He has always been active and public spirited and has been a generous contributor to every enterprise which promised to be of public benefit. He is an active member of the Presbyterian church and has deep religious convictions. Dr. A. M. Collins, of Shelbyville, a friend of many years, pays this tribute to him:

"Socially Mr. Middlesworth is a genial, companionable gentleman. I have known him many years and I don't think he has an enemy in the world. He is a man that attends to his own affairs and allows others to manage theirs unmolested by him. His honesty, integrity and purity of his life have never been questioned by anyone acquainted with him. His beloved wife died Feb. 4, 1884, since which time he has made his home with his daughter, Mrs. Scarborough.

"Though almost 80 years old, he walks sprightly as a boy and can be seen at his office in the bank daily. Rain or shine, he is always found at his post. Faithfulness is the ruling principle of his life. In giving his valuable homestead to the Illinois Children's Home and Aid society Mr. Middlesworth was actuated by a sincere desire to give something of value to the Lord. It is a gift of gratitude to God for his abundant grace and mercy bestowed upon him through his long and active life. The actual money value of this gift does not represent the real value of the offering. We must remember it was his home, around which clustered the tenderest, dearest and most precious memories of his life."

WASHINGTON, D. C.

Reply to Talmage's Brutal ATTACK ON SPIRITUALISM.

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Editor Post:—In your issue of Monday, February 26, I find a report of a sermon delivered by the Rev. Dr. Talmage, of this city, entitled "Raps at Spiritualism," and after perusal of the same, and finding it a tissue of false assertions and sensational statements, I ask in the name of justice and of fair dealing toward a large number of your constituents, who are honest, respectable and intelligent Spiritualists—not at all the crew of insane, vile and morbid people Mr. Talmage would make his hearers believe—that you will publish these words on the other side of the subject with the same courtesy and the same prominence that you have accorded to the Rev. Talmage in the publication of the sermon mentioned.

The writer of these lines is the representative of many thousands of Spiritualists all over the United States, being the secretary of the National Spiritualists' Association, whose headquarters are in this city. These Spiritualists are law-abiding, and are, in thousands of cases, as refined, intelligent, and honorable as the most cultivated and intelligent of Talmagerians, not excepting the learned and reverend gentleman himself. Not having the opportunity to know of and to properly resent the wholesale imputations and indignities heaped upon them by this sensational preacher, which would have but little weight in my estimation did not the secular press hasten to give the same such prominence, I feel it incumbent upon me to have something to say in refutation of these false statements and in behalf of the worthy Spiritualists and their mediums whom I have the honor to represent.

To attempt a consecutive reply to all of the points and falsities of Mr. Talmage's sermon would occupy too much space and be wearing to the reader who has already perused or listened to them, but to those who have not, I must make request that they carefully and with candor read the sermon as printed in your issue of Monday and note the sweeping statements made against a body of people who have less numbers of insane in the asylums than have the denominations of theology from religious excitement, and far less proven cases of immorality among their mediums than the churches have among their clergy. This is not vituperation, nor wild statement, but such as can be proven, as it happens that our Spiritualists have compiled statistics from insane asylums, and from authenticated cases of ecclesiastical ministers gone astray, that will amply show the balance to be in favor of the Spiritualists.

Many of the statements of Mr. Talmage are too absurd to be noticed. Notably, that to look in upon an audience of Spiritualists is to look upon a body of cadaverous, weak, nervous, exhausted people. In reply to this, I recommend the readers of the Washington Post, and those who patiently sat and listened to this tirade against the Spiritualists, to attend the service of the Spiritualists at Masonic Hall on Sunday evening next, and to carefully notice whether the audience is a cadaverous, nervous-looking body of people, or a healthy, genial and intelligent set, that would despise themselves if they even thought of descending to such mud-throwing against any one as this worthy and gentlemanly preacher has done.

Mr. Talmage says that "Modern Spiritualism proposes to open the door between this world and the next and put us into communion with the dead." This is exactly what Modern Spiritualism not only proposes to do, but is actually doing, notwithstanding the fact that this minister goes on to assert that "it has never yet offered one reasonable credential." This is simply a matter of opinion. Mr. Talmage may not think that one reasonable credential has been offered by Spiritualism, but thousands of as intelligent people as he, among them ministers like M. J. Savage, Rev. Fay Mills, and T. Ernest Allen; scientists, such as Prof. Hyslop, William Crookes, Alfred Russell Wallace and Prof. James; lawyers and judges, like the Hon. A. B. Richmond, of Pennsylvania, and Hon. A. J. Dailey, of New York, and other professional and literary lights, all living and all rational persons, not to speak of the immense luminati of the past in the ranks of letters and science who have thought Spiritualism creditably presented and worthy of their profound and respectful attention, for even if a rap came out of the mystery of the unseen, bearing intelligence and verification of its claims, it was as worthy of consideration as is the dogma or creed of a theology that denies to its worshipers the right to think and investigate.

While Mr. Talmage, without exception, calls Spiritualists a body of immoral, cadaverous, nervous, and insane people, he will hardly care to charge the minds I have mentioned with belonging in his category, nor Lilian Whiting, nor a host that might be named had I time and space to enumerate them; nor do I think this reverend gentleman will care to enter into public debate with any of of the foremost advocates of Spiritualism, either upon the genuineness of Modern Spiritualism, or upon the statements and instances in the Bible, from Genesis to Revelations, that indorse and show the truths of Spiritualistic communications and manifestations.

Spiritualists, as a rule, are healthy, genial, sincere and honest people. There is no more immorality among them than among other classes; thousands of happy families are among them. One would think from the preacher's wild statements that they are a pack of fiends incarnate; and they represent a large portion of the congregation of every liberal church in America.

That there may be some cadaverous-looking persons among them, also some tricksters, may be true; but as there are freaks and mountebanks in the church, and some unhealthy enthusiasts in every department of human thought, such an indictment against the Spiritualists will carry very little weight with the candid mind. This reminds me to say, however, that it is a noted fact that the Spiritualists, as a class, are happier, healthier, and show more specimens of longevity than any other two classes in the world.

But I will not enlarge; only a public platform and a challenge to Mr. Talmage to listen to the intelligent refutation of his monstrous statements would give opportunity to touch upon all his charges, but the thinking mind can be left to deal fairly with the subject. The thoughtless and blind followers of bigotry and sensationalism cannot be convinced by reason or facts. I leave the charges against the mediums to lose their intended point in the daily accumulating facts and evidences of the truth of mediumship, that brainy and candid men and women deem worthy of research and acceptance, and which no amount of vituperation of pulpit or press can suppress.

With malice toward none, but with the desire to see justice done.

MARY T. LONGLEY,
Secretary National Spiritualists' Association.
600 Pennsylvania avenue, southeast,
Washington, D. C.

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Editor Post:—As treasurer of the National Spiritualists' Association of the United States and Canada, and as senior member of one of the largest business houses of this city, and as a man who has thoroughly investigated Spiritualism and its truth, and as one who claims to have as much good sense and judgment as Mr. Talmage, or any other so-called "divine," I fully indorse all that Mrs. Longley says.

THEODORE J. MAYER.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

CORDIAL INVITATION

Is Extended to REV. FRANK DEWITT TALMAGE.

—:o:—

The Illinois State Spiritualists' Association.

Rev. Frank DeWitt Talmage,
532 W. Monroe street, City.

Dear Sir:—I beg to enclose herein a circular announcing an official joint mass-meeting of Spiritualists to be held in this city next month as stated.

Representing the Illinois State Spiritualists' Association in the arrangement of the official program, I respectfully invite you to deliver a half-hour address before the convention, and if you will favor us with an acceptance of this invitation we will assure and guarantee you a most courteous and respectful hearing.

We are impelled to extend to you this same invitation from the fact that you have in the past delivered public addresses in which you have severely criticised (to use a mild term) Spiritualists and Spiritualism in general. We feel that you have been unjust in your attitude, but also feel that this has arisen from an imperfect understanding of Spiritualists and Spiritualism, and it is our desire to enlighten you in this respect if you will but give us the opportunity.

I enclose herein a statement of the declaration of principles adopted by the National Spiritualists' Association, and beg to assure you that we hold to the common brotherhood of all men and cherish only fraternal and kindly feelings for those who unconsciously injure us.

If you will accept our invitation you are free to express yourself as vigorously as you choose and to say what you please, and you will be treated with the greatest respect and courtesy. We only ask that your remarks shall be confined to Spiritualism as viewed from your standpoint. If your attitude upon this subject is correct you will perhaps find this an opportunity of doing a vast amount of good and possibly opening the eyes of a large number of people who are, in your judgment, deluded and duped. On the other hand, we desire to convince you of our kindly and fraternal feelings as well as to enlighten you, if possible, in regard to Spiritualists as a class, for we feel that you have been unfortunate in taking as a type persons who have not fairly represented us as a class.

If you accept this invitation we will be pleased to have you address the convention Tuesday evening, April 10, at 8 o'clock, and we will have one of our representative speakers follow your address with a presentation of our attitude toward our detractors and those who misunderstand us. If desired we would grant you opportunity for fifteen or twenty minutes' response to our speaker. If this arrangement would appear to partake too much of the nature of a debate, it may be omitted. If the evening of April 10 would conflict with any other engagements which you have, we could arrange the program so that you may speak either Wednesday evening, April 11, or Thursday evening, April 12, but as we have partially arranged for speakers for those evenings, our preference would be to have you speak Tuesday evening, April 10.

Assuring you of our cordial good-will and hoping you will accept our invitation in the same spirit of fraternity and truth-seeking with which it is extended, I remain, very sincerely yours,

Chicago, Ill. ERVIN A. RICE,
Chairman of Committee.

Two New Saints.

In this Jubilee year the head of the Catholic church has decided to do a thing quite an every-day occurrence in the past, but recently unusual; it is going to make two spick and span new saints! Now when the material of the old saints is considered, that their principal merit was ignorance and dirty linen—speaking figuratively, for they had no real linen—some putting in a claim for sainthood on account of their vermin, it would be the conclusion of ordinary reason that some present-day man or woman who had blessed the world would be canonized. Edison, or Darwin, Huxley, Florence Nightingale or Clara Barton are most deserving. Why not canonize them? Why? Because they are not Catholics—the saints are all Catholics. Were the holy church to look about for a modern person to make into a saint, there could not one be found. For the stolid ignorance, and abject superstition essential to a saint, can only be found in the past.

On the 6th of next May, a double canonization will emphasize the French pilgrimage to Rome, for the Pope has found the necessary saints. No one ever heard of them before, but now they are produced with minute history like those "priceless manuscripts" unearthed in some remote and crumbling monastery. Most appropriate, one is a man, one a woman.

St. Rita was a peasant born in Umbria, and for eighteen years lived with a brute of a husband whom a friendly hand relieved her of. She became a nun and lived a life of great piety and austerity until her death in 1443. She is going to be the Saint of the Impossible. That is, she is to answer the prayers for seemingly hopeless things, and as one of her eulogists says, "cuff the face of the materialism of the end of the nineteenth and beginning of the twentieth."

The other is John Baptist de La Salle, a Frenchman born in 1651, who lived a humble austere life and started the order of the Christian Brothers.

Thus 250 years to the man, 450 to the woman who were pious enough and austere enough to be placed on the list of saints!

PECULIARITIES

Of Nature in Expressing Itself. THE MYSTERIOUS BIRTHMARK.

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It is said that many years ago, when Mrs. Sarah Rothermal gave birth to a son, there was a mark upon the back part of the infant's head just below and to the right of the base of the brain. The parents were not superstitious, and not a great deal of attention was then paid to the defect in the child's head. He was widely known, and the birthmark upon James B. Rothermal was the most remarkable freak in nature yet heard of.

"The man, says the New York Times, is a carpenter by trade, and lives in Springhill township, close to where the Cheat river empties into the Monongahela, Pennsylvania. He is more than ordinarily intelligent. Mr. Rothermal's birthmark is not of the common kind, its transformation with the changing of the moon makes it peculiar. It is naturally crescent in shape and bluish in color. As the moon is turning the first quarter the mark becomes a reddish hue, and the swelling of the flesh below it, extending diagonally across the neck to the right shoulder, is perceptible. The mark becomes redder as the moon grows older, and the flesh swells correspondingly. When the moon is full the crescent is of a bright red and the flesh assumes a horn-like roll over two inches in thickness at the largest part, gradually tapering to a point on the shoulder.

"As the birthmark grows larger as the moon becomes full so it decreases in size as the moon wanes, and when the moon is quite dark there is nothing to be seen but the bluish, crescent-shaped mark. Singular as it may appear, these changes have come regularly ever since the man was born. Mr. Rothermal suffers no inconvenience by the enlargement of the neck, nor does he endure much pain. He needs no almanac to tell the changes in the moon, simply placing his hand on the mark to tell its condition. While going to school the scholars and teacher often observed the changes in the birthmark, and wondered at the remarkable regularity with which they occurred. There are many theories discussed by Mr. Rothermal's acquaintances as to the relation of the moon to animal life, but none has been advanced which is satisfactory to every one. All agree, however, that the freak can go on record as the strangest thus far observed."

Prenatal influence was the sole cause of this wonderful phenomenon. It manfests itself in every strata of life, often producing results that are marvelous in all respects, and are calculated to tax the erudition of the physiologist and physicist for an explanation.

Man, it is well known, is a microcosm of the universe. When ushered into this troublesome world he enters into certain well defined, yet mysterious relations with the infinite—whatever that is. As an integral part of the cosmos, or a central unit in the mathematics of nature, he may come in relation to forces that have hitherto been unexplored. The mother may have often admired the wonderful changes characteristic of the moon, and that admiration may have been so exalted and intense, that the embryonic child vibrated in harmony therewith, producing the results narrated above. To the reflective mind there is nothing strange in the result. Cause and effect are intimately linked, and they are wonderfully prolific in presenting strange things for the consideration of mortals. Cause, in the mother; effect, in the child. They work harmoniously together, and their methods are not always fully understood.

New Plan for the Public Schools.

For years the Catholics have sought to gain possession of the public schools, the bulwark of American institutions. Failing in this they established parochial schools, and the priests commanded all good Catholics to send their children, under penalty of excommunication. The laity found that having to pay taxes for the public schools and support the parochial was a heavy burden, and the priests have constantly kept up their demands for public money. The laws forbid, most justly, the use of public money for sectarian purposes. If the Catholics could have a school of their own, paid for by the common tax, the Presbyterians might have theirs and the Methodists theirs, and no end of petty schools, each teaching the peculiar sectarianism of their clique.

The government has founded the common schools, good enough for the best, costing nothing to the poorest, and said: This I furnish all the children of the nation. You can send to it or have schools of your own, but if you have other schools for the purpose of teaching sectarian dogmas, you must not expect aid from me; you will have to support them yourselves.

A movement is started in New York City by the Catholics, where 40,000 children are in parochial schools, to relieve themselves of the burden. They will abolish their schools, if the public schools will set aside certain hours for religious service! or as it is expressed by them:

"Securing a system of schools which will take in all the children of New York, securing to all secular instructions, yet giving opportunity and time to their religious guides and teachers to do their salutary work with them also, so that they may not become clever unbelievers."

The Catholics do not want everything their own way. Oh, no. They must have help and a good deal of it to carry their point, and are willing different schools have different religious exercises, and Lutherans, Jews, Presbyterians, etc., each have appointed hours! If Father Flinflannygan takes the school for an hour under his pious wing and fills the minds of the children with superstitious nonsense, how does that school differ from a parochial? In this, that the Catholics have all the advantage and the state pays the bill. It is to be hoped that the Protestant sects of New York will not be caught by this bait which does not conceal the hook.

It is claimed by the priests that these parochial schools are doing the work of the state in educating children and ought to be supported by public funds. It is not true that they are doing the work of the state, for they are not doing it as the state desires. The state has already schools, such as it desires, for all, and it demands that all should attend. It ought to be made criminal for a parent to send a child to a sectarian school, where doctrines inimical to republicanism are boldly taught, doctrines subversive of liberty and equality. The scheme is put forward as a feeler, and if acceded to will disintegrate the public schools into fragments each with its narrow soul-blighting dogmas.

HOW COL. INGERSOLL

Overcame Orthodox Prejudice, AND WON HIS CASE.

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"I would never engage Colonel Ingersoll for a counsellor," said a business man the other day to a reporter in Philadelphia. "I feared that the very prejudice against him on account of his religion would lose the case with the average jury."

The remark calls to mind the uniform practice of the orator before a jury, a practice he adopted at the outset of his career at the bar. He realized that unconscious if not conscious prejudice might quietly work against him, particularly in places where he was not personally known, and so his first object everywhere has been to overcome any secret religious feeling against himself.

"There was but one thing that could serve me this purpose," he said to a Philadelphia friend long ago, "and that was humor. There is only one sort of argument that will completely untie the knots in a stubborn, bigoted brain, and that is humorous argument. No fallacy can withstand the force of humor, though all the facts in the universe would not budge it. There is an insidious, undermining power about humor that leaves nothing for prejudice to stand on. About the first case in which I appeared as a pleader there were twelve men on the jury who hated me so religiously that I thought the best thing I could do for my client was to take a train and leave the state. But I didn't. I stayed there and when it came my turn to address the jury, they, looked as though they would rather hear an address from Mephistopheles himself. I had some good anecdotes in stock and began to weave them into my address, one after another, where I thought they would hit. The first one was taken with perfect soberness. After awhile I got an encouraged wrinkle on one old fellow's face. Another yarn made several of them grin. I was running short of good things to say, but I felt that I dare not stop speaking until I had made every one of them laugh to himself like a good fellow. Before I had finished every juror's face had been many times thoroughly wreathed with smiles and the laughter of the crowd in the court-room had been checked repeatedly. I won the case and resolved never to leave a jury, if I could not help it, until I had made every man in it take several good quiet laughs, as a guarantee that he had nothing against me personally—as a safeguard against unconscious prejudice."

It is certainly to be regretted that justice cannot be obtained in court when rigid church members are jurymen, because one of the advocates happens to be an agnostic. Such a disagreeable state of affairs is to be condemned in the most severe language, for it exhibits dishonesty at heart on the part of those claiming to serve God. Sworn to do justice between the plaintiff and defendant, they still are so prejudiced that it is almost impossible for them to do it if agnosticism in any way finds lodgment in the mind of one of the lawyers. The fact that Col. Ingersoll was compelled to resort to humorous subterfuge in order to overcome prejudice against him, illustrates in a marked degree the degradation that is a part of human nature when pretending to serve God and hate the Devil. Imagine such jurymen, who believe in the existence of a brimstone hell; a cloven-footed Devil; vicarious atonement; redemption by faith and baptism, and Col. Ingersoll standing before it, features aglow with happy humor; eyes radiant with genial cunning; words glistening with poetic eloquence; sentences the very essence of poetry; conclusions beaming with irresistible logic—imagine him trying to break down the walls of their bigotry and get at their better nature, and you have a scene worthy of the artist. It is to be regretted that church-members are not willing to receive the truth, through whomsoever's brain it may be sifted, and thus aid in redeeming the world from error and superstition. But as the case is otherwise, humorous subterfuge must be employed to overcome their prejudices, that justice may be done. Col. Ingersoll was one of the grandest and noblest of men. His home was a model one. No jars there. No discordant notes in that harmony which prevailed in his family, and many a minister of the gospel could have learned a lesson there that would have done his soul good.

New Danger in the Holy Font.

In every Catholic church is a font, filled with water which a priest has made holy, by a muttered prayer. This water is very serviceable in sprinkling, and making the sign of the cross on the forehead. Being made holy, it ought to be as pure as that which it symbolizes. Science ought to let it alone, for here as elsewhere ignorance is bliss. It has been shown that holy water teems with every imaginable form of bacteria, both harmless, and disease germs, gathered from the atmosphere of the churches, and a menace to those on whom it may fall. An inventor has planned a new font which he warrants to keep the water free from disease germs! Would not carbolic acid, added to the water, make it more holy than the prayer of a priest? How can water be holy when filled with the germs of the most loathsome diseases?

Very Commendable.

A Catholic priest, Rev. Father Westman, at Plainfield, N. J., has issued an order to his parishioners denying floral displays at funerals, because of the extravagant cost which the poor cannot afford. The clergy of all denominations should war upon the extravagance of the age in everything pertaining to the disposition of the dead. Indeed, it has come to such a pass a person cannot afford to die because of the enormous cost of his burial. Cremation has become a matter of economy in the cities, to which many resort from necessity.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

The New York Telegraph says: "Anthony Comstock's latest departure for the preservation of public morals should meet with universal commendation. He has inaugurated a crusade against church fairs. In an address before the Buffalo Reform League, Mr. Comstock declared the church fair, as at present conducted, is immoral. With this assertion most persons who have attended such functions will eagerly agree. There is no instrument of Satan more potent than the church fair in driving young men to destruction. If Comstock shall succeed in suppressing this soul-destroying institution he will deserve canonization. Under the beneficent conditions resulting from such reform the world will be good enough to stand for two St. Anthonys in the calendar. Many a youth has battled bravely and successfully against the seductive game of poker and resisted the allurements of the felicitous faro layout, only to fall at last and be irretrievably lost before the influence of the insidious grab-bag at some church fair."

M. Theresa Allen writes from Springfield, Mo.: "Our class-work here is progressing nicely, and our public meetings as a rule are well attended. The Spiritual Sorosis (Spiritual Sisterhood), for which I lecture and give tests, meets every Friday afternoon. On the first Friday afternoon of each month the meeting is given over to our spirit Indian friends and guides, who conduct it intelligently, decorously, and, evidently, pleasing to the public, for we seldom fail to have a full attendance on that day. Our spirit Indian friends have been so faithful to Spiritualism and its mediums for so many years that we feel that they more than merit our respect and recognition. Mr. Allen lectures every Sunday night. Judging from the frequent expressions of praise from many of his hearers we are convinced that his efforts are appreciated."

Secretary writes from Grand Rapids, Mich.: "February has seen the G. R. S. A. supplied by the profound intelligences behind the physically blind yet spiritually clear-sighted medium, A. E. Tisdale. March gives us Mr. Tisdale's services Sunday afternoons, while the evening service consists of real tests, and descriptions of the known decarnate through the unconscious medium, Mrs. Josephine Ropp, of Indianapolis, by Bright Star, the appropriateness of whose name is realized by all who hear her—a spiritual feast for this city. We celebrate the 25th."

Mrs. A. B. Tyler writes: "The Occult Life of Jesus came all right. I have read to the 18th vision with profound astonishment. It is different from anything I ever read before in relation to the man Christ Jesus. It is very, very interesting, and I am very much pleased with it, and thank you for the same. It is a grand present."

G. W. Kates and wife will hold meetings in Wheaton, Minn., March 14 to 19; at St. Paul and Minneapolis, for anniversary exercises, March 25 and April 1. They are engaged to help organize the Wisconsin State Association at Stevens Point, April 4, 5, and 6. They will be actively engaged in the Minnesota missionary work until the last of July. Address them at No. 1 Highland Ave., Minneapolis, Minn.

Mrs. Kittie Dungan writes from Alameda, Cal.: "Your excellent paper has fallen into my hands and, seeing Mrs. F. A. Logan's article, I felt inclined to call, and found her very feeble from la grippe and pneumonia, yet cheerful in trust and faith in the invincible world. I could hardly keep the tears back when with lighted countenance she expressed gratitude for the sum of $5 received from several parties in small sums, which had enabled her to pay two or three little bills. She has faith to believe that there were other noble souls who would help her in her rent. I came away with new resolves that my life should be as useful as hers has been, and the twilight of the day as peaceful."

B. F. Sliter writes: "The Grand Rapids Spiritual Association is doing a grand work at present. We have with us for this month (March) the able and excellent speaker, A. E. Tisdale, and the excellent test medium, Josephine Ropp, of Indianapolis. These two workers are among our very best, and when they are inspanned together, they could reach all shades and classes of our people. If all our citizens would only turn out to hear them once, we would decimate the church audiences, and would have no hall in Grand Rapids that could hold their auditors and adherents. We celebrate the anniversary of Spiritualism at Lincoln Hall on the 25th of this month. Give three services that day, in which Mr. Tisdale and Mrs. Ropp take prominent parts; together with conferences, music, banqueting, etc. Friends from abroad are cordially invited."

J. M. White writes from Kansas City, Mo.: "The cause is doing well in this city, three meetings being held every Sunday and all well attended. During this week a joint movement is to be set on foot to bring the Kansas City Star to time. This paper treats Spiritualists in a vile manner, refusing to publish the Sunday notices of the workers. Spiritualists everywhere are hereby requested not to buy or advertise in the Star until it apologizes for its unjust attitude towards us and treats us at least as well as it does the Catholics. The Journal and Times willingly publish the notices of our meetings every Saturday. I shall remain in this city until June 1, and would like to make dates for camps in Kansas, Missouri and Nebraska for the summer. My address is 1013 Oak street."

B. F. Sliter writes from Grand Rapids, Mich.: "I herewith inclose you the money for two new subscribers to The Progressive Thinker. Who can value the excellence and importance of such a journal in our glorious cause? Intelligence and respectability bow to it with conscious pleasure. Its neatness and regularity are as conspicuous as the intrinsic merit of its reading matter. This is no eulogy, but a partial statement of what is justly due to The Progressive Thinker, and to yourself, as its editor, manager and proprietor. Spiritualism must grow and progress with such advocates in the field."

J. O. Blaser sends us a large club of subscribers from Buckley, Washington. Thus the good work goes on in nearly every State.

A. A. H. writes: "The Ladies' Auxiliary to the Church of Spiritual Communion, held at 4308 Cottage Grove avenue, gave another of their enjoyable social functions on Feb. 24. This time it was an old-time 'rag-tag' party, and marked by all the unconfined joy for which such entertainments were ever noted. The next thing the ladies have on hand will be something equally as happily conducted, and will be announced through the columns of The Progressive Thinker in due time. The evening services of the church are conducted by the pastor, Dr. Arthur Houghton, assisted by Harry F. Coates, the test medium. The afternoon services have been resolved into a conference. On the 4th instant the subject was 'Mediumship.' Dr. J. Hallowell and other able speakers rendered it one of the most interesting and instructive of the season."

Judge Robinson writes from Nevada: "Financially speaking I am poor, but have been enriched by the sublimely grand and beautiful philosophy of which The Progressive Thinker is an able exponent. Often when I am overburdened with the cares and trials of this life I get relief by reading The Progressive Thinker. I have love and admiration for those great thinkers who write for your valuable paper."

Gust Johnson writes from Topeka, Kans.: "A very successful month's engagement has just closed here by Rev. Charles L. Ainsworth, of Indiana, who has been serving the Progressive Spiritual Union Society. His audiences have increased greatly from the first meeting, and his work has proven highly satisfactory, and we feel much benefitted as a result of his visit here. Mr. Ainsworth serves the Bowcher Society of Kansas City, during the month of April."

As reported in Rochester Democrat and Chronicle, A. W. Moore gave a lecture before the Plymouth Churchmen's Club, on "Some Unorthodox Thoughts." In the course of his remarks, speaking of man's spiritual nature and his great possibilities as a spiritual being, Mr. Moore gave some evidences showing how decarnate spirit can manifest itself to mortals, and gave the testimony of ancients and moderns regarding that subject. Quoting from the world-renowned scientist, Dr. Alfred Russell Wallace, an account was given of the investigations into spiritual manifestations by himself and associates of the Royal Society of England, also the Society for Psychical Research, in whose membership are counted many of the most famous men and women of our time. It was claimed by the speaker that all things are possible and knowable to man. That the age of our world must be counted by hundreds of millions of years rather than several thousand, that civilizations bud, blossom and perish by cycles of time. Our present civilization, after rising to the full height of its splendor, will be lost in the upheavals and convulsions of nature and the savage will again appear to go once again through the process of evolution in the physical existence which is a school of experience for a higher condition of existence. He claimed that there is absolutely nothing to fear in the universe. Nothing can destroy the ego. No man, woman or child ever went down into a grave—only his borrowed and cast-off raiment met that fate. The only real enemy a man encounters is himself. "The hand that smites thee is thine own."

Cortland Ball writes from Indianapolis, Ind.: "Edgar W. Emerson was engaged to serve the society of the First Spiritual church for the months of January and February, and his work during those months was so satisfactory to the society in every respect that he has been engaged for the present month. The Ladies' Aid, an auxiliary of the First Church, gave a social hop, March 1, at the Propylaeum, which was a very great success, both socially and financially."

Mrs. M. Summers has been at De Kalb, Ill., doing missionary work.

The North Side branch of the Beacon Light Church inaugurated mid-week meetings, Wednesday evening, March 7, at 675 Larrabee street, corner Garfield. Over forty people were pleasantly and profitably entertained by speaking and tests from Mr. and Mrs. Perkins. All expressed feeling of satisfaction that the mid-week meetings had again commenced. The Sunday evening meeting at Handel Hall last Sunday was entertained by Prof. B. J. Bechtel, organist, and tests by Mr. and Mrs. Perkins.

William E. Bonney writes: "My wife and I have lately visited Geneseo and Moline Ill., and Davenport, Iowa. The cause in all these cities is languishing for want of leaders. There are a number of Spiritualists in all these places working in the interest of the Unitarian churches, which would be a good policy if the Unitarians were willing to indorse the fundamental principles of Spiritualism, the demonstration of a continuous progressive existence and communication between the two worlds, but as Unitarianism does not include this great and vital principle we think it is a bad policy on the part of Spiritualists to neglect their own meetings and allow the Unitarian church to swallow up those who should be identified with Spiritualism. On Sunday, Feb. 25, we had the pleasure of listening to the Rev. Byrnes, of the Unitarian church, and thoroughly enjoyed both lectures which were very broad and liberal, yet lacked the one grand and vital truth of spirit communion with mortal, inspiration from the great world of ethereal inhabitants beyond the range of material vision."

Lora E. Wells writes from Hanford, Cal.: "I am very anxious that the great free thought that radiates weekly from the pages of your grand paper may yet give light to this lovely little town, now suffering from church domination and spiritual darkness. We have been actively engaged in the work of bringing together all those of Spiritualistic tendencies, and on the 28th of December, 1899, we took out a charter and organized the First Spiritual Society of Hanford, with about 20 members. Since then there has been much interest manifested, and we, that is, Mr. Wells, my husband (who is also president of the society) and I, expect to induce many of the members to subscribe for The Progressive Thinker and other Spiritualist publications, as it is our earnest desire and purpose to establish here a permanent spiritual organization. We have only resided here for the past two years, removing here from St. Louis, Mo., where we enjoyed the blessed privilege of attending lectures at Howard's Hall. We are earnest students of the science and philosophy, and try to interest others, feeling the necessity of the associating with those in sympathy with advanced thought. We are meeting with success in our developing circles, and hope to secure the assistance of good mediums. We wish you success for your grand paper."

Emma Nutt Moore writes: "The Spiritual Research Society of Watseka, Ill., gave a supper and held a fair on Feb. 27, at the home of Dr. and Mrs. H. H. Alten. Many useful and beautiful articles were disposed of at a good price. The supper and fair combined netted the society $100. A beautiful sunflower quilt was chanced off, Mr. Osa B. Roff being the fortunate winner. This noble man immediately put it up at auction, when it brought a good price, Mrs. Myrin Smith being the purchaser. Too much cannot be said of the members of this society. In their meetings and sociables the endeavor to so conduct them that all must know they have the knowledge that belongs to our beautiful philosophy. The Watseka Band volunteered their services for the occasion, and throughout the evening discoursed sweet music. Mrs. Emma Nutt Moore, of Danville, Ills., served the society for the past weeks, giving three lectures and two seances. She with Mrs. Skeels, their regular speaker, displayed their ability as sales ladies at the fair."

Clara L. Stewart writes from West Superior, Wis.: "I am in this city again for three weeks. I would remain all the month, only that I am endeavoring to get interest enough to hold a grand mass-meeting in Stevens Point, April 4, 5 and 6, and shall need to be at home the last week of the month. We have engaged Moses Hull and Mr. and Mrs. G. W. Kates, and hope H. D. Barrett will be with us, although up to the present time I have been unable to catch him to get dates from him, as he has been from home. We are organizing a nice society here, with good, influential members."

Secretary writes from Watertown, N. Y.: "Mrs. Myra F. Paine, of Syracuse, N. Y., has just closed a two-months' engagement as inspirational lecturer with the First Progressive Spiritual Society of our city. Her work in that capacity was of the best, and that coupled with an amiable disposition endeared her to many. She was assisted at each service by Mrs. R. E. Jackson and Mr. Curtis A. Gould, local test mediums, whose endeavors to come en rapport with those of the spirit world were so successful and so much appreciated by the many hungry souls who longed for a word of cheer from their loved ones. To these two young workers alone is due the credit of our society's general standing previous to Mrs. Paine's coming, and to-day the fruits of their labors show an earnestness born only of the highest aspirations."

Mr. and Mrs. J. F. Grove, of Columbus, Ohio, were in the city last week. Mr. and Mrs. Grove are prominent Spiritualists and deeply interested in the growth of our cause.

M. S. Barnett writes from Neenah, Wis.: "I see in an article in No. 537 of The Progressive Thinker, from the pen of Bro. Tuttle, which pleases me very much. He comments on the desire of Prof. Hyslop to raise a fund of $5,000 a year to assist the 'Psychic Researchers' in their work of threshing old straw. He has hit the nail squarely on the head. I, like him, have no objection to his raising that or any other sum for the purpose of carrying forward their work, but I can see many reasons why myself and others should not be asked to contribute to a fund to carry on a work which we have already accomplished without expense to others than ourselves. It is true, as Bro. Tuttle says, that they have added nothing whatever to what had already been accomplished many times over. So far as I have discovered from their reports, nothing has been developed above or beyond my own experience many times repeated. I am now ninety-one years old, and have been a confirmed Spiritualist during one-half of that time. I have learned that whatever is accomplished for the advancement of Spiritualism has to be done against the egotism of a class of men who set up the claim that none are competent to investigate such subjects but themselves."

Rev. Harry J. Moore writes from Muncie, Ind.: "I have succeeded in convincing the most skeptical and intelligent disbelievers of the return of spirits through the mediumship of W. C. Jessup and Mrs. Alice Gehring, who go under the strictest test conditions in giving manifestations of a spiritual character. Such mediums as these were indeed in demand here to regain ground that has been lost. I make a suggestion that we cannot be too careful in our selection of mediums for public work. We are getting the attention of the most intellectual in every town, and we must of necessity be cautious not to make the blunder that will wreck with distress the truth that is so dear and near to our lives."

Mrs. N. Reid writes: "I fail to find language to express my gratitude towards you when I consider the amount of fine reading you give to the people for so little in return. I have four of your premiums now, and the Occult Life of Christ will make five; with six other spiritual books, you see I am getting quite a library."

Mr. and Mrs. J. W. Kenyon lectured and gave tests before the Rochester, N. Y., people, making many converts to the truth of Spiritualism. Mr. Kenyon serves the Pawtucket, R. I., society, March 11; Fitchburg, March 25. During April Mrs. Kenyon will give tests in Pawtucket, Haverhill and Lawrence, Mass.

Mrs. Alice Baker, trance and inspirational speaker, is open for camp engagements. Address 261 Pearl street, Cleveland, Ohio.

Lyman C. Howe writes from Paw Paw, Mich.: "Dr. B. O'Dell has fitted up a hall in his own building, ground floor, that will accommodate from 100 to 200 persons, and he gives the use of it for Spiritual meetings, and warms and lights it free of charge. How many Spiritualists appreciate such generosity? In most towns, no meetings can be held without an expense of $2 to $10 for hall rent; and then generally a climb of three flights to get to it. With a free hall furnished them, the Spiritualists, if half alive, should see that good speakers occupy it every Sunday. But generally when a man comes to the front, and donates the use of a hall, he hardly gets a 'thank you' for it. He has not done enough yet. He ought to hire a speaker and test medium and pay all bills, and then go out with a carriage and invite the people to ride to the lecture room, and carry them home again, and furnish them a good dinner besides and pay the 10 cents each for honoring his hall and speaker with their presence. With such enthusiasm, O, how the cause grows and prospers! What sacrifices people make to develop their spirituality, and carry the gospel to the heathen!"

T. W. Woodrow writes from Kansas City, Kansas: "We desire appointments in various locations, to serve in the capacities with which we are endowed, and to prospect in view of a suitable place for a sanitarium. Mrs. Woodrow has passed through a thorough course in medicine and as a healer and psychometric diagnostician she is recognized very best. For myself I am nothing more than a public defender of 'the faith once delivered to the saints.' I will let those judge who will hear. Mrs. Woodrow has other phases than those mentioned, but is a very unpretentious person, disposed to underrate her own splendid powers. She would no more think of taking money for a materializing seance than the minister of the church would think of charging for taking part in a family prayer. But this is not to say it is not proper for those who make this their work for which they are entitled to resonable compensation for their services."

G. F. Lewis writes from Corry, Pa.: "I heartily approve of what Phillip Lamneck says in The Progressive Thinker of March 10. Many Spiritualists spent their early lives in the church and still have a tender feeling for the preachers, and employ them at funerals. We have lately had a case here that has cured us. An old father and mother long connected with the Methodists—their son passed to spirit life. The mother employed an old Methodist minister to preach the funeral sermon. He commented severely on the parents' fall from the church, and intimated that their son was lost in consequence. The old Pharisee so outraged the feelings of some of the relatives that except for his age he would have been kicked out. The old reprobate will never again officiate at a spiritual funeral here."

The Independent Association of Spiritualists, through its corresponding secretary, solicits correspondence with good mediums—those who are capable of delivering lectures and tests; also good test mediums. Address Geo. Friend, 1660 Dorr street, Toledo, Ohio.

The Social Club will give a dance and social card party at Lakewood Hall, corner Lake and Wood streets, Friday evening, March 16, 1900. Tickets 25 cents. Refreshments served extra.

G. W. Kates writes: "We had good meetings in Fergus Falls, Minn., March 6 and 7, and a local society will soon result. The people there are anxious to hear spiritual truth and receive spirit evidence. Brother A. H. Anderson has a hall of his own, which is open to reputable advocates of Spiritualism."

Mrs. L. LeSieur writes: "The Band of Harmony will give a progressive euchre party at its rooms, 608 Handel Hall Building, the last Thursday in this month, March 29, in the afternoon, commencing at half-past one. The ladies are requested to bring lunch; supper served with tea and coffee as usual, at six o'clock. Evening session will be devoted to celebrating the Fifty-second anniversary of Modern Spiritualism, together with a special musical entertainment, the best of talent having been secured. Admission 25 cents."

E. W. Sprague and wife have some open time for camp meetings. They go to Columbus, Ohio, for the month of April. Address until April 1, 745 High street, Alliance, Ohio.

Mrs. J. S. Soper writes from Boston, Mass.: "The Veteran Spiritualists' Union will celebrate the 52d anniversary of Modern Spiritualism, Saturday, March 31, morning, afternoon and evening, in Horticultural Hall, Tremont street, Boston. Everything will be done to make the day long remembered as one of true spiritual enjoyment. President C. C. Show will preside. The following speakers, mediums and musical artists will take part: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mr. F. A. Wiggin, Miss Lizzie Harlow, Mr. J. S. Scarlett, Mrs. Nettie H. Harding, Mrs. Buck-Hall, Mrs. Ida P. A. Whitlock, Mrs. Sadie L. Hand, Mrs. M. L. Sanger, Mr. A. P. Blinn, Dr. W. W. Hicks, Mrs. Hattie C. Mason, Mrs. M. J. Butler, Mrs. Nellie F. Burbeck, Mrs. A. J. Pettingill, Dr. E. A. Smith, the Ladies Schubert Quartette, Prof. J. Jay Watson, violinist, and Miss Annie Watson, Miss Georgie Chipman Merchant, and Mr. Harold Leslie, soloists; Mr. Willis Milligan and Mrs. McDonald, pianists; Miss Kate Bell Walton, reader. Mrs. M. J. Butler will contribute talent which will be mentioned later. Presidents of all societies are cordially invited to a place on the platform."

Lyman C. Howe writes from Paw Paw, Mich.: "I expect to speak in Detroit, Wednesday, Thursday and Friday evenings, March 14, 15 and 16. I remain here until Wednesday morning, March 14."

C. Walter Lynn, the healer, has removed to 1017 Castro street, Oakland, Cal.

Carrie Fuller Weatherford is lecturing upon primitive Christianity and demonstrating each Sunday night what primitive Christianity really was. She will hereafter be open to engagements along that line of work. Address her at 810 McKinney avenue, Houston, Texas.

The Odious Section Defeated!

To the Editor:—It gives me pleasure to announce to you and your constituents that the proposed measure against mediums in the Revision of the Tax Laws of the District of Columbia, known as section 34, in which "Clairvoyants, soothsayers, fortune-tellers, by whatsoever name called," were prohibited from practicing their calling under penalty of fine and imprisonment for each offense, is eliminated from the Bill before the latter goes to the committee. The prompt action of the N. S. A. in this matter, is responsible for this concession on the part of the commissioners. Our good treasurer, Mr. Mayer, went at the matter promptly, consulting legal authority, writing to and personally visiting the commissioners, drawing up petitions for the attendants at the First Association of Spiritualists and other spiritual meetings here to sign, and keeping busily at work for days in behalf of the suppression of the section mentioned. The result is that we are informed the section is eliminated from the Bill, and no measure against the rights of mediums and Spiritualists is to be presented, and we are happy in consequence, for of late we have noticed a concerted attempt in this city among the opponents of Spiritualism to discredit our cause, and hold it up to public opprobrium.

In connection with the obnoxious section 34 mentioned, allow me to say that the Hon. A. Gaston, president of Cassadaga camp, and Representative to Congress from Pennsylvania, was seen by Mr. Mayer, and that he promised to present the petitions against the passage of the measure, and to make every effort to defeat any such unjust enactment. As it happens the good offices of this worthy brother are not needed in this connection, but we recognize his zeal and earnestness, and credit him with the same.

MARY T. LONGLEY,
Secretary N. S. A.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per "Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

SPIRITUALIST MEETING.

Wisconsin State Mass Meeting Called.

There is no subject of greater interest or more vital importance to Spiritualists than an organized system through which the public can be reached and educated out of its ignorance and prejudice toward the profound truths of Spiritualism. As yet Spiritualists are not in systematic working order in all parts of the country, especially here in Wisconsin where there is greater need for organized work than can be expressed in words. In the early days of spiritual work Wisconsin was one of the leading states in organization and the number of halls and lyceums established. To-day the work, so far as the general public is concerned, is largely gone. There are many reasons for this change, but one of the great causes has been the passing away of our people with few to take their places. There are those in the state who feel deeply on this subject, and have been trying to arouse an interest and enthusiasm in organized work. Among these are Mrs. C. L. Stewart, state agent of the N. S. A., of Stevens Point, Wis., and Mr. G. H. Brooks, who has for a number of years to a large degree and still is serving the Unity Society of Milwaukee. His address is 558 Milwaukee street, Milwaukee. These workers feel deeply on this subject and are and have been desirous of calling the people together for the purpose of organization.

Mrs. C. L. Stewart, with the enthusiasm of her whole being, has worked hard for a mass-meeting in her home city. She has gone among the business men and they have subscribed sufficient to secure the opera house for three days and music. The city council has issued an official invitation to the Spiritualists of the state to make Stevens Point the place for the holding of a mass-meeting. All this has been done. The call is made, and it now awaits the friends from all over the state to respond. Come friends, come. Let us get together and have a rousing meeting, and, if possible, organize a state society whose purpose will be to build up the cause of Spiritualism. Truly all must see the great necessity for this work. "In union there is strength." Let there be a large attendance, and let there be a successful meeting, and a state society organized.

Among the speakers already secured are Moses Hull, of Buffalo, N. Y.; Harrison D. Barrett, of Boston; G. W. Kates and wife, of Minnesota, and still others to be heard from. It will be a veritable feast of spiritual thought and reason. The date of meeting is April 4, 5 and 6. All correspondence regarding hotel accommodations and arrangements should be addressed to Mrs. Stewart, Stevens Point, Wis.

A. A. McINTYRE.

THE CAUSE IN OHIO.

Mass Meetings in Various Parts.

The first of the series of meetings which I have advertised for this state under the auspices of the State Association was held last Saturday and Sunday in New Philadelphia. This is a town of about 5,000 inhabitants on the C. L. & W. R. R., in the central part of the state. It is the home of C. H. Mathews, the well known writer for our papers, who, although a man of 80, has the vigor of body and mind of a man of 60.

When we reached the town on Saturday, we found J. P. Marple, of Wheeling, holding a series of meetings. Mr. Marple is editor of "Search Light," a Spiritualist publication which is pouring its luminous rays into the spiritual darkness of West Virginia. Mr. Marple was for many years a minister of a sect called "The Church of God," and he traveled about breathing death and defiance against Spiritualists, as Saul did against the Christians. He belonged to the same religious order as did the notorious Covert whom Moses Hull slew in discussion at Anderson, Ind., two years ago. He finally became converted, and found that both he and his wife were medium. He is now doing his utmost to undo the wrong he did and to redeem his character from the infamy which his attacks upon truth brought upon it. He is a magnetic healer, speaker and editor. He gladly joined us in our work and added much to the success of the meetings.

Besides him our force consisted of D. A. Herrick, the vice-president of the association, who was entranced at the Sunday afternoon meeting and gave a magnificent address on skepticism, showing the stagnation which always prevails, especially in religion, where it does not exist. C. H. Figuers being at home under the doctor's care, was unable to be present, but his place was well filled by that noble woman and excellent medium, Mrs. E. W. Sprague, who came over from Alliance to help us. A. J. Weaver, of Maine, a teacher in the Spiritualist Training School, which is to open at Lily Dale on May 14, was with us and did good service in all the meetings. Mr. Weaver is in this section awakening an interest in education among our workers.

We had four meetings, one on Saturday evening and three on Sunday, all of which were well attended notwithstanding the rain which fell on Sunday afternoon and evening.

The next meeting will be held at Akron, next Saturday and Sunday, the 10th and 11th; and following that on Saturday and Sunday, the 17th and 18th meetings will be held in Geneva. Mr. C. H. Figuers, test medium, will be present through the meetings at both these places, and Mrs. Zetta L. Eise, of Galion, is expected to be present to sing both at Akron and Geneva.

The writer desires to emphasize the fact that no one is expected to become responsible for any liability on account of the expenses incident to holding these mass meetings. All we ask the workers in any town to do is to raise money enough to pay the hall rent and to open their homes for the entertainment of our workers during the meeting, and the state society takes whatever it can realize out of the meeting with which to meet its expenses.

No admission fee is charged to the day service, but collections are taken up, while in the evening an admission fee of fifteen cents is charged.

The writer has moved his business offices to suite 406 Electric Building, on Prospect street, where he has very much better facilities for handling the work.

C. B. GOULD,
Cleveland, O. Sec'y O. S. A.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

A CALL TO WORK.

Special Interest to Nebraska Spiritualists.

The time is approaching when definite arrangements must be made for a camp-meeting (if we are to have one during the coming season, and I for one am anxious to do all within my power to help awaken an interest. I have just returned from an extended trip in Indiana, Illinois and Iowa and desire to devote my time for a short period to the interests of Spiritualism in general in Nebraska, and especially the matter of a camp-meeting. In order for us to have a good camp it is absolutely necessary to do a great deal of preliminary work. Spiritualism in Nebraska, like many other places, is in a stagnant condition, a state of lethargy, and nothing will bring it out of that condition but determined effort and a great deal of agitation. We can never have a large, successful camp as long as Spiritualists are inactive in their own localities, local interest must be awakened in order to supply interested people to go to camp. Spiritualists in Nebraska should interest themselves in getting up public meetings at home. One good earnest Spiritualist in any locality can do a grand work for the cause by making arrangements for a lecture and if possible a little phenomena, and every effort of this kind will develop some interest.

In order to accomplish anything we must work systematically, and herewith I submit a plan which will prove effective if Spiritualists will do their part by corresponding with me at once. First I want all Spiritualists along the line of the Fremont, Elkhorn and Missouri Valley route to send their names and addresses and state whether they will assist in getting up public meetings. I would like to make a trip over this road, stopping at every town if possible so as to make expenses light. By making arrangements beforehand I could go from town to town without waste of time and the expense of entertainment, etc., would be light. Let me hear from every Spiritualist who will either entertain, provide place for meeting or do anything to forward this plan.

To make a success of this trip it is necessary for every one to take an interest. Don't wait for someone else to write; it is your work, your cause, your interest to forward the movement. Spiritualism is handicapped to-day because our people are supporting Unitarian, Congregational, Methodist, Baptist and all other kind of meetings and speakers while Spiritual lecturers by the score are out of employment. This should not be the case, but in the course of my travels I have found it to be only too true.

We are not true Spiritualists unless we have the moral courage to stand up for our principles. Too many people are afraid of public opinion, seeking popularity and letting principle go to the dogs.

Fear is the great orthodox bugbear and we should not allow it to control our actions. All interested persons should write me at once.

WM. E. BONNEY,
Blair, Neb. Vice-Pres. Neb. S. S. A.

Benson and Benton.

In your issue of March 3 is an article entitled "Rank Dishonesty, of which I desire to reply in behalf of the Spiritualists of Lansing, regarding this man Wm. E. Benson. The glowing account mentioned, written up by one O. Thomas H. Benton, 3310½ Rhodes avenue, Chicago, for the Light of Truth, January 20, he is solely responsible for, as the Spiritualists of Lansing do not recognize Benson as an upright man or an honest medium, having been twice exposed here as a fraud. This so-called federal official is none other than a man who was followed four blocks and overtaken by a party of three men, who followed him, and he drawing a revolver upon them, they let him go, but fully identified the man, as having been a materialized spirit that same and another evening in Benson's seance. As a representative of the State Association, it is my duty to publish fraud when it is truthfully known.

MAY F. AYRES,
Lansing, Mich. State Sec'y.

Mass Meeting and Anniversary Celebration, Buffalo, N. Y.

The New York Association of Spiritualists, the First Spiritual Church, the Buffalo Spiritualist Church, and other Spiritualist societies have determined to unite and hold a grand mass-meeting in the Spiritualist Temple, corner Prospect avenue and Jersey street, March 30, 31, and April 1. There will be sessions each day at 10:30, 2:30 and 7:30 On Saturday, at 2:30, a grand lyceum session will be held, under the direction of Mrs. Hull and Mrs. Twing. Every Spiritualist in and out of the state is invited to be present and enjoy this "feast of fat things."

Among the talented speakers and mediums who will participate in the exercises are Mrs. C. E. S. Twing, president of the N. Y. S. A.; Mrs. Tillie U. Reynolds, F. Corden White, the Campbell Brothers, Frank Walker, Mrs. Atcheson, First Spiritual Church; Mrs. Chase, Buffalo Spiritualist Church; Rev. A. J. Weaver, W. H. Bach, Moses and Mattie E. Hull and others.

Come one, come all, come filled with harmony and a disposition to work and sacrifice for the cause we love.

Per order of the committee.

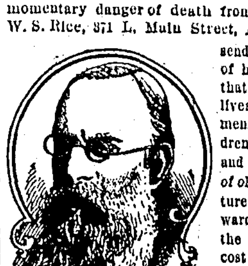
MOSES HULL.

Lake Brady Camp, Ohio.

Lake Brady Camp will hold a continuous session of nine weeks—good, solid, stirring, educational meetings, opening July 1, closing September 2 (although we purpose holding Sunday meetings in June and September). Only the best talent that can be procured will be employed, together with the other attractions contemplated, will make Lake Brady the Banner camp of the season. Everything points to a prosperous season and Lake Brady Camp will be in the lead, doing business on business principles, under the management of the Lake Brady Spiritualist Camp Association, a new society organized last August, and chartered under the laws of the state of Ohio.

The article published in a previous issue in regard to Lake Brady, was sent in before arrangements were completed, We find that Brother Dell Herrick's time for the present is taken up for the O. S. A., so all communications relative to engagements, etc., should be addressed to Geo. N. Abbott, 745 High street, Alliance, Ohio. Watch for programmes.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.



M. K. LYNAN.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

W. H. B., Washington, D. C.: Q. I wondered when I read Dr. Buechner's book, how he, the world's champion of materialism, came to quote the "Arcana of Nature," a book claiming to be written by spirits, as authority. I would like to have you republish your interview with him.

A. Between the ages of 16 and 18 years, the spiritual intelligences controlled me to write the "Arcana of Nature." It was published in 1860 and reached the third edition and has been republished recently in England. There is this peculiarity in the volume, that it was written so far in advance of the times that after nearly thirty years, its statements require no revision in the light of scientific discoveries made since its production. The theory of evolution by Darwin was published since, and has made obsolete nearly everything written preceding it, but it has only made more clear the position taken by the spirit authors. Soon after its publication the Arcana was translated into German by Dr. Ashbrenner and published at Leipsic, the account of its origin being given as an apendix. The famous Dr. Louis Buechner read the book without reading this appendix, and somehow became possessed with the idea that the author was a professor in an American college, near Cleveland, Ohio. He used it freely in the composition of his renowned work entitled Staft and Stoft, Matter and Force. He selected passages as mottos to head his chapters, quoted largely and embodied the thought without giving credit. He was engaged by the Turn Verein of this country to give one hundred lectures in the principal cities. I have no memorandum at hand, but think it was in the winter of 1872.

Dr. Cyriax, an ardent and aggressive Spiritualist was secretary of the Cleveland Turn Verein, and to him was assigned the care of the lecturer. The Doctor had been exiled because of his activity in the revolution of '48, and like most of the agitators was at the time materialistic. He had become a Spiritualist by means of his own mediumship, and in after years returned to the Fatherland, and published a delightful spiritual journal until he passed over the border.

When Dr. Buechner found that he was to visit Cleveland he wrote Dr. Cyriax, saying that he had learned that I resided there, and that he wanted to meet and become acquainted with one who had given him so much assistance.

Dr. Cyriax invited me to a banquet given in honor of the lecturer and the exiles of '48, and perhaps twenty-five responded.

After the introduction Dr. Cyriax said in substance: "My dear doctor, you have spoken in highest praise of the "Arcana of Nature," you have said it was far in advance of the profoundest scientist of the day; you have quoted it largely and followed its lead. Now, do you know who wrote it?"

"I suppose this young gentleman, though I profess disappointment in his years, and I had taken him for a professor in your college."

"No," replied Dr. Cyriax, "he did not write it. He was a boy at the time, uneducated, working hard on a farm, and when weary from labor, at night, the power I call spirits, and you scoff at, came and wrote it through him. He had no library, no books even, nor access to any."

With a great "ha! ha!" Buechner said that was "too good a joke!"

"Oh, no!" said Mr. Teime, editor of the German paper, "it is every word true, and you must tell us how it is." Tieme was a man of remarkable character, a materialist because circumstances held him there, but kindly to Spiritualism.

Dr. Buechner made no attempt at explanation, for he evidently preferred to think it a joke, but, during the dinner he turned to me and said: "If spirits do all this, what is spirit?"

I replied: "You claim matter is the foundation of everything and has within itself all its possibilities, hence you should first tell us what matter is, then will I define spirit."

As no one can define matter, as its ultimate component atoms exist by hypothesis, utterly unrecognized and unrecognizable by any of the senses, the listeners at once appreciated the dilemma of the doctor and a broad German laugh followed by which he was greatly disconcerted. At the close of the banquet, he came behind my chair, and began a phrenological examination of my head; he claimed to be an adept in the school of phrenology. He closed by curtly saying, "It is all here, right in his head, and there is no occasion for calling in the spirits."

It would be difficult to attract a man like Dr. Buechner to Spiritualism. He was of materialistic temperament, strong, vital, and earthly in his inclinations. Tenacious of his opinions, and combative, his aim and desire was to extend his own views, rather than gain a knowledge of the absolute truth.

"Western Boy": Q. What is the origin or significance of calling our country "Uncle Sam?"

A. It is said on authority of the Albany Argus, that it came in use during the last war with England. At Troy, N. Y, was the store yard of Elbert Anderson, a government contractor. Samuel Wilson the government inspector, was called Uncle Sam, and when he branded the packages or casks with E. A., the name of the contractor, and U. S., the United States, the marker facetiously said it was for Uncle Sam. This joke was reported in the newspapers, and like many another word spoken at the right time, became at once adopted as the name of the nation, in contradistinction to "Johnny Bull."

Joseph Walker: It is true that one person may draw strength from another. This fact was well understood in ancient times. That the aged receive benefit by being with the young; the sick with the healthful; the weak from the strong is proverbial.

As every individual is a center of influence, there can be no special portion of that sphere of influence stronger than another, although the hands may be employed to give it direction, as they do by passes.

To magnetize, or exert this influence, direct contact is not necessary. In fact the results are more satisfactory without.

"Sleeper:" Many persons who are not sensitive to impressions during waking, become sensitive during sleep. They are mediumistic at no other time, and then their impressions take the form of dreams more or less symbolical.

A. B. R.: Q. What are the different wedding days and what are they called?

This question is from a venerable brother who has with his dear wife, traveled life's pathway for 59 years. They celebrated the golden wedding, and wish to make the 60th memorable. And well they may, for such continuous married lives are rare, and in this case none have been accompanied with more affection and devotion. It is most commendable to celebrate these days which are as milestones on life's journey, for marriage is the greatest event and most important factor in the life of the individual. The union, which has its foundation in true love, which gives everything and demands nothing; which is cherished by mutual yielding, and acknowledges with respect the right of each, may be called ideal, but it should be real. It is like a dream of beauty, touching and pathetic; youth and maiden joining hands to assist each other in climbing the mountain of life. Sixty years, having passed the summit, the low sun sends slant rays over the empurpled landscape, still hand in hand, with all the weary path behind them, they look forward to the morning when the sun will rise on the horizon of the new world of spirit life.

Our readers will join in heartfelt wishes that this correspondent and his companion may celebrate not only the sixtieth anniversary of their united lives, and if not on this plane of existence, may they find the greater joy of their diamond wedding with a great circle of their friends, gone before, on the evergreen shores of immortality.

The anniversaries receive their names from the presents made at each.

At the end of the first year is the paper; the fifth is the wooden; the tenth, tin; the fifteenth, crystal; the twentieth, china; the twenty-fifth, silver; thirtieth, pearl; thirty-fifth, opal; fortieth, garnet; forty-fifth, jasper; fiftieth, gold; fifty-fifth, turquoise; the sixtieth, amethyst; the seventy-fifth, diamond.

AN INTERVIEW, ETC.

(Continued from page 1.)

been in the Spiritualist press, and his auditors on the platform largely Spiritualists, and he knows that the phenomena of Modern Spiritualism are well defined as those of his material philosophy. Still he says that he "don't know, and does not believe any one knows." Yet he talks of "fraud and charlatanry" in a thing that to him is not. Such is the logic of self-advertised teachers of philosophy. Truly is this a queer old world. It is only such a "liberal" who could be guilty of the covert insult to so candid a mind as Hudson Tuttle, when Underwood tells him that his book, "The Arcana of Nature," was "no doubt" largely the work of the "reviser and editor." But it is the quiet, gentlemanly reply of Mr. Tuttle, that is referred to as being in point with what has been said as to the systems of philosophy of the great thinkers. After gently telling his "erudite" critic that he was entirely mistaken in his "no doubt" assumption, he tells him that if he would admit "that capable spirits came to me, at the time an uneducated boy on a farm, without books or any instruction on the subject, and wrote a book expounding almost a new view of creation," a book that has challenged thinkers to whom Underwood is but an echo, "he would have a simple answer and no puzzle whatever."

That is apt and to the point, as it is dignified and severe. But it is not all. Here is a sentence that is a centre shot into the entire caste of self-sufficient scientists and philosophic sneerers at the credulity of Spiritualists. In speaking of this firm ground of fact, Mr. Tuttle says if we cannot have it, "I had almost said it is better to take a squatter's claim and defend it by dogmatism." And then this blow on the solar plexus: "This is exactly what scientists do. They invent a 'working hypothesis' as a base from which to make excursions into the unknown." To use a material, practical phrase, this is a knock-out blow, and a complete answer to scientific criticism and egotistic conceit. A working hypothesis is the one premise upon which the structure of modern philosophy rests—from gravity and the nebular hypothesis to ether and vibration. Given some unthinkable supposition, as cosmic velocities for example, and wisdom in rivulets and cataracts can be run from the text-book occupants of endowed chairs. It is these men to whom it is proposed by "organization" to submit the "working-facts" of spirit manifestation.

And just now in the Banner of Light of March 17, is this in a report of a lecture by C. W. Hidden, in which among other timely good things he said: "Andrew Jackson Davis had done more in Spiritualism than Prof. Hodgson and the Psychical Research Society could ever do." How this got into the organ of organization is one of the wonders. Few men have been such persistent obstacles, not to use the harsher word enemies, to Spiritualism as this same Hodgson, who has about as clear an idea of Spirituality as a selving machine.

Let any Spiritualist thinker read Andrew Jackson Davis, Maria King, Hudson Tuttle, or Planetary Evolution, purporting to come from Faraday, and compare them with Leibnitz, and the entire school of speculative philosophy, and they will not suffer in comparison in scientific grasp of forces, in the evolution of worlds, theories of life, or the evolution of mind. And in literary finish there can be no room for comparative criticism. And should they by accident or otherwise look into Oahspe long enough to be familiar with its idiomatic style, a working hypothesis will be found for many cosmologic phenomena now regarded as occult.

In conclusion, Mr. Editor, will it be out of order to suggest that it is time for Spiritualists to return to Spiritualism, discard the half-shell reverends and self-imagined scientists and be ourselves once more. Mr. Hidden said in the lecture referred to, that "with two hundred true Spiritualists he would convert Boston." The same can be said in degree of the whole country.

SAR'GIS.

THE NEW GOD, AND THE DANGER TO SPIRITUALISM

A Masterly Review and a Note of Earnest Warning to Spiritualists, by Prof. J. S. Loveland.

The faiths of babyhood die hard. With many they never do die, but hold control through all the years of earthly existence.

Of all these baby faiths none is more persistent than belief in some kind of a God. Though utterly lacking in proof, the strength of faith seems to be in almost exact proportion to the want of evidence. The God may be the sun, moon, snake, man, or some imaginary object, but the faith is equally strong.

But progress in science eventually creates doubts, and it would seem that faith would weaken, but usually it only substitutes one God for another. The Greek Zeus and the Roman Jupiter were exchanged for the Jewish Yahveh. But, notwwithstanding all the improvements of Yahveh by Christianity, doubt has arisen and it has been felt that a new God was necessary. The monstrous absurdities with which anthropomorphism has weighted the God idea has led to many efforts to escape the destructive inferences deduced therefrom. But as the attempts proved futile, it was seen to be absolutely necessary to have a new God.

The creation has been made but the name has not been fully settled, though some call it the "Oversoul." But one thing seems to be agreed to by all the acceptors of the new God, it is "Impersonal." It is neither a He, nor a She, but an It. Whether this emasculation of masculinity and femininity of the old Gods and Goddesses is an improvement remains to be seen. Being destitute of personal attributes it very much resembles King Log which Jupiter gave to the discontented frogs.

Now, if the new God was really an impersonality, all the Agnostics and Atheists would sit down very quietly, and ask: "What does your God amount to, anyway? What is it but the sum of Nature's potent energies?" When these questions are put, there is at once a vast amount of backing and filling, of twisting and turning; so much so that we are filled with suspicions that this "Impersonality" is a Trojan horse containing the old anthropomorphic God disguised, but possessing all the objectionable features of the old theology.

Personality applies only to humanity in its primary meaning, and to the various Gods as possessing the same essential attributes as man. Stones, trees, etc., are impersonal, but man is personal. He is a conscious, intelligent, thinking, willing, reasoning and loving being. These are properties or attributes of personality; and of which an impersonal God must be destitute. It is impossible to conceive the usefulness of such a God in any different sense from that of gravity, electricity, magnetism or chemical affinity. They are all impersonal, and have uses in the economy of nature, but nothing to call out the worship of humanity. Now, if we find these attributes of personality attributed to the new God, we shall be sure that there is fraud somewhere. To present us an impersonal something called God, and then invest it with the attributes of personality argues great fraud or great ignorance. Undoubtedly the latter.

The most brilliant paper upon the God question I have seen lately, is by Bro. C. W. Stewart, and if his logic was equal to his rhetoric one might well pause before entering the lists of argument with him. I always read his articles with a great deal of pleasure. I make this reference now, not because I propose here to review his paper, but because he furnishes one of the best examples of a denial of anthropomorphism, and then an elaborate construction of a personal God. And if as keen and analytic mind as that of Bro. Stewart can stumble into such a gross contradiction, it is no wonder that those less advanced in scientific culture should still retain the myth of babyhood as a reality; and with desperate energy seek to construct some argument in its favor.

In The Progressive Thinker of February 24 Bro. Stewart writes: "All skeptics are evidently correct and logical in denying anthropomorphic personality to the Infinite; as all such deities are creations of the human mind." Again: "I am no believer in personal Gods." I most heartily endorse the above, for it really settles the question, and is a complete demolition of Bro. Stewart's brilliant article of December 16, 1899. There is no personality but anthropomorphic. Personality belongs alone to anthropos—man. The attributes of man alone constitute personality, hence all personal gods are only men enlarged, magnified, but not changed as to their essential attributes, which are always human.

But notwithstanding this positive repudiation of the old anthropomorphic deity, the whole effort of his most eloquent lecture in The Progressive Thinker of December 16 is to prove the truth of that exploded idea. In that I read the following: "In all human affairs the thought or idea precedes the action. Man's will is but the law of his mentality, and is therefore but the instrument of his mind as an administrative power. Natural law is either a blind necessity or it, too, is the instrument of administrative power. Here is the dividing line, the point of divergence between the theist and the atheist."

Very well. Bro. Stewart is the theist and the rejector of anthropomorphism. But, if the sentence does not mean that and nothing else, it is, to me, utterly unintelligible. But another statement will define the meaning beyond all possible question. He says: "God is therefore the immanent spirit of all nature, animating the entire universe as a self-active intelligent energy, even as the soul of man animates his corporeal body." Adding to these the phrase, "God is love," we have the anthropomorphic, the personal god presented without lack of any attribute. Man is the original, God is the copy. Man's will is the instrument of his administrative power, and natural law is the instrument of God's administrative power, and it is "a self-active intelligent energy even as the soul of man animates his corporeal body." In these quotations we have asserted and implied all the attributes of personality. Not one is wanting. The very words "administrative power" include the idea of personality in the most absolute sense possible. There can be no administration of law, or government of any kind, except by a self-conscious as well as self-active being. There can be no administrative power where there is no will or volitional energy. With some of the world's great thinkers the will is the distinguishing attribute; and perhaps I might say the very essence of personality. If Bro. Stewart's lecture proves anything, it proves personality or anthropomorphism. If it does not prove that it proves nothing.

But this article is not intended as an answer to that lecture, but simply to show the fact that the new, impersonal God is only the same old anthropomorphic divinity which the old theology has preached for centuries past. My previous articles, in The Progressive Thinker, furnish all the refutation that is needed of Bro. Stewart's article, for one fallacy runs through the whole of it; his premises are particular while his inferences are universal. So far as logical method is involved he is not one whit different from the common church mode of argumentation.

But leaving our much admired brother to struggle under his self-assumed burden of Deific personality, let us glance at our much-written-about "creed." Not a few of the makers thereof repudiate the idea of a personal Deity. They had no such idea in voting therefor. What did they vote for, anyway? The only inference I can draw from the writings of Bro. Yates and some others, is this: It was necessary to have some kind of a God to take into court in cases of contested wills, prosecution of mediums, and to show railroad officers that we were really religious, and had just as good Reverends as the church, and could pray "standing in the synagogues" as well as the old-time Pharisees and for the same purpose; perform the marriage ceremony, and baptise babies (in the name of what) as well as the church clergy. So they concocted the phrase "Infinite Intelligence." It was a most convenient expression. Infinite Intelligence literally can mean nothing less than Omniscient God. This is the meaning to take into court—to set before the world to prove that we are not atheists. But there is the mental reservation, "Oh! I don't believe in a personal God," to cajole and pacify the radical, honest Spiritualists who want nothing to do with any of the Gods. It is the Trojan horse brought in to capture Spiritualism and convert it into a sect, or gradually lead it into the church.

Again, not a few professed Spiritualists are eloquent in repeating the stereotyped phrase "Fatherhood of God and brotherhood of man;" and they will protest that they don't believe in a personal God! What do they mean by fatherhood if not personality? It is utterly meaningless unless it includes personality. When they piously say "Our Father" do they imagine they are addressing an impersonal nondescript? Do they think an impersonal thing can love? In short, have all the attributes of personality and yet not be a person? This whole business of making a new God by professedly depersonalizing the old, reminds me of the old fable of the cat in the meal tub. But the ruse will not succeed. The cat is well rolled in the meal, but the claws are still visible. We are not to be caught by any such ruse as that.

I don't wish to be understood that all who enter into this work of making a new God are doing it dishonestly, though I have no doubt that is the case with some. It is one of the necessities of progress. The babe cannot become a man in a day; and the hypnotic suggestions made upon the baby mind cannot be outgrown at once. The God idea has to go through many transformations before the illuminating reason can be entirely freed from the darkening cloud of superstition. It is amusing, though saddening, to see the "twistings and turnings" of the hypnotized subject in order to hold on to his hallucination. It is this desperation which coins the numerous new names for the old idea, "Oversoul," "Immanent Spirit," "Divine Immanency," "Infinite Intelligence" are the exponents of the tremendous struggle which the human mind is making to free itself from the debasing influence of faith in Godhead. And but for one unfortunate fact, the liberated thinkers could calmly sit and see the progressive work go on. But bigotry is an inseverable adjunct of faith in the Gods. I have never met a God believer who was not a bigot. And bigotry is always persecuting. "It has no head and cannot think, no heart and cannot feel." And the devotees of the new God will be found as bigoted as those of the old. Moreover, the clerical class will be found the ruling element in the new church. The California State Spiritualist Association, which is one of the members of the N. S. A., has set the example. Representing by delegates less than 300 of the Spiritualists of the State, and apparently ashamed of the paucity of its numbers, it amended its By-Laws so that all its ordained and endorsed ministers are made ex officio members of its annual conventions. This plan adopted generally will make the N. S. A. purely a clerical body. There will be neither democracy nor republicanism in such an organization. And that and the God faith will work hand-in-hand, and we shall have the fatal trinity of God, Sect and Creed established on the wrecked Spiritualist movement.

But I will be told that the creed can be changed or abrogated next year. Very true, and it can be changed for the worse as well as the better. The God believers are always a fighting class. They know the power of unity. They are adepts in political wire-pulling and scheming. It will be a wonder if the next convention of the N. S. A. is not packed with them. And they will work conscientiously as well as zealously to secure or rather retain control of the N. S. A. But they are the minority, it is said. They are, however, a united minority, and know how to work.

The new God is the old disguised. But it needs only the touch of the Ithuriel spear of truth to develop the full demon form. In the meantime many a dreaming Eve, and Adam too, may be hypnotized into the falsity and thus aid in the dismemberment of the glorious movement of Spiritualism which promised so much for the world's uplifting. Wisdom should have dictated no mention of God in a Declaration of Principles. Such a Declaration should be like the Constitution, entirely silent upon that question, leaving it to the decision of each one for himself. It being impossible, in the present condition of human evolution, that all can think and believe the same upon this topic, it should have been left entirely alone. "But there are legal disabilities involved in atheism." Then go at work in dead earnest and remove all such disabilities, and establish genuine freedom instead of hypocritical pretense. Your effort for one phase of freedom through a paltry creed is fastening slavery on another class of people. I spurn liberty acquired by another's slavery. J. S. LOVELAND.

PNEUMONIA.

Its Cure Pointed Out by Dr. Harrison, a Prominent Physician.

[We have been receiving of late many prescriptions for the cure of pneumonia, but have not published them, as The Progressive Thinker is not a medical paper. We however, select this one as of special importance, and give it to our readers.—Editor.]

To the Editor:—I have been reading in The Progressive Thinker of late a good deal about pneumonia and its treatment. As you know and many of your readers know, there are, to me, but two diseases; either positive or negative; as I believe in the electric law of life. These diseases can be divided and subdivided into hundreds of names and variations for the purpose of giving their location or where manifested and its individual intensity, but still the disease is either positive or negative in its its influence, and it will take either a positive or a negative remedy to cure. Now pneumonia is always a positive disease, and as two positives repel one another, it will require a positive remedy to cure pneumonia.

What I wish is to so instruct the reader that he can positively cure pneumonia and never make a failure. I assume that the ordinary family, especially in the country, has not the electrically positive medicine to meet the case, so we must cure our patient without it, and we can. If I were writing to show a physician how to succeed in curing his pneumonia patient, there would be some changes in the procedure, but the result would be the same.

I wish to say that I graduated in medicine in 1868 in one school, and in 1874 in another, and that I have from my early boyhood been actively engaged in the profession of healing the sick, therefore speak from experience. It was in the seventies when I came to the belief of positive and negative remedies, and also at this time came to the knowledge that all mankind was more or less electric, and that it was the disturbance of this electric influence that produces disease, and the equalizing this electric disturbance restores health.

I shall not go into the cause that leads up to disturbance of this unseen electro-nerve force as it would occupy too much time and space. It is sufficient in this article to know when we have pneumonia and how to cure it.

Doctors, as a rule never study the ounce of prevention but rather the pound of cure, but if we develop our electric force to its normal standard, then obey the personal electric law of vibration, we would never be sick; but if our vibrations strike too hard or too fast, or if they are too slow and sluggish, we are always in danger of disturbance of the electro-nerve force and this is disease.

Pneumonia or inflammation of the lungs, like most diseases commences with chill and fever. Breathing difficult and painful, pain in the chest on taking a long breath, cough dry and deep, expectoration tough and sticky, at first partially transparent and slimy, afterwards blood, saffron or rust-colored. The patient dislikes to talk, does not wish to be disturbed, and generally prefers lying on the back. The upper part of the cheeks reddish and sometimes the entire face very red. The head painful, tongue parched and skin dry and hot, accompanied by excessive thirst.

The best method of treatment after you are satisfied your patient has pneumonia, remove him to a large, well-lighted, well-ventilated room, or at least the best room you have and upstairs if possible. Place the patient in a good bed, with a blanket under the bottom sheet and a blanket over the top sheet, as blankets are non-conductors of electricity and we wish to preserve all his electric force possible.

Take a piece of cotton flannel, or other soft cotton cloth, four or five thicknesses and wide enough to reach from the collar bone to the pit of the stomach, and large enough to reach around the body and just lap, dip in cold water, wring out just dry enough to not drip, then pin it snug and tight around the chest. Pin two straps over the shoulders so as to hold it up to the collar bone. Over this put three or four thicknesses of woolen cloth or blanket, just a little wider than the compress. Pin this snug and tight over the shoulders and around the neck, like a sleeveless flannel jacket as the arms must be free. Then cover up warmly in bed. This compress must be so snug that no matter which way he moves he cannot get from it in the slightest degree. It must remain on until practically dry.

As a rule this with the remedy I will give you further on will break up the fever without repeating.

When the compress is practically dry, remove and sponge the patient with cool, not cold water. If there remains any bad symptoms, which is not likely, continue to give the remedy for three hours, and then repeat the compress.

The remedy is to take a glass of water, set it in the left hand and stir with a teaspoon. Now this electrifies the water with your own healthy, positive electric force, and it should be done by the healthiest and most positive person in the house. When magnetizing the water keep your eyes fastened on it, with the positive thought that this will cure the patient.

Hahnemann when preparing his medicines in this manner, called it dynamization, and a very good name, for it makes the water dynamic.

Give the patient a teaspoonful of this remedy every five minutes the first hour, then every fifteen minutes until better.

I know this will cure without any doubt, for I began to use this treatment about twenty years ago and have never lost a case since, and in several instances during my practice pneumonia prevailed as an epidemic. I electrified the remedy myself, in my practice, but any one with a will can do this successfully.

Now, friends, if you intend using this rational treatment, cast aside all doubt and fear, and go at it with a steady, firm hand, and I know you will succeed. But if you wish to have a physician, request him to use the above treatment with his medicine. He will find that he will have no more death certificates to sign in pneumonia cases.

E. M. HARRISON, M. D., PH. D.
Chicago, Ill.

A DREAM

Given in Answer to Prayer.

I retired to rest feeling unusually depressed in spirit, and prayed as I never prayed before, that my angel friends would come to my relief (if only in a dream)—especially my own dear mother, who passed on several years since.

Well, she came, and this is the way I saw her: I stood in a strange place, somewhere I have never seen, conversing with a company of young people who were strangers to me, and all at once I cast my eyes upward, just off a little distance in front of where we were standing, and there she was, gracefully gliding along from east to west, neither turning to the right or left—not walking, but rather floating in the air. She was many feet above us, and when I saw her I broke away from the company, running nearer to the place, and called out in a loud voice, saying, "That is my mother! It is my own mother!"

Upon that she stopped, right in mid-air, and there remained quite a little time, that I might look at her, as I thought—and I did look, with longing eyes and hungry heart, and wanted so much to be nearer that I might talk with her.

She had on a robe of gold color, and some sort of a white, shining head-dress, such as I had never seen.

After a little she gradually settled down right before me, and I stood face to face with her, knowing that she had crossed the dark divide called death, and had solved the great mystery of life beyond the goal.

I reached out my arms to embrace her, but she motioned me back, intimating that I must not touch her. "Well," I said, "mother, I am so glad to see you!"

I do not know what became of the young people, nor whether they had seen her, for they disappeared and I saw them no more.

All at once we were in a house, I know not where, nor how we got there, but were sitting side by side conversing, and I asked her: "Mother, are you truly happy?" She answered in the affirmative. I then asked: "Is it really as much brighter and more beautiful over there as we hear and read about?" "Yes," she said, "it is." Again I questioned: "Mother, do the spirits immortal, live in isolated homes, or dwell together in associated ones?" She replied: "Some live in isolated homes, but more in associated ones." Then all in an instant I sat there alone, not knowing how or where she went.

I immediately woke up and burst out crying, not for grief, but joy, feeling sure that the angel presence of my mother had been with me—and the depression of mind was entirely taken away—and I have ever since felt sure that just for once I have seen her as she now appears in the happy home "over there."

Many times have I seen her in my dreams as she was here, aged, sick and suffering, but never but once as I saw her that night.

She impresses me at times with her loving presence, and has several times moved my hand to write sweet, parental words of counsel, which seems very real, yet not as much so as though I could see and talk with her, as I did in my dream.

JULIA H. JOHNSON.

A Railway Engineer's Experience.

To the Editor:—In the year 1885, I was on the Kansas City, Springfield & Memphis Railway as a locomotive engineer, running from Rich Hill, Mo., to Keith & Perry's coal mines, called No. 5. We were on a night run. I saw a man, as I thought, in the material body, walking on the track ahead, but when he did not get off I was in for doing all I could to stop the train, but on we dashed right into the man. Just as we struck him, or nearly so, he vanished before the engine. The fireman also saw him. Well, I kept a very sharp lookout for an accident, as I have had many of these warnings, and knew what they meant. We did not have the accident that trip, but the impression came to run slow over a certain piece of track, which I did, and avoided an accident; but on the return trip when we reached this place, I did not run over 8 miles per hour. When I thought we were beyond the dangerous part of the track, I reached for the throttle with my left hand, but my hand was pulled back again. Again I reached for the throttle, but my hand was pulled back. I reached the third time, but this time I very plainly felt my left wrist within the grip of a powerful hand, and could not reach the throttle. Within three seconds the train stopped suddenly with a jar. We went back to see what was the cause of sudden stop, and the third car from the locomotive was without wheels under the forward end. The wheels had jumped the track and fell in a cattle guard, and the back wheels came against the wrecked wheels, and stopped the train. As we were not running fast, it did not ditch the train. I have often thought that if I had reached the throttle to increase the speed of the train, I would have been in spirit land long ago. A. L. DRUMM.

Leavenworth, Kans.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to higher life, Feb. 28, Mrs. Sarah Williams, wife of Wm. Williams, living four miles northeast of Vicksburg, Mich. She was 79 years of ago. Seven children and a sister, beside the husband of her youth survive her to rejoice in her ripe old age and her happy and peaceful departure. For 26 years she had richly enjoyed the knowledge of spirit communion. Funeral services were conducted by Mrs. Lucy J. Williams, of Paw Paw, Mich., March 3.

LUCY J. WILLIAMS.

Passed to spirit life, at his home in Delavan, Ill., at the age of 76 years, 8 months and 24 days, Dr. N. L. Hufty, who is sadly missed in the family and in our little band of Spiritualists in this city. He was a staunch and true Spiritualist, ever ready to stand for the truth on any occasion. He passed out peacefully and quietly on Thursday morning, February 28, at 9:30 a. m., to the better land. J. T. HUFTY.

Delavan, Ill.

On the evening of February 7, Ansel Durant Edwards, with a smile on his countenance, passed from this to a higher life. Miss E. Anna Hinman conducted services with an eloquent and impressive discourse, followed by a few eulogistic remarks from the writer. At the request of the departed the body was cremated at Buffalo, N. Y.

Cleveland, O. THOS A. BLACK.

Mrs. Margaret Miller, of Alliance, O., passed to spirit life from the home of her daughter, Feb. 26, 1900. The deceased was 68 years and 11 months old the day she passed away. She was a member of the Independent Church of Alliance, and had been a Spiritualist for 25 years. She longed to go to meet her husband and little son who had gone on before her. Agreeable to her request the funeral services were conducted by E. W. Sprague, Mrs. Flora Russell furnishing the music. A noble soul has gone to its reward. S.

Passed to spirit life, from Washington, D. C., Feb. 24, 1900, Mrs. Sarah Price Carr, in the 77th year of her age. Her remains were brought to Leesville, Ohio (her old home) for interment.

The deceased was the mother of ten children, four of whom passed away in early childhood, and one who had grown to womanhood passed on about one year ago. Four loving daughters, one son, and many relations and friends are left to mourn her departure. She was an active and earnest Spiritualist, a friend of the oppressed, and a ministering spirit to the sick and poor. The services were conducted by the writer.

E. W. SPRAGUE.

Passed to spirit life, from her residence in Elyria, O., Feb. 25, Mrs. Sara Morton, in the 75th year of her age. The remains were brought to her old home in Berlin Heights, and the funeral services were held in the Congregational church, on the 27th, Hudson Tuttle officiating. She was a life-long Spiritualist. XX.

At Baldwinsville, N. Y., Feb. 24, occurred the transition of Mr. Isaac Slawson, nearly 79 years of age. He was respected by all who knew him, and had for many years been an avowed Spiritualist. A daughter, being a fine psychic gave demonstrated proof of spirit return in the home circle more than fourteen years ago. It is in the time of bereavement that a knowledge the teachings of Spiritualism gives, becomes most valuable, and the home circle bears its fruits of consolation, as was evidently manifested by the members of this family to the writer, who has officiated on many similar occasions, but never before was it made so impressive that it was beautiful to pass from the mortal to spirit life. The writer officiated as speaker.

MRS. MARY C. VON KANZLER.

Syracuse, N. Y.

Passed to spirit life, from his residence in Milan, Ohio, Feb. 27, Alexander MacIntyre, in the 77th year of his age. He was a firm believer in Spiritualism, and was supported during his last sickness by his earnest faith. His funeral services were held on March 1, at his residence, Hudson Tuttle officiating. COR.

Mrs. Ann Kenedy has been for 15 years one of the most notable characters in Cleveland, Ohio. She has stood all the time, summer and winter on the busiest corner of that city, early and late, storm or sunshine, selling the Penny Press. She dressed in an imitation of the masculine garb. A leading merchant gave her an overcoat one Christmas, which still further hightened the similarity. She ate no meat or cooked food; scorned charity, and lived the life of a hermit in the city. The little profit she made was used in acts of kindness and charity. When she died recently, the charity of those who had known her was called on to give her body burial. The Press contributed, and the casket was returned to her former home in Berlin, and was received by a large assembly in the Congregational church. Hudson Tuttle had been engaged by the Cleveland management to deliver the discourse. The beginning of his speech might be applied on many occasions. He said: "She had many strange ideas, which you regard as untrue or detrimental, yet she went to a strange city where she at first met with nothing but scorn and ridicule, and so thoroughly lived up to these ideas, that she won the hearts of all, and her death has been more widely noticed than that of any citizen dying during many a year. If your ideal is as much superior to hers as you think it is, what wonderful excellence you would attain were you to sustain them as undauntedly. Why do you not? It is the duty of everyone to support their highest ideal as unfalteringly as she has done, and having done this unexceptionably, what more can be asked of her? We may ask it of ourselves, with brighter light to accomplish more."

TELE.

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

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church. Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning, at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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

THE PROGRESSIVE THINKER.

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

VOL. 21 | CHICAGO, LLINOIS, SATURDAY, MARCH 24, 1900. | NO. 539

SEEMS COMICAL.

Some Thoughts and Reminiscences.

It is but in keeping with the term "infinite," that there should be no end of discussing "Infinite Intelligence."

Young recruits might be frightened away from the grounds by the shining armor of all those veteran heroes in the ranks of the Spiritualist army, who fought pro and con the proposed first principle ever since it was flung in the arena last year, by the leaders of the N. S. A. convention. But there is no help against the powerful germs within the atmosphere created by the battle; one simply catches the infection. So please accept my mite:

As the world moves on, whether "Infinite Intelligence" is proved or disproved, this hot dispute about an unsolvable question seems rather useless, nay, even comical; showing a host of tiny atoms attempting to find out whether the giant structure of which they form infinitesimal parts is managing itself, or whether any God or cosmic force has perchance "a finger in the pie."

O, for the unknown quantities of human conceit!

Volumes of brilliant arguments and statements from both worlds may fill our brains with hypotheses to choose from; but can we ever find the truth pure and simple? After all, there is really no necessity for it; we can be perfectly happy and contented with the amount of demonstrated and demonstrable spiritual facts at our command, and the logical deductions we can make therefrom. As for the term "Infinite Intelligence," it never conveyed to my mind the idea of a God or a creed; it seems rather an ambiguous term, admitting diverse interpretations. But how can anybody speak in positive terms about anything he does not know? However, if man is called "the microcosm," and the universe his counterpart, "the macrocosm;" if, moreover, man is a dead machine without his finite intelligence, how can we conceive the universe existing without intelligence, that of course would have to be infinite?

Translating the imperfections of the microcosm into those of the macrocosm, with due regard to proportions, we cannot be astonished at the havoc the crude forces of nature often work among themselves and the finer ones. This does not prove the absence of intelligence, but only of "special providence," an attribute of the old orthodox God.

The same holds good with regard to man's moral shortcomings, which are the source of all the wickedness and cruelty in this world, and of all the selfishness of man, the mainspring of most of the crimes he is committing. How about the law of brotherly love, written within our hearts? Can we deny its existence, because we refuse to listen to its voice?

Many wise lawmakers have graced our planet; but has any of them created a law perfect enough to eliminate suffering from their own respective community? Why should we expect to find perfection anywhere within the realms of evolution? And how dare we, seeing the lack of perfection, conclude that there is no plan, no guiding force within the universe?

The established general laws of nature are left to man to manipulate, by means of one of the grandest provisions she could make—the light of reason.

To be sure, it cannot save us from destruction by cosmic forces. But have we not to die anyhow? The horrors of a sudden death, or of wholesale destruction, seem multiplied by imagination. Dying single or in company cannot make much difference to the individual. What is, after all, the use of our daily increasing beautiful knowledge of a future more perfect and happy life, if the terrors of death do not abate, and we deny the existence of some leading supreme intelligence, manifested in all visible and invisible creation, simply because we are not always allowed to live our allotted fourscore years!

But, though we apprehend intelligence wherever we turn, there will never be found the scroll of parchment that irrefutably can demonstrate its existence or non-existence; neither shall we be the worse for it.

So, what is the use of all that quarrelling?

Are we not rather Don Quixotes, fighting against windmills? If there must be a statement of the foundation principles of Spiritualism, would it not be best to give the world only those few that rest upon demonstrable facts, adding nothing but a purely moral code of general principles, such as any Spiritualist worthy of the name would gladly sign his name to?

Questions too dark to be penetrated by finite mind may not be meant to be solved, and are evidently not interfering with our physical or spiritual weal or woe. There may be dark spots even within the realms of light of the life eternal.

Therefore, away with bitterness! Away with tyranny of opinion!

Yet, there is something good in this and other controversies. Such general tournaments, with The Progressive Thinker as a fit arena, keep our spiritual weapons from rusting, and stir up all sluggish elements. Fight on, dear brothers and sisters! The more friction, the more sparks! H. ST.

The Fox Fund.

To the Editor:—Since my last appeal to raise a small Fox Fund, I have received from New York City, New Hampshire, Maine, New Jersey, California and Iowa, a total of $25, and from an unostentatious brother from Hamburg, Iowa, $5 to apply where most needed, and this prompt response is thankfully received, and will be a source of happiness to the donors when they meet the sisters in spirit life. I hope many others will follow the good example. TITUS MERRITT.

MEDICAL TYRANNY.

The Medical Trust Tightening Its Coils.

To the Editor:—Enclosed I send you an editorial taken from the Burlington (Ia.) Hawk-Eye of March 13, treating upon the proposed new medical law in Iowa, which has already passed the senate, and may become a law before we are aware of the fact. We commend the Hawk-Eye for the course it has always taken in this matter from time to time, and only regret that every family in Iowa could not read the following article and see where we are drifting, that our liberties are assailed, and that we were caught napping.

W. P. CLIFFORD.

Iconium, Iowa.

They are at it again. It is no more than The Hawk-Eye expected and predicted. The medical trust has again seized the law-making power of the great state of Iowa to draw tighter the cordons that bind everybody, sick or well, to their chariot. A bill has been introduced to repeal the liberal legislation which permitted to a certain extent (not wholly) the people to employ the physicians of their own choice to heal their diseases and their wounds and to counsel them in the maintenance of health. In an unguarded moment a bill was slipped through the senate and is now pending in the house, with an evident disposition upon the part of its promoters to push it through before there can be much discussion of its merits.

It is not going too far to say that the bill is an outrage upon the people of Iowa. It is an invasion of their personal liberties. When its far-reaching purpose is fully understood by the public, it will raise a storm of protests and indignant criticisms. The danger is that this bill will be enacted into a law before the public is aware of its birth.

The bill makes it possible to close up a beneficent institution like that conducted by Dr. Caster in Burlington, and to proscribe other methods of healing. It will drive out of the state all the osteopathic physicians and the sanitariums which they are establishing in Burlington, Des Moines, Council Bluffs and elsewhere. It goes further and makes it criminal for the Christian Scientists to offer prayer for the healing of the sick, or for the faith healers to project the human mind into psychological channels that sometimes produce marvelous results. The bill is intended to throw out all curative processes not administered or controlled by certain exclusive people, who hold certain exclusive diplomas from certain exclusive institutions. The bill proposes to make it a crime to cure human diseases and to relieve human distress unless it is done by agents of the monopoly that is now seeking through the strong hand of legislation to deprive the people of one of their inalienable rights. The public has been greatly agitated about commercial "trusts," but the worst that can be said of them is that they affect the pocketbook. Here is a trust seeking to be established by the law of Iowa, which not only forbids doctors of other schools or systems to make money by healing the sick and restoring the crippled and deformed to their natural functions, but takes away from many sick and crippled people the possibilities of cure which could be obtained in no other way.

The Hawk-Eye cannot believe; it refuses to believe, that all the senators who voted for this measure were aware of the seriousness of the blow which is aimed at the welfare of the people. It is to be profoundly regretted that while the tendency of other enlightened states is to broaden and to give more liberal treatment of the physicians of all schools, that one of these schools should be permitted to drive out its competitors. If such a law does not constitute a medical trust, then the lexicographers will need to revise their dictionaries.—The Hawk-Eye.

THE FOX SISTERS.

The Duty We Owe to Their Memory.

I notice with pleasure Friend Merritt's item concerning the Fox Sisters, and their earthly remains.

Granting that there is little of consequence concerning "the last of this poor mortality," surely a decent respect, and a debt of honor and gratitude, demand that all Spiritulists should at least see that these Fox Sisters should be properly cared for, and not removed for expenses from the vault, and "buried in the common lot."

And this the least of our duty of love and respect for the Fox Sisters, for we owe them a debt of gratitude. It was through their raps that first came the glad tidings of the spirit's existence, and the possibility of its return.

Now, with Brother Merritt, I believe all true Spiritualists should contribute to this purpose, and erect a proper tablet or memorial to their memory.

Does not our cause and religion, and all the sacred memories of the past demand this for these—really the first martyrs to our cause? By united effort, and very small contributions, this good work could be accomplished.

I was well acquainted with Leah and Katie Fox, and also with the Underhill family, and saw Katie Fox in the last days at the residence of that truly noble and good woman, Emily Ruggles, in State street, Brooklyn, where her spirit left the form. The funeral services were held in the hall on Fulton street, near the ferry. I would willingly, myself, and in the name of our society, receive and receipt for any funds for this good and worthy work, and will not all good Spiritualists willingly respond?

SYLVANUS LYON,
Vice-President The Moderation Society.
34 Park Row, New York City, N. Y.

SPIRITS' MEMORY.

Dawbarn's Theory and Swedenborg.

Charles Dawbarn has created a decided ripple in the sea of speculative thought, in his anti-memory theory of spirit life. As he declines to consider spirit testimony, of course his theories, if discussed at all, must be limited to this world's experience, or he will disregard them. The reason for this is, that spirit testimony is conflicting, and therefore unreliable. But do all the witnesses at this end of the line agree? Are there no discrepancies, and contradictions, in the testimony of incarnate spirits? Can we safely accept any statements made by men or women in any world, as a basis for a trustworthy theory?

Mr. Dawbarn gives his testimony of facts and experiences which he thinks justify his conclusions; but others testify to experiences which to them suggest directly opposite conclusions.

"Who shall decide when doctors disagree?" My reason, intuition, and experience, all unite in rejecting Mr. Dawbarn's anti-memory philosophy. But that does not settle the question, even with me. I am still open to conviction, conversion, and, if need be, revision of my creed.

Suppose we introduce a new factor in this problem, one that is neither limited to the spirit world, nor the physical side of being; but which includes both, and perhaps, may not perfectly represent either. Is there such a thing as "independent clairvoyance?" In the strictest sense, probably not; for there is no kind of seeing, hearing or sensing that is absolutely independent. Our mortal sight may mislead us. Optical illusions are not uncommon. But Mr. Dawbarn introduces another obstacle to clearseeing, in the spiritual, by assuming that we can never get into perfect relations with the spiritual until we entirely let go of all that sense life holds. Hence, to him clairvoyance cannot be reliable, in revealing spiritual truths. But this is theory only. Clairvoyance is, I think, entitled to be counted as a permanent faculty of the human ego, and capable of almost limitless culture and application; and, in its superior functions, quite as trustworthy in discerning spiritual realities as is mortal sight in dealing with objective nature.

Now let us introduce a clairvoyant witness. Mr. Dawbarn need not take any credit to his theory from what the seer declares, for he is a spiritual witness, speaking from the spirit side of his life, although then a resident in the flesh.

Emanuel Swedenborg is usually conceded to have been thoroughly sincere, and wrote as he thought, and believed; and stated what he saw as he understood it. But critics may find discrepancies in his statements, as they do in the testimony of spirits. In "Heaven and Hell," page 154, Swedenborg says:

"When angels and spirits turn themselves to a man, it appears to them that his language is their own, and that they have no other language; because they are then in the man's language, and not in their own, which they do not even remember. But as soon as they turn themselves away from the man, they are in their own angelic and spiritual language again, and know nothing whatever of the man's." This seems a pretty strong endorsement of Mr. Dawbarn's theory, although it was made nearly a hundred years before he was born! But this is not all, nor the most direct testimony of this wonderful seer; for Swedenborg follows it with this direct endorsement from his own experience, thus:

"The like has occurred to myself.

"When I have been in company with angels, and in a state similar to theirs, I have conversed with them in their language, and neither knew nor remembered anything of my own; but as soon as I left them I was in my own language." There is more that tempts my pen in this same line; but lest I make this article too long I will reserve it for another writing. Here we have the direct testimony of one of the world's most noted seers, whose publications have girdled the world with his theological and spiritual reasonings, and established a religious sect of no mean importance. Let us hope to hear from another equally noted seer a hundred years later.

Will Andrew Jackson Davis come forward and testify? I do not hesitate to say, in advance, that his testimony on this subject will count more in evidence, with me, than Swedenborg's or any other of whom I know, except Hudson Tuttle. Not that either of the latter are any more truthful, and sincere, than the Swedish philosopher; but they are not so hypnotized with theological authority; and, I do not think Swedenborg's clairvoyance was generally so free from circumstantial impressions, and hence not so independent. His whole system of thought, together with most of his spiritual visions and experiences, is dominated by his religious inheritance and education.

Will Hudson Tuttle, and A. J. Davis, testify from their own experience? Let us have some facts from which to reason. LYMAN C. HOWE.

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CONSCIENCE.

The Subject or Result of Education.

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

I assume the conscience or judgment is the subject or consequence of education. "As a man thinketh so is he." Hence the opposing consciences of your correspondents of Feb. 24 and March 3.

Let us begin at the beginning. Not less than 200,000 years ago the first child was born. Its mind was a blank, henceforth to be manifested through organs we now call phrenological, simply in germ formation, to be developed or educed by the little knowledge of barbarous and savage parents, living in caves, and dens and hollow trees, and subsisting upon roots and fruits and nuts, such as they saw animals and birds eat with safety. Large, strong, hairy men, with retreating foreheads, with club in hand, to defend themselves against savage beasts, and some smaller animals to kill and eat raw, for as yet they had not known the use of fire. When awful thunders rolled and lightnings flashed and struck some dry tree, and tore it into slivers and set fire to it, then they saw fire for the first time and began its uses. They had to invent signs and sounds, to convey ideas. Signs of distress, of joy, terror etc. Through the perceptive organs, the intellect, small and undeveloped as it was, they gained some knowledge of objects around them. This stimulated the growth of form, size, color, weight, order, etc. They did not know that stones would sink in water, nor wood float on water, until they tried them. All their knowledge was derived from experience and observation of objects around them.

All this primitive life was very simple. After a while, a group or tribe would form, and some large, strong man would be selected as chief or ruler. Still further along, tribes would be divided and separated. Then would come in the rights of property, in skins, ponies, herds of goats and sheep, dogs, etc., tamed and subjected to their use. Then the division of lands, for stock, and increasing tribes. Then disputes would arise on boundaries and water, hunting grounds, etc. For up to this point and far beyond these were a pastoral people. They had not reached the stone and iron age.

Now comes in discussion and controversy, and they cannot agree. Their conscience or judgment, under the control of self-interest, will decide each is right, and they go to war. The victor decides that might is right, and he takes their stock and lands and makes the people slaves.

This principle that might makes right has held sway through all the battling centuries, and is now a strong element in the South African war and all wars.

The reflective faculties in the primitive tribes were but feebly used. They are of slow growth. So is the growth of the moral organs. Benevolence, love, hope, veneration, spirituality, etc., are the latest to mature. Hence the wisdom of the saying, "Old men for council." A broad, liberal education in the sciences, accompanied with the supremacy of the moral sentiments, enlightened reason, can alone give a correct judgment, or establish a wise and safe conscience. It is not an infallible guide. As ordinarily used it is very fallible. By slow degrees the intellect grows and expands forward and upward until now we have many high and towering heads, products of heredity and environments. But in many of these their judgment or conscience is jug-handled. And why? Is it not because their education has been mainly in one particular direction? The Calvinist will tell you, God has elected from eternity past a definite few to be saved. So says the Catholic, the Presbyterian and all of that faith. Try to teach them the injustice and cruelty of that scheme. They will reply the Bible fully sustains it, and the Holy Ghost witnesses with their conscience its truthfulness and they dare not go back on their conscience. Is Calvinism true? Is it safe to follow? If it be true, then the conscience of the Universalist, the Spiritualist, the Progressionist is wrong. No two ways here. With equal advantages to know the right, they have studied only on one theologic line, hence the partialism and error of the Calvinistic creed. A few years ago England held slaves, and believed it to be right, and after many years of practical observation and discussion, found the institution to be an unmitigated evil and a wrong, and they bought the slaves and gave them their freedom. A few years since the United States held 4,000,000 slaves. Nearly the entire priesthood of the South and political orators declared the Bible upheld slavery, and was right, against the enlightened conscience and judgment of the North. Which was right? The considerate judgment of mankind has approved Father Abraham's proclamation of freedom. The South were sincere and in earnest to defend their pet institution, and spent life and blood and treasure without stint to maintain what their conscience told them was right. They were sincere and determined, and deeply and adroitly planned their campaign. But sincerity is no evidence of right.

Conscience may be compared to a set screw. When the evidence is supposed to be all in and the mind has decided upon its course as to truth, duty, or right, conscience steps in and demands a faithful and honest adherence to that course, and says she will shall execute it, right or wrong, as in crusades, persecutions, etc. If after a while, added light is received and views change, the conscience screw is reset and the battle for right and truth renewed until we reach Elysian fields in fairer worlds on high.

W. H. Harrington says in March 3, of The Progressive Thinker: "Theologic is the

PROF. HYSLOP,

As Judged by the Know-Nothings.

I notice many comments by the secular press upon the conversion of Prof. Hyslop to Spiritualism, and nearly all in agreement that he has been deceived. A few days ago the "Capital" of this city, asserted that he was as badly fooled by Mrs. Piper as Horace Greeley was by the Fox girls.

To me it has always been a mystery why men who were not present at a seance should assume to know more about what occurred there than those who witnessed it. The assumption, however, is made almost daily, and I find in reading the Bible that it has Gospel precedents and authority. Thus the raising of Jarius' daughter and the transfiguration of Jesus, it is alleged were witnessed by Peter, James and John. These persons, or at least persons bearing those names, are contributors to that volume, and wrote seven of its books, but neither of them mentioned those events.

It appears to be the practice for religious writers who were not present at any alleged occurrence to tell the world marvelous stories about it, while at the same time they belittle and ridicule the statements of eye witnesses. The Capital admits that Prof. Hyslop is an honest man, a great scholar, and that his sincerity is above question. Then it proceeds to assert substantially that he was so weak-minded as to be tricked by a base woman, or so wicked as to lie about the occurrences. The same remarks are applicable to the experiences of Horace Greeley and the Fox sisters, for there is nowhere to be found a statement by Mr. Greeley that they had deceived him. Here again the parties who were "not there" claim to know the most about it.

The evident fact is that a large number of the editors of the secular press deem it their duty to uphold the interest of the clergy. The latter have been asserting for many years that man was immortal. They want him to believe in the continuity of life by the evidences afforded by faith and hope alone. Now Spiritualism has given Prof. Hyslop and many millions more absolute proof of continuous life, without the aid of either faith or hope. Will not many preachers be shocked and disgusted when they come to know they have been preaching absolute truth? Will not many years be required in which to change their teachings from faith and hope to demonstration? Will they be able to gain a living by making one or two short speeches a week regarding a demonstrated fact? I know their craft is not in danger as long as they are not expected to prove their teaching to be truthful—as long as they deal in conjecture for their statements and faith and hope for their witnesses. What are faith and hope anyway, except a grouping of wish and guess, three-fourths of which is wish.

But our world is spinning its task. We are rapidly passing from dogmatism to reason; from conjecture to reality, and I believe the day is near at hand when all classes of men, preachers included, will give full adhesion to these revelations which you and I, Mr. Editor, know to be truthful; and what then? Why, the clergy will do as they always have done, claim the discovery is their own. "For this is a world (says Sampson Brass) that has lunar influences, revolutions upon its axis, and comes diverse games of that sort."

J. CLEMENT SMITH.

Topeka, Kans.

The Word "Spiritual."

To the Editor:—I must endorse Bro. J. H. Taylor's use of the word. When Bro. Weaver's article first appeared, only my great respect for him and his good work prevented me from being the first dissenter. As Bro. Taylor has broken the ice, I desire to say that from the first of Spiritualism the word in this country has always been used in the larger sense; to include all the church people have in religious aspiration and ethics, and also everything of a psychic character. In France, on the contrary, all save the psychic is excluded in the study of the subject, and the words Spiritism and Spiritist take the place of Spiritualism and Spiritualist. Moreover, I decry the use of the word as suggested, on the score of its incorrectness. If we have a standard it is the undisputed "Webster's Unabridged." This tells us that the word Spiritualist is always a noun and never an adjective; the latter being invariably Spiritualistic. The error is a frequent one, and the noun Spiritualist is too often made incorrectly to do duty for the adjective Spiritualistic. H. W. BOOZER.

Grand Rapids, Mich.

earth." I thought all systems of divinity and morals, were built on bibles of some kind and trying to make conscience the god mother to them all; and such has been the heft and strain, that it has produced a very aggravated form of spinal curvature. Divinity has gagged and bound and stifled the voice of enlightened conscience, that dared to militate against its methods.

I am quite sure it is important for all of us to endeavor to possess an enlightened and liberal conscience in regard to the human origin of all bibles, religion, justice, truth and duty, as social and enlightened Spiritualists. Let us add wisdom to our faith in the continuity of life, love to our aspirations for fitness to join the many dear ones gone out from our mortal sight, but who are often near to give words of hope and cheer, amid the storms and tempests, the strikes, collisions and controversies, political and national, wars and rumors of wars of this 19th century. Better than stagnation. Friction to keep the rust off. All educative and calculated to bring out the good and true.

D. R. HIGBIE, M. D.

West Branch, Mich.

"Love, Sex, Immortality." By Dr.

OFFICIAL NOTICE.

To the Public:

Whereas, The records of the Illinois State Spiritualists' Association show that in the year 1898, Edward E. Jackman and Mabel Aber Jackman, of Chicago, were expelled from the association, and their ordination papers declared null and void, for good and sufficient cause, after thorough investigation, examination and trial, at which they were given ample opportunity to make defense; and

Whereas, Certain parties, to-wit, D. Stearns White, David Gilmour, Charles Howell, Mabel Aber Jackman, Edward E. Jackman and others have unlawfully conspired together in an effort to reinstate said Jackmans in the good estimation of the public and to render nugatory the action of this association; and

Whereas, Said parties have unlawfully assumed the name of the Illinois State Spiritualists' Association, and unlawfully claim the right to issue charters to subordinate societies and to issue ordination papers and have issued such papers, knowing that they have no right to do so; now, therefore,

We hereby give due notice to the public that said parties are knowingly acting wholly without excuse or warrant in law or equity, and the public is hereby warned that any action taken or certificates issued by said persons are of no legal value whatever and will not be recognized by this association.

The machinery of our courts has been put in operation to enjoin these persons from their unlawful practices and in the meantime all parties are cautioned against paying said parties any dues or other money lawfully due to the Illinois State Spiritualists' Association, which was incorporated under the laws of the State of Illinois, July 16, 1896, and which is also chartered by the National Spiritualists' Association.

GEO. B. WARNE, President,
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Bloomington.

Comprising the official board of the Illinois State Spiritualists' Association.

In connection herewith we desire to say that any organization, be it legally incorporated or otherwise, which will try to bolster up Mabel Aber Jackman, whose methods were exposed in Lily Dale, and later in Chicago, and whose reputation is such among reputable Spiritualists that we do not think a single camp meeting will want her on the grounds, is unworthy of recognition, and is, we verily believe a standing disgrace to Spiritualism and a blight on Chicago. Those who have been ordained by this society, with D. Stearns White as president, will not be allowed half-fare on any railroad, nor will they receive recognition from reputable Spiritualists throughout the country.—Editor.

That "Plea for More Toleration."

I see in The Progressive Thinker of March 10 an article under the caption, "A Plea for More Toleration." The article is certainly very well written, and all things equal would be quite convincing, but there's the rub. So far as Spiritualism and Christianity are concerned, they don't stand on the same foundation. They have nothing in common. They are utterly and forever opposed the one to the other. There never can be harmony between the two systems, any more than there can be unity between truth and falsehood. the whole thing in a nutshell is this: If Spiritualism is true, then Christianity is wrong, and if Christianity is right, then Spiritualism is eternally and absolutely wrong. To cite the Scriptures, "What communion has Christ with Belial, or light with darkness?" If Spiritualism is a fraud, then it is perfectly proper for the Christian ministers to preach against it tooth and nail. They would be derelict in duty, were they to fail in doing so. And as they look upon it to-day, so they thunder as best they can against Spiritualism. If we are dishonoring God, then it is right that they should do their best to rid the earth of our false doctrine, for thus only could their God accept their services. But if we are right, then they are wrong, and as lovers of truth we should be as earnest in our endeavor to uphold our convictions. Agreement can never exist between the two bodies. If salvation is by Christ, and by him alone, then we are not in it. If we are right, then the salvation theory is all wrong. A man can't be a Christian, and believe in salvation through Jesus Christ, and be a Spiritualist at the same time and believe that his dead friends tell the truth when they return at our circle meetings. We can only be one thing or the other.

I take issue with the statement that "Truth says that nothing has yet done so much for the elevation of humanity as Christianity." Truth does not say so. Education is the factor here responsible, and not Christianity. Wherever education has opened the way, there Christianity has gone and appropriated the benefits to itself. How many colleges, hospitals and asylums has Christianity built in China, or any other country where education is at a discount? Educate the people up to the propriety and necessity of such institutions and they will appear, church or no church. Are our "very laws based upon Bible teachings?" The Bible says "Resist not evil." "If a man take thy coat, give him thy cloak also." "Love your enemies." "Forgive their trespasses." Does the law say so too? But why multiply words. If I had be-

GOOD ADVICE.

Define Your Terms and Stick to the Question.

It is utter foolishness to discuss the question, Is there a God? until you define clearly to yourself and your readers what it is you mean by the term God. If you jump from the personal idea of God to the omnipresent and infinite idea, and back again, to suit the exigencies of your argument, you commit the unpardonable sin against logic of not defining your terms and of not using them always in the same sense. An argument like that never produces conviction, but always ends in confusion confounded, or confounded confusion—whichever you prefer. And that is precisely the thing most people do who argue against the existence of God.

If you argue against the existence of a personal God, as we are personal, you argue without an antagonist among Spiritualists. Again, if you argue against the existence of a God, personal or infinite, who did the "miraculous" things recorded of him in the Bible, You talk to the wind, and not to Spiritualists; even the advanced theologian has given up those things. The personal God is the exclusive property of the mythological ages and of the mythological classes of to-day. The Jewish "God" is the exclusive property of the credulous. And we presume no Spiritualist cares to wrestle with these; or if he does, that he will not make the mistake of believing that he is wrestling with the advanced thinkers of this or of any age, of whom are Spiritualists.

The question with those with whom it is worth while to discuss the question, is as to whether there is, or is not, some great infinite, omnipresent, incomprehensible, unknowable Noumenon of which all known things are the phenomena. That is the question under discussion, and until it is decided, the questions of whether this Noumenon is supremely intelligent, or supremely ignorant, or whether he did the things imputed to him by the Jews, is quite aside and altogether out of order. The discussion of these other questions in connection with the question at issue but adds to the confusion already confounded by a lack of definition of terms.

That there is some such great infinite incomprehensible, unknowable Noumenon of which all knowable things, ourselves with the rest, are the phenomena, is the concurrent belief of all ages and all classes. That very inadequate and most ridiculous concepts of this Noumenon have been and are held by, some is nothing to the point. Again, that diverse names or terms have been applied to it—Being, God, Unknowable, Absolute, Infinite Intelligence, and dozens of others even in our own language—is nothing to the point. And the funniest part of the whole thing is that those people who declaim loudest against the existence of this Noumenon or God are those most sure of its existence. What is matter, nature, spirit, back of physical, natural and spiritual things, but another name and concept for Noumenon of which these things are the phenomena? Matter, Nature, Spirit—in themselves—are as incomprehensible, unknowable, as any other man's "God" dare be. But we can't wonder that those who have their "Gods" without knowing it fail to see that anybody has any use for any more God; enough of a thing is a God's plenty. The Jews couldn't see what use those other fellows had for Baal.

We must think, however, that the N. S. A. "Infinite Intelligence" is the cart before the horse, or a pronouncement on the secondary proposition without venturing an opinion on the primary proposition. It is very difficult to conceive of intelligence of any sort, without predicating it of something that has it. It is figurative at best, the attribute standing for the thing itself.

As to Religion, it is a thing of each soul for itself, and which naturally crops out in the man's conduct; it is not a thing of the temple or the skies.

Home, Tenn. F. J. RIPLEY.

BEYOND THE STARS.

There's a life beyond the stars,
Sweeter than a poet's dream;
Where no sorrow ever nears,
That pure and living stream;
And as it waters gently flow,
They touch the shores with loving kiss,
Amid the fairest sunset's glow,
In lands of perfect bliss.

Oh, this life beyond the stars!
Know ye, mortals, what it is?
Not a land of soul-wrecked wars!
Listen, children, it is this:
Streams of mercy, love divine,
Wisdom, charity, each to bless,
All life's arches there entwine,
Making perfect happiness.

All are loving, all are kind,
Wisdom-taught they clearly see
How, united heart and mind,
Bringeth perfect harmony.
Oh, ye loved ones of the spirit!
You must overcome the bars,
And secure reward of merit,
In the life beyond the stars.

MRS. E. J. BUCHANAN.
Charlestown, Mass.

But I became convinced of the fact that Christianity and Spiritualism could never run in the same groove, and I am utterly out with the former, and could be only a hypocrite were I to act otherwise. EMIL T. VAAS.
Chicago, Ill.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER FIFTEEN.

"Well, what about the immaculate conception? as you seem to believe in Christ and tell us that you have already met him."

"I have this to tell you, my friends, that there have been thousands and thousands of immaculate conceptions, consequently I am constrained to think that Jesus might have been one who was thus begotten. Any child that is begotten by parents who love each other with pure holy love, is immaculately conceived and will, probably, live to be a bright and shining light in the world. I did not ask the man of Nazareth who his parents were, when I met him. I thought, as he does, that it mattered very little who they might have been. Whoever they were, they should have been happy to have brought forth such a son. Herr Franz has already told you of Jesus, and I can say no more or different from that which he has already said on the subject—but, of the atonement, a few words, I think, may not be amiss. My former ideas of the atonement have not changed in the least. No one can wash a sinner clean but himself. Never cherish a doubt but that he will be obliged to do his own washing. Jesus was a man like other men—a reformer like many other reformers—and he was treated as hundreds of other reformers have been—he is a bright and shining angel now, as I can bear witness. When I found, shortly after coming here, that Jesus and his apostles really lived, I was eager to meet them, and I have met Jesus, Matthew, Mark, Luke and John; but really these angels can teach me no more than a thousand others who are equally bright and shining.

"I am going to do a little more fighting for my native globe—yet I used to say my native land—now I say my native globe, my native orb, my native planet, and so forth. You see, my friends, I have taken a step onward and I am very eager to fight that devil I was speaking of in my last letter. Luther threw the Bible, together with his inkstand, at his supposed majesty, but it did not hurt him a bit, as I can discover. He seems as rampant now as ever, charging right and left on friend and foe alike; but he is a wise old serpent withal. He is very winning and polite to the millionaires, whom he hopes to soon make billionaires. Yes; he has promised ten or more that they shall shortly become billionaires. I could, for instance, mention the Standard Oil Company, and another large concern that is gobbling up all the wheat, and another syndicate that is buying up all the gold mines of America, both North and South, another that intends to own all the coal producing land of America. The old serpent is very gracious to the persons forming these companies.

"'Go right on,' he says to them encouragingly. 'You will soon be billionaires instead of millionaires. The millionaires will presently be counted as small fry, scarcely worth thinking about. Let me give you a little advice, my lovely Standard Oil Company, and my big Coal Syndicate. As soon as the real hard, cold winter comes on, push your prices up—up! I say. Those who have money will still continue to buy. Never mind about the poor laboring man, the widows, the orphans and such; you are not to blame because they have not the money wherewith to buy, that is their own fault. Look at my golden hoofs, sirs. I can soon make short work of them. Trample them down, sirs, and kick them after they are down. Those poor, half frozen, shivering women and children are of very little account. You must be a billionaire even if ten thousand of these perish with cold. And, my lovely Standard Oil Company, what matters it to you if those poor, lone seamstresses, toiling in their garrets, cannot afford to buy oil that they may see to stitch. Why, sirs, there are a million or more of these. I will go and push them out into the street. I have strong and goodly horns, sirs; they can't well withstand them. Never think about them, for you must be billionaires. Let them sell themselves, sirs, for the small pittance that they might have earned if they could have afforded to buy oil. And you, my fat and lordly Wheat Trust. When other foods are scarce, now is your time. It may be that you will become of even larger proportions than a billionaire. Wouldn't that be grand? That would beat all other records! What does it matter to us, good sirs, whether the poor eat wheat at all. If they get a few pennies, occasionally, let them buy bread of the professional baker. The baker says that wheat is so high he cannot afford to make bread that is suitable for food, so he puts in a very little wheat flour, a good deal of potato starch and a larger quantity of chalk, then he tips in a quart or so of cheap ammonia and presently he turns out bread that will make your eyes stand out with admiration—great big loaves only five and ten cents each. Cheap enough, my good sirs. Why the starving poor ought to be content with such beauties. Here, take that little, shivering, half-clothed child's five cents and give her one of those glorious, shining loaves of bread, enough to feed a whole family. The little starving wretch grasps it hungrily and runs home with it. Now watch that gaunt mother as she cuts the bread. She tries to run the knife through it, and as she does so it collapses like a slit balloon, and the poor mother has nothing in her hand but an ounce or so of stuff, sirs—but an ounce or so of poison stuff—slow poison. Do you say there is no law touching this particular kind of slow poison? So the wretched mother doles it out to her little ones in the place of food that she has no money to buy.

"'What is that to you? You did not put the ammonia and chalk into it—not you. Go right on, sir, for you will soon be a billionaire.

"'Now, my lovely Standard Oil Company; you want to be considered a good and charitable sort of chap—you are a Christian, you know, and you want to endow a church or something of that kind. You want to be generous. Now, give a hundred thousand or so—show them what you are made of—and to-morrow levy five or ten cents on every five gallons of oil; before the week is out your money will be more than returned to you—fact is, you will be richer by perhaps, ten thousand dollars, than you were before you gave that splendid gift to the church, that is supposed to be following in the footsteps of the meek and lowly man of Nazareth, who commanded, sell all that thou hast and give to the poor. Give to him that asketh of thee and turn not thou away. Visit the widow and the fatherless, the sick and in prison, also heal the sick; make the blind to see, the lame to walk and the deaf to hear. Listen not to the sweet Christ, but to me—the creature with horns and hoofs and forked tail—for, every cent more you have charged for that oil has been wrenched from the poor and needy, making them poorer and more needy still—from the miserable seamstresses in their cheerless garrets—from the poor, weary, worn mother, who washes all day to earn a few pence to keep the children from starving, and spends the greater part of the night to mend up their old rags. But what is all this to you, sir? You must be a billionaire—moreover, men must think that by becoming such you are a great benefit to the world in general; for thereby you are able to endow a church. It will enable them to build a great, splendid edifice, all glittering in gold and purple and costly stuffs; it will enable them to pay the humble preacher, who follows in the footsteps of the gentle Nazarene, ten or twelve thousand dollars a year, possibly it might be made to stretch to even fifteen or twenty thousand. Don't think for a moment, that one of those poor, laboring men, or his wife, could enter the door of that elegant building—and those poor children, shivering and ragged, would be immediately driven away if they were to venture even to peep in.

"'Yes, sirs! I consider that the elegant churches of this land belong to me. I have absolutely ousted that Nazarene and taken possession. Smart, am I? Shrewd and smart? Well, yes; I flatter myself that I am, somewhat.

"'But my golden hoofs and sharp, effective horns aid me much, and my forked tail is very beguiling. I am able, sometimes, to make men think that black is white, and white black—and, if you will believe me, some of those people, belonging to those grand churches, really think they are following in the footsteps of the meek and lowly Jesus. They call me a wily old fellow, forgetting all the while that they are the very ones beguiled.'

"'Now, my grasping, bloated, pompous millionaire—or billionaire, whichever it may be—you are liable at any moment to change worlds, as I did. One moment you may be a millionaire, the next a blasted, withered tree, without a leaf on your dried branches, and you will be compelled by the eternal law of justice to make restitution for every penny you have wrenched from the poor and needy, and every tear and every sigh that you have wrung from others, a corresponding tear and sigh will be wrung from your own soul.

"God is just. Remember that.

"I cannot say, now, there is no God; for the great eternal laws of nature constitute that which is called God, and strict justice is one of these great eternal laws. So be careful what you do—take heed to your steps one and all—'for I am a just God, so saith the Lord, and will recompense every man according to his works.' The Lord is the Law, and God the Soul of man.

"ROBERT G. INGERSOLL."

There, I think Mr. Ingersoll has put in quite a large plum this time, and we hope it will be the means of doing much good. Friends, the time is near at hand when you will expect letters from your friends here as much as you expect them now when they are absent from you on earth. We are rapidly forming a regular mail service, here in the celestial world, and it will not be long before all who wish can avail themselves of it. When those of earth get wireless telegraphy in proper working order, they will each and all begin to comprehend the working of our telegraphic system. We send our thoughts out to other spiritual beings who are removed from us thousands of miles. We thus ask them questions and soon get their replies. We often want information on various subjects that only those who are far above can give us, and it takes but a few moments to get all the information we desire. I thus questioned Jesus in one of my former messages to you. Now any person on earth, no matter who he may be, can do the same. Let some, or all of those who read this, try it. For instance, one wants to ask a very important question of, say, perhaps, Jesus. That one may sit down quietly in the silence, cast all former ideas and prejudices from his mind, allow it, as nearly as possible, to become a blank for the moment or like an unwritten sheet of paper; now he forms the question slowly and distinctly in his mind; then he fixes his mind intently on the spirit—Jesus of Nazareth—he must cast out all prejudices of Savior and atoning blood, in fact everything that he has ever heard about Jesus. Now when he has called earnestly upon Jesus, then let him propel his question with all the force of his will and with great positiveness and quietly await the reply which will presently come flowing into his mind. Now he must be very careful that he does not allow any preconceived ideas of his own to become active. Let him try to ask questions a number of times in this way and he will be astonished at the result. He can also ask questions of any spirit in this way and he will get answers, and truthful ones if he is good and truthful himself. "To the pure all things are pure."

(To be continued.)

NAKED TRUTH—THE NOW, THE THEN.

I know I am, but somehow in the fog of time the past is lost.
I oft discern what seems to be a mighty river I have crossed
In this great sphere of life eternal, and one out there ahead,
But that which lies beyond each one to me is ever dead.

I often see a face I know, a form of kindred and of friend,
Which tells me that though they have gone from earth, the journey did not end;
They died and left me sad and lonely, weeping at the bier,
Then softly came and with the veil that hid them wiped away my tear.

Before this birth I know not where this spirit was; then how and why
Should I beyond the next birth see and know where my possessions lie?
I know that others live who once were here, for they have whispered back,
And told me so, but theirs to know of spirit life is what I lack.

If I must come to earth again, be born and live in consciousness
Why should I not remember things behind my birth—some happiness,
Some loving one with whom in form I once did talk of love, and stroll;
Some awful woe or scene or act that marked itself upon my soul?

Ah, Naked Truth, thou tellest me of other worlds and forms beyond
This grand old earth; of finer forms, of higher souls who but respond
To kindred forms and souls; that touch the very deepest deeps of soul
And mingling float upon the tide of life in one grand spirit whole.

Thus on and on from world to world, from form to form, each step advanced
Above the one preceding it; each change the soul, enriched, enhanced,
Moves up a grade in growth without the need of this old earth again.
Ah, Naked Truth, thou hast unlocked the door of life—the Now, the Then.

DR. T. WILKINS.

A Tax on Their Lovemaking.

A courtship tax imposed by the Methodist Episcopal church of South Vineland, N. J., is making the young men poor and the church rich.

The church some time ago, in order to raise money with which to buy a new organ, fixed upon the idea of levying a ten-cent tax for every visit paid by a youth upon a woman member of the church. The girls made a list of their callers and the amounts due were gathered by a tax collector, who gave receipts for them. The congregation now wants to build a new church and it is proposed that the tax be reimposed with additions. A tariff has been made out by a committee, but it has not been adopted. Here is some of it:

One call, evening	$0.10
One call, 10 a. m. to 2 p. m.	3
One call, 2 p. m. to 6 p. m.	$
Hand squeeze	16
Invitation to tea	31
Buggy ride	12
Kisses in the presence of girl's mother per doz.	17
Kisses in mother's absence	Not allowed
Exchange of photographs	42
Acceptance of proposal	1.98
Fixing the happy day	2
On each pound of candy presented	1

It is proposed that young men who have paid a tax shall receive stamps which they will paste on their shirt fronts. An inspector will call at the houses of eligible girls to see if visiting suitors are all properly stamped, and to collect all deficiencies. He will carry a bell punch—New York Evening World.

CONGRATULATIONS FROM THE PACIFIC COAST.

I must specially congratulate you on the way in which you continue to editorially prove yourself worthy of the title of "Progressive." The Progressive Thinker has a progressive editor, and the two together are a mighty power for good. I sometimes have asked myself what would happen if your "thought machine" were transplanted into the invisible? But I presume you have taken that into consideration, and have arranged to stop here as long as your job holds out. Of course when telepathy becomes a materialized everyday fact our presses will no longer pulse with thought, and then our editors will proceed heavenward—or otherwise. So with three cheers for our editor and his Thinker, yours always, CHARLES DAWBARN.

San Leandro, Cali.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
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Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo H. Brooks and Will C. Hodge, are among the celebrities who will be present.

The strongest array of Spiritualist talent ever gathered in Chicago.

A Working Definition Wanted.

In No. 536 of The Progressive Thinker I find an article from W. H. Harrington entitled "Conscience," and I would ask Bro. Harrington a few questions on the matter of conscience; and as he is so well posted upon the matter would he kindly write out for our benefit a sort of a guide or criterion for us to go by. That all mankind have some kind of a conscience I will admit, but who has the right idea of what conscience is; say, for instance, I go down to our Board of Trade and strike in for a good deal in what, and I make $10,000, and I know just as well as I can know, that some of my brother dealers have lost $10,000. I could not have made it without another person losing in the same ratio. What kind of a conscience do I need in this case? What kind of a conscience does Lord Roberts of the African (English) army need when he pens in from 5,000 to 8,000 Boers—human beings—and surrounds them, and with lyddite shells, and with an army of 40,000 men deals out to them death and desolation? What kind of a conscience does all England need when they send this army out from their homes to slaughter and murder men, women, and children without mercy? What kind of a conscience does an English lancer need to spear and stab helpless men as has been done in Africa?

What kind of a conscience does a murderer need, anyway, in any case? What and where is our guide? Brother Harrington, explain what kind of a conscience an orthodox minister needs when he gets up in his pulpit and utters in the name of his God the foulest slander and outrageous lies concerning our Spiritualism, as has been done right here in our city? I have looked so long and so earnestly to find a sure guide for my conscience, and yet I cannot find any one to furnish it to me. What kind of a conscience do the Boers who are a nation of sharpshooters, need when they hide behind a rock and from this point of safety pick off the best and bravest of the English officers? It seems to me that a fear of what Mother Grundy would say is the only guide for a man's conscience, just at the present time. Again, what kind of a conscience had Dewey when he stole into the harbor of Manila in the night and poured death, desolation and damnation into a comparatively helpless foe? Eh! Bro. Harrington, do give us a guide to go by. Let us take the case of a tribe of Arabs out upon the desert, who, in the name of Allah, their God, attack a caravan of peaceful traders, cut the throats of all and every living soul and makes off with the goods. How they do thank their God who has thrown this chance to plunder, murder and rob in their way. What kind of a conscience does the Arab need? Eh! Oh yes, we all know when we are doing right, but what is right? The slaveholder claimed he was right and the Christian church and the Christians' Bible upheld him. But the President of these United States claimed that he was right when he took these slaves from the slaveholder and set them free. What kind of a conscience did Gen. Grant need when he led an army that sent thousands to an untimely grave?

What is conscience but a fear of what our neighbor will say or what will the community say about us. Mother Grundy, you are our guide, and we all bow to your superior will, and Lord Roberts is now thinking what will the English people and the world say if I am defeated in this African war. And Mother Grundy is our guide and criterion for conscience.

And so mote it be.

Buffalo, N. Y. J. W. DENNIS.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

ERROR CORRECTED.

Agnosticism and Christianity.

Being much interested in an article in The Progressive Thinker of January 20, headed, "Is Christianity a Hateful Curse," in which the Rev. T. B. Gregory is quoted, permit me to make a few remarks. Being an agnostic, it may seem strange that I should defend Christianity as I propose doing; that is in a limited manner. Though I deny the divinity of Christ, I have respect for the principles he is reported to have taught. True, the parable of the unjust steward is a most extraordinary mistake for a teacher of morality to make, for it has given churches great reason to excuse rascality, and they have not neglected the opportunity to use it. There are several other things which Christ is quoted as saying, which would have been better left unsaid.

It is a very general error which puts responsibility on Christianity which belongs to theology or churchianity. Some may say, "That is a distinction without a difference." Not by any means. Christianity is a matter of principle; theology has made churchianity a matter of trade and business. It may be said in other words, theology has made a god out of a prophet, and is now making profit out of the god.

I cannot agree with Mr. Gregory that Christianity extinguished Greek learning, though theology and churchianity might have done so. Christ revived in the west what Confucius taught 500 years before in far east China, viz., "The Golden Rule," which is in fact, the foundation of almost all religions worth considering, but all religions have been spoiled by theology or doctrine. It would be a libel on the power of the Creator to suppose that man could not have been made perfect in the first place, instead of the most miserable, or as I have seen it well expressed, "There is nothing in all the universe so sad as human life." How true it is, man created with the thousands of ills and troubles, with the acute knowledge above all other animals of his miseries. But being created and existing in all his wretchedness, good men in different ages of the world, having in mind the golden rule, have endeavored with more or less success to impress it on mankind for the improvement of the existing conditions and alleviation of the curse, in case of success theology has, with the cooperation of the civil powers (which have always fostered anything which through ignorance and superstition, with the fear which they beget, have made the subject more amenable to the rulers) seized on the idea and by a warping process of elaboration of the principle, interpolated with all sorts of forms and ceremonies, made it a matter of trade and power by working the principle into a scourge for the unfortunate and miserable man under subjection. In modern times, with the Christian principle, has grown up the learned jabber theology or churchianity.

When Mr. Gregory spoke of damning of men by both Catholics and Protestants he was thinking of the business in full energy. What is churchianity without cursing? Nothing—it is the most important part of the stock in trade. Catholicism, hateful curse, had a monopoly of the business at one time, but the Reformation, so-called, came in and created rivalry, but it was found inexpedient to let go the cursing, for it was the mainstay of the whole concern, in fact everything without it would have gone to eternal smash.

There was probably no man who knew better than Du Maurier what he was writing about, in Trilby, when he said any clergyman who preached Christ and salvation, and hell and damnation, and received an income from it, got the money under false pretenses.

Tampa, Fla. "BIG BRICK."

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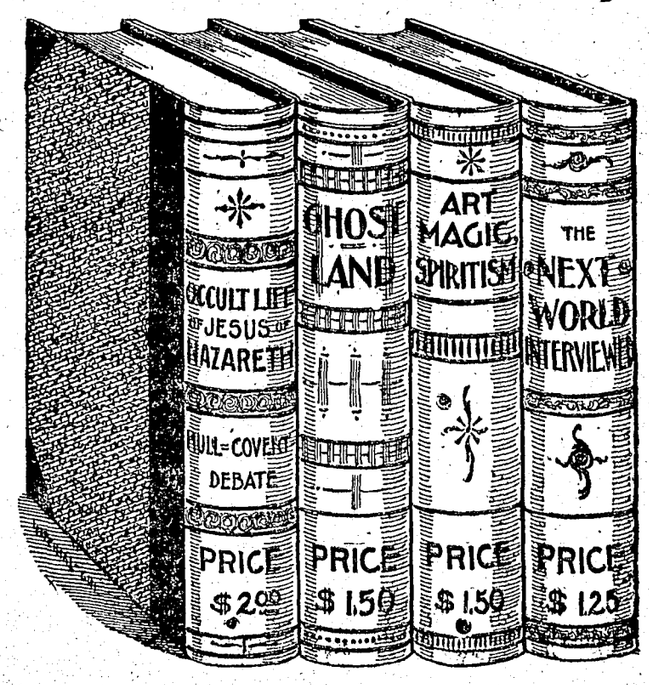

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Thus far The Progressive Thinker's premiums have visited about 15,000 families, a larger number of books disposed of probably than by all the Spiritualist papers and liberal book stores combined in the United States during the time. Thus any one can see the good work we are doing for the cause of truth.

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For only ONE DOLLAR and thirteen cents, The Progressive Thinker will be sent one year, and also the Occult Life of Jesus (including the Hull-Covert Debate). The 13 cents will only pay postage on the book, which is a gift to each subscriber. The one who gets up the club of ten, will be entitled to the paper free, and also the book, which is a very expensive gift, elegantly bound and printed, and should be read by every Spiritualist in the United States. These clubbing rates must not be changed by anyone in getting up a club. You must not substitute other books for the one offered above.

Bear in Mind.

Bear in mind that whenever practicable, all books are sent by express. This insures them against loss.

RAGGED LITTLE FRED.

How He Found a Friend and Home.

It was a bitter cold night in January. The wind blew from the Northwest, and swept in howling blasts through the streets of the city, carrying with it flurries of snow and particles of ice. Pedestrians who were obliged to go forth on business hurried along well muffled up to protect themselves against the inclement weather. But there was one little wanderer, cold, hungry, and shelterless that bitter night, who stood shivering and sobbing in the piercing blasts. People passed by him unobserving, for all were in haste to seek the shelter of their own fireside.

His clothing was scant and full of holes, barely sufficient to cover his childish form. His small hands were blue with cold, and his toes peeped out from the old worn shoes. Poor little Fred! He was only a vagrant, and few are the hearts that have sympathy for this class. Little Fred had tramped the streets all day asking alms, but had received nothing. Now it was night, and he had not eaten anything since morning.

To go back to the rickety old tenement house in the slums of the city, that he called home, he dare not, for "Old Meg" would beat him cruelly if he returned with no pennies for her. He was an orphan, and "Old Meg" had picked him up off the street and kept him to go out begging for her support. So cold, weary and hungry, he crept into a doorway near by, and huddled down as close to the building as possible. But, oh! how cold it was. At last a stupor seemed to creep over him, and he no more felt the cold, but a delicious warmth pervaded his small frame, and visions of brightness and beauty floated before his mentality. Loving faces, with smiles angelic looked kindly into his own. And he thought a sweet voice said: "I am your mother, Freddie; come with me, and you shall know sorrow and hunger no more." With a glad cry of joy, he stretched out his hands to the beautiful angel mother. He felt himself gathered in a fond embrace, and borne away. Then he became unconscious.

* * * * * * * * *

Dr. Burton was returning home from a visit to a patient in the country, and was glad when he saw in the distance the lights of the city. "Almost home, Jim," he said to his horse, and the animal pricked up his ears as if he understood the meaning of those words, and quickened his pace accordingly. Soon the doctor reached his home, and alighting gave his horse into the care of his keeper, and hastened to enter his dwelling. As he reached the door he stumbled over an object lying in his path. With an exclamation, he hastily unfastened his door, and turned on the gas. A stream of brilliant light flooded the hallway and cast a radiance on the glistening snow outside, and on a ragged form all huddled up, with a cold white face. "My God! what is this," he exclaimed. Some poor little vagrant has crept in here for shelter and frozen to death, I do believe. Well, he must not lie here; life may not be extinct." And the kind-hearted doctor picked up Fred and closing the door sprang upstairs, to his office as quickly as possible. He laid the child on a couch. To divest himself of his cap and great coat, to turn on the gas, and stir the fire into brightness was the work of only a few minutes. He then gave the boy his attention, and found life still remained in the cold form. He worked over him faithfully, not stopping to take any refreshment. For the doctor never thought of his own comfort when a human life was hanging between life and death. Soon his exertions, aided by the warmth of the room, was crowned with success. And he soon had the satisfaction of seeing a pair of brown eyes open and gaze wonderingly into his own. The doctor smiled and said, "Poor little fellow, you had a hard pull, but you will be all right now."

"Is this heaven?" said little Fred. "And where is my mother? She said she would take me to a land of brightness, where I would know sorrow and hunger no more. But," he added, "I am hungry now."

"Are you hungry, laddie?" said the doctor cheerily; "well so am I; here, drink this, and soon we will dine together." Fred drank the potion the doctor handed him without a murmur. He was now able to sit up and enjoy his dinner with his new-found friend. He ate as only a half-starved child can, while the doctor studied him thoughtfully. After his hunger was satisfied, he was given a warm bath and put to bed, and was soon sleeping soundly, while Dr. Burton sat by his fireside pondering what he should do with the child he had so strangely befriended. He arose several times and went to gaze on the young sleeper. The doctor, who was a good judge of character, as shown in facial outlines, decided the child possessed a look of marked intelligence, and brightness. "If I should find the lad has no home, I have half a mind to adopt the little vagrant. I have plenty, and could educate him and give him a chance in life, with no discomfort to myself. I will see what the lad has to say for himself in the morning." And the doctor, reaching this conclusion, sought his much-needed rest.

In the morning he clothed Fred in a new outfit throughout, cut and combed the tangled locks, then had the child stand before him. It would be difficult to say who looked most delighted, the doctor with his work, or the boy in the new clothes. The latter looked anything but the ragged, frozen, child of the night before. His face was bright, his eyes sparkled with the happiness that filled his little heart. He had no words to express his joy, or gratitude to this good man for his kindness; he was to his childish mind the perfection of goodness and nobility. After breakfast, the doctor said to him: "Now my lad, tell me how you came to be on my door-step in such a pitiable plight.

Encouraged by the kind looks of his friend, little Fred told all his sad and sorrowful story. Tears came into Dr. Burton's eyes as he listened; and he arose and paced up and down the apartment as the child related scenes of brutal treatment he had been subject to; and told of the many hours he had suffered with cold and hunger in his young life. Stroking kindly the boy's brown locks, he said:

"Then, Fred, you have no parents?"

"No; I am an orphan."

"Do you remember your father or mother?"

"No, sir."

"What is your name beside Fred?"

"I do not know."

"Can you read?"

"No; but I would like to learn."

"Why did you ask me if this was heaven, and where your mother was?"

Fred told what he saw before he went to sleep, as he called his unconscious condition, when the doctor found him.

"If I had returned home a few hours later, my lad, you would indeed have joined your mother in that world beautiful. But let us hope you will be spared to a long life of usefulness. And I will see that never again your little body shall be tortured with cold and hunger." After a moment's silence: "I suppose you do not wish to go back to your former home?"

"No, oh, no! I never wish to see 'Old Meg' again."

"Well, then," kindly, "how would you like to live with me?"

"Live with you! oh, if you would only let me! I would be so good, and not make you any trouble. And I love you."

Freddie's voice was full of love, and the brown eyes gazed entreatingly at the kind face before him.

The doctor was deeply moved, and clasped the little boy tenderly as a woman to his great warm heart.

"So let it be, then, laddie. Henceforth you shall be as my own little son, to love and care for." For a few moments he was silent, only holding close to him, the small form, and caressing the brown head that lay so confidingly against his breast. Then putting Fred down he said cheerily:

"Well, then, Master Fred Burton, consider yourself my son, and take your first lesson in obedience. Put on that coat and cap you see yonder, and prepare to go for a ride with me."

At these words the heart of little Fred nearly burst for joy. He hastened to obey with childish alacrity this loving command, and soon he was seated in the warm cutter, and gliding away to the chimes of silvery bells, chatting with the doctor and far happier than any king on his throne. Day by day he crept deeper into the affections of Dr. Burton, until he wondered how he ever existed so long without his bonnie boy. And as his son, Fred grew and thrived. He made a noble lad, the pride of his father. He was sent to school, and then to college, where he graduated with the highest honors of his class. Later in life he took up the profession of his father, and became a great success; honored and respected by the rich, loved by the poor, and always idolized by Dr. Burton.

* * * * * * * *

He married a lady of wealth and refinement and enjoyed life as only the truly good and noble can. He always remembered his mother as the sweet angelic being who appeared to him that cold January night; and loved to think she guided him to his present prosperity.

CLARA MARSH.

Rochester, Mich.

We Are Heirs of the Ages.

Through "the power that makes for righteousness" new political, religious and social conditions are given mankind. Men are the instruments through which evolution takes place that results in human events. Millions of men have given their lives and property in the past to make the present civilization of the world, and to create our present social and political environments. These millions of lives have been lost and absorbed in a universal result. As individuals we know them not. Who they were, how they lived, and what their thoughts and aspirations were we do not know.

Carlyle says that, "History is only the biography of great men." Not so. History has been made by the millions of unknown heroes whose lives have been sacrificed and absorbed in the general good that came to their posterity, and which has resulted in human progress. These individuals who acted their silent parts in the world's great dramas, and made certain times and epochs in history, were simply personified in the name of some great general, statesman, reformer or philosopher. They sacrificed their lives on the field of battle, in an insurrection, in prison, on the gallows, by the guillotine, were tortured by the thumb-screw or rack, or exiled, and property confiscated. Each contributed in some form or other a personal loss. The totality of these losses and sacrifices have resulted in a universal gain to us of to-day—we who are "heirs of the ages." Emerson expresses it:

"I am owner of the sphere
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Lord Christ's heart and Shakspeare's
  strain."

We do not realize that the political and religious privileges we now enjoy automatically, as it were, or take as a matter of course, others gave us through loss of life and property, persecution and torture.

In the reform movements of to-day are the men and women who are sacrificing their money, time, and life's prospects to make the inheritance of the people of the coming age. They are the unknown heroes who will give up their individuality for the benefit of future generations.

This is the same sad, continued story commenced in the primitive ages of the world. We note it and comment upon it because we see it now. It is individualized and contemporaneous. But we know not the agony of the past that has given us our present conditions, because it has become impersonal. The legion of martyrs have lost themselves to our sight and knowledge in the universal result.

The struggles of the social and political reformers of to-day are making the civilization of one hundred years hence.

All honor to the unknown hero!

He was one
Of many thousands, such as die be-
  times,
Whose story is a fragment known to
  few;
A smaller tally of the singular lot,
Who, gifted with predominating pow-
  ers,
Bear yet the temperate will, and keep
  the peace;
The world knows nothing of its great-
  est men."

CHARLES E. BARNES.

Battle Creek Mich.

Denies the Ingersoll Story.

New York, March 7.—Editor Times-Herald:—Your issue of Jan. 19 contains an article entitled, "When a Little Child Moved Ingersoll," a story told by William Wordsworth Goodrich of Baltimore, who is supposed to have occupied a berth opposite Colonel Ingersoll on the train from Chicago to New York, Jan. 12, 1898, and saw him standing in the aisle of the car uniting in prayer with a little child.

Of course, your many readers who knew Colonel Ingersoll do not need to be told that such a thing never occurred, but to those who did not know him I wish to say that the story is a fabrication from beginning to end. I had been Colonel Ingersoll's manager and traveling companion for many years and was with him as was also his daughter, the only time he came from the West during the winter of 1898, and we both pronounce this story as utterly without foundation.

If such a dramatic scene as Mr. Goodrich describes had occurred, I think he would not have waited two years to tell it, until it was impossible for Colonel Ingersoll to deny it.

Last, but not least, Colonel Ingersoll was not on the cars on Jan. 12, 1898. He was in New York—had been for several days and remained there for some time.

C. P. FARRELL.

VARIOUS REMARKS

Concerning This, That and the Other.

The public discussion of infinity and the infinite, by the giants of various degrees of magniture, is more amusing than instructive. Can not the kickers at infinite intelligence think of several items in nature that may properly be recorded as infinite? Duration, space, space crowded with matter, matter teeming with life germs, life germs vibrating with intelligence, and yet the hostile kicker kicketh at the idea of intelligence being infinite, and the stickler for the designer theory continues to define the undefinable; each vainglorious attempt only serving to point out in clearer light the mental and spiritual limitations of the definer. As readily could the caterpillar as he proudly circumnavigates the vegetable leaf that gave him a place of nativity, venture on a solution of the mysteries of cabbage culture, as for the sounding of the abyss of the infinite. "When we've been there ten thousand years, bright shining as the sun" we'll be no nearer a solution of the God question than when we first began. The dimensions of the problem precludes the possibility of its solution by any spirit or convention of spirits, either in the mortal or beyond the veil.

This mystery laid bare, there will remain no other worlds to conquer, and the wretched unveilers will find themselves in an "attitude of prayer" for the boon of annihilation, the repose of oblivion. The hatred of the man Jesus manifested in the utterances of some, is both vulgar and degrading. If the man is a myth, the moral and spiritual character ascribed to him constitutes the rule of righteousness to which we must all align if we would escape the company of the dogs, sorcerers and horde of the unclean that crowd the lower levels on the thither side of the great divide.

The writer is one of a multitude who are saying that if the ribald jeerings referred to stand for the best there is in Spiritualism, then count us out of it forever. But happily, we do know those scoffers in no sense represent our priceless science of life. A jungle of brambles as fittingly represents a garden of roses.

The manifest mission of Spiritualism is to elevate and purify humanity. This it can never accomplish for us without our willing assent and hearty co-operation. There are wonder-mongers in Spiritualism who have convinced themselves that their departed friends can still communicate with them, and being assured of that important fact have jumped to the conclusion that death cancels all their earthly shortcomings, and that only rivers of life, elysian fields and flowery beds of ease await them just over the line—a most gigantic and humiliating mistake as they will discover to their great chagrin! They love to flaunt their hatred of the Bible, of which they know little, in the faces of all who offer a word in its favor. Were they wise enough to obtain for themselves an inside acquaintance with Spiritualism and the Bible they could easily discover that the latter is a more or less ancient record of the former in all its phases, even to fakirs, frauds and marvel-seekers. But their attitude toward the book and all it contains blinds and warps their judgment till to their distorted imaginings it is a jungle of wild beasts and creeping things, instead of a beneficent and helpful guide to the understanding of many mysteries of a spiritual nature with which we are constantly having to deal whether we will or not.

Man in the mortal is a spirit, and unless he cultivates the spirit while in the mortal he will find himself a pauper among paupers when he drops his mortal shell and lands in spirit life. The tares and wheat grow together here till the harvest, but over there "birds of a feather flock together." The man of millions, if, in this life, he has cared only, or chiefly, for the things pertaining to the earthly house, will, when the earthly house fails, line up with the paupers beyond the mystic line.

The Spiritualist who has not learned this in Spiritualism has skipped a most vital lesson. No enlightened Spiritualist believes that acts of worship are required of mortals by any pure and wise spirit. Acts and attitudes of cowering humiliation, accompanied by liberal contributions of spot cash, are, no doubt, required and enforced by lording spirits in the beyond who were noted for their vim and valor on the same lines while still vegetating in the mortal.

It comes—by wireless telegraphy possibly—from the other side, if your ears are attuned to the hearing that on the earth-plane of the spirit realm the sects of all shades known to earth are still in business on the old lines and styles. They explain their failure to reach the golden city as the result of a slight misunderstanding of the text. They are still looking for the miraculous to occur, when Spiritualists and all others who fail to train in their camps will be sent to the limbo of the man in black, while they, the true salt, will go on in search of the gates of pearl.

Well now, as the "The Other."

If the writer is not "afoot and alone" —and it is absolutely certain he is not, what is the duty and privilege of those whose souls have been lighted from the inner court of the temple of truth?

We don't want to worship nor be worshiped; but we do want harmony and the growth that comes from the fellowship and communion of kindred spirits. We need for spiritual growth, societies, associations, where with harmonious music, interchange of thought, or an appropriate lecture, all in the line of brotherly kindness and mutual advancement an hour or two at stated periods could be most profitably spent. When it is generally understood that Spiritualism means really something on this line we may expect real growth and permanent prosperity. But so long as the billingsgate of the saloon and fish market is liable to be spouted from the rostrum or find its way into the public prints labeled Spiritualism, the modest and self-respecting sinner as well as churchman will, with comparatively few exceptions, continue to count themselves not "in it," preferring to eke out a starving subsistence on the short forage of orthodox respectability.

Middle Point, O. J. RIGDON.

AN EXPERIENCE.

Agree with Thine Adversary Quickly.

In March, 1885, myself with several hundred others, called "boomers," gathered at Arkansas City, Kansas, for the express purpose of settling the lands of Oklahoma, which were properly a part of the public domain and subject to settlement, but the wealthy cattlemen wanting to hold the lands indefinitely for cattle raising, employed United States troops to keep the boomers out of that country. We well knew we were morally right, and aside from corrupt legislative and administrative practices we were legally right, but not wishing a conflict with the soldiers, we concluded to halt and try the efficacy of petitions to Congress and to the new administration. During our stay I discovered among the others who formed the motley crowd of about seven hundred, one very remarkable character; a man of middle age, good physique, well educated, with a high standard of ideals and ethics, a very deep and logical thinker, and withal a materialist.

One day in conversation with him I suggested that another step in advance was awaiting him, and that step was Spiritualism. He remarked that his prejudice was not so strong as to prevent him from investigating any subject, and even desired to do so. I promised to demonstrate to him in a few days the fact of a hereafter, but unfortunately the camp was moved from Arkansas City to Caldwell, with the exception of myself and family and a few others.

In about a year his wife, a most excellent woman, died, leaving three small children. Life now had for him a different aspect. He never needed a "hereafter" before, but now he had great need of one, since he lost his wife, whom he worshiped. In a few days I met him in Arkansas City, when he said, in substance: "I want a long talk with you; meet me at the M. & N. office to-night and we can talk all night. You told me, before I went down into the territory that you could prove there is a hereafter. I wish I knew it. I'll give you my team, harness and wagon if you will prove it to me."

We met as per agreement, and talked nearly all night. I explained to him the philosophy of Spiritualism and told him my observations and experiences in its phenomena. I called his attention to the fact that his philosophy says matter is indestructible, and, therefore, immortal, while change, constant, though imperceptible is the grand order of Nature; that something which we will call spirit is superior to, and operates upon matter, and if matter is indestructible, how much more essential and reasonable that spirit should be indestructible. He being so logical, I deemed it essential to appeal to his reason, and it was a success. In a few days I took him to one of the best mediums in Kansas, Darwin Eastman, of Winfield. At that seance he received a communication from a spirit friend, which he knew to be untrue. Now, instead of condemning the whole philosophy and phenomena, as thousands of people would do, he said that was the best proof of a hereafter; that death does not end all. He said one telegraph operator might send a false message to another, and it would be just as good evidence that communication between the two places was possible as if the message was true, and if false messages can be sent from place to place it is reasonable to conclude that true ones can. That the nature of the message depends upon the sender and the second party through whom it is delivered to the third person who receives it and not upon the mechanism or the philosophy of the transmission.

Other seances were held and many good tests and communications received. I imagine that all readers of this article, who have had much experience in teaching the truths of Spiritualism to others will wonder why Mr. Furlong did not jump up from the seance and yell out, "It's all the works of the Devil," then grab his hat and run. My explanation is this. He was naturally too bright, and intelligent to be an orthodox—what? I don't want to say fool, and yet that seems to be the only word that will fit. He was too honest to be a priest, after being educated for one.

About four weeks after his first seance he was in the presence of a talking medium and was surprised to hear a familiar voice say to him: "Well, Brother Furlong, I am glad to meet you again. You remember the altercation we had down in the Territory just before I died? Well, I've come to tell you that you were in the right and I was wrong; now I have come to ask your forgiveness. I have been in hell ever since I passed over and could not get out or rest easy till I asked and received your forgiveness, and I have taken the first opportunity to do so." This man and Mr. Furlong were brother Masons, and had not met since the altercation alluded to.

Mr. Furlong gladly and freely forgave the brother; and in describing to me the occurrence, said that to him it was a grand test, from the fact that the medium did not so much as know the man: no other person present knew him, and himself was not thinking of him, and had not for weeks, or even months.

It is proper to add here that Mr. Furlong developed into an excellent healer about a year later.

Lawson, O. T. A. D. MARBLE.

The Kaw Valley Association.

The Kaw Valley Association of Spiritualists has engaged Forest Park, Ottawa, Kansas, for the annual camp-meeting to be held from August 4 to Aug 13, 1900. This society wishes to procure a first-class platform test medium during the entire meeting, one that can give clear-cut tests and full names. We also wish to procure the services of one good lecturer for the full time. As our meeting is of rather short duration, we could hardly expect a good medium or lecturer to come for this especial meeting. We write this early, thinking perhaps some good mediums or speakers may be passing through this way in August, or perhaps may have other engagements in the state and would suit themselves and us to engage them.

Our facilities for holding a camp-meeting are unsurpassed in the state, as we have one of the finest parks in the west, and facilities for accommodating ten thousand guests. All genuine mediums of whatever phase are cordially invited, and will meet with a cordial reception, but for frauds, fakes and money-grabbers, their room is far preferable to their society, and this society will be first to expose their nefarious practices. For further information address Cyrus Beard, chairman of committee on mediums and speakers, Overbrook, Kansas; or E. A. Carpenter, corresponding secretary, Wellsville, Kans.

E. A. CARPENTER.

THE SPIRIT WORLD.

Not the World of Spirits.

We are now in a world of spirits, but not in the spirit world. I am amazed at the promulgation of such ideas as are advocated by George M. Ramsey in his article, "Spirit and Matter," No. 535, Progressive Thinker, as they differ so widely from my understanding of such things, and to me seem calculated to bewilder the investigator of such subjects. As he seems to shoot so wide of the mark, I cannot refrain from interposing ideas I have acquired from the teachings of Spiritualism, lest it be taken for granted that silence gives consent that we acquiesce in (what we conceive to be) erroneous ideas. Mr. Ramsey says all know that worlds are constituted of visible matter, and that spirit is invisible and devoid of matter.

I beg leave to take exception to such a sweeping statement. I understand that the earth is, as are all other inhabited planets, surrounded by a spirit zone or spirit world, which, although invisible to the physical eye, yet is just as visible and palpable to the disembodied spirit as this world is to our physical senses. He admits spirit is invisible. Then why question the existence of a spiritual world? We suppose he means invisible to the physical eye. The fact of its being visible to spirit vision shows that it is ethereal matter. Mr. Ramsey says that Spiritualism teaches that man is a soul; is a spirit.

Yes, Spiritualism teaches more, viz: That man is a trinity having physical body, spiritual body, and soul, and that the spiritual body acts as a covering to the soul, after dissolution, as the physical body now does to the spirit body and soul before transition.

Mr. Ramsey says no Spiritualist should ever speak of a spirit world or spirit body, as neither exists in all boundless space. I am as certain of the existence of spirit bodies as I am of the existence of my own physical body, and just as certain that I shall inhabit the spirit world as I am that I now inhabit this. He says that we will all abide in an aerial sphere (the earth's atmosphere) of the dear old planet, whereon we originated and evolved our personality, until the planet itself shall have vanished. Who says so?

This statement disagrees with and contradicts scores of statements I have seen from spirits in the spirit world who once lived in mortal bodies as we do; which inform us that the spirit world is located and exists beyond earth's atmosphere. I repeat, we are in the world of spirits now, but not in the spirit world.

Spirits inform us that they could not be happy without a tangible home, and endearing associates. They tell us their world is a picturesque counterpart of this earth's surface, having its oceans, seas, rivers, mountains, hills and plains dotted with villages and cities, containing temples of art and science, schools and universities of learning and temples of wisdom, with every imaginable facility for the growth of intellect and morality. Their teachings are: Be good, virtuous and true and you will be happy.

Spiritualism teaches us that the hypocrite who on earth covered his vices and posed as a saint, is unable to conceal them in the spirit world; all appear there just what they are. They tell us that in the spirit world also are societies the most ignorant, beastly and debased, with souls writhing in agony, as the result of their vicious lives on earth, as well as societies composed of the most learned, wise, pure and happy.

Brother Ramsey in his article says: "When we hold converse with our friends in the aerial sphere of earth we ought not to consider them as spirits living in a spirit world that has no existence; to do so impresses us with the Jack-o'-lantern idea, and thus dims our sense of their reality." Now I respectfully submit to the judgment of Spiritualists that the Jack-o'-lantern idea could be much more appropriately applied to spirits wandering about in the earth's atmosphere like tramps or vagrants who are so poor spiritually as to possess no treasures or home to store them in.

I presume Brother Ramsey is more of a Theosophist than a Spiritualist. He concludes his article, "No tears, my dears." I am not surprised at him giving such advice if he really believes that after we leave this body we shall be compelled to wander about in the earth's atmosphere until the planet itself shall have vanished.

I hope so to live in this body that when dissolution comes I may be awarded a beautiful home in a pleasant locality in the spirit world over there, for the enjoyment of myself and loved ones, instead of being assigned to the slums in the spirit world or a tramp in earth's atmosphere.

JOSEPH CHALLAND.

Topeka, Kan.

A DREAM OF LIFE.

In my vision last night as I quietly
  slept,
 And the hours of the night passed on,
I dreamed of the long lost days of my
  youth,
 Those days that forever are gone,
When the beauties of nature had no
  power to impress
 The soul that was yet immature,
But awaited with patience, apparent at
  least,
 For the trials I first must endure.

I dreamed of the billows and torrents
  that roll,
 O'er the soul who its freedom would
  gain;
Of the sin and delusion that clings to
  our lives,
 And cause us disaster and pain.
Of the mountains of grief distended
  and high,
 Which with courage and strength we
  surmount,
Of the days and the years that so
  swiftly pass by,
 And for which we must each give
  account.

I was greatly perplexed and I said:
  What is life?
 Is it naught but a prison of care?
There are boulders in view on every
  side,
 But the gems are invariably rare.
They are hidden and deep, and for them
  we must search,
 But their value repays for all toil;
Nature holdeth her hand to each child
  in the land,
 E'en as she enricheth the soil.

Then I awoke from my dream and said,
  Life is grand,
 It is more than our meat and our
  drink;
It is lavish with gain for the culture of
  brain,
 For the mortal who chooses to think
Of the law that is absolute, changeless
  and good,
 And impartial to all of mankind,
Who knoweth it well, knoweth also of
  life,
 And forever leaves sorrow behind.

W. S. RULAND.

Fate is the friend of the good, the guide of the wise, the tyrant of the foolish, the enemy of the bad.—W. R. Alger.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, MARCH 24, 1900.

How Long?

It is not probable a change can be made suddenly in a system of religion which has been producing lunatics for centuries, but the philanthropist cannot avoid the inquiry, How long shall a system of religion be encouraged by human legislation which is filling the Insane Asylums with its false teachings? Here is an Associated Press dispatch, dated—

"Wapakoneta, Ohio, March 3.—Pike Miller, of Kossuth, became worked up over religious revivals which have been taking place in that neighborhood and recently became violently insane, tearing the clothes off his body and endeavoring to personally chastise himself for his sins. He escaped from home, broke into the church, where he was surrounded by hundreds of citizens and farmers, who prevented him from doing any injury to himself or others until the arrival of the sheriff. He was taken to the asylum at Toledo, where his brother, Scott Miller, who became insane about a year ago, is also confined."

Tax payers should remember they are required to pay the cost of those asylums and the expense for their maintenance.

Every revival increases the number of victims and enlarges the cost of their support. It is not enough that the churches are exempt from taxation, but the wrecks they make by their infernal teaching, must be cared for by the State, while quite often their families become a public charge.

Who Cares?

What would Jesus think? What would Jesus say? What would Jesus teach? How would Jesus act? are samples of a multitude of questions which fall from preachers' lips just now, as if the thought, expression or action of an ideal character of 1900 years ago has anything to do with the people of to-day, another race, surrounded by other conditions, thinking other thoughts, engaged in other acts, saying braver words, and working out a more glorious destiny than he was capable of conceiving.

If Jesus was a real person of the distant age claimed for him, he was born in humble life, of obscure parents, was uneducated, grossly ignorant of natural law, and was extremely defective in the customs of good society. His associates, as his biographers represent, were the uncouth fishermen of Galilee and their wandering female companions. The claim that he was sired by God, was born of a virgin, and was the eternal Father himself, is the material of which myths are made, and naturally arouses suspicion that he was not a real character. Strip him of his God-head, clothe him with the attributes of mortality, assign him any position the reader pleases consistent with his purely human nativity, then who cares what Jesus would think, say or do?

A New Departure.

The latest grievance in missionary circles is the announcement that lady missionaries to China, instead of devoting their entire attention to the spread of the Gospel, the upbuilding of the church and the religion of Jesus Christ, they are now absolutely marrying the natives, and devoting their time and thought to domestic affairs. A missionary journal tells of this awful condition of things in this way:

"Scarce half a year ago a Swedish lady missionary set the unfortunate example of marrying a Chinese coolie, thus seriously injuring her missionary society, and, in general, compromising the respect in which missionaries are held. There is now a case in Canton of a lady belonging to an American mission, Miss Halverson, marrying her former cook."

The Progressive Thinker is of the opinion this is a better use of missionaries than their conversion into cutlets for cannibals, so let the marrying go on.

Too High an Estimate.

It is claimed nine tailors are required to make a man. Judging from the half-fare rate the preacher expects from railroads, and generally reduced prices in all business transactions, it is apparent he classes himself as only half a man. Basing an opinion on his true value in building up and bettering a community, we are suspicious he has placed too high an estimate on his own worth. Good men in their way, and, outside of the church, models worthy of imitation, but while peddling hell, eulogizing a virgin-born God, and dealing in mythological fiction, it would require more than nine of them to make a useful man.

THE GREAT SPHINX.

It Is More than 6000 Years Old. FACTS WORTH CONSIDERING.

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"The Egyptians had many names for their sun god, among them, one for the rising sun, one for the midday sun, and one for the sun when it set in the west. The very biggest idol they ever made was to represent this sun god. It is what we call the 'Great Sphinx of Gizeh.' No one knows who made this sphinx, or when it was made; but, in all likelihood, it was already there in the desert more than 6,000 years ago, when the first king of Egypt whom we know anything about ruled over the country."

"St. Nicholas," the young folks' magazine in which the above quotation appeared, may have half a million readers, more or less, but it is very probable few of them comprehend the important facts therein involved.

We stated last week that element worship was the parent of all religions; that the sun was the supreme god, though bearing a multitude of names, to which all other gods were subordinate. And, doubtless, we shocked some good orthodox reader by adding, substantially, "All systems of religion, even those of to-day, are outgrowths of the ancient faith, modulated as intelligence has been diffused over the world.

And another shock for our Christian readers: The tripity, three Gods in one Godhead, the Father, Son and Holy Ghost, each equal to the other, in fact that identical other, as above set forth, was the Father when the sun was on its meridian, and in Egyptian theocracy seems identical with Osiris. At the close of day the sun was known as Kneph, "the Spirit of God," the Holy Ghost in Christian phraseology, while at its rising the sun was known as Horus, the son of Osiris and Isis. He was the Savior, the Redeemer, the Preserver, "through whom," says Sayce, "Empires of the East," p. 61, "the righteous dead are justified before the tribunal of his father." On p. 60 Rev. Sayce had said:

"The Christian doctrine of the Trinity found its counterpart in Egyptian religion from the dawn of the historical period."

And Geo. Rawlinson, in his "Ancient Religions," Alden's edition, p. 18:

"Curious analogies are traced between him [Kneph] and the third Person of the Holy Trinity in the Christian system." He cites Wilkinson's "Ancient Egyptians," Vol. 4, p. 236, as confirming his statement.

But other gods appear and disappear in different nomes of Egypt, and they frequently change place with each other to the confusion of students; but the sun, in some of its varied forms, is always the superior god. It is the "Father, the Son and the Holy Ghost," one and the same in all its many positions; the Son is the Father, the Holy Ghost is Father, the Father is the Son, and there is no confusion in the statement, because each one is a representative of the sun itself.

This sun worship was the base of the Roman religion, the gods, representing the varied aspects of the sun but bearing Roman names, Bacchus of the Romans; Dionysus of the Greeks; Osiris, afterwards known as Serapis of the Egyptians, are, according to Wilkinson and others, all one and the same, and are in fact but one of the phases of the sun. And out of this sun worship, with its several names according to its position in its seeming diurnal motion around the earth, was born trinitarianism and the orthodox religion.

Read, and Doubt No Longer.

The religionists of Philadelphia, not willing to believe their faith was on the decline in the "City of Brotherly Love," determined to take a house to house census of the entire population, under the auspices of church officials, to determine the facts. The result so far is thus told in a press dispatch, quoted verbatim, dated:

"Washington, March 5.—The religious census of Philadelphia, now three-quarters completed, shows some very interesting facts. Only 23 of every 100 persons have any church connection, direct or indirect. In other words, 77 in every 100 are wholly without religious ties. It would seem that in this great and good Quaker City the churches have a big task on their hands. The census, which was taken under the direction of church people, brought to light adherents of 61 different creeds. Catholics average one to four of the combined Protestant denominations. It is said to be a fact that of the 23 in 100 who have church connections, nearly one-third are lukewarm, have not been in good standing for years, or are occasional attendants with other members of their families without themselves belonging. If the situation in Philadelphia strikes the average of the country at large, the church is coming face to face with a problem of stupendous difficulty."

Sixty-one conflicting creeds, but 23 in each hundred only nominally Christian, and one-third of that 23 "lukewarm." This leaves less than 16 per cent of the entire population active members. What proportion of that number are hypocrites, identified with the church for social or pecuniary purposes, or to cover the defects of an impure or vicious life, no one can tell.

"Don't tell it for your life," said the wife of a clergyman to the writer many years ago, "it would bring such a terrible scandal and lasting disgrace on the church;" so the young man's name, a zealous Baptist, was retained on the church roll, as is many another derelict, for the glory of the Redeemer. The young man, a collector for a large business house in Boston—a position gained through church influence—had "sloped" with large collections he was sent to deposit in bank, and silence must be maintained. It was no disgrace to conceal the crime, or retain the name on the church roll of membership to swell its numbers; but it would tell a damaging tale, prejudicial to church prosperity, to repeat the incident in the locality where his conversion to the faith was well known.

How many "Charley Ericksons" are on the rolls of Philadelphia and other churches, reported in good fellowship, to make this appear a "Christian nation," no outsider can know.

Possibly Correct.

The pastor of the Trinity Methodist Church which was burned the other day, received a postal card on which was written:

"God does not care any more for churches than he does for barns, or he would not let them burn up."

That seems a fair inference, without regard to who wrote it.

IMPORTANT FACTS

About the Prophet of Nazareth, SHOWING ADVANCED THOUGHT.

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Through the kindness of a friend we find on our table "The Prophet of Nazareth," an octavo of 651 pages, in small type, closely set, by Evan Powell Meredith, London. It was a prize essay in which the merits and the demerits of "Our Lord" are discussed with remarkable ability. While the author is generous to praise he does not hesitate to condemn. His object seems to have been to tell the truth without regard to its effect on the prevailing religions, agreeably to the conditions of the prize offered, which was awarded to him. It seems a fair and honest reviewal of the prophetical, intellectual and moral character of Jesus, as portrayed in church literature, from an independent standpoint. The author's scholarship and profound research are obvious to all who read the book.

The writer's attention was arrested while reading a lengthy note running through many pages on the Apocryphal Gospels, wherein it is shown by numerous quotations, that all that class of literature universally rejected by Protestants as non-canonical, constituted the only Gospels extant until the Reformation; that the now and for near four hundred years, the rejected stones in the great arch of Christian literature, were the only ones cited by the Christian Fathers, such as Eusebius, Athanasius, Epiphanius, Chrysostom, etc.; that "the doctrines of the Trinity, Incarnation, Descent into Hell, and Atonement were preached in England at an early period, long before they knew anything of the Canonical Gospels, and were first presented to the people and were acted as religious plays—the divine service of the times." More on this subject next week.

Again the author says in that note, p. 307, citing Hone's Ancient Mysteries for authority:

"The Brotherhood of the Holy Trinity—a Christian institution founded so late as the year 1373—appears to have possessed no portion of the Canonical Scriptures; for in the repeated inventories which were made, and are still extant, of all the property possessed by the fraternity, no mention is made of any. Even the clergy, both in England and on the Continent, up to the time of the Reformation, were utterly ignorant of the Canonical Gospels, and our present New Testament in general. In the 16th century the Doctors of Sorbonne did not know what the New Testament was. Martin Luther had never seen a Bible till he was twenty-one years old, and had taken a degree in arts; and Carlostadt had been a Doctor of Divinity twenty-eight years before he read the Canonical Scriptures."

With an abundance of facts like the foregoing, where is the proof that there were any Canonical Gospels until they were brought out to antagonize the Reformation?

The author of the book was formerly, like a multitude of other seceders, a zealous Protestant clergyman, from which calling he voluntarily retired, because he "could no longer conscientiously preach a doctrine he had ceased to believe," and which diligent research daily pursued for eleven subsequent years after the origin of the Christian religion, fully confirmed him in the opinion that "Christianity has emanated from Paganism—the chief element in its composition being heathen monkery."

Morning of a New Day.

The New York "Independent," in discussing the McGiffert case, says:

"If any one thing has been made clearer than another during the past half-century it is that we have not reached any complete statement with regard to the Scriptures. We are learning more and more every day."

This is very true. Fifty years ago a person who would publicly deny the divine authority of the "Holy Scriptures" was positively in danger of mob violence. The same is true in the less cultured regions at this time. As scholars have learned, and thought, and taught, reverence for those so-called ancient writings have lessened. It is only during the last dozen years that the press has dared to publish articles calling in question the genuineness of those productions, or criticise their teachings. How very different to-day!

The light of reason and historical research turned upon those sacred documents, and they appear like all other productions of an ignorant age, to be of the same character with other writings of the period in which they emanated.

It has been urged, not wholly with truth, that Spiritual mediums have failed to communicate anything new in science or philosophy. If partially true as to them, how many times more true of the Bible! The latter is claimed as the production of a God, who knew and saw all things from the beginning. And yet gross ignorance of scientific knowledge is everywhere displayed in its pages.

The media are very generally uneducated, and the spirit is but a disrobed mortal, not possessing, or even claiming infinite wisdom. If spirits err it is incidental to their finite origin; but this cannot be urged as an apology for the blunders of a God.

With increased toleration of free discussion in regard to professedly sacred things during the last few years, if like freedom shall continue during another decade, little will remain of sacred literature to be credited to a higher intelligence than the dark ages in which it is clear the Bible had its birth.

Tricksters, Take Notice.

Criminal responsibility for a conspiracy to cheat by materializing seances of a professed medium is held in People vs. Gilman (Mich.) 46 L. R. A. 218, to be punishable, notwithstanding the contention that no crime was committed because it was an obvious humbug that in the nature of things could not deceive any rational person.

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

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

SWEET AND GENTLE

The Voice as a Moral Educator. ITS WONDERFUL INFLUENCE.

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Sweet and gentle tones of voice, indicate a spiritual and harmonious character. The beautiful songster of the grove has a voice of liquid melody, while the bird of prey has a harsh, defiant scream. If the character is rounded and complete, the voice spontaneously expresses the underlying force. Careful training may cultivate the rough tones into sweetness, a superficial culture may produce only a veneer, but if the tones be thoughtfully observed they react on the character, which grows into harmony with its expression.

To hold the voice in soft modulations and express thought in musical tones, is the most desirable result of education. To preserve such tones, under great stress of circumstances, is to hold the reins of power over others; for such a voice is the expression of perfect self-control, and the dominance of the highest mental faculties. An illustration is furnished by the chairman or president of a meeting where antagonism prevails, and even his own authority is assailed. If he yields to the contending influences, becomes disturbed and angry, and calls to order with wrathful tones, his control is lost. If he first preserves control of himself, and amidst the storm is calm and unmoved, and with persuasive voice calls for the observance of the rules governing such assemblies, he becomes stronger than all the antagonistic forces combined.

It is not so much the words, as the tones of the voice in which they are spoken, which influences. The harsh, scolding tone irritates, calls out anger, and resistance; while the musical tone, the soft accent of love and kindness brings the opposite.

Parents and teachers should learn this valuable truth. The weary mother too often bids her child be quiet, in a tone that grates on its nerves, and aggravates its restlessness. How different the influences were she to say softly, "Please little one, be quiet!" She would not think it wise to scold the child to sleep. Rather she sings the dreamy lullaby, which echoes in the chambers of memory after that child has reached declining age.

The intense, nervous temperament of Americans gives rise to high-pitched nasal tones, the throat being contracted and breath constricted. It has neither volume nor sweetness, and carries with it a sense of weakness instead of power. It not only is disagreeable to the ear, it is indicative of organic disease, and tends to produce the ailment it characterizes.

More than all other signs, the voice indicates the refinement, education and otherwise concealed qualities of the speaker. The tone in which a single word is spoken often reveals the innermost character.

Hence the study of music, singing in the public schools and at home, should be encouraged, and they who strive for spiritual perfection should guard against harsh and guttural intonations, and modulate the voice after the liquid notes of the flute and song-bird. Do not expect or exact this of children, unless you furnish in yourselves an example. The child who never hears sharp and angry tones, only the sweet and gentle, will require no command to speak in the latter. Begin with yourself.

Decadence of the Church.

The Methodist church has become alarmed over the great falling away in membership. Since 1894 the membership of that church has been decreasing from year to year, until the present year when the decrease has been 21,934, and this in the face of the fact that the population has largely increased. Bishop Fowler says:

"The lost ground is paved with the dead. We are surrounded with powerful enemies. The attack is on every side. It is high time every Methodist betake himself or herself to prayer and to call mightily on God for help."

The good bishop assigns many causes for this decadence, among which is labor unions, the ungodly—that is freethought—literature of the day and the higher criticism of the Bible, which shakes the foundations of faith. Dr. Sutphen, does not wish to have Methodists share the loss alone. He says the Presbyterian church has met a woeful decline, and the Congregationalists have no better showing, and all denominations are affected. According to him the churches are between the dangerous scylla of the materialistic spirit of the age and the charybdis of the worldly spirit which has taken possession of the churches.

This state of affairs is to be combatted by the Methodist Episcopal church by a "season of fasting and prayer," and holding divine service every day from March 25 to April 1. The strenuous efforts will close on All Fools' Day!

This is the old, old scheme of extending the influence of the church. It is not an up-to-date method, and will not accomplish its object sought. The fact is the pulpit has lost its power, and the laity have become wiser than their spiritual teachers. The fear of hell has sank to zero, and the Devil has evanished into thin air. The newspaper is abroad, and reading the Sunday journal is more interesting and profitable than the most elaborate sermons. The theological schools train ministers to reiterate doctrines dead and awaiting burial, and leave them ignorant of the living, practical thoughts of the present. They preach to empty pews because they have nothing to say but empty words.

And yet there is another factor, more potent than all others, and that is the flood of spiritual light poured into the darkness by Spiritualism. The hosts of the spiritual world, the friends who have passed the border, have found means of communication, often silently and unrecognized. This is made possible by the increasing impressibility of the masses; the mediumistic sense once confined to a few, but now possessed by the many. This influence will increase in force, and if fasting and prayer have any influence it will be to intensify the receptivity of the devotees, and thereby carry them further away from the doctrines of the churches.

Frightful.

With near 3,000,000 communicants the Episcopal Methodists report the addition of less than 7,000 to its membership in 1899, while there is a falling away of 28,595 probationists. The Sunday school, with its powerful influence on the young to aid the church, seems to have been inoperative during the last year.

He that buys what he does not want will soon want what he cannot buy.—Franklin.

ANITA TRUEMAN.

She Makes a Wonderful Claim. IN TOUCH WITH HER OWN SOUL.

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"Many persons believe that I am the reincarnation of Socrates and Plato, but I know that it is only that I have inherited the philosophy of all the ages.

"I am coming with a message the world wants; showing how the kingdom of heaven may reign on earth, which is simply combining the ideal and the practical."

This, in her own words, is Miss Anita Trueman's opinion of herself, says the New York Telegram. The girl is only 18 years old, but her knowledge of human nature and advanced ideas of education have made all those who have come in contact with her regard her as inspired, or an "infant phenomenon." The metaphysical cult to which she belongs considers her as a most striking example of reincarnation, for they say that it is impossible that any one of her youth should have the wonderful mind she possesses, or could in so comparatively few years have absorbed the classical truths with which she is permeated. Her lectures on higher education in Boston last spring created a furore in the metaphysical cult, for she made a plea for the necessity of work among teachers which learned men thrice her own age listened to in admiring silence.

She is intensely practical, but also she has an ideal attitude toward the possibilities of life and human nature that she discusses with all the poise of a woman of 50.

"My knowledge came out of the infinite," she says, "and I learned to grasp it. I am in touch with my own soul; my higher nature. I remember that when I first began to speak, three years ago, I was distinctly conscious that it was not the usual I who did it. It was as though my voice spoke from a higher plane; that it had gone out of my body and was speaking from the infinite. But now that higher being is within me because I practiced the things I believed and brought myself in contact with my soul, which is what that higher power was.

"In that way I am a psychic, but I am not a medium. I believe every one's soul is within them, and that the personal self may be united with the higher, but many people are so small that there is no room for their souls to grow in. Mind is a manifestation of the soul and grows by practical application to life."

The practical application to which Miss Trueman applies her mind is on education. Her theory may be said to be based on the kindergarten principles of Froebel. "Education is self-discovery," she says, "not cramming with facts as is done at high schools and colleges. The principles of education should serve to make the mind so active and fresh that it is ready to think for you and serve the moment.

"I know that every one is capable of leading a higher life," she said, "and my message is to show them how they may. I am the voice of the Infinite to those people, and that is why I lecture; that I may reach them. I do not feel the needs of my audience when first I go before them, but I always reach them and I speak without notes.

"Several years ago I campaigned with Henry George, and that led me to direct metaphysics in a new channel. Through politics I got my mind into a receptive stage for the people and got ready to meet them. That is what I call education—when the mind is receptive to be able to impart thoughts that will reach those for whom it is then working.

"Education is self-discovery. It is merely advancing the principles of Froebel, instead of limiting them to the kindergarten. The mind should be developed until it is so fresh and active that it is always receptive; then it is ready to think and serve you at the moment. Teachers should take that mental attitude toward their pupils, should recognize that they are divine souls asked to live on earth. It isn't environment that affects a child, but what he thinks about it.

"I could not say why all these things are so real to me, but I know them. Some persons think I am a reincarnation of Socrates and Plato, but I know that it is only that I have inherited the philosophy of the ages and am in touch with my own soul. Long ago I went out of myself into the infinite. I dwell there now and if others would do the same they would feel things as I do."

Miss Trueman's father and mother are living in New Haven and are thoroughly in sympathy with her work. Miss Trueman expects to devote her life to lecturing and writing. She has already published a book of poems and through one of them won a scholarship in a school of oratory in Boston.

Very Economical of Time.

A late telegram to the Chicago Record from Cheyenne, Wyo., tells of the recent discovery of prehistoric mines of great extent found near Hartville, which must have been worked by a very ancient people. Quoting:

"Thirty miles north of Hartville are ancient mine-workings, shafts and tunnels, extending over an area of more than one square mile. Of the age of the mines there seems to be no doubt. Paint mills for grinding ochre, hammers and necklaces were found at depths of from sixteen to twenty feet under a solid formation the making of which must have required many centuries."

"Many centuries!" How feeble the expression, and how very economical was the reporter of time! Had he used millenniums in place of centuries it would have been more consistent; but the average press reporter has but 6,000 years in which to account for the making and peopling of this earth, and he don't want it believed that mining was going on in the Rockies a hundred thousand years ago, so long before there was an earth.

Mourning in Israel.

Over there in England a bigot who fancied the day a pagan emperor set aside as sacred to the sun, was holy, therefore should not be desecrated by any worldly employment, invoked the aid of the law to suppress hair clipping and shaving on Sunday. The case came to trial a few days ago in the London courts. A review of all legislation and ancient customs followed. The court decided, "barbers are neither tradesmen nor artificers, therefore they do not come within the purview of the law, hence can assist others in arranging their toilets without fear of Sabbatarian laws." And the priests mourned, and refused to be comforted.

NEW YORK'S

Depopulated Churches Viewed by ELLA WHEELER WILCOX.

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"There is a higher source than the pulpit, which can be sought by every thirsting soul." This stands at the head of an article in the New York Journal, by Ella Wheeler Wilcox. She explains as follows:

A young woman has been telling us that New Yorkers are pagans, because 65 per cent of us do not go to church.

But she need not worry about our souls. They are not going to perdition because the churches are depopulated.

There is a higher religious source than the pulpit, which can be sought by every thirsting soul.

It is the Great Fountain of Earnest Thought.

Never before were individuals thinking so much as to-day; never was there such concentrated thought as now.

It is curious to note how people who used to be bigoted in their orthodoxy and people who used to be atheistical in their materialism are meeting on the common ground of the Science of Thought—the power of the human mind to connect itself with Divinity.

Every day I am newly surprised to find people I had supposed to be given over to creeds, or to agnosticism, sweeping into line with the great army of devout and forceful thinkers in this new school of theology.

They do not worry about the latest translation of the Bible; they do not waste mind force on arguments about baptism; they are not troubled over the question whether Saturday or Sunday is the real Sabbath day to be kept holy, for they feel each day is holy. They are not afraid of being "lost," because they have found themselves.

They do not feel the need of confessing their sins, because they are asserting their virtues every hour, and temptations to sin are becoming more and more unusual for them.

They find no especial benefit in sitting in church pews and hearing things they do not believe, or which they already understand far better than the speakers, when by sitting in the silence of their own rooms they can obtain direct converse with the Great Universal Mind.

The man who takes a little time alone every day to sit quietly and ask for spiritual enlightenment will make more religious progress in a year than the man who goes to church for a lifetime and listens to sermons which his intellect either does not grasp or accept, and goes away thinking his same old thoughts.

The religion of blind believing is giving place to the religion of right thinking, and it will do more for humanity in the next fifty years than all the churches have done for it in the last century.

We are coming to understand that all the prayers and baptisms and communions which the churches can bestow upon us will not make us Christians so long as we think mean, uncharitable thoughts of one another and permit our minds to be filled with malice, envy, jealousy, gloom and despondency.

The gloomy Christian is a paradox. The old mournful theology is out of date. We do not believe we are poor worms sent to earth to suffer to amuse a just God. We do not believe we were born in sin. We believe we are part of a divine system, and that we have a right to happiness, health and success, and we go through the seven days of the week thinking and talking it, and though we do not go to church as often as our ancestors did, we believe we are much closer to God's ideal of real Christians than they were.

The churches which have introduced these sane, healthful, stimulating and cheerful precepts into their creeds are well patronized.

When the others come up out of the valley of superstition and preach these truths from the heights they will not lack audiences.

Fewer Church-goers.

At the University of Chicago, President Charles W. Eliot, of Harvard University, lectured to the students, February 27. He told them that questions about the fundamentals of religion were being constantly asked the professors. There was a deep unrest, characteristic of the age, and that there was a marked falling away from the old doctrines. He continued:

"Harvard has always stood for the freedom of thought and science essential to sincere and earnest truth-seeking. We employ five different preachers six weeks each, and a professor in Christian morals the other six weeks.

"They not only preach, but sit every day in Wadsworth House on the campus to discuss any religious question with students in conversation. Young men come there bent on truth-seeking, with nothing to gain but an inspiration to better life.

"Now this attitude among the students at a modern institution of education typifies the state of the modern world. The whole community is examining the grounds of its fundamental beliefs and the whole conception of the government of the universe has changed."

Sitting and discussing religious dogmas with the students is a great improvement on preaching behind a pulpit, and a method few preachers could take.

Yes, the whole "conception of the government of the universe has changed." According to the old theology, God is at the crank, and the special and direct overseer and director of everything. Every event is a miracle being the result of his interposition. The new view, that of science, is that law reigns supreme and there can be no miraculous interference.

If the great current sets so strongly to modern views, to demonstrated truth, why do the hundred thousand preachers in this country, backed by all the church machinery, and millions and millions of dollars, set themselves directly in opposition and by might and main attempt to dam the stream? Why is it that when there is fresh food on every hand they insist on feeding their followers on the dust of the dead past? Let us be thankful that now and then an honest soul dares to express his thoughts. That not quite all of the would-be teachers of the world are besottedly ignorant, cowards or hypocrites.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

Capital Punishment.

The late exhibition of the brutality of legally taking life ought to turn attention to this method of preventing crime. It is not long ago since hundreds of crimes were punished in England by death, only modified in the form it was administered. Now there is really but one in the United States, and morality has improved, showing that the dreadful punishment contributed to, rather than suppressed offenses.

Ferraro, an ignorant, brutal Italian, was sentenced for murder of a comrade, and confined in the penitentiary at Sing Sing, N. Y. Not until a few days before his execution was he informed of the sentence of the court. Then he gave vent to blood-curdling screams which struck terror to the hearts of the other condemned men in adjoining cells. Becoming exhausted, he sank into a stupid, half comatose state in which he remained until the officers took him out on the fatal day. With only a flannel shirt and trousers, without stockings he was led and pushed through the steel door by the burly officers. The right leg of his trousers was slit from the knee down for the electrode, and flapped as he lurched along "like a drunken man," to the electric chair into which he fell. The priests muttered prayers as he was dragged along, and when the leather straps were buckled that held him fast, the electrodes applied to head and foot, the "holy father" held the crucifix aloft, and repeated "Antonio, Jesu, Mio." The acting sheriff gave a nod and the current was sent like a fiery shaft through his quivering body. Killed? No. He writhed and twisted, but the straps held fast, till a higher voltage rent him, and a still higher, until the fifth prolonged attempt, left the body of the Italian inanimate. The sublime and awful justice of the law had been avenged! The old, accursed doctrine, absorbed from the cruel Jehovah of the Bible, had wreaked its vengeance. The victim was a low-browed, illiterate peasant, the product of ages of injustice made possible by a theology whose best offspring is hate and superstition.

It is time, in this age of humane thought that such cruelty be done away with, and the lesson be instilled so thoroughly that no one will question its axiomatic statement, that in no case is punishment for punishment's sake; never vindictive, retaliatory, or for vengeance. That its purpose is for preserving rights and liberties and the education of offenders against these.

Ghosts Fight for the Boers.

War Against War in South Africa is a curious penny periodical published in London. Its editor is W. T. Stead, editor of the Review of Reviews, and its aim is to induce the people of England to abandon the war against the Boers. Among the other articles going to show that England must be vanquished ultimately, Mr. Stead publishes the following letter, just, he says, as he received it from a correspondent:

"Johannesburg, 13th December, 1899.—In the battle of Dundee, on the 20th of October, 1899, one of the Transvaal burghers met with a heavily wounded hussar lying on the veldt. When the burgher, who was on horseback, passed the hussar, the wounded man cried for water. On this the burgher, whose name was Rotha, handed him his field bottle. The man, however, was too weak to take the bottle in his hands. Whereupon Rotha dismounted and gave him to drink.

"The man looked at him thankfully and said 'Thanks!' and then asked in English, 'Who were those two valiant Generals who rode continually one on each side of the Transvaal army, encouraging the men and giving orders? They were dressed in white uniforms and rode on white horses, carrying a flag in their hands. I did not know the flag,' added the hussar. 'Oh, how we fired on them!' he said, dreamily, 'but it was all in vain. The best shot could not hit them.'

"The Transvaal burgher said that he knew nothing of these Generals; he had never seen them in the field. 'Indeed, we had no General dressed in white!'

"'Then it must have been angels,' said the hussar.

"He whispered something like 'Davis, old fellow!' looked at Rotha bewildered, fell back and died. Rotha went his way musing over the words:

"'For he shall give his angels charge over thee, to keep thee in all thy ways.'"

Mr. Stead's commentary consists of quotations from the Second Book of Kings where it is told how Elisha was assisted by supernatural hosts, and the passages from Macaulay's "Lays of Ancient Rome," dealing with the assistance rendered by Castor and Pollux to the Romans at the battle of Lake Regillus.

16,000.

In order to show our readers the magnitude of the work in which we are engaged, we will state that we have contracted with the Regan Printing House to print and bind 16,000 books which are to be used exclusively as premiums during the year. Our leading premium each year is practically given away, thus establishing in our business the Divine Plan, the profits of the office in a great measure returning to those who make the profit possible to us. One can hardly realize the great work we are doing, unless one sees the large stacks of books pass to the half-dozen express wagons that call for them each day, to be transmitted over the different routes to all parts of the United States. This new premium book, second to none that have preceded it, will be announced at no distant day. In the meantime just think of the 16,000 books which are to go forth to sow the seeds of our philosophy and to prepare each one not only for living but dying also. We venture the statement that all the other Spiritualist papers combined in the United States do not send out each year such a vast number—

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"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

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

OUR ECLECTIC MAGAZINE

MORAL VALUE OF HYPNOTIC SUGGESTION.

Hints That Are of Incalculable Importance to Spiritualists

Methods by Which Diseases Can Be Cured, and the Criminal Can Be Reformed.

EXTENSIVE EXTRACTS FROM AN ARTICLE IN HARPER'S NEW MONTHLY MAGAZINE, BY JOHN DUNCAN QUACKENBOS — COPYRIGHTED, AND PUBLISHED BY PERMISSION.

Out of the recent general interest in the results of psychological research has sprung a special concern in hypnotism, particularly with reference to its value as a therapeutic agent. Not only has suggestion been proved effective in the treatment of functional disorders of digestion, absorption, and circulation; of nervous conditions represented by hysteria, hystero-epilepsy, chorea, insomnia, and neurasthenia; even of diseases characterized by severe pain, like sciatica, locomotor ataxia, tuberculosis, and cancer—but it has recently assumed importance as an appropriate instrumentality for effecting character change in cases of moral obliquity, as well as for developing and exalting mind power. During the past year the writer has measurably tested the availability of hypnotic suggestion as a means of removing criminal impulses and substituting conscience sensitiveness for moral anesthesia among young criminals and castaways; and he has reached conclusions which must be gratifying to all who are working or wishing for the intellectual, ethical, and spiritual elevation of humanity. The value of post-hypnotic and auto suggestion for the cure of crime and for the correction of certain phases of perverted mentality no longer admits of question.

Hypnosis, or hypnotic sleep, implies a mind condition in which the mental action of a sensitive subject is under the control of an operator who has induced the state. It is characterized by insensibility to extraneous grounds or retinal images, and to ordinary impressions of sense organs, but by quickened perception of sensations pictured by the hypnotist.

The phenomena of hypnotism are scientifically explicable on the supposition of a double self or duplex personality, each self having a distinct state of consciousness. One of these states is called the primary consciousness, and for want of a better definition it may be explained as the self-luminousness of the objective mind, the inner light in which all the actions of the waking mind are made visible to that mind. The other, called the secondary consciousness, holds those mental procedures of which, objectively, we know nothing—all automatic actions. Each human being is thus an individual with two distinct phases of existence, a combination of two personalities which do not shade into each other—the personality by which he is known to his associates, which takes cognizance of the outside world and consciously carries on the ordinary business of life; and a deeper, more subtle personality, which science has demonstrated to be capable of acting independently of a physical environment; which, as the image of God, intuitively perceives, and which the writer believes will assume relief after death as the essence of the pneuma, or spirit.

Through hypnotization this subliminal or submerged self, which spontaneously asserts itself in the natural somnambulistic state, is brought into active control.

The superiority of hypnotism as an instrumentality for exalting human character, over the conventional methods of instructing, reforming, and persuading to meritorious action, is as unique as it is startling. The moralist and preacher address the self that is not in control, the flesh-entangled, hesitating, easily tempted and entrapped objective self; hence their appeals are so often futile. The suggestionist invokes the deeper subliminal self, invests it with control, and seldom fails to effect the desired purpose.

Human beings are hypnotizable by other human beings between whom and themselves exists a peculiar sympathy or harmonious relationship known as rapport. Various methods of inducing hypnosis are practiced, all having in view the fixation of the attention upon some monotonous stimulus of the eye or ear, as sedative music, or a bright object like the nickel-plated point-protector of a leadpencil, a transparent crystal, a stud in the shirt bosom, or the eyes of the operator.

The technic adopted by me is as follows: After talking sympathetically with the subject, sometimes for an hour or two, in regard to the failing which he wishes removed, thoroughly acquainting myself with his dominant propensities or controlling thoughts, and, above all, securing his confidence, I ask him to assume a comfortable reclining position on a lounge, and then, while continuing a soothing conversation, I manage, in a way determined by the circumstances of the case, to concentrate his attention upon a suspended diamond or on a carnelian seal, set in an old-fashioned gold pencil which I happened upon among my heirlooms. The Cambay stone is held in such a position within the natural focus of the eyes as to compel an exaggerated convergence of the axes of the balls, coupled with an upward gaze. Such unusual exercise of the ocular muscles soon tires them out; the retinal areas involved are rapidly fatigued by the deep redness and brilliancy of the carnelian; and simultaneously an appeal is made to the imagination of the patient, who is told that he is looking at my sleepy stone that has never failed to induce slumber, and he is urged to think of nothing, to renounce the very intention of renouncing mental effort, and to give himself up to me with perfect confidence in the purity of my motives, and in my ability to remove or modify his moral disorder. Under these conditions the eyeballs soon become fixed, a vacant stare replaces the usual intelligent look, and the eyelids begin to close and reopen spasmodically. At this stage the suggestion is given that refreshing sleep is about to ensue; and in a few moments a prolonged breath is taken, the lids close with a slow, regular movement, deep inspirations follow, and I know that I have secured direct and effective communication with the deeper personality of my subject.

It is not necessary, in order to insure the beneficial effects of hypnotism, to carry the subject into the deeper somnambulic stage characterized by intellectual alertness and apparently purposive acts, and by absence of reaction to sense impressions. The conversion of a hypnotized patient into a somnambule is always to be deprecated. In the first stage of deep hypnotic sleep the subliminal self unhesitatingly accepts every emphatic statement of the hypnotizer; but even when somnolism is not complete and a state of semi-consciousness exists, suggestions are acquiesced in by the patient. Lethargy is by no means essential to success.

Usually from two to fifteen minutes are occupied in establishing somnolism; but there are refractory cases that require from one to two hours of intense mental effort on the part of the physician. Children readily come into rapport, and, as a rule, are easily impressed. Sufferers from acute nervous depression, watchful or suspicious patients, and persons under the influence of a stimulant are difficult subjects. Tea, coffee, or whiskey before a treatment is an obstacle to its success; and the simultaneous pursuit of any other means of cure splinters the faith of the subject, so that he secures benefit from neither.

There is no memory in the hypnotic state of the affairs of every-day life; nor, after awaking, of what has taken place during the hypnosis; but in a subsequent hypnotic condition the occurrences of the first hypnotism are recalled. Subjects who have not been lethargic will sometimes insist that they have consciously heard the suggestions. When asked to repeat them, such persons usually fail. They should never be argued with on the subject, but told that, even if they did hear the suggestions, good is coming from the treatment—which is true. It is essential to divert their attention from the occurrences of the seance. Extremely neurotic persons, to whom the suggestions are at first consciously audible, become, as a rule, more and more somnolent with each subsequent trial. Patients who have been profoundly lethargic often declare that they have not been asleep at all. In normal sleep there is, after awakening, an ill-defined consciousness of the passage of time; in hypnosis there is none.

Suggestions out of harmony with opportunities, the possibilities of a career, common sense, or religious convictions, are unlikely to be fulfilled. Fortunately for the protection of society, the power of suggestions for evil-doing is limited, while their influence for good is without horizon. Whereas it is comparatively easy to restrain a kleptomanic, it is hardly possible to make an honest person steal through post-hypnotic suggestion. On the other hand, criminal suggestions to an evilly disposed subject would naturally lead to criminal acts along the line of least resistance.

Finally, the success of hypno-science methods depends largely on the desire of the subject to be cured, and his faith in the power of the suggestionist selected. Given these, and the battle is more than half won. As a rule, there is no hope of securing the consent of a patient while the controlling passion is in paroxysm. But in the subsequent reactionary stage appeal may often successfully be made to the regrets, fears, self-respect, or higher instincts of the unfortunate, and acquiescence thus secured.

It is my practice, where the circumstances of the case will permit and such re-enforcement seems advisable, to supplement the treatment described above with auto-hypnotization. The state of mental abstraction called reverie, immediately preceding natural sleep, has been found exceedingly appropriate for treatment by this kind of suggestibility; and I advise my patients, as they are about yielding to slumber, to say to themselves that they will no longer be slaves of the dominant idea or of the vice which is wrecking their lives. Lapse into sleep with such a thought paramount all but equivalents suggestion by a hypnotist. When, for instance, a tobacco, alcohol or drug slave presents himself for treatment, actuated with a sincere desire to escape from the bondage of his evil habit, he is recommended to conceive himself free as he is falling to sleep, and directed to think determinedly in such lines as these: "Whiskey is unnecessary to my physical welfare; it is injuring my health and my brain powers. I do not need it. I shall no longer use it to enable me to accomplish work in excess of what is reasonable. I am done with dependence on its stimulating effects. I shall stand on my own resources hereafter, utilizing such units of force as are supplied by the assimilation of natural food. I will cease to draw on the reserve fund of my vitality." Addiction to the use of alcohol is curable through this channel alone, although complete reform may not be so immediate as in the case of hypnotization by an outsider. Auto-suggestion, however, will be found a most useful adjuvant in many cases where hypnotism is deemed advisable; and it should be explained to the objective self of an adult patient seeking a cure.

That an objective consciousness can suggest so forcefully to its own subjective consciousness as to be itself swayed reflexly by that subjective consciousness which it has itself impressed, and in the one line of its impression, is a most marvellous fact of mind. Auto-suggestion is the great psychological miracle, and few realize the part it plays in the drama of life. It accounts for much self-deception and self-elation; it regulates the number of births among intellectual people; it renders immune from diseases, and perpetuates diseased states; it has changed non-contagious into contagious maladies; it is lord of the realm of habit; it lays bare the secret of influence—the influence of what is seen and heard, of things unsaid, of things undone; it explains the accomplishment of seemingly impossible feats; it is the channel through which genius finds expression; and it may be contended, with no small show of reason, that the subliminal self of a Stratford butcher's apprentice, under the spell of an objective suggestion inspired in his boyhood by the pageants of Coventry, created the deathless plays of Shakespeare.

Post-hypnotic suggestion has been successfully used by the writer for the eradication of criminal traits hereditary and acquired, as well as in the treatment of cigarette addiction, alcoholic intemperance, speech defects, intellectual dullness, low or misdirected intelligence, amnesia, sex perversions, dangerous delusions, and wilfulness, disobedience, and falsehood in children.

In the case of young cigarette smokers a disgust for tobacco is easily produced, sometimes so strong that after the first treatment the patient will almost entirely forego its use. The drink habit is equally amenable to treatment by hypnotic suggestion; in fact, some of the popular cures are in reality mere suggestion cures, there being no specific virtue in the drugs administered.

Habitual drinkers do not, as a rule, wish to be cured. They enjoy indulgence in alcoholic fluids and the false pleasures that attend it; and about ninety per cent of them, women as well as men, resent the approaches of those who desire to save them. Sometimes, when no other form of appeal is effective, they may be frightened into a realization of the fact that constant use of alcoholic stimulants will result in organic changes in the liver, kidneys, and brain, or by lowering the general powers of resistance, and at the same time irritating the bronchial tubes and the lungs, through which the alcohol is in part eliminated, markedly predisposes to pneumonia and tubercular consumption. Then they desire to correct the habit, but cannot of themselves; the craving equivalents a mania. Under these circumstances it is comparatively easy to persuade a patient to accept treatment, and a rescue may be effected in a week's time.

There are cases where the drink, tobacco or morphine habit has become so ingrained that the early promise of post-hypnotic suggestion is gradually brought to naught by continual returns, seemingly inexplicable, of the uncontrollable craving. The automatic mind struggles in vain for mastery of a habit which has not only evolved into a second nature, but is forever converting an unnatural appetite into a fiery passion. Suggestion in such an event should be supplemented by appropriate drugs, and in some instances by discipline. In the insanity of extravagant drinking and of chronic nicotine poisoning suggestive treatment may sometimes be delayed with advantage until after the compulsory reduction or withdrawal of the artificial stimulant. Patients who, to rid themselves temporarily of the importunity of relatives, accept an institutional life, but with mental reservation as to their habits at the termination of the period of treatment, are proper subjects for suggestion while in sanatorio. "The tongue has taken the oath, but the mind is unsworn." Under such circumstances, with the craving in lull, the subliminal self may be successfully impressed.

Functional disorders of utterance, like stammering, stuttering, lisping, and temporary loss of speech from nervous shock, are appropriate conditions for hypnotic treatment. Inability to connect consonants with succeeding vowels in the attempt to pronounce words—uncontrollable, spasmodic repetition of the initial sounds of the words it is desired to utter—is known as stuttering, and it is the most common of all speech defects. There is no error in articulation, but distinct spasms of the muscles of phonation give rise to disjointed utterances. Speech characterized by involuntary pauses and imperfect articulation is called stammering. A stammerer experiences difficulty in uttering individual sounds; a stutterer, in making syllabic combinations. The person who stammers is perplexed to utter anything, and describes the retarded words as sticking in his throat. Over-indulgence in alcoholic beverages was long ago recognized as a cause of "stammering tongues" as well as of "staggering feet." The person who stutters produces sounds, even if they are not the ones he desires to produce, and frequently has recourse to other words than those he vainly attempts to utter.

Both stammering and stuttering are affections of over-strained, under-nourished, and anaemic children, boys being more susceptible than girls in the proportion of four to one. Both argue some defect in the central nervous system, and both are classed among the physical stigmata of degeneration. The contour of skull and the dejected expression in many stutterers suggest the degenerate. Extreme mental depression not uncommonly accompanies these defects, and some patients confess to me the continual presence of suicidal thoughts. In many adults auto-suggestion is unquestionably the cause. Repeated objective experiences of failure to enunciate fix deeply in the subliminal self, by cumulative impression, an idea of the difficulty or impossibility of enunciating. The subliminal self so impressed transmits the suggestion to the objective self, and the fatal habit becomes confirmed.

These two functional speech defects, particularly if they represent contracted habits, result from mimicry or association with others who stutter or stammer, are subject to intermissions, or are due to nervousness, expectation of failure, watchfulness for the dreaded letters or words, are remediable by hypnotism. The treatment consists in establishing the patient's confidence in his ability to utter, first a few, and gradually all perplexing syllables or consonants. Relatives and friends should be warned against ridiculing the unfortunate, as objective moral influences play an important role among the agencies of cure.

A delusion is a fixed misconception, a mental deception or error. If permanent, it becomes a pathological inaccuracy of judgment, and equivalents insanity. Thus there are delusions of the sane and delusions of the insane. The former are removable by hypnotic suggestion, as are also imperative ideas which are recognized as morbid by the subject, but cannot be suppressed by effort of will. Delusions take the form of homicidal and suicidal impulses, of remorse for supposed unpardonable sins, of morbid fears or apprehensions, of unlawful infatuations, of hauntings by phantoms, persecutors, vile words, and preposterous notions.

Delusions and dominant ideas are commonly associated with the condition known as neurasthenia—a depraved state of the nervous system caused by mal-nutrition of the nerve and brain elements.

No doubt the commonest cause of the cell-exhaustion and consequent impoverishment of nerve force that explain nervous prostration—the cause of the cause of neurasthenia—is the intemperate exercise of the intellectual faculties and the excessive indulgence of the emotions and passions. Emotional unrest is a far more prolific cause than over-work dissociated from irritation and anxiety. The greater number of neurasthenics are unmarried persons, the operative causes in single men being the excitement connected with various excesses and with gambling; in single women, the harassing struggle for bread.

In some ill-understood manner, all such abuses and irregularities produce cell-degenerating toxines not apparent to the microscope or appreciable by chemical analysis. Whatever by prolonged or excessive action enfeebles the system must exhaust the cell bodies faster than they can reproduce themselves. A sufficient amount of nutritive material is not floated to the centres of abnormal cell activity to compensate for the extra demand made upon them, nor are the waste products removed as speedily as is consistent with health and safety. The mind grows weak and irritable, morbid fears take possession of it, hallucinations and delusions are enthroned because the brain cells are deficient in healthy lecithin—their normal phosphorus-bearing substance—and hence lack capacity for estimating at their true worth fugitive impressions and symptoms.

There is a distinct line of demarcation between neurasthenic insanity and permanent mental disease or defect. A neurasthenic patient can be argued into the admission that his fears or imperative ideas are without foundation, and are to a certain extent controllable, although he may not be able to dispel them. An insane patient accepts his delusion as a reality, and cannot be persuaded that it is baseless. The former, if properly dealt with, may in the great majority of cases be restored to healthy mentation, and made a useful and happy member of society again. But if not treated with expedition and judgment, mere neurasthenic delusions are likely to become fixed insane delusions.

The natural tendency of the sufferer from neurasthenia to unfold his case to every one who can be induced to listen to his story indicates the treatment that is natural. The depressed mind is but asking for sympathy and hopeful assurances, which, if repeated sufficiently often, act as does hypnotic suggestions in capturing the subliminal self. The desired cure is thus effected through mental action. For this reason a neurasthenic craves frequent interviews with his physician; he instinctively seeks the nervous re-enforcement that encouraging constructions of his symptoms and reiterated promises of recovery impart through the medium of suggestion. Association with well persons is thus an important feature in the treatment of neurasthenia. The ordinary invalid should never be placed in a sanatorium or treated as an inmate of an institution, but he should keep in touch with normal life; and, above all, he should be surrounded by cheerful company—under the influence of friends, preferably not members of his family, who are capable of using judgment in dispensing their good offices.

A delusion may sometimes be removed by a single hypnotization. In September, 1898, I was consulted by a lady who was tormented by the constant thought that she was going to be insane. Although there were positively no symptoms of insanity, and no reasons whatever for its occurrence, the patient could not be convinced that her suspicions were unfounded. She was accordingly hypnotized and told emphatically that she was not insane, could not become insane, but was entering upon the happiest period of her married life; and she was assured that she would find a pleasure in existence that she had not known before. From that day to this the delusion has never returned.

Other persons that have been referred to me for treatment suffered from delusions of having committed the unpardonable sin, homicidal and suicidal monomanias, convictions of inability to perform simple acts like boarding a street car or reaching after a desired object, apparently due to a severance of connection between motor impulses and the channels of discharge. Among my patients have been persons, apparently well, who could not cross the threshold and go out into the street, who could not wash and dress themselves, who were the victims of imaginary love affairs, who could not fulfill literary contracts, because of inhibitory influences difficult to explain from a physiological standpoint. The subject is often aware that the imperative notions are morbid, that he is the dupe of delusions, but he cannot control them. He may be of amiable disposition and yet be haunted with an impulse to pick up a hatchet and kill somebody. I have such a case at present. The patient, who contracted the diseased inclination from reading of a similar case in a newspaper, recognizes the wrongness of it, and is able to resist it, but it has so far taken possession of his mind as to render him unable to discharge his duties as bookkeeper. This is not insanity; it is likely to be the portion of anyone whose brain organs are overworked, and are hence pathologically impressible. Nothing but suggestion can immediately remove such an impulse and restore happiness to a crushed life.

In certain forms of amnesia, or loss of memory, things which the objective self appears absolutely to have forgotten may be recalled by the suggestible subpersonal self, and flashed upon the waking consciousness through the instrumentality of suggestion. Sudden failure of memory, loss of the consciousness of personal identity, may result from nervous shock, severe illness, or extrinsic poisons. A lady was brought to my office in June, 1899, suffering from acute melancholia and apparently absolute loss of memory, as the result of a crushing humiliation. She did not know who she was; she failed to recognize her children, husband, and friends, and could not call them by name. She took no interest in anything, and explained her condition by stating that when she awaked in the morning it seemed as if all her faculties did not awake. Suggestions were given to this patient that she would and did know herself and her children, that she would return to her home and call them by name that afternoon, and that her interest in her surroundings would be revived. On awakening her I handed her a carnation, which she accepted with a smile, carried it to her nose, and admired conspicuously. She told me who she was, called her children by name that very day, and began to busy herself about household duties. Lapsed experiences and lost self-recognition are thus recoverable by suggestive treatment.

Amnesia has many causes. When permanent it marks degeneration of the brain or congenital cerebral insufficiency, and it is often an accompaniment of senile dementia. The writer has been asked whether such dementia with its impending amnesia can be aborted by suggestion.

A lady upward of sixty presented herself in the autumn of 1899 oppressed with fears that her old age, like that of her mother, deceased at eighty-four, would be characterized by senile dementia, which she knew to be hereditary, with its attendant lessened mentality, failure of memory, impairment of judgment and moral feeling. Her mind had so long and so constantly fed upon such thoughts that her automatic self had accepted the suggestion. Indecision was marked, mother-wit was out-at-elbows, interpretation of duty was abnormal. The patient asked that her mind might be put in control of those organic changes in the brain that cause progressive mental enfeeblement. Her desire, as she expressed it, was to "die with dignity;" and the perplexity which she unwittingly proposed to me for disentanglement was: How far can a mental attitude govern the physical health of the brain in extreme age, and predisposed to a death by euthanasia so pleasantly alluded to by the Psalmist in his injunction to "mark the perfect man and behold the upright, for the end of that man is peace?" Is arterio sclerosis (thickening of the arterial coats), which induces the fault of brain-nutrition, controllable by the subliminal self? This subject was reduced to a condition of hypnosis, which she described as a state of partial consciousness accompanied by a feeling that her body was a pile of velvet. The suggestion was communicated that she would not die by inches, would not grow o[illegible] object of pity or ridicule; that the [illegible] channels in the substance of the brain would not be reduced in diameter, nor would the blood currents grow weaker with advancing age, hence there would be no failure of brain-nutrition, and she would, in consequence, retain possession of her faculties and enjoy to the last the love and respect of those about her. These suggestions were given at the request of the patient, a phenomenally intelligent woman, and they will be repeated as many times per annum as opportunity offers. In the intervals the same thoughts will be daily self-suggested. If the subliminal self can be made to regulate the vital processes that are taking place daily in the living body, the peristaltic action of the intestines, the digestive functions, the storing of fat in the celluloadipose structures, circulation, innervation, ovulation—who will designate the limit of control?

Thieves desirous of reform, and kleptomaniacs, especially if young or appreciative of the seriousness of their abnormal propensity, are curable by hypnotic suggestion. Kleptomania, or mania for pilfering, is true moral insanity. Kleptomaniacs are impelled by an irresistible impulse to steal, without reference to any use they may make of the stolen articles. They are often persons of wealth, with means at their disposal to gratify every whim. This moral disease more commonly afflicts women, and, according to some observers, assumes the nature of hysterical paroxysms which it is impossible for the victim to control. It is occasionally an accompaniment of nervous depression, and is unquestionably hereditary. Some kleptomaniacs are attended with imperative voices that bid them appropriate the property of others. A kleptomaniac, though perfectly sane in every other direction, fails to recognize the gravity of his weakness; he impulsively steals, and is not morally responsible. A thief deliberately steals, and is morally responsible. The distinction between the two is sometimes difficult to draw, and depends largely on the mental condition of the subject and the neurotic history of his family, considered in connection with the character and value of the articles purloined and the circumstances of the stealer.

In every case of kleptomania that has come under my observation the propensity to lie has been associated with the impulse to steal. It would seem naturally impossible for these subjects to tell the truth; and where heredity can be traced it will usually be found that the parent who has transmitted the mania is a double offender.

Finally, ungovernable abuses, as uncontrollable either by child or adult as rubeola or typhoid fever, may be checked, and patients diverted from sexual manias which no appeal to self-respect, fear of physical or mental ruin, conscience, faith, or love, and which no use of drugs can subdue. In the victims of such abuses the will is stricken with impotency, all power of resistance is destroyed, and unless the unfortunate subject can obtain outside psychic aid through suggestion, he ultimately finds his way into the asylum, the prison, or the suicide's grave.

Hypnotism, like every other agent for good, has its abuses and its limitations.

Inasmuch as hypnotic suggestion is many times as efficient an agency as objective religious exhortation for elevating character, or as any conceivable combination of passion and allurement for depraving it, society should be adequately guarded against its practice by irresponsible or unprincipled persons.

THE OCCULT.

As Manifested in Ceylon.

"Lady, Poya night. Devil dance. Lady like see?" It was our Appoo (house servant) who spoke. I had commissioned him to acquire all information concerning the holding of such rites, made up of barbarism, superstition and genuine Oriental occultism. Yes, "Lady" would "like see." According at 9 p. m., by the brilliant light of the tropical moon, my husband and I set forth. We had not proceeded far when we over took a Singhalese astrologer, whom I had previously interviewed, and who had acquired renown for learning, both celestial and terrestrial. Claiming acquaintance, I considered my virtue in this respect for once rewarded, as his "learning" proved of valuable assistance in comprehending the strange performances we were about to witness. First, I was informed that this was not only Poya, but Nakkhatan—that is, when a special configuration of planets occur and lends weight to the importance of the rites as well as the probability of success. Secondly, the occasion was a Sanni Yakun Neteena, when a "woman made sick by an obsessing demon," or "made solitary," as the natives say, was to be dispossessed. The scene of action was among the cocoanut palms that fringe the seacoast, some seven miles out of Colombo, in the vicinity of charming Mount Lavinia.

A goodly company of natives was already assembled, and the Kattadiya (devil priest or charmer) had already commenced by chanting an invocation in front of an extemporized altar, called the Mal Bulat Tatawa. Very pretty and skilfully constructed was this altar; ola leaves, areca or betel flowers, and the huge blossom of the cocoanut palm, which mostly resembles a wheat sheaf, being the principal materials employed.

The Kattidiya was a man of powerful physique—for a Singhalese singularly so; a man one would select as a person endowed with magnetism, will power and a dominating influence. Nevertheless, his caste is an extremely low one. His dress consisted of a waistcloth with a garland of garulla leaves worn around his head and loins. The devil dancers (Netun Karayo) were arrayed in red and white jackets with full accordion plaited skirts and "paniers." Some wore masks terrifyingly hideous, others had their faces daubed with red and green paint. They also wore garulla leaves arranged as fans erect on the brow. These fans swayed to the rhythm of their movements as they spun, whirled and flung themselves about in frantic fashion to the measure of the tom-tom beaters' ear-splitting music. The spectacle was in keeping with the frenzy wild and weird. Although the moon was at her full brilliance she was seen only occasionally; the foliage of the towering palms being so dark and dense. To obviate this, half broken cocoanut shells filled with oil, in which floated a wick, were slung on the trees around. The glare as contrasted with the moon's soft light was ghastly and dazzling.

The dance once begun, terminated but to begin again. The "possessed" woman (Taincama), for whom this Yakunnetina was held, was now led forth from a tiny thatched hut, occupied by the fisher caste, by the Kattadiya. I was struck first by her exceptionally intelligent countenance, then by her glassy, fixed and evil-looking eyes. The Kattadiya addressed the "demon" supposed to be obsessing her. The answer, given through the woman's lips, was blasphemous and defiant. The "demon" declined to quit. Brandishing a couple of torches kept aflare by fresh resin thrown by two attendants, the Kattadiya then commenced what seemed an inexhaustible incantation, gazing fixedly meanwhile into the depths of the Taincama's (possessed woman) ferocious eyes. For some time not a flinch or a flicker. It was physically an optic marvel how she remained obdurate to the glare and gaze—without even a quiver of the eyelid! After an hour or so the eyelids gradually drooped, and, with the finale of the incantation, were completely closed. Saffron mixed with cocoanut oil was next daubed on her brow, the Kattadiya breathing heavily meanwhile. Apparently she was his puppet now, so far as automatic movements were concerned. What she did, however, she, or the "demon" directing, rebelled against. It was as though he (the Kattadiya) had spun a web into which her body was drawn, though her mind offered strenuous opposition. When the dhorjee (wand) was pointed between her temples and held there, the wild contortions of resistance ceased. She was calm, reposeful as a statue. Rebellion was there, though, all the same, subdued for the time being only, not vanquished.

After the tumult of the savage music and the mad spectacle of the frenzied dancers the sudden stillness was a relief, although appalling. The monotonous moan of the sea breaking on the coral reefs, and the shriek of a bird of night or "flying fox" alone broke the silence, weird, almost awful in its sudden contrast to the late deafening noise and madding scene. After a while a sign from the Kattadiya called from obscurity seven natives, naked save for the tiniest of waistcloths. Each carried a plantain leaf of curry, besides "betel" (for chewing), saffron and other spices. These were deposited on the improvised altar—an offering propitiatory to the demons! Silence again. Then after a while the Kattadiya spoke, asking the same question as before, I was informed. Would the "demon" quit? Again the answer was given in the negative. Spite of the good things offered the "demon" refused to leave. The Kattadiya next commenced mesmeric passes, with concentration of thought and will, also of intellectual magnetism, as well as physical, while a chetty containing a decoction—aromatic and narcotic—was held beneath the patient's nostrils, in order to stupefy and enervate her obsessed intellectual faculties. At length with a shrill shriek that resounded frightfully in the silent midnight the woman sank in a heap at the Kattadiya's feet. She appeared in a catalepsy, her limbs being rigid and cold. More food was served as an offering. Then the Kattadiya, lifting his patient in his arms, carried her back to the hut, where no one was permitted to peep, much less to enter.

The curtain fell on the first act, to rise again in the course of a quarter of an hour on more dancing and music, in which the Netun, Karayo and the Berewayos surpassed themselves surely. It was pandemonium.

The performers' energy had been undoubtedly reinvigorated by the betel chewing and the rest. We were offered betel, but declined with thanks. It was just 2 a. m. when the Kattadiya reappeared. He had taken a bath in the sea and was wearing a clean waistcloth. He held up his right hand; music and dancing ceased instanter. Then pointing his dhorjee at the hut he drew it solemnly, slowly back toward him. Once, twice, thrice, when in response the woman, still apparently in a sound sleep, abnormally sound, came walking out of the hut. Her eyes fast closed she followed each movement of the dhorjee. When it was pointed in mid-air her face was uplifted to it; her eyelids closed fixed on it. By a circuitous route she was directed and drawn up to the Kattadiya, remaining by his side, fixed, fascinated, his very shadow. A fine jungle cock was then brought forth and slaughtered on the altar. The "demon," I was told, would not entirely quit without an offering of blood. The conquest was even now not quite complete.

The Kan-ya-Nool, a thread spun by a virgin at sunset, and saturated with oil, saffron and lime, was then adjusted around the woman's person. This thread is an amulet, and is first blessed by the breath of the Kattadiya, then put on and touched by himself alone. Dummala, a species of very inflammable resin, the gum of the Sal tree, gungah, Indian hemp, and other drugs and narcotics best not to mention, in chetties were placed around the patient, who presently became well-nigh obscured by their fumes. After this the Hooniyan Kerema, when a pumpkin was cut in halves, the Kattadiya meanwhile commanding the last departing demon to enter therein and take up his abode. Instinct, learning or psychometry apprised him of the demon's acquiescence presumably, for after a few minutes the pumpkin was flung into the sea. Lastly a huge nail was driven into the stem of the loftiest cocoanut palm, to "impale any stray demon that might be lurking about on mischief bent."

The patient was certainly changed—a different being apparently. All that defiant, evil glare was gone from her eyes, her soft, black velvety Oriental eyes. Natural now she looked, and acted consistently with her sex and caste. Her first expression was one of astonishment, bewilderment indeed for a second or two, then her impulse was to go and seek seclusion. But to this the Kattadiya objected. She must remain in a humble, suppliant posture until the following was intoned in a jargon half Tamil, half Singhalese:

"O Brahma, Siva Vishnu, O Walla, come! Come, Hanumantu! Come all ye gods. Ye demons, be bound, be confined, be conquered. Be subservient to our will. By the power of Vishnu I compel ye; I and the higher gods (devas) are one. O Demon Reeri Yakseya, be bound by this charm; by our will I command."

This ended—and it was truly impressive as chanted by that powerful bronze statue of a man in the dead silence—the last of the Pisacas or malignant demons was said to have departed. The woman was freed. One long, convulsive shudder proclaimed this. The first cock announced the break of another day when we arose to go, and by the dual light of paling moon and rising sun wended our way along the seashore to our picturesque bungalow amid the cocoanut palms.—Nineteenth Century.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

Lyman C. Howe writes: "Will the discussion of Theosophy and Spiritualism between Prof. Lockwood and Hon. Titus, of Toronto, be issued in pamphlet form? I hope so. It should be preserved in convenient shape for ready reference and general distribution. We shall not be likely to find the issues between the two systems so thoroughly and ably presented in any other paper or book, and I hope it will be preserved. I would like to emphasize my admiration for the scientific presentation of Spiritualism by Prof. Lockwood in his 'Spiritualism of Nature' and other works of his brain and pen. There are passages in them that require careful reading and close study to clearly understand, but thus far I have found nothing in his works that I can discount, although some things I yet hold tentatively, especially his reasons for rejecting the Atomic theory of matter. So far as I have yet analyzed it, I do not see any logical escape from his conclusions; but, perhaps from the force of habit, I do not so easily grasp the panorama of nature's processes, in the subsensuous realm, with his 'molecular hypothesis' for my chart and compass, as with the atomic theory for a 'base of supplies.' But it is a vital issue that can probably be settled scientifically, and Spiritualists, of all people, are entitled to be scientifically accurate, and logically consistent, and thoroughly sound in the enunciation of fundamental postulates. If my habit of thought is incompatible with the newest discoveries, or scientific analysis, I must educate it, and induct it into the ways of truth, though every cherished ideal suffer by the change. I have more to say on this subject ere long. Yours for Scientific Spiritualism."

Mrs. D. A. Williamson writes from Indianapolis, Ind.: "I saw an article supposed to have come from Mrs. Eva Pfuntner, which surprised me very much, for I am personally acquainted with her. I would like to ask her through the columns of The Progressive Thinker if, when she has made as much money out of Christian Science, if she will deny that in as dastardly a manner as she has Spiritualism. I hope the Christian Science people will have no confidence in her."

Geo. Friend writes from Toledo, Ohio: "On Sunday, March 11, Mrs. Amanda Coffman, of Grand Rapids, Mich., closed a three weeks' engagement with the Independent Association of Spiritualists. The lectures are nearly all given by inspiration, and from the opening to the closing one, the guides handle the subjects with precision. The tests add very much to the lectures as they opened the eyes of many who, from their appearance, had never ventured to question anything heretofore, but were given in such a straight-forward manner that they were received with gladness and acknowledged to be correct."

J. L. P. writes: "All who are interested in the higher spiritual gifts should hear the grand and impressive truths that Dr. Lida W. Hazlitt is presenting to the public free every week day at the People's Institute, 3 p. m. She teaches the higher spiritual law, and the laws of health and healing. Meeting every Sunday at 1420 West Madison street, 3 p. m."

At the home of Mr. and Mrs. Geo. H. Crolins, 52 Olga street, Sunday, March 11, occurred the christening of their infant son, in the presence of relatives and a few invited guests. The ceremony was performed most beautifully by Mrs. John Lindsey, of Grand Rapids, Mich., amid sunshine, flowers and a repast which it is hoped will prove symbolical of the future of the child who is so fortunate as to be born of parents possessing the true knowledge of Spiritualism.

J. O. Blazer, who sends a club of subscribers from Buckley, Washington, writes: "I have told several parties that if they would take The Progressive Thinker and premium book and read them carefully, and if they thought they did not get the worth of their money at the end of the year I would give them their money back, with 10 per cent interest."

Dr. W. D. Noyes writes: "Pursuant to a call a number of Spiritualists met at No. 77 North Front street, March 7, to organize a spiritual camp association, at Columbus, Ohio, to be known as the Columbus Liberal Spiritual Camp Association. The following officers were elected: A. W. Dennis, president; Dr. W. D. Noyes, secretary; Cora B. Noyes, treasurer. The association has secured a beautiful grove of 25 acres, in the suburbs of Columbus, reached by electric car lines from depots, and all parts of the city. We wish to engage lecturers and test mediums. Those having open dates for July and August, please write me. Camp opens, Sunday, July 1, and closes August 31. I would be pleased to hear from materializing and trumpet mediums. Address all correspondence to Dr. W. D. Noyes, secretary, 77 N. Front street, Columbus, Ohio."

A. F. Keech writes: "The Rockford (Mich.) Religio-Philosophical Society held its quarterly meeting Sunday, March 11. Dr. Knowles, of Grand Rapids, gave a very nice lecture in the afternoon, which was followed by Mrs. Blake of Grand Rapids, giving several good tests; then Dr. Knowles also gave tests. In the evening Dr. Knowles answered questions from the audience, and then Mrs. Blake read from several articles that were placed on the table. The society was well pleased with the meetings."

F. E. Irvine, secretary, writes: "The St. Paul (Minn.) Spiritual Alliance will celebrate the Fifty-second Anniversary of Modern Spiritualism with a union meeting of all the Spiritualists and friends in the twin cities, Sunday, March 25, with an all-day session, beginning at 11 a. m., with a conference. At Odd Fellows' Hall, corner Wabasha and Fifth streets, Mr. and Mrs. G. W. Kates, state missionaries, will be with us throughout the day, lecturing and giving spirit messages and greetings. Other lecturers and test mediums will also be present. Everybody is cordially invited to come and spend the day with us. Meals will be served in the dining hall."

Mrs. Ada Rainey sends us a club of subscribers from Streator, Ill. They are coming in from all sections. Thanks to all.

Mr. J. Frank Baxter will lecture, sing and delineate spirits in Portland, Me., on Sunday, March 25, the occasion being the Fifty-second anniversary of the advent of Modern Spiritualism. The society thus to celebrate is the First Association of Spiritualists of Portland, and this day was selected because then it could have Mr. Baxter's valuable services. He has lectured in Portland in both January and February of this year, and many times in years past, and has always called out extra large and notably representative audiences. He is anticipated enthusiastically for the anniversary celebration.

Ora C. Rose writes from Van Wert, Ohio: "I am very sorry to inform you that our friend and pastor, Mrs. M. Klein, met with a serious accident on Feb. 21, from which she has been confined to her bed ever since that date, and in all probability it will be some time before she will be able to be about again."

W. R. Freas writes from Philadelphia, Pa.: "The Philadelphia Spiritualists Society had the pleasure of having Prof. W. M. Lockwood grace their rostrum, during the month of January. The large numbers that attended every lecture was a sufficient warrant that he aroused deep interest in his particular line of thought. He also had a midweek class. Then he treated the molecular hypothesis, in relation to human structure, in minutia. His addition of new philosophical instruments enabled him to demonstrate and elucidate many intricate problems. Prof. Lockwood was succeeded by Mrs. May S. Pepper, who officiated during the month of February. Language is inadequate to express the admiration that was manifested for this highly gifted lady. The writer has had sufficient experience with Mrs. Pepper, to know how highly her nervous system is tensioned, and how keenly alive to all kinds of psychic vibrations. Mrs. Mary E. Lease is to be our orator for the ensuing month. Those who saw her Sunday evening, just after leaving a bed of sickness, declare that she was the embodiment of omnipotence. To me, as one interested in metaphysical healing, it was a great object lesson. As never before did I see the efficacy, and potentiality of will force. She wove her bouquet of words into beautiful garlands, that fell like music upon the ears of a spellbound audience, thrilling their very souls with the rhythm and sentiment."

Mrs. A. A. H. writes: "On Sunday, March 11, Dr. Arthur Houghton lectured upon 'The Physical Appearance of Spirits.' That he handled his theme in his usual happy manner was evidenced by the profound interest shown by the large and intelligent audience in attendance. The doctor's lecture was followed by tests given by the medium, Harry J. Coates. It is the desire of Mr. Coates to reach as many of the strangers in the hall, as is possible, and in this he is invariably most fortunate—as fortunate as are the gratified persons who are the recipients of his wonderful tests. The exercises in the afternoon consisted in part, of interesting and instructing talks given by Dr. Greer, Dr. Hallowell and other lights in the Spiritualistic work, upon 'What Good Does Spiritualism Do?'"

Correspondent writes from Houston, Texas: "Mrs. Carrie F. Weatherford makes these most reasonable demands of her audiences who listen to her lectures upon Primitive Christianity. First, that the ancient meaning of the biblical terms should be used; second, that the assertions made shall be used in connection with the topic under discussion throughout that chapter; third, that it shall be studied as written and not as explained by ignorant commentators; fourth, that it shall be considered from the standpoint of the people among whom, and the times in which, it was written. With these reasonable and eminently just rules, she holds steadfast to her claims, and proves her position step by step past the possibility of logical combating, that the higher Spiritualism was taught by Jesus of Nazareth and his apostles; and by all the seers and prophets of that epoch."

Mrs. M. E. Kratz will serve the society of Spiritualists at Kansas City, Mo., for April and May. She is open for camp engagements; also services can be had for funerals. Address her at 721 Upper Third street, Evansville, Ind.

C. W. Sanderson writes from La Crosse, Wis.: "G. H. Brooks, of Milwaukee, was speaker for the Spiritualists during the week of March 5, creating considerable interest. His psychometric readings were very successful and all wish for his return at no distant day."

Phil T. Davis writes from Butte, Montana: "I wish to return my thanks to you for publishing that drunken Morrison. If you find out where he is, please drop me a line and I will repay you."

Some one sends us a notice for General Survey, signing his name W. A. R., secretary, but gives no town where the meetings are held. The full name of writer should accompany all items, or they may not appear.

Correspondent writes: "A very excellent meeting is being held at 420 West Sixty-third street, under the auspices of the Englewood Spiritual Union. The audiences are uniformly large, and great interest manifested at each session. Not only is the platform occupied by interesting speakers at the evening sessions, but the afternoon conferences are very interesting. There is also a meeting of the Ladies Auxiliary every Thursday afternoon and these meetings have become popular because of their unusual interest. Mr. Russell, the president is well qualified to conduct a meeting, and is the right man in the right place. Julia Steelman-Mitchell is occupying the platform for the month of March."

Any town in Massachusetts desiring to hold public meetings, can have the services of a lecturer, psychometric reader and test medium. For terms address Mary E. McDonald, No. 27 High street, Westboro, Mass.

H. J. V. writes from Leon, Iowa: "My appreciation for The Progressive Thinker can be best expressed by sending for it regularly. I never have renewed my subscription but that I have sent for an extra copy or two for some friends, and am going to do so the remainder of my days. I have been a Spiritualist from boyhood, but did not know what it was. Since 1848 I have made further investigation, and had my faith renewed at every trial. I am now in my seventy-fifth year, and still trying to know more."

Dr. D. C. Gee writes from Centreville, Mich.: "The meeting held at our home by Medium Frank McKinley on Wednesday evening, March 8, was a grand success. After the meeting closed there was a private circle. The phenomena was grand. Mr. McKinley is a medium and also gentleman that the Spiritualists have great reason to be proud of."

Subscriber writes: "The First Spiritualist Church of the South Side, Chicago, will celebrate the anniversary of Spiritualism, afternoon and evening, March 25, at 77 Thirty-first street. Among the speakers in the afternoon will be Dr. Green of the Forrestville Congregational church, and those who heard him at our afternoon meeting last Sunday can attest the courage and earnestness of the man in defense of truth. Dr. Juliet Severance and Will C. Hodge are among the speakers in the evening. Mrs. Cooley and Mayflower will close each session with personal tests and messages. Other workers of note are expected to be present and a very interesting time is anticipated. Dinner will be served by the ladies of the church, in the banquet hall, at the close of the afternoon services. A cordial invitation is extended to all to be present and help make this anniversary meeting a grand success."

Mrs. John Lindsey, of Grand Rapids, Mich., is visiting at the home of Mr. and Mrs. Conklin, 51 Olga street, where she is holding independent voice circles Tuesday, Thursday and Saturday evenings, at 8 o'clock. The circles are well attended, and are very pleasant and beneficial to those who are honestly investigating the various phases of true mediumship.

W. FitzHugh Smith writes: "The Sunflower Social Club, 77 Thirty-first street, announce a basket social and dance, to be given under their auspices, Thursday evening, March 22. Excellent music is engaged and a good time assured as usual with the above management. Admission 25 cents."

Married at the home of Abe Rouch, of Lake Village, Ind., March 2, 1900, by Mrs. Jennie Peters, Mr. A. C. Rowe to Frances Larson.

After March 25, H. F. Coates will be found at his new rooms, 233 Thirty-second street, first door west of Indiana avenue. Seances and readings will be given at the above number.

Mrs. W. Roberts writes from Gaysville, Vt.: "I received the book, 'Occult Life of Jesus,' for which I thank you very much. I was astonished at the size of the book, and cannot see how you can give so much for so little."

Dr. Freedman, the Australian healer, is at Ashtabula, O., where he has been arrested for exercising the divine gift of healing, and curing afflicted people, who had been given up by leading physicians.

Thos. Ellis writes: "Mrs. R. Cowell has been conducting meetings at Fraternal Hall, Oakland, Cal., to overflowing audiences, for the past three months. She is considered one of the best platform mediums in this vicinity, and her messages are always recognized."

Wm. Thompson writes: "At a small seance in West Branch, Mich., held by a lady just being developed, Col. R. G. Ingersoll was introduced by one of the guides, and wrote his name in large capitals through the medium's hand."

Spiritual and Occult Philosophy services every Sunday at 465 North Clark street at 3 and 8 p. m. Mrs. Dr. Edwards, lecture and tests; spirit messages and phenomena.

Mr. and Mrs. Levi Wood write from South Haven, Mich.: "We yet have a being here, and hold meetings regularly every Sunday. Our anniversary will be held the first Sunday in April, and invitations have been sent to our sister societies at Coloma, Breedsville, and other places, and we shall have as usual, a harmonious feast, both for the most fastidious palate, and also the critical investigator. Mrs. Levi Wood, the founder of this society, and one who is well known throughout this section as a business and test medium, untiring through her mediumship to convince the people there is no death, contemplates a change, going to the Pacific slope to reside with an only daughter, owing to advanced years and failing eyesight; and in such an event we would like to dispose of our little ten-acre fruit farm to some Spiritualist who desires to settle in this, the greatest fruit belt. Correspondence is solicited. The Progressive Thinker has been a weekly visitor to our home since its birth, and we sometimes think that the last number is better than the one that preceded it; but it may be an illusion or childish idea as we have passed our 76th birthday; but be that as it may, it is 'loaded,' yes, full of pros and cons on a great variety of subjects, especially since the N. S. A. convention. Some are sharp; some are pointed in the extreme; others are conciliatory, and this we learn; we unfold by comparison of ideas, become stronger. The mighty oak of the forest is made strong by the counter currents of wind that sway its branches to and fro, thus enabling it to seek a firmer root."

E. A. Magoon writes from New England, Ohio: As each one seems assigned to some special line of duty, I feel mine to be now the founding of a Spiritualist or liberal colony of socialistic co-operators, on the divine plan of an intelligent selfishness, which assures it is more blessed to give than to receive. The motto being, 'Each for all, all for each.' I have lived in New York, New Hampshire, on the Sound in Washington, and the mountains or hills in Hot Springs and Crystal Springs on Uncle Sam's land in Arkansas. After living in this place for about a year and a half I decided to settle here, and induced a son and grandson to co-operate with me. We own eight town lots, comfortable house and out-buildings. A few thousand dollars wuld buy the whole place. I think that with the good soil, pleasant and healthful location, with plenty of land to be had near for cultivation, it is easy to make good comfortable homes with all the necessary comforts of life. We are four miles from the railroad station at Stewart. We have a store and postoffice combined, with a notary public. I trust you will do some worthy people a favor by publishing this, that they may respond by correspondence with me for further information."

The South Side Spiritualist Society of Springfield, Mo., has the following executive board for the ensuing year: Mrs. M. Theresa Allen, president; J. Madison Allen, first vice-president; Dr. Buckner, second vice-president; Mrs. C. J. Dixon, secretary; E. R. Huxley, treasurer; Mrs. M. Cadwallader, Mrs. M. Ingram and E. R. Huxley, trustees. Public services are held regularly by Prof. and Mrs. Allen. Arrangements are being made for celebration of the anniversary.

When Wm. Adams, of Idaho, received our 12-page issue, he wrote to us as follows: "It certainly looks to me that your head needs fixing, because when I received The Progressive Thinker yesterday I found four more pages added to its already eight pages of good, sound logic and food for thought, which I thought was about as cheap as could be published, even while the price of paper was lower than now, but to see an increase of reading matter added to it at such a time, it looks to me that you must certainly have a cinch on the spirit-world for supplies. We read so much about materializing now-a-days, that one is not surprised at anything that may come along; but I am certainly at a loss to discover how you do this anyway. The world needs such reading matter, and the more the better, for I notice that the churches are beginning to adopt our methods in regards to things spiritual."

Mattie E. Hayden is at Clear Lake, Indiana.

O. W. Apperson writes from Kokomo, Indiana: "The Spiritualists of this city, who are constantly growing in numbers, have had a very successful four weeks' engagement with Dr. E. E. Parker, of Richmond, Ind. He is a very fine trumpet and test medium. This is his fourth visit to this city, and through his seances the cause of Spiritualism has grown very rapidly here. His seances were largely attended during his recent stay here and many of the tests have been fully verified, and a great interest has been manifested by some of the best people of this city. Many of the tests given in Dr. Parker's seances here have been fully equal to those narrated by Prof. Hyslop in his seances with Mrs. Piper."

The East End Spiritualist Society of Cleveland, Ohio, is progressing favorably and would be pleased to correspond with good platform speakers and test mediums. All correspondence to be addressed to the secretary of the society, Mrs. J. Brocklebank, 452 East Madison avenue, Cleveland, Ohio.

Mr. J. Frank Baxter, after participating in the anniversary exercises of the Boston Spiritualist Ladies' Aid Society, which celebrates the advent of Modern Spiritualism on Friday, March 30, will take train for Cleveland, Ohio., where he will arrive at noon, anniversary day, March 31, ready for service there, then, and on Sunday, April 1, when the First Association of that city will celebrate. Mr. Baxter is secured by this association as its principal speaker on the occasion, and they will retain him for lectures, Sundays, throughout the month of April, and probably May, if adjustments can be effected. He is engaged for Geneva, O., for April 3, 4, and 5. He hopes to close engagements at once with Andover, Elyria, Oberlin and Defiance, all of which have solicited, and he is ready to negotiate with any place of easy reach from Cleveland, for one or more week evenings in lecture, song and mediumship. Why not Akron, Canton, Ashland and several other places which have tried in the past to secure him when his appointments chanced not to admit? Address him, in time, at 8 Franklin street, Chelsea, Mass.

Fred Hayes, president, writes from Cleveland, Ohio: "I wish to give a notice in your paper of the Progressive Thought Society, West Side, Cleveland, of which I have been president for the past four years. We are progressing slowly, but surely. We have Dr. Herrick for lecturer, and Mr. Dr. Mosier for platform test medium for this month. I am pleased to say that both of them deserve to be well recommended. Dr. Mosier gave one of the best tests on the 11th inst., that I ever heard, and that to a skeptic. He acknowledged that he took no stock in our belief, but that the lady told the truth as it happened 20 years ago, and he said he could not see any possible means of her knowing the circumstances."

Ella M. Pitkin writes: "The Band of Harmony will celebrate the anniversary of Modern Spiritualism, Thursday, March 29, in Parlor 608, No 40 Randolph street. The afternoon will be devoted to a reception, beginning at one o'clock. Tables will be arranged for progressive euchre. Six prizes will be provided, and ten cents will be charged for score cards. Ladies are invited to contribute to the supper which will be served at six. A musical recital will be given in the evening, followed by addresses by good speakers. Admission, twenty-five cents."

C. E. Dent writes: "The Spiritualists of Vicksburg, Mich., will celebrate the Fifty-second Anniversary of Modern Spiritualism at their hall in the Smalley Block, on Sunday, April 1, 1900, and ending April 8. We have secured the services of the Rev. B. F. Austin, of Toronto, Can. He will speak on the following subjects: Spiritualism and the Poets; Spiritualism the Key of Knowledge; Spiritualism the Religion of the Bible; Why I Became a Spiritualist; Spiritualism, the Religion of Progress; Infallible Proofs of Spiritualism; Orthodoxy; Objections to Spiritualism Answered; Benefits of Spiritualism; Truth, the Liberator. We look for a feast of good things from this very able exponent of the spiritual philosophy. People from abroad will be entertained free as far as the friends can do so. Reasonable entertainment can be had at the hotels by applying to the secretary. A cordial invitation is extended to all."

William E. Bonney writes from Blair, Neb.: "Blair Spiritualists have lately enjoyed the visit of an old-time pioneer trance medium who lived near this city about 20 years ago. We refer to Mr. T. A. Wentworth of Springview, Keyapaha county, Neb. On Sunday evening, March 11, a number of his old friends gathered at the home of Mr. Theo. Farnsworth, of this city and were highly delighted to have an opportunity of once more listening to Mr. Wentworth's guides. Years ago this worthy worker did a great deal of good service in this country, but moved west and since that time has been living in a part of the country where congenial people are few and far between. It is a pity indeed that such a good instrument should live where his grand powers cannot be used in the service of humanity. We hope he will yet do much for the cause of truth. Mr. Wentworth is over 70 years of age, yet is very active in his farm work. The good wishes of all his friends go with him to his western home."

Frank N. Foster writes from 305 Tompkins Ave., Brooklyn, N. Y.: "I notice in The Progressive Thinker of March 17, an extract from the Brooklyn Eagle. Will you be so kind as to qualify which Foster this article refers to. As you are aware I am taking spirit photographs, and my home is in Brooklyn. My record is clean, always has been, always will be, and I do not want my friends in Chicago and elsewhere to class me with any other Foster whom the Eagle has written up. Will you kindly print this for the benefit of my friends and patrons and in justice to myself?" The article alluded to referred to Ben F. Foster, formerly of this city, and one of the most subtle tricksters and villains now extant.

Dr. C. W. Hidden writes from Newburyport, Mass.: "In The Progressive Thinker of March 17, Sar'gis makes statements with reference to myself which call for prompt denial, viz.: 'In the Banner of Light of Mar 17, is a report of a lecture by C. W. Hidden in which, among other timely good things, he said: 'Andrew Jackson Davis has done more in Spiritualism than Prof. Hodgson and the Psychical Research Society could ever do.' The Banner of Light may have published such a report—I do not know, for I never see it—but if so, it has done me an injustice. I dissent from this view most decidedly. The second statement: 'Mr. Hidden said in the lecture referred to, that, with two hu[illegible] true Spiritualists he would convert Boston.' This is rank nonsense; nothing of the sort ever passed my lips. Personally, I do not believe that Boston offers a very favorable field for a Spiritualistic crusade. Boston Spiritualism is of the commercial type chiefly; the city would be better off without than with it. It would take two million instead of two hundred to cause Boston to pause long enough to consider the plans of the crusaders, and even then I fancy, bearing in mind the lessons experience has taught, the intelligent Bostonese would prefer to take to the woods until the noble band had exploited itself and moved on to fairer, greener pastures."

Lucina N. Flint writes from Michigan: "I wish to express my thanks for your excellent paper, The Progressive Thinker, and the many good books you have presented. Your books, so far as read, we appreciate very much—the last one best of all, yet all good, elevating, instructive and inspiring, leading the mind up to higher planes and more extended vision. I hope you may live long to continue your good work.

Chas. Schmitt writes from Sandusky, Ohio: "Mrs. H. C. Ebertshauser does a good work in this city. How pleasant it is to have trustworthy home mediums whom we know, and who do not sail under false flags and names. I say, support and protect such home mediums."

The Beacon Light Spiritual Church will celebrate the Anniversary, on the North Side, March 28, afternoon at 2:30 and evening, continuing until 10 o'clock, at 675 Larrabee street, corner Garfield avenue. Also on Sunday, April 1, commencing at 1 p. m., continuing until 10 o'clock, at Handel Hall, Fourth floor. Speakers, mediums, musicians and singers from other societies are cordially invited to join in having a grand time.

Carrie L. Hatch, secretary, writes: "The State Association of Spiritualists will celebrate the Fifty-second anniversary of Modern Spiritualism, in Berkeley Hall, 4 Berkeley street, Boston, Mass., Thursday, March 29, morning, afternoon and evening. A splendid array of talent will take part—President Geo. A. Fuller, H. D. Barrett, president N. S. A., and many other speakers of note. Music by members of the Clinton Orchestra, Pianist, Prof. Geo. E. Schaller. The Massachusetts State Association always opens its doors free to the public, and all taking part, kindly do so without remuneration. All are welcome."

Mrs. L. N. Claman writes from Louisville, Ky.: "I came here Jan. 1, 1900. Our congregation has increased in number and interest. The Ladies' Aid of the church has bought a fine new organ since I came here, and many new members have been added to both church and Aid. Last Wednesday evening we held a social in the parsonage; goodly number was present, a good collection taken, plenty of tests and a social time in general. Anniversary day here will complete my work here for two months. I go from here to Muncie, Ind., where I will hold a week-day meeting and anniversary services. Then to Yorktown, and Portland, Ind., where I will organize societies. I go to Grand Rapids, Mich., for the month of April; to Lansing for May. In behalf of our worthy and noble president here, we send greeting to all Spiritualists everywhere, and encourage all societies to purchase their own temples, and have regularly ordained ministers for a year at a time. After I close my work in Michigan, I return here, and complete my work for one year."

Frank T. Ripley, lecturer and test medium can be engaged for the Sundays of April and May. Terms liberal. Address all letters to Oxford, Ohio.

Nelson W. Foss writes: "The Garden City Spiritual Alliance held its usual interesting meeting Sunday evening, March 11, at Mackinaw Hall, 204 East 43rd street. Dr. Henderson addressed the gathering on 'Man's Higher Intellectuality,' speaking while entranced. After the address May Goodrich gave tests to many strangers of the existence of a spirit condition after death."

J. L. Dryden writes from San Diego, Cal.: "Mrs. Abbie E. Sheets, of Grand Ledge, Mich., has just completed a four months' engagement with the First Spiritualist Society of this city, which we are pleased to say has been a mutually pleasant and successful one. Although coming amongst us almost an entire stranger, Mrs. Sheets soon won the esteem and confidence of all by her genial manner, sterling character, and great spiritual endowments. Her lectures were of the highest spiritual order; her treatment of questions and impromptu subjects gave universal satisfaction; and her audiences, which continued to increase in number during the entire term, were composed of high, progressive thinkers, many of whom have not hitherto been identified with Spiritualism. The society gladly testifies its appreciation of and gratitude for her valuable services; and while regretting the necessity of her departure, we most cordially commend her to all Spiritualists and philanthropists as an efficient worker in the cause of humanity. All communications should henceforth be addressed to her at Grand Ledge, Michigan."

Prof. W. M. Lockwood spoke twice last week in Washington, Pa., and once in Philadelphia. He is to give a lecture in Brooklyn, N. Y., on Wireless Telegraphy.

W. W. Aber writes from Spring Hill, Kansas: "I still have open dates for camp-meetings, and would be pleased to correspond with camps desiring the services of a materializing medium and clairvoyant. My wife is a platform test medium. Persons desiring to attend materializing seances during my stay in Spring Hill, can address me here."

Mass Meeting In Ohio.

The second of the series of mass meetings now being held under the auspices of the O. S. A., was held in Akron on Saturday and Sunday, the 10th and 11th insts.

The evening addresses were delivered by A. J. Weaver, superintendent of the Spiritualists' Training School at Lily Dale. His discourses were certainly masterly and thoroughly appreciated. The afternoon address was delivered by the state secretary, who also presided throughout the session.

We were doubly favored in having the services of Mrs. Zetta L. Else, of Galion, O., who sang the beautiful truths of Spiritualism into the very very hearts and souls of all present.

Dr. C. H. Figuers, our test medium for this month was fully up to his usual standard of excellence and on Sunday afternoon gave psychometric readings. The first reading he gave was from an old photograph, upon which there were three pictures. He declared that that photograph had passed through a very great many hands. The spirits of two of the parties whose pictures were on the card appeared and gave their names together with lengthy messages. A Mrs. Anna Edwards who had placed the photograph on the table confirmed all that Mr. Figuers said and explained that the picture had been taken years ago and had been sent to England, from there to Scotland and to Wales, and back to Pennsylvania before it was returned to her in Ohio, and one of the parties who manifested on this occasion had been on the other side for 45 years, having passed over soon after the picture was taken. Another very striking test was given to a lady by the name of May, whose name was at first symbolized by the English emblem for that month, the hawthorne. In still another case the spirit of a man who passed away only one week before at Youngstown, manifested and gave a lengthy communication to a gentleman in the audience from Galion, who confirmed the accuracy of the message in every detail.

The meeting in its entirety was very successful and it is hoped that as a result of this meeting a new society will be organized at Akron.

C. B. GOULD,
Cleveland, Ohio. Secretary.

Convention in Wisconsin.

The Spiritualists of Wisconsin realize only too well the need of organization. The time is at hand. It has been delayed longer than it should have been. Everywhere throughout the state is felt the same earnest desire for organization which will bring together the scattered circles of friends who have demonstrated the great natural law of eternal life; organization which will assist them to aid each other and teach others the great truths.

To the end that the state of Wisconsin shall become an organized aggressive body of Spiritualists, a mass meeting has been called at Stevens Point, April 4, 5, and 6. Spiritualists, now is the time—the opportunity is presented to bring about a centralization of effort, aided by intelligent direction of the whole body, that will prove a blessing to the cause of Spiritualism. Do not let it pass. Moses Hull will be with us, and it is worth the trouble to hear "Our Moses expound the principles of eternal life, even as Moses of old. We are to be congratulated on his acceptance of the invitation, and should spare no pains to show our appreciation by attendance at this meeting.

With the assistance of Geo. H. Brooks in the southern part of the state, and other earnest workers, we have been enabled to bring this convention of Spiritualists about, and the opportunity is too favorable to be lost, for organization. G. W. Kates and wife, the Minnesota state missionaries, will also be with us and aid us. It is bound to be the most profitable Spiritualist meeting ever held in the state if all will lend their influence to make it so and show by their presence that they are in earnest. Wisconsin is not going backward in the truths of Spiritualism.

MRS. CLARA L. STEWART,
State Agent N. S. A.

Winter at Cassadaga Camp.

We still keep the ball rolling here. The prominent feature this winter is the literary class where all subjects spiritual, social, political, etc., are read and discussed. The study of hypnotism, suggestion, concentration, vibration, etc., has been very instructive. Pundit Lalana, from Bombay, India, was with us several weeks, and we had a rare treat. We will continue them, and all who come early to camp can have an opportunity of studying along these lines. Mrs. Hyde, having had quite an experience, is an able exponent of these topics.

We have had considerable snow, but the people have kept the snow plow in operation, so we were quite comfortable. We have had a few entertainments, such as dances, card parties, etc., to break the monotony.

Many cottages have already been rented for the coming season, and we are looking forward to a large and prosperous camp.

J. C. F. Grumbine, Morgan Wood, Dr. Austin, Prof. Wright, Prof. Lockwood and others of renown are on the list of speakers.

May 1, Moses Hull, with his force of helpers, will begin his school.

June 1, J. Clegg Wright will hold a series of classes.

MRS. C. L. SHAW.
Lily Dale, N. Y.

W. W. Aber's Seances.

To the Editor:—I beg you to give me space to tell your many readers of two fine and grand mediums, Mr. W. W. Aber and wife, who are at the home of J. H. Pratt, Spring Hill, Kansas. Mr. Aber is now holding a series of seances, the spirits writing a second book. Judging of the manuscript obtained and the assurance of the spirit friends, it promises to be a finer work than "Rending the Vail." The Professor's seances are marvelous. The spirits materialize in full form in a good light, and they walk within two or three feet of the sitter, and a great many times are able to speak in full tone of voice, giving tests and names, so it is impossible to be mistaken as to their identity. Some wonderful pictures are being drawn of great skill and art; one in particular of wondrous beauty, consisting of a large star sending its rays forth in all directions, and around it are fifteen faces of men, women and children, and clouds gently in the background. The picture is 14 x 18 inches, and was drawn in plain view of the sitters in about ten minutes. The writer was present at this seance. The spirit artist handed the paper around. It was perfectly clean before drawing the picture.

Many other pictures have been drawn equally as nice as this one. There is a wonderful life-like expression given to the eyes of people drawn in these pictures that very few artists can execute.

Mr. Aber's clairvoyant readings are number one, giving names, dates and accounts in the minutest detail of one's life, in past, present and future. In this phase he has not a superior, and anyone obtaining a reading from him, either by mail or in person, will never be disappointed.

His wife, Mrs. Sallie Aber, is equally as wonderful a medium in her phases of healing, slate-writing, and tests.

We, as Spiritualists, ought to tell the world whom we have in our ranks. Herald the glad tidings far and wide, of such mediums as Mr. Aber and his noble wife. Tell the world that the very gateway of heaven is open by these instruments, to prove beyond a doubt, "if a man die, he shall live again," and that "Death has lost its sting and the grave its victory." Mrs. Aber's slate-writing is wonderful as the rest. She gets slate-writing for any one at a distance, as easily as those present, sometimes never touching the slates, but leaves them in their wrappings, as sent by the sender.

MISS MAY COOK.
Kansas City, Mo.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

N. L. Hufty, M. D.: Q. (1) What is the origin of spirit, and where does it enter the physical form?

(2) If a child dies at one year old, will the spirit remain always the same, as a child in the spirit world, so its parents will be able to recognize it?

A. (1) In answer to this question I quote the following passage from "Studies in Psychic Science," page 205:

"If there is an immortal spirit, whether its direction be measured by time or eternity—as we cannot go beyond the realm of law—by which we mean the fixed order of causation—it must date its beginning with that body. The history of the development of the germ is a correspondence of that of the spirit. If the parents have immortal spirits as well as mortal bodies, then while their physical bodies support the corporeal being, their spiritual natures must in an equal measure support that of the spirit of foetus and the growth of the dual nature be similar, both receiving nourishment from the mother. The two forms mature, together; one pervading and being the exact copy of the other." This is the extension of the theory of evolution, into the realm of spirit, and, as will be at once apparent, is in direct antagonism to reincarnation. One is the rule of law, the other of miracle.

(2) To this question I will quote from Life in Two Spheres, or Scenes in the Summer Land. The section treating of "Growth of a Child in Heaven," a spirit thus commences:

"A message floated up from the earth-life, a prayer from the heart of a suffering mother, whose child had vanished from mortal sight: 'Father in heaven, has my darling lost by the change? Has she forgotten me? Is she wishing for her mother, as her mother languishes for want of her? Are the angels kind, and is she content?'"

The reply comes: "Listen! I will tell you what I have seen. When your child closed its mortal eyes its spirit vision saw the smiling face of your aunt, the dear girl who was called when the rose was budding on her cheeks and her heart was brimming with a wealth of love. As the little one found your arms ready to receive it when it awoke to life, so now it found in the arms of its aunt the same protection. Resting on her bosom, it sank to sleep, weary from the pain and struggle of the last sickness."

"I saw them often, as soon as they came to the old home, for they were drawn by the irresistible magnetism of love. As you sat weeping, your aunt would bring your child and place it your lap. Then it would look wonderingly up into your face and place its little hand against your cheek or in your hair. It did not know what had occurred. It did not know that it had left the mortal body. When you did not notice its caress, it grieved and then the guardian would take it in her arms, and in a manner I cannot explain, substitute herself in your place, and the darling was again contented and happy.

"For a time I observed its growth, and advancement in knowledge. Both were more rapid than if it had remained.....When three years had passed I saw her as a child of five. She knew the relations of life and death, and that her mother and guardian were distinct. It was a singular beautiful sight to see her flash into the room where you sat and throw her arms around your neck. She was not grieved because she received no response, for she expected none. Her heart was overflowing with tenderness. She has become exquisitely beautiful with an indescribable softness, transparency and purity which no artist's pencil can represent,"....."Love you still?

"With all the immeasurable depths of an angel's love.

"Will you know her when you meet on that shore?

"Aye, she will be the first to welcome you, as you were first to welcome her.

"Treasure the little shoes, for her feet now tread on the zones which space the spheres. She is the companion of the tall and shining ones who dwell in light.

"You weep! Oh, that I might open your spiritual eyes, that you might see this. Then would your sorrow be changed to joy. The dreadful wound, the memory of which makes you shudder and cry in anguish, would be healed."

Student, Nashville, Tenn.: Q. What was the purpose of the Catholic church in proclaiming the immaculate conception of the Virgin Mary?

A. The colossal scheme of church salvation was incomplete without it. If man came into the world by an act in itself sinful, and condemned by God in his instructions to Adam and Eve, and by their temptation and fall, the direct and potent cause of man's ruin, the incarnation of God for the atonement of this sin cannot be made through the same process. He cannot logically enter the human world by the means he has condemned as infinitely sinful, and if there is anything Catholicism unflinchingly maintains, it is the impregnability of its logic.

Hence to take Mary for a woman with human passions, one whose birth departed not from the others, would be to vitiate the whole process of reasoning and conclusions. God could not be incarnated by a mother who was stained by the original sin, and hence the necessity of proclaiming Mary, not only a virgin mother, but as herself born of a virgin. Really to make the dogmatism perfectly consistent the grandmother ought to be of the same purity, and the whole line of the first creation, for once on this line there is no stopping place. But superficial criticism is answered by this new dogma, and perhaps in after years a new pope may be inspired to perform the kind office for the virgin's grandmother. As the Vatican Council in 1870 declared the Pope to be infallible authority, this utterance cannot be gainsaid or revoked. The dogma of infallibility confirms all the preceding decrees, and as that of the immaculate conception was given in 1854 by Pius IX, the Catholic church has made this great departure from its former doctrines, and gone thus farther from Protestantism.

The apotheosis of Mary, Mother of God, awaits only a decree of the Vatican. She can never be held in more sacred esteem by her devout worshipers, who place her between themselves and her son as a mediator. The real God of the Catholics is a woman.

C. W. Jordan: Q. In my study of Christian Science, Mental Healing, Auto-Suggestion, etc., it seems to me all hinges on "intention." If the elements as water, air and food are taken into the system with the intention of healing us it is all we need. Exercise, for best results, must be taken with the intention of producing such results.

A. Intention as a part of suggestion, undoubtedly has great influence over the results. Exercise taken with zest, and the right kind for production of certain desired effects. With food, water, air, intention has no further influence than selection. Digestion and assimilation of food, and the oxydization by air in the lungs, are processes carried on without the aid of conscious purpose, or the will. We can select good food, but if the stomach is originally ailing, no intention of having perfect digestion will help the matter. If we should drink a cup of poison, with the intention of satisfying our hunger, we should find that the activity of the poison was superior to our intentions.

In all the methods of healing, of whatever name, which rest on the spiritual, it is the intention of the healer which produces the "suggestion," or gives him control.

——, Vandervoort, S. Dak.: Q. I have been sitting alone—because there is no one to sit with me—and am always able to have rappings. My mother's spirit answers questions, but when asked to spell by my calling the alphabet, fails, and when attempting to spell her own name spelled a part of my grandmother's. How shall I understand this, and what shall I do to succeed?

A. Simply continue your seances, and do not make arbitrary demands on your spirit friends. If the name of your grandmother is given instead of your mother's, it ought to prove to you the presence of an intelligence independent of your own. It is far more difficult to rap or move a physical object; as a table, at the correct letter when the alphabet is called, than to respond to a question. If this is doubted, let one make the test of even moving the hand, when another is calling the alphabet, at the right letters. Call the letters slowly, at first, and by degrees, as skill is acquired on the other side, more rapidly. The perplexity of this correspondent comes from not being informed on the fundamental laws of spirit existence and control.

B. T. Chaffee: Q. What works do you recommend to a novice to learn art painting?

A. The novice should at once subscribe for Ingals' Home and Art Magazine, which is sent with the Art Amateur, for $4 a pear. A great variety of studies can be loaned of the publishers of the former magazine for a very reasonable cost.

The Cassell Publishing Co., issues a series of valuable books on the different departments of art. "Animal Painting," price $1.50; "Marine Painting," $2.50. For Art Amateur address 25 Union Square, New York City.

Dr. W. P. Phelon in California.

To the Editor:—I know you must be inquiringly anxious to hear from me. I made my escape from Jack Frost's domain the first of last November. Since then I have been reveling in the sunny days and blue sky of the Southern climate, which when it is pleasant is awful nice, but when it rains the old residents say is horrid; but, really, the storms in Chicago are so much worse that the rainy weather here is but a summer's day sprinkling in comparison. Then we are recompensed by the beautiful green grass, plants and flowers which stay by us all winter.

The only objection that presents itself to me as worth considering, is that we are so far from all the rest of the family. But let me tell you something. You people in a very few years will be complaining of being so far from us. The Western Coast of this continent is to hold the balance of power and strength, the intellect and wealth now held and claimed by the Atlantic cities.

No State where Mother Earth pours forth from her bosom so lavishly as she does here, of every conceivable product, can fail of attaining a commanding position in the final outcome; nor is the physical condition by any means all. Everywhere over the whole State from Southeast to Northwest sweeps constantly a great psychic current, first set in motion by the Continent of Atlantis and still continuing. Here psychics and sensitives are impressed as in no other part of our country. Here has already developed an ample, firm foundation for the Ancient Wisdom Religion, which is claimed by India, but is already slipping out of the grasp of its present keepers. On astral lines and by legitimate methods it is being transferred to its appropriate centers.

I have never been anywhere in our broad country where there has been so much interest in all matters spiritual as here. While Chicago, the great city of Bab, holds its own amidst ice, snow and frost, California has all that is genial, vital and inspirational. History repeatedly teaches that a warm climate and fertile soil are most favorable to spiritual development; more than that, California "is able because she thinks she is able." Some day she will rid herself of trusts and monopolies in a night. She will have sat down upon the throne as she has once before, in the past.

Will you tell my friends that my address until further notice, is at the Home Temple of the Hermetic Brotherhood, 509 Van Ness avenue, San Francisco, Cal. W. P. PHELON, M. D.

BOOK REVIEWS.

Atheist Versus Theist, by Emil F. Lundstrom, 339 School street, Chicago, Ill. Alfred Lindell & Co., 53 Dearborn street. 31 pp., paper. Price 25 cents.

Three dialogues between two freethinkers of distinct types, theist and atheist. It is good reading for agnostics and materialists, and stands for genuine freethought.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

ORDER OF PROGRESSION

The Philosophy of Spiritualism.

Religion—philosophy—science: This is the order of progression. Religion deals with the unknown, philosophy occupying a realm between gives a friendly hand to both. The boundary lines change with every solution of a mystery.

There are two kinds of spiritual philosophy. One allows for a complete metamorphosis at death. It leads to utter confusion of thought and only renders "darkness visible." Its way is like that—

"Where Alph the sacred river ran
Through caverns measureless to man
Down to a sunless sea."

The other relies upon a system of correspondences to furnish acceptable ideas of the unknown part of spirit life and proceeds from this general assumption—as on earth so in the skies. This is the kind will brighten existence and cause you to "babble o' green fields."

Spirits must exercise the like functions as mortals or intimacy would be unnatural and revolting; nor could they communicate to you any intelligence. We also assume the objective realities of their world like the familiar in order to produce or sustain such a mental result. Summing up the asserted experiences of sensitives and allowing for various stages of development, we find the "science of correspondences" always vindicated. The physical phenomena produced with the aid of spirits or unseen forces also work everywhere to establish the reliability of that process of thought; and the modern philosophy of Spiritualism essentially differs from the ancient kind by a clearer recognition of the persistence of normal mentality, or the practical equality of spirits excarnate and incarnate.

Reasoning is based on the science of correspondences. What you affirm can never be reasonable to me unless it corresponds with my experience. How can you teach me anything about spirit life if it does not correspond with the life I know? I cannot even form a conception of what you mean. With or without phenomenal mediumship we are compelled to accept this method or cease to seriously think at all of spirit life.

It is strangely assumed by the other kind of philosophers that spirits merely represent a correspondence in order to gain our attention. But if the correspondence does not really exist they lie and only lead us farther and farther from the truth. The limited experiences of the average sensitive are confusing to the student unless interpreted by the key of correspondences, and the one great redeeming truth which crushed to earth under many superstitions only to rise again is that there is a great deal of human nature in man wherever you find him. The ethics of Spiritualism may be summed up in the old command "know thyself." Accomplishing this you are prepared to know the spirits and every exercise of your mind with physical phenomena is an exercise of your spiritual nature. This statement if acceptable brings us nearly in line with those "of the earth earthly," who say one world at a time and let us cease concerning ourselves with the spiritual one. But before we reach them there is a parting of the ways. Leaving them in peace if they would only allow it, you pass on to the consideration of super-mundane things for the reason that you are evolved too high to get thorough satisfaction out of the physical alone. You have developed the capacity of entering into deeper experiences, and it is required of you by nature to concern yourself with the spiritual world as much as it is required of the birdling that has grown wings to fly. It is not that the physical lacks every means to exercise your mind, but that the means are inadequate to arouse the activity essential to your happiness.

"Not poppy, mandragora,
Nor all the drowsy syrups of the world
Can ever medicine thee to that sweet sleep
Thou owed'st yesterday."

It requires something from the higher spheres to give you satisfaction.

It is not so long ago that our ancestors were aroused by the reported discovery of a new continent, as much as we by the revival of spirit manifestations. For a time the explorer returning to his native hamlet, in order to win a respectful hearing, must tell of natural manifestations the reverse of familiar ones, and of encounters with mermaids, sirens, anthropophagi and half-human, half-bestial creatures, "whose heads do grow beneath their shoulders." He must woo attention by the same method as Othello won Desdemona.

So it has been with the sailor on metaphysical seas. To arouse interest in a super-physical existence he must tell of dragons, elementaries, vampires, hobgoblins, furies, etc., and of a general inversion in human nature. But we hail the dawning of a brighter day. Human nature is strong enough to declare, in defiance of every artifice, for the science of correspondences and revelations of the spirit life are appreciated in the degree they correspond with the experiences of the physical life.

The philosopher of course must deal with generalizations. He cannot fill in the details, and with all the correspondence there will be great surprises await him. Even in the familiar life he must calculate on possibilities and probabilities, and while in general things turn out as he predicts, in detail life is a succession of surprises. "The unexpected always happens."

I will try to explain why the revelations of spirit life through various mediums are so conflicting in detail. Seeing that the persistence of normal mentality is established let us reason from familiar manifestations of the human mind.

Not life nor even intelligent life, but that self-conscious life of the human being equivalent to the scriptural soul, depends upon the excitation of nervous centers that manifest in the emotional, the intellectual and executions or motive aspects of mentality. The secret of a happy existence is in maintaining the equilibrium; and the essential difference between an angel and a fiend is not in the possession by one of qualities the other lacks, but in one having those common to both harmoniously excited. When you have "crossed the bar" in order to sustain harmonious mental action you have to depend in an increasing degree upon other influences, but always corresponding to those which render the non-sensitive satisfied in the physical world, because there is no inversion or vital change in your nature, only your organism is attuned to a higher rate of vibration. We need not inquire if you be religious, for the question is not definite enough. This is the one thing needful, that you find in the spiritual influences about you what appeals to the emotional, the intellectual and executive qualities. Without that you are deranged and a clear revelation through you as a sensitive is naturally impossible. The whole of mentality must be exalted before you can reveal the simple truth. Otherwise your revelations must be "well shaken before taken."

Every church in Christendom has sensitives who know nothing of spiritual influences except as they excite the emotions. In their philosophy the religious or spiritual person is the emotional one. They discuss the physical and intellectual man as distinguished from the spiritual man, but such language is confusing because the spiritual embraces the intellectual and what they mean by the physical which I term the executive. Generally spirits can act first on the emotions. Thus comes the emotional man to be considered the spiritual one, and when a distinguished Spiritualist expresses pity for the brother who cannot appreciate the religious aspect of Spiritualism, he means one whose emotions are unresponsive. He is to be pitied, for man is differentiated from the brute, civilized man from the savage, and the seraph from the darkened spirit most clearly by the delicacy, intensity and scope of his emotions.

But these may be an abnormal development. Consider the Salvation Army recruit. On some occasions his guides may get hold of the executive centers so as to partially control, but generally can only elicit a response from the emotions. The intellect will not respond. He embraces the utterly absurd as faithfully as the most reasonable. He swallows a camel as he does a gnat. He becomes the victim of bigotry and fanaticism, and in extreme cases his life is a discord and his religion a fever. He may be highly sensitive but never can give reliable information on spiritual affairs.

Consider now the man who opens only the intellectual chamber to spirits, never thinking to find gratification or exercise of the emotional or executive qualities except in the physical. "I do not know the man I should avoid so soon as that spare Cassius." A spirit is a new kind of bug to be dissected and classified. He must pose as a great authority, but all his fine phrases, like dead sea fruit, turn to ashes in our mouths; and for the very same reason which explains the incompetency of the first type is this one disqualified. His Spiritualism is dead and cold and barren. Instead of the tropical heat of the emotional fanatic, we feel the desolating cold of the Arctic zone. There are no birds or flowers or laughter of little children in his heaven. Such puerile things are only of earth. Love is excluded and the spirit world is only for "old fossils." This is the philosopher we ask for bread, to receive a stone. Here is the Yankee that sells us wooden nutmegs. We have been in search of the fountain of immortal youth. He gives us to drink the potion of everlasting age. His spiritual ideas are dry as summer dust and repel the healthy mind that seeks a country where people laugh and sing, live and love with every faculty; not a debating society that never adjourns.

Regard now the medium whose emotional and intellectual centers are unresponsive while the executive is easily swayed. He is "only an instrument" and has no ambition to be anything else. He blandly confesses ignorance. If a spirit approaches in the hope of awaking a human response, as soon as he feels any pressure he lets go all holds and neither knows nor cares if it be God, Beelzebub or "dopple ganger" a subconscious self, an elementary or an archangel, so long as manifestations worth money come through him. He works at his trade. He is not a sensitive but a negative. I dissent from the view of a distinguished brother that "no enlightened spirit on earth or in the heavens will either seek or accept the control of another spirit." There are many conditions that require it, but the idea that in utter contempt of your will any spirit incarnate or excarnate is justified in causing your habitual subjection for the sake of "scientific experiments" is anathema.

In these exaggerated characters we have three incompetent types. Knowledge is the result of experience and neither can experience life in the excarnate state, or meet a spirit on such neutral ground as allows him or her to give free expression to nature. The spirit can only play on the sensitive chord and manifest that which corresponds with the sensitive side of the mortal. I do not say that a band of powerful spirits cannot overcome to a great extent the deficiencies on this side and control an idiot to confound the wise, but this kind of angel visits are few and far between. Neither do I proclaim as wrong a partial exaltation of mentality, but the mediumship for which the world is travailing in pain is a fellowship with angels possible only to those sensitive on every side. A composite photograph of these types might be of the Messiah, but to secure really valuable testimony on spiritual affairs I think care must be taken that neither kind predominates in a circle and particularly that number two be restrained. This is the kind that makes it difficult for either good or bad spirits to manifest, and I think often that I err myself by a leaning toward this type. J. T. MACDONALD.

Vancouver, B. C.

"IT IS ALL IMAGINATION."

"I imagine" a life; mine own;
Where the rivers of mirth may flow,
And I call this vision my home,
Instead of this earth, below.

"I fancy" that angels are near;
I talk of the "Land o' the Leal,"
And I sing of what "doth appear;"
And I tell of what we all "feel."

"I dream" of my loved and my lost;
"I fancy" the words that they say;
But I find, alas, to my cost,
That earth doth surround me to-day!

I call to the friends of my youth;
They seem to respond to my call,
But sadly there comes back the truth,
That clay on their caskets did fall.

I cannot away with the thought,
Though I know 'tis a fancy, wild;
I am by the fancy taught,
As pictures are good for a child.

So sing the sweet poets of earth,
And millions make answer, amen;
The fancy is counted of worth,
And the "Now" is lighted by "Then!"

And yet "'tis a fancy," they say
The thought they push from their soul,
Yet daily they murmur and pray,
As surges of death round them roll.

But man with his wisdom forgets,
That nothing is vain; as doth seem—
And "the fancy," he often regrets,
Is more to his life, than a dream!

It is the bright vision from God,
This "fancy that comes to the soul;
The man with the angels has trod,
Where the Rivers of Life now roll!"

These "thoughts" that come to us here,
Are words from the lips of a friend;
And in this "fancy of poets," so clear,
The living of each doth blend!

So learn from the voice, called "Within,"
The lessons of life that endure,
And know that your soul is akin
To that, which in "this" doth lure!

Chicago, Ill. J. O. [illegible]

CONSCIENCE.

It Is Not Innate but Acquired.

To the Editor: In The Progressive Thinker of March 3, W. H. Harrington argues the question of conscience, and does so from the commonly accepted standard, viz., that it is an innate principle. Were it true that modern discovered facts didn't beat ancient theories, he and they would be right.

The Bible, the pulpit, and the people, necessarily, have confounded conscience and morality with the gifts of music, etc., as also does Mr. Harrington. When this theory was first promulgated, the world had not yet learned to look for a fact first, and then deduce a theory. Also it did not then understand instinct as it is understood to-day. They did not understand that it is instinctive for animals, children, and humanity under the tropics to play with an avoidance of injury to other's feelings; also that this instinctive action is as wide from conscience as the poles are apart. It was not then known that there were separate and distinctive brains in every man's head, and that instinct is of the small back brain, and conscience of the growth of the front brain; that the instinct of the small brain needs no growth for its perfect expression, unlike that of the large front brain.

The instinct of the low-browed, is as perfect as that of the perpendicular forehead; not so with the conscience. The instinct cannot be cultivated; the conscience is wholly of cultivation. Instinct is as perfect in the savage as the civilized. Instinct is of the involuntary back mind; conscience is of the voluntary front mind. Even the Bible and the pulpit have not been so foolish as to attribute conscience to the low-browed savage. Conscience is a term of dignity. When the conscience of the world becomes sufficiently evolved through education it will then know that the instincts are of more value to life than the conscience.

Christians have a double conscience. Figuratively speaking, they walk daily with a Bible in one hand and a gun in the other. They are ready to hurrah for war at a word. They have a conscience that shrinks from private murder; another conscience that approves of wholesale murder. In time, they will acquire still another conscience that will tell them the true course is through the establishment of international courts of arbitration for adjusting international questions, as the lesser courts now decide individual difficulties. This new conscience is already being educated into existence.

As further evidence that conscience is acquired, take an American Christian infant to China, Japan, Russia, Spain, or Central Africa, and it will grow up possessed of the conscience of these several places. The change would not thus obliterate the gifts of music, logic, etc. All scientists agree to this statement. What clearer proof is needed to show that conscience and the other so-called gifts are not the same?

Take another example. The Vegetarians, who formerly had a conscience approving of killing beeves, birds, hogs, and sheep to eat, are now cultivating a new conscience that tells them such killing is wrong; especially that wing of the Vegetarians that is so on ethical grounds.

It is true that conscience decides between right and wrong, but only as the influence of growth leads the way. Education, as understood by scientists, is not limited to what is learned in the home, the pulpits, and the colleges, but includes the whole school of life from the cradle to the grave.

Mr. H. quotes Jesus as high authority. He says, "if he did not understand it, we are still waiting for one to come who does." This shows whereof he affirms. He is a good Spiritualist, but is not yet fully divorced from Christianity. All the spirits that are progressed return and say Jesus was never any more than a medium, and that as the brain of to-day is larger and finer than in the past, so modern mediums are superior to ancient.

As I am one of those that believe that the world to-day is wiser, better informed, and more profound, than in the days when all the different bibles were written, I naturally take to the science side. I find that of all the different schools on earth there is none that understands human so truthfully as science. E. W. BALDWIN.

Verona, Wis.

TRUTH.

What cares the Truth if I, or you, go
heedless by?
We shall grow old and die but Truth
may never die!

What cares the Truth if we may fail
to understand?
Our judgments will be set aside at
Truth's command!

What cares the Truth how Error boasts
and stalks abroad?
Truth holds the certain tenor of his way
unawed!

What cares the Truth for high or low,
for serf or king?
None ever held the power to change
Truth's simplest thing!

B. F. SLITER.

Grand Rapids, Mich.

Every one has a wallet, behind for his own failings and one before for the failings of others.—La Fontaine.

THE MILLENNIUM.

It Is Declared to Be a Delusion.

The doctrine of the pre-millennial advent of Jesus Christ is plainly taught in almost every book of the New Testament. At twenty years of age I accepted it and believed the second coming of Christ to be near at hand. But the prevailing belief was opposed thereto, and a Second Adventist was considered in danger of lunacy or infidelity.

At thirty years of age I discarded the doctrine of plenary inspiration. Having read "Nature's Divine Revelations," by A. J. Davis, and having already had practical experience in mesmerism, I was quite prepared for the advent of Spiritualism, which shortly ensued.

At forty I compiled "Self-Contradictions of the Bible; 144 Propositions Proved Affirmatively and Negatively from Scripture, Without Comment." In the first four months after the publication of my pamphlet, by A. J. Davis & Co., in 1860, at "The Herald of Progress," New York, more than four thousand copies were sold. It was anonymous, and many supposed that Mr. Davis was the author. "The pamphlet immediately became a standard text book among skeptics," said H. L. Hastings, in The Christian, 1882, "and was widely scattered."

At sixty years of age I could find no evidence outside the New Testament and the writings of the Christian Fathers, of the historical existence of the gospel Jesus. I sought for him in the Jewish records. Josephus knew nothing of him, nor did Philo.

The Rev. S. Baring-Gould had translated from the Talmud all references to Jesus and they pointed to an alleged sorcerer who lived and died in the century preceding the Christian era. I found in the Congressional Library "Sepher Toldoth Jeshu" ((Book of the Generation of Jesus) in Hebrew and Latin, and with the aid of a Polish Jew I made a translation of it into English which I believed to be the first ever made. But I soon saw a partial translation by Baring-Gould made five years earlier, and learned later that early in the present century, Richard Carlisle, the freethinker, published a complete translation made by a Jew, but it was so far suppressed that a copy is not to be found in the British Museum, nor scarce a copy elsewhere. The substance of the Hebrew legend is this:

Jesus was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam by Joseph Pandera. By the power of a charm, stolen from the Holy of Holies, he cured lepers, raised the dead, and wrought other miracles. Therefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrim, stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 75 B. C. His disciple, Simon Kepha died on a tower in the city of the Nazarenes about 39 B. C. How and why the Romans changed "Kepha" to "Petros." Evidence that Paul flourished contemporary with the said Jesus and Kepha.

And now at eighty years of age, I am convinced that all the writings of the so-called Fathers of the church are modern monkish forgeries.

The Millennium is a delusion, and, in my judgment, so is the hope of "a good time coming." "Man never is, but always to be blest," says Pope. "Happiness is a dream," says Voltaire, "and only pain is real. I have thought so for 84 years, and I know no better plan than to resign myself to the inevitable, and to reflect that flies are born to be devoured by spiders, and man to be consumed by care."

Nevertheless I try to be dismally cheerful and gravely jolly, hoping that another life will be more worth living than this. W. H. BURR.

Washington, D. C.

Spirit Voices.

On the 8th day of November, 1891, we had a lovely daughter, whose spirit left the physical tenement for the higher spheres. In the summer of 1895 we visited friends in Maine. In June the spirit of one of our female cousins, who had been failing in health for some time, suddenly left the physical body, and the body became inanimate. In August following, a month or six weeks later we were visiting one of our sisters, and one evening after all had retired to rest at the usual hour, about 9 o'clock, and while lying in a passive condition, not having gone to sleep, I was suddenly startled by hearing my daughter calling me twice, "Pa! Pa!" (as she had been wont to do when living). Raising my head to catch a glimpse of the speaker I saw no one in the room, and all was quiet, save the ticking of the clock in an adjacent room.

The next evening twenty-four hours from that time, all the family retired to rest again as on the previous evening, I was again suddenly startled by hearing my name called twice, "Cyrus, Cyrus!" (as that is my name) by my cousin who had passed away a month or six weeks previous. Springing up in bed to catch a sight of my cousin I saw no one, but all was still and quiet as on the previous evening, except the ticking of the clock.

Moline, Ill. O. P. MITCHELL.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

CHRISTIAN WAR.

The army of the Christian queen
Lies ready and in act to spring,
Just like some lean, malignant thing,
That crouches when its prey is seen.

One heart, one purpose and one will;
Whose bristling bayonets corruscate
Like teeth unlipped by ashen hate,
While the tense silence whispers "Kill!"

The Maxims, charged with voluble,
Fierce rage that aches to sputter death,
Are there, the cannon hold their breath
Foul with the sulphurous threats of hell.

And thus the gentle chaplains pray:
"Lord God, on Whom our hopes we stay;
Oh, Thou who mad'st of old the sea
Before Thy chosen folk to flee;
By whose command the waves were tossed
O'er Pharo's mad, pursuing host,
Lord God of Pisgah's vantage height,
Who gavest youth to Moses' sight,
What time his hungry vision swept
The promised land, by aliens kept;
Oh, Thou whose fiery breath laid low
The accursed walls of Jericho;
Great God of battles, righteous Lord,
Let loose the lightnings of Thy sword;
Be with Thy people now as then,
For Jesus' sake, amen, amen!"

Where yonder camp fires dimly smoke,
The Dutchmen in the mountains throng,
In numbers but a feeble folk,
In valor like a million strong.

The sons of that heroic strain
Whose silence flashed up in the dark
Like powder at oppression's spark,
And singed the cheeks of tyrant Spain.

Majestic, insolent, uncouth,
Whose rifles kill, whose hymns are sung
Devoutly in a cousin tongue
To English in its virile youth.

"Great God," their pastors pray, "Whose breath
Smote the Assyrian hosts with death,
Who wast with David when he sped
His pebble at Goliath's head;
We, too, are strong, because we fight
In the great succor of Thy might.
Guide Thou our missiles straight and true,
As that small stone which David threw,
Be with Thy people now as then,
For Jesus' sake, amen, amen!"

All night upon the battle plain
The wounded shriek and rave in pain,
And evermore unto the skies
The wails of wounded women rise;
And from two thousand years ago
There sounds an awful voice of woe—
A cry of anguish and of loss
From One that hangs upon a cross,
And dies, that peace on earth may be:
"My God, hast Thou forsaken me?"
—George Horton in New York Journal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Oscar Severns, son of Mrs. Hattie Tiffany, of Minerva, Ohio, passed to spirit life, March 1, 1900, aged 27 years. He was a soldier in the Spanish-American war, where he probably contracted the disease (consumption) which carried him away. He was not afraid to go but talked confidently of the change. Through his mother's mediumship he had found the light that illumined the otherwise darkened pathway of the tomb. The services were Spiritualistic in every detail—no crape, nothing black; everything bright and cheerful as possible to make it. The services were conducted by the writer. Mrs. Flora Russell, of Alliance, Ohio, furnished the music. E. W. SPRAGUE.

Passed to the higher life, from his farm home, near East Claridon, Ohio, March 26, 1900, Chester D. Clapp, aged 63 years. With him, Spiritualism was a science and a religion. It was more than a belief; it was knowledge which he declared he had obtained through absolute proof. Many listened for the first time to the comforting words of our beautiful religion. The services were conducted by E. W. Sprague. CORR.

Passed to spirit life, from Lake Village, Ind., March 4, 1900, Louisa Marshall, aged 74 years. The deceased was a devoted Spiritualist, a worthy woman esteemed by all who knew her. Death had no terror for her, as she had learned the true meaning of the word, and she longed for the change. The funeral services were held at the home of her son, Jonah Marshall, March 7, conducted by special request by Mrs. Jennie Peters, of Chicago, Ill. COR.

Passed to higher life, at Los Angeles, Cali., March 5, T. B. Taylor, A. M., M. D. After long and patient suffering he passed peacefully to the reward of one who had the courage of his convictions, and after 23 years in the Methodist church, he stepped down and out, after proving the truth of Spiritualism, to which cause he has been an able exponent, not only from the platform, but with pen and a life that has made the world better for his having lived. N. TEMPLE TAYLOR.

Passed to spirit life, at San Jose, Cal., Feb. 27, 1900, Dr. Helen J. Underwood, eldest daughter of Henry Tripp, aged 64. Born at Ithaca, N. Y., she resided with her parents in that state until 1848 when they removed to Wisconsin. After marriage and widowhood she studied medicine, holding two diplomas. She practiced a few years at Portage City, Wis., and several in Chicago and Blue Island, Ill. Nothing can compensate her grieving relatives for her absence. They feel that she is not lost. Indeed, she announced her own departure to Mrs. J. R. Buchanan, on the same, or the day following her cremation. MRS. M. R. THOMAS.

Passed to spirit life, within a few weeks of each other, Mrs. Isabella Alden, in her 76th year, and son Will, 32 years of age. Both were firm Spiritualists, and the former was one of the best mediums it has ever been my good fortune to meet. Both were noble characters. C. F. WEATHERFORD.

Alaska, Mich.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Dear Sir:—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX.

Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for $1.25.

BOOKS by Carlyle Petersilea, Given by automatic writing through the author's mediumship.

The Discovered Country—$1.

A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist.

Mary Anne Carew—Cloth, $1.

Experiences of the author's mother in spirit-life.

Philip Carlisle—Cloth, $1.

A deep philosophical romance by the band of guides, the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist.

Oceanides—Paper Cover, 50 cts.

A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl street. Only fifty cents per year. Every young person should have access to its columns. It has a special interest in it, and all classes will find something interesting and instructive.

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

The Progressive Thinker.

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

VOL. 21 CHICAGO, LLINOIS, SATURDAY, MARCH 31, 1900. NO. 540

TALMAGE'S SERMON ON SPIRITUALISM

A Caustic Review by Hudson Tuttle, Who Handles the Noted Vilifier of Spiritualism Without Gloves.

There are according to the most conservative estimate between three and four millions of Spiritualists in the United States. It is in behalf of these we make this earnest protest against the assault of the Rev. T. DeWitt Talmage. With the clerical assurance that no one believing differently from the claims of orthodoxy has rights the clergy are bound to respect, he incriminates, insults and outrages their most sacred beliefs. He misrepresents, traduces, wrongly quotes, garbles and makes an exhibit of the most despicable pettifogging. He has turned his attention to various subjects, being careful to keep clear of those which would commit him to political, financial or any practical question where he would meet a conflict of opinion.

To thresh the old Bible straw and make the dust fly; to illuminate the old stories with the loquacity of an end-man of a minstrel show, shielded by the sacred desk from attack of the pews, is safe and profitable. When the sermon is reported through the press it becomes public property and those who criticise may not be arrested for "disturbing a religious meeting."

The following protest may appear to many severe, and the amenities which should maintain in discussion set aside. No one regrets the necessities which compel this cause more than the writer, but when a ruffian attacks you with a bludgeon, you cannot stand on the points of politeness; so in argument, if you do not call things by their right names, the force of your argument is lost. When called by the most abusive names in the language, as "cadaverous," "weak," "insane," "subjects of epilepsy," "debauched," it is not to be expected one will bow and say "Thank you," tacitly admitting the correctness of the charges. Is it not preferable to call the malicious traducer to account, and apply words that express unequivocally your meaning?

Dr. DeWitt Talmage has turned his tongue against Spiritualism. I say tongue, for that is the one active organ of the "great divine," and it runs without the usual accessory of reason or common sense. It is not necessary for its running that he think or have knowledge. It reminds one of the clacking machines that farmers set up to scare crows from their corn fields. Whenever the wind blows the machine clacks, but nothing comes of it but noise. The sermon with its misstatements, wilful falsehoods and egotistical negro-eloquence does not merit mention, otherwise than that some 1,400 newspapers publish it as good Sunday reading, paying from 25 cents up, each for the privilege! And yet Talmage preached a sermon on the Influence of the Press, berating its venality!

His text is the "Witch of Endor," whom he describes as a "haggard, weird and shrivelled-up spiritual medium, sitting by the light, and on the table sculptured images and divining rods and poisonous herbs and bottles and vases." The Bible does not say this, but Talmage knows more about it than that Book.

Here is some more Talmage—no Bible:

"The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out, 'What did you bring me up for? What do you mean, King Saul?'"

Then when the spirit disappears he says:

"Die to-morrow! Come with me into the sepulcher. I am going now. Come, come with me!" And lo! the floor again opens, and the feet of the dead prophet disappear, and the arms, and the shoulders, and the forehead. The floor closes. Oh, that was an awful seance!"

He quotes Bible as infallible evidence, and proceeds to make it read to suit his fancy. When a man reaches that height, or depth of effrontery, he ceases to be a teacher, a guide, and becomes a brazen buffoon.

He then proceeds to give, for him, a quite fair historical outline of the rise of Spiritualism and comes to the conclusion that, "Nothing in the Spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs, see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits. Yes, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement which the spirits have exploited in our day; precisely the same thing over and over again, under the manipulation of the Brahmins."

And to this every Spiritualist will agree. They claim Spiritualism to be as old as mankind, and we are glad to find this ray of truth breaking through the darkness of the mind of the "great preacher." But he does not allow us more than a moment's contentment, when he cries wildly:

"What does God think of these delusions?"

There are few men in the world who feel on sufficiently familiar terms with God to venture a suggestion what He thinks There is but one man probably in the world, who would dare boldly to affirm that he knew and became God's mouthpiece. That one man is "the great divine," He bases his knowledge on the three stones, one from the holy sepulchre, he stole, when on his journey to the Holy Land, and had them built into the walls of this new tabernacle.

"He thinks so severely of them that he never speaks of them but with livid thunders of indignation. He says, 'I will be a swift witness against the sorcerer.' He says: 'Thou shalt not suffer a witch to live.' And lest you might make some important distinction between Spiritualism and witchcraft, God says, in so many words: 'There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord.'"

Very good, but according to the theology taught by the "great divine," the Old Testament is done away, and the New is our law, and what is the command given there? It is not a howl of wrath, of an awful tyrant, through the limber tongue of the "great divine," but gentle words of love:

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world."—John 4:1.

If there were no spirits returning; if all was fraud and delusion, why this advice when spiritual communion was sought by the disciples? We have the man who knows just what God says, to harmonize this confliction of testimony.

All fraud, "and the civil laws should be evoked to stop the outrage."

"The witnesses of the seances have locked the door, put the key in their pocket, arrested the operator, and found out by searching the room that hidden levers moved the tables. The sealed letters that were mysteriously read without opening, have been found to have been cut at the side, and then afterwards slyly put together with gum arable, and the medium who, with a heavy blanket over his head, could read a book, has been found to have had a bottle of phosphoric oil, by the light of which anybody can read a book, and ventriloquism and legerdemain, and sleight of hand and optical delusion account for nearly everything. Deception being the main staple of Spiritualism, no wonder it chooses the darkness!"

The Psychic Research Society has as leaders some of the most scientific men in the world, and its investigations prove that the above statement is untrue. That there are frauds none deny, but that all manifestations are frauds the "consensus of the competent" has proven to be a false assertion.

"It ruins the body. Look in upon an audience of Spiritualists. Cadaverous, weak, nervous, exhausted, hands clammy and cold. Voices sepulchral and ominous. Bewildered with raps. I never knew a confirmed Spiritualist who had a healthy nervous system. It is incipient epilepsy and catalepsy. Destroy our nervous system and you might as well be dead."

Think of an audience of such distinguished men as Alfred R. Wallace, Cromwell Varley, electrician of the Atlantic cable; W. F. Barrett, professor in the Royal College of Science, Dublin; Camille Flammarion, William Crookes, Prof. Wagner, Prof. Zollner, Wm. Lloyd Garrison, Louis Kossuth, Emilio Castelar, Victor Hugo, Abraham Lincoln, B. F. Wade, Joshua R. Giddings, Jules Favre, Gerald Massey, Tennyson. Alexander, Czar of Russia; Queen Victoria, Alex Aksakof, Lord Dunraven, and others equally eminent, enough to fill the largest assembly room, and Talmage turning a hand-spring on the rostrum and shouting "Look at the audience; cadaverous, weak, nervous, with nervous systems destroyed, you might as well be dead."

"Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about 'elective affinities,' and 'affinital relations,' and 'spiritual matches,' and adopts the whole vocabulary of free-lovism. In one of its public journals it declares 'marriage is the monster curse of civilization.' 'It is a source of debauchery and intemperance.' If Spiritualism could have its full swing, it would turn this world into a pandemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into the hell from which it rose, the better for both earth and heaven. For the sake of man's honor and woman's purity, I say let the last vestige of it perish forever. I wish I could gather up all the raps it has ever heard from spirits blest and damned, and gather them all on its own head in thundering raps of annihilation!"

Talmage, with his hands full of "raps" he had gathered up, standing on the battlements of hell, ready to cast them at the head of Spiritualism, would be a picture worth looking at, and we commend the pose to any future illustrator of his sermons. "Gathering up raps" is surely a new occupation, and one requiring greatest skill and practice. If he had the power, it is evident from his vindictive hatred he would not be content with throwing the raps into perdition, but would hurl the believers after. He is not content with gathering the raps of spirits damned, he would also take those of the blessed spirits! He admits that there are blessed spirits, and what right has he to "gather up" their raps?

As for the truth of these assertions, which are made not in ignorance (we wish we could in charity so regard them) but with malice and hatred, there is only one answer, they are falsehoods, so gross and palpable they injure only the one who utters them. They mark him as one lost to the sense of honor and truth. He merely asserts. When he is able to bring a single sentence from an accredited publication on Spiritualism, or from the statement of principles of any spiritual organization confirming his maliciously false statements, it will be time to argue this point.

"I indict Spiritualism, also, because it is a social and marital curse. The worst deeds of licentiousness and the worst orgies of uncleanness have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue or your ears with the recital."

The same may be said in reply to this assertion as to the preceding. The "orgies" exist only in the mind of the "great preacher," and uncleanliness exists only with the unclean. If he wishes to find "orgies," and "marital curses," and licentiousness, where the most holy relations of friendship and ministerial privileges are made the means of debauchery, let him send for a book, that contains the liaisons of preachers with the sisters of their flocks for the past few years, gathered up from press reports of the same, according to the census reports, in ratio to their number the preachers of this country are by far the most immoral class! Would he turn our attention from the moral leprosy of the preachers and church members, by crying "mad dog?" When there is a criminal charge the law demands specification and evidence. Until a single case of Spiritualism's interference with the lives of married people, or its statement against marriage, is brought forward, there is no occasion for argument. Of all the most difficult things to meet is a lie put in the form of a general accusation.

"I further indict Spiritualism for that it is a cause of insanity. There is not an asylum between Bangor and San Francisco which has not the form and bleeding victims of this delusion. Go into any asylum, I care not where it is, and the presiding doctor, after you have asked him, 'What is the matter with that man?' will say: 'Spiritualism demented him,' or, 'What is the matter with that woman?' he will say, 'Spiritualism demented her.', It has taken down some of the brightest intellects. It swept off into mental midnight judges, senators, governors, ministers of the gospel, and one time came near capturing one of the presidents of the United States.

"A man in Bellevue Hospital, dying from wounds made by his own hand, was asked why he tried to commit suicide, and he said: 'The spirits told me to.' Parents have strangled their children, and when asked why they did it, replied: 'Spiritualism demanded it.' It is the patronizer and forager for the madhouse."

This is an old, old story, and has been constantly repeated for fifty years, and as constantly shown to be false.

Dr. Eugene Crowell, author of "Primitive Christianity and Modern Spiritualism," a profound scholar, determined to answer the accusation with unanswerable facts. He collected reports of all the insane asylums in this country and compared them. So far from every asylum from Bangor to San Francisco being filled with those Spiritualism had driven to insanity, to find a single case even referred by bigoted examiners to that cause was the exception. And in the whole number there was scarcely a mentionable percentage. But the one great cause of insanity was religion. Will the "great preacher" recall the constantly repeated reports in almost every daily paper of cases of insanity from religious excitement? Of the "Messiahs" that have in countless numbers afflicted the world with their insane movements, of the innumerable suicides and murders caused by this insanity; of the Schweinfurths, Teeds, and their ilk who have in the name of religion deluded their followers. Let him turn to the New York World of March 4, and he will find an instance of thousands where religion has distorted the mind with its terrible doctrines of blood atonement and sacrifice.

Scherf, the head of the Scherfites, of Amsterdam, Holland, announced one night to his followers that a human sacrifice was called for. He had called them together and after shouting hymns and reading the Bible, he called his hired man, into whom he plunged a knife killing him instantly. The women devotees caught the flowing blood in a great bowl, in which all afterwards washed their hands.

"Thus shall we be made pure," chanted Scherf piously. "Thus shall we cleanse ourselves from sin. Thus shall we make ourselves acceptable in the sight of the Lord."

They then placed the body on an altar and sang around it until it was consumed.

Volumes might be filled with like instances. There is not a neighborhood in all this land that has not had one or more religious maniacs. Rarely is a "revival" without its victims. The horrible dogmas of hell and everlasting punishment are enough to destroy the balance of any mind which gives credence.

One of the principal evidences proproduced by the "great preacher" as of itself damnatory is the Spiritualists' "Hymn Book." So bad is it that he makes it conspicuous thus:

"I have in my house a book used in Spiritualistic service. It contains a catchism and a hymn book. The catechism has these questions and answers:

"Q.—What is our chief baptism?
"A.—Frequent ablutions in water.
"Q.—What is our inspiration?
"A.—Fresh air and sunshine.
"Q.—What is our love feast?
"A.—Clear conscience and sound sleep.
"Q.—What is our prayer?
"A.—Physical exercise.

"And then it goes on to show that a great proportion of their religious service is a system of calisthenics. Then when they want to arouse the devotion of the people to the highest pitch they give out the hymn on the sixty-fifth page:

"'The night hath gathered up her silken fringes.'

Or, on the fifteenth page:

"'Come to the woods, heigh ho!'

To his other assertions it may be said in extenuation that he may have been mistaken, but a book which he condemns, knowingly, because "I have it in my house," he must have read, and if he misstates its object or contents, he must do so wilfully. Now this "hymn book" which is so offending is not a hymn book, but designed especially for the Children's Progressive Lyceum, as set forth in the preface:

"The central idea of the Lyceum system is the harmonious development of the physical, intellectual, and religious faculties of the scholars, and the preservation of their individuality; to educe all the good that is in them, and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought and encouraging individual freedom, Freethinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages."

The "catechism" is in no sense a catechism, but a lesson written expressly for the book by Prof. J. O. Barrett, the eminent educator and Superintendent of Forest Culture and Preservation for the State of Minnesota. These lessons have a two-fold purpose, to instruct and furnish a method to be pursued by the teachers of the lyceum on dealing with other subjects. That the reader may understand the truthfulness, carefulness and accuracy of the "great preacher," the lesson as it appears in the Lyceum Guide, by Emma Rood Tuttle, or his "hymn book," is here given:

NO. 11.—RELIGION OF HEALTH.

What is our baptism?
Frequent ablutions in pure water.
What is our eucharist?
Nutritious food and cold water.
What is our inspiration?
Plenty of sunlight and fresh air.
What is our prayer?
Abundant exercise.
What is our pledge of holiness?
Personal cleanliness.
What is our "love feast?"
A clear conscience and sound sleep.
What is our bond of fellowship?
Sweet affections and harmonious social relations.

He says "that a great proportion of their religious services is a system of calisthenics." The book makes no claim to religious services, and out of nearly 200 pages gives just 10 to physical culture, of which calisthenics is a part, to be employed as a diversion or more especially on public occasions, in connection with marching, flag exercises, etc.

"Then," he continues, "when they want to arouse the devotion of the people to the highest pitch they give out their hymn on the 65th page, "The night," etc.

This is a chant, one of more than 100 songs written, and the music composed in nearly all instances for an especial purpose, opening and closing of sessions, special occasions, as picnics, Band of Mercy meetings, etc. The music is fresh, and far away from the orthodox "Hark, from the tombs" order. To show the utter disregard to truthfulness and accuracy of quotation of the "great preacher," and the kind of "hymns" to which he objects, the entire poem is here given. The music to which it is set can only be appreciated, when it is sung by an assembly.

The night has gathered up her moonlit
[not silken] fringes,
And curtains grey,
And Orient gates that move on silver
hinges
Let in the day.

The morning sun his golden eyelash
raises
O'er eastern hills;
The happy summer-bird, with matin
praises,
The thicket fills.

And nature's dress, with softly tinted
roses,
And lilies wrought,
Through all its varied unity discloses
God's perfect thought.

Oh, drop, my soul, the burden that oppresses,
And cares that rule,
That I may prove the whispering wildernesses,
Heaven's vestibule!

For I can hear, despite material
warden,
And earthly locks,
A still, small voice, and know that
through His garden
The Father walks.

The other offending hymn is one composed for picnic occasions, to be sung when the Lyceum has gathered in "God's first temple," and is no more designed for a hymn of worship, than the Rev. Talmage for accurate observation or truthful expression.

Has he read the Bible? We presume that he has, although in the exuberance of his fancy, he cannot quote it correctly. If he should be called on to write the Bible from memory, his production would be the greatest literary curiosity of the century. It would be ninety-nine parts I, DeWitt Talmage, and the other part I, DeWitt Talmage, with just a mention of God.

If he has read his Bible, he will remember that there is a command: "Thou shalt not bear false witness against thy neighbor." It is found in the 20th chapter of Exodus, 16th verse, where if he cares to look he will find it with other reading which will prove valuable to him.

The idea of the spirits of our friends returning to communicate, affects him as a red rag does a mad bull.

"Teach your children there are no ghosts to be seen or heard in this world, save those which walk on two feet or four—human or bestial. Remember that Spiritualism, at the best, is a useless thing; for if it tells what the Bible reveals, it is a superfluity; and if it tells what the Bible does not reveal, it is a lie."

Suppose spirits would say that the earth is round and not flat, as the Bible asserts; that it was created in measureless ages, and not in 6,000 years; that the earth revolves around the sun and not the sun around the earth; that it is not supported on pillars; that a son can not be his own father; and a thousand other things demonstrated by science, would they tell a lie? Mr. Talmage plagiarized this remarkable saying about Spiritualism from the famous command of Calif Omar, when he burnt the Alexandrian Library. If the book agreed with the Koran they were needless; if they disagreed, they were false and should be destroyed."

This is the advice he shouts, with strange swinging of arms:

"Insult not your departed friends by asking them to come down and scrabble under an extension table."

Who ever asked a spirit friend to "scrabble" under the table? Is there a Spiritualist in the world who would not repudiate this scandalous accusation? The flippancy of Mr. Talmage in his treatment of this great subject which has attracted the profoundest thinkers and evoked their reverent attention, is only equaled by his ignorance, arrogance and disregard of truth.

In conclusion, I quote from a sermon delivered by the "great preacher," Dec. 4, 1896. His subject was "Heaven; All who enter it will find congenial employment." In the gross materiality of his conception of the future life, he surpassed the most materialistic Spiritualist. As an instance, "There must needs be soldiers in heaven, with a soldierly spirit. There are grand parade days when the king reviews the troops. There must be armed escort sent out to bring up from earth to heaven those who were more than conquerors." Then he cries: "Yonder they are coming! coming!" A pleasant view of heaven, the courts of peace and harmony, with God as king, reviewing his glittering legions of soldiers armed for conflict! In this gorgeous pageantry, is Talmage's God, a-foot or on horseback!

Yet he admits these soldiers come to earth. Further he declares he will come himself when he goes to heaven. He says: "When I get to heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered the gospel, and to millions of souls to whom through the kindness of the [venal] printing press, I am permitted to preach every week to the uttermost parts of the earth. I will visit them all. I give you fair notice. Our departed friends of the ministry are now engaged in that delectable entertainment and undertaking."

Mr. Talmage is one of the sanctified and elect in his own estimation, but there are many who are not as sure of his reaching the heavenly throne and preaching therefrom on the duties and obligations of the Lord, for it would not be heaven to him unless he could preach. There is a text in the Bible that he evidently has not seen, or has forgotten, by which he is debarred. It is the 8th verse of the 21st chapter of Revelations: "And all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Consistency is not a conspicuous quality in the mental fibre of the "great preacher," but it would be gratifying to have him explain how it is that he is going to come to all the people, and how spirits of all the gospel preachers are engaged in the "undertaking" of "entertainment" of the people, when he says that it is impossible for any spirit to come back, and would have the children taught that there are no ghosts returning?

Ghost of what? "Gospel ministers?" Of all spirits to return, those of gospel ministers would be the least valuable, yet if they can return and if Talmage can return, what is to prevent other spirits returning? Has he secured a patent from the throne giving him and the preachers this especial right? Has he consolidated a "trust," monopolizing this privilege? With egotism sublime in its bluff, he makes that claim, but Spiritualism holds him to consistency; weighs him for his true worth, and when his slanderous accusations are forgotten, and dust gathers over his lurid sermons, and those of all preachers, it will remain the Grand Philosophy of Life.

We have in conclusion this advice for the "great preacher." Before he attempts to speak on a subject so far beyond his sphere of thought as Spiritualism, he should give it at least a passing investigation, and not assume with egotistical vanity a knowledge that he has not.

HUDSON TUTTLE.

Searcher After Truth.

To the Editor:—I noticed a communication in The Progressive Thinker, demonstrating that L. P. Mitchell is a most excellent materializing medium. The test made was crucial, he being nailed in a box, yet spirit forms materialized. I was delighted to see this wonderful demonstration of spirit power. But how about the following seance, an account of which was published in a Michigan paper: "The plan was to conceal one of the members in the wardrobe, have the medium produce from the bed-room, while those in the circle would remain in the sitting-room and at a given signal those on the inside were to act together and ascertain how it was done. Glenn Waterbury was concealed in the wardrobe with the doors fastened on the inside so that the medium (?) could not force them open, while W. K. Ludwig, W. D. Iseman, Harry Parish, Edward Craig and Roy Smith were in the circle to assist in the exposing. Mr. and Mrs. K. P. Peet and Mrs. Mitchell were also present, but of course they were not in the scheme. Mitchell materialized several forms, and while Mr. Craig was shaking hands with one of them Mr. Ludwig gave the signal whereupon Mr. Waterbury rushed out of the wardrobe and grappling the form threw it into the room, the electric light being immediately turned on. The medium laid on the floor and all of the devices he used to produce the different forms were still on him and the expose was complete. Mitchell wears a full beard and he used a piece of flesh-colored silk to cover this up, while a white handkerchief served the purpose of a white shirt front and a piece of black cloth helped to make the delusions complete. The parties who assisted in the exposure retained these evidences in their possession while the owner was advised to leave the rooms as soon as possible, a privilege he was not long in availing himself of."

Now, what I, a searcher after truth, desire to know, is this: What about the devices used to produce the different forms? What about the flesh colored silk to cover up his beard? What about the white handkerchief which served the purpose of a white shirt front? What about the piece of black cloth spoken of above? This paraphernalia is said to be in the hands of those who broke up Mitchell's seance. Now I want this paraphernalia to harmonize with honest mediumship, with truth, with integrity, hence I ask some one in Michigan to arise and briefly explain. In the meantime I will assume that Mr. Mitchell is perfectly honest. But let us have the light.

SEARCHER AFTER TRUTH.

B. F. UNDERWOOD.

Innate Moral Sense Theory.

To the Editor:—In The Progressive Thinker of February 24 Mr. Underwood maintains there is an innate moral sense in man. Likewise the same with conscience. He will certainly agree that there is no morality in nature. All the profound scientists thus agree. Lightning, torrents, and tornadoes are no respecters of persons. Even the seemingly friendly rays of old Sol will burn and kill if man's education or instinct (not moral sense) doesn't come to his defense.

Morality means beneficial conduct between man and man. When the wild human tribes steal stealthily at night on a neighboring tribe and commit wholesale murder, their only object being plunder, it is a clear case of no original innate morality in man any more than in nature.

Mr. U. instances men, "who, when they were boys, took delight in stoning cats, sticking pins through flies, injuring property in order to punish its owners for some fancied wrong, etc.; their own explanation now is that they had not sufficient imagination to enable them to realize, etc." Here he seemingly forgets that imagination is developed in man long before reason; that imagination is nowhere displayed so strikingly as in unreasoning mythology; that the child has much more imagination than the adult. The fact that these men enjoyed the cruelty is true enough, but that such pleasure resulted from lack of imagination is clearly erroneous. The truth is their enjoyment arose from the absence of education and not from the absence of imagination. In subsequent years they got the education and this changed their feelings. Every new conviction on any line produces a new conscience. It ought to be easy to see this.

Mr. U. adds that these men also lacked sympathy. So do all men who are all imagination and no reason.

Mr. U. says: "There are inborn tendencies to evil as well as good." According to up-to-date knowledge of biology he is again in error. It is established that all so-called evil is only undeveloped good; as green fruit, bitter and injurious as food, is but undeveloped rich, rare, luscious substance. Thus the murderer is an undeveloped angel.

Morality is the sequence of education. It is legitimate to use the term in this sense. As a latent original gift it has not yet been proven to exist. Were it an original sense in man it would be the same the world over, as music and mechanics are everywhere the same. Contrariwise, morality, in the uneducated, is nowhere the same. The cannibals kill men and eat them; the Christians kill men with shot and shell and bury them.

The Christian pulpit has thundered the dogma that conscience would be a sufficient guide in all things if it only had a fair show.

Conscience is another word for knowledge. As such its use will be continued in the best of both oral and written speech. Benevolence is another word that expresses growth in knowledge, and which is in no sense an innate gift. Benevolence means care for others outside of self and family. The savages, a portion of the human family, have not the slightest idea of benevolence. After a considerable degree of civilization, through educational processes, man was grown to the higher feeling that made him a well wisher to everybody, and this necessitated coining the word benevolence.

Morality, conscience and benevolence, are neither of them innate, inborn gifts, but are coined terms expressive of general mental growth. In reply it might be asked if the same is not true of the names of the instincts and special marked gifts. The answer would be, yes, with this difference, that the instincts, etc., can be shown to be innate, and morality, conscience, and benevolence can be shown to be acquired. These latter terms have all come to stay, but they have come only as acquired faculties.

Moral sense and conscience are of the large front reasoning brain; instincts are of the small back brain. Moral sense and conscience are of the voluntary mind, which is of the front brain; instinct is of the involuntary mind of the back brain. A small sized rod of iron might be run through the front brain and the man live; a pin prick of the back brain would cause instant death. Man had the back brain before he had the front brain. The involuntary mind controls the circulation, the voluntary mind controls the pen. These are not two separate minds; it is one mind operating through different, very different instruments.

Verona, Wis. E. W. BALDWIN.

Phenomena.

In Maine, in the town of Mercer, on October 3, 1847, Miss Sarah B. Ham and myself were joined in wedlock, and leaving all friends and family relations behind, immediately migrated to the state of Illinois, and settled on a farm near Quincy. We pursued the common avocations of farm life, with nothing to mar the serenity of the same of a conspicuous or marvelous nature, until one bright and sunshiny day, March 28, 1859, the windows being raised to let in the sunshine, a turtle dove (or as sometimes called, a mourning dove) came and perched on the open window sill. Mrs. Mitchell noticing the little dove, it being an unusual phenomenon, went and picked it up, when the little bird gave a few convulsing tremors, and died in her hands. In about a week's time from that day, we received a letter from relatives in the east, stating that her father had expired that same day, and at about the same hour, that the dove had expired in her hands.

Moline, Ill. C. P. MITCHELL.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

A CLEVELAND MEDIUM

Materialization Under Good Conditions.

To the Editor:—While at home or traveling the wide world through, one has many a duty to do. One of my duties now before me is to speak a kindly word for one of our reliable mediums, one who has proven herself to be a worthy instrument of the spirit world. The medium to whom I refer is Mrs. M. Kemp, of 527 Scovill avenue, Cleveland, Ohio. While I have formerly given notice through The Progressive Thinker to its many readers, of seances held by this lady, I feel it my duty to again speak of her powers as a materializing medium, so that the readers of The Progressive Thinker who are interested in the phenomena of modern Spiritualism and who live within a reasonable distance of Cleveland, can avail themselves of an opportunity of visiting Cleveland and this medium, and through attending a seance held by Mrs. Kemp, have the fact of spirit return, communion and the truth of materialization proven to their entire satisfaction under conditions that preclude any possibility of fraud upon the part of the medium. On Monday, March 5, the writer was in Cleveland and that evening attended a seance held by Mrs. Kemp which was exceptionally good. I shall not at this time go into detail of all the manifestations that took place, but there are a few of which I would like to make mention.

The principal cabinet controls of this medium are Dr. DePonko, Dr. John Galentine, a brother of Dr. J. F. Galentine, a leading dentist of Cleveland, and last but not least, a sweet little girl by the name of Tawney. That Doctors DePonko and Galentine are good and intelligent spirits there is no doubt, and as for Tawney, she is one of the brightest and sweetest little girl controls that it has ever been my pleasure to meet. After fully twenty-five denizens of the spirit world, children and adults, had materialized, greeted and conversed with their friends of earth, often two and three coming at a time, a spirit lady came out of the cabinet under a good light, walked fully six feet from the cabinet, where she sat down in a chair by a lady friend and with her conversed for fully ten minutes, and while this was being done three other spirit friends in a materialized state were conversing with as many friends yet in the mortal form. The lights were then lowered when Tawney came out of the cabinet into the middle of the floor, conversed with several friends then dematerialized in view of all of the sitters and in a short time materialized again out in the room, and where, too, but a moment before she disappeared apparently through a nice brussels carpet, after which she greeted several in the room and then returned to the cabinet to assist others to build up, she said. Presently Aunt Eliza, an elderly colored woman, a former slave, black as the ace of spades, stepped out from the cabinet into the room and called for a lady in the room, a former mistress of this old colored woman, and after conversing with this lady she bid all good night and dematerialized on the outside of the cabinet. During this seance not one form came that was not recognized by some one in the room. Now, as to the conditions under which this seance was held:

First, the cabinet was erected in the northwest corner of the room and faced to the southeast.

Second, on the north and west sides of the cabinet is a solid wall.

Third, the floor is as solid as a floor can well be and over the floor is tacked a nice brussels carpet.

Fourth, in the northeast corner of the room is to be found the only door in the room and only means of entrance to the room, and that was well guarded throughout the entire seance.

Fifth, the medium had not a white stitch of clothing on her person, yet the white-robed denizens of the spirit world came in twos, threes and fours. To the writer the fact of materialization was absolutely proven at this seance, and any reasonable mind could but accept it as such. More, any honest skeptic or truthseeker can have this fact satisfactorily proven if he or she seeks an instrument such as is Mrs. Kemp.

Canton, Ohio. E. R. KIDD.

THE CREED TO BE.

Our thoughts are molding unseen
spheres.
And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires and not by acts.
There is no pathway of escape
No priest-made creed can alter facts.

Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless
thought,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out
creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free;

Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still small voice of love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."
—Ella Wheeler Wilcox.

The way to fame is the way to heaven, through much tribulation.—Sterne.

The man who can be nothing but serious, or nothing but merry, is but half a man.—Leigh Hunt.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER SIXTEEN.

"To the pure all things are pure." This saying has sometimes been misunderstood. It does not mean that impurity is pure to the pure, but that the pure receive only that which is pure, for if an impure answer should flow into the mind, that mind itself is impure and receives its own, and the answer of the pure spirit is not taken in and assimilated. When you thus question (see our former letter), receive no answer but the highest and purest that your mind is capable of holding, and all will be well. Do not call on any spirit who is beneath yourself in love and wisdom—always on those above you. A father or mother in spirit life will not reply falsely to a child left on earth. That father or mother desires only the welfare of the child and it is a great incentive to most fathers and mothers, who have children on earth, to progress in wisdom as rapidly as possible that they may be able to give it to loved ones there.

Your desire for knowledge, my dear Carlyle, has been a powerful incentive to me. O how earnestly I have desired wisdom that I might be able to impart it to your hungry soul, and yet your soul cries up to me, "Give—give!" spurring me forever onward. When I was on earth, or more properly speaking within the material, I endeavored to conquer all obstacles that I might be able to give, or provide for my wife and children. It was the incentive that spurred me onward, and it is precisely the same now. Then I desired to feed your body and mind—now I desire to feed your spirit and soul, and I hope I have not been forgetful or negligent.

If these letters are to be published to the world, as I find they are, we want to write some eternal truths that will be self-evident—that will need no other proof than simply to state facts.

Many on earth think that families will be reunited here and then go on in the same relation as before, perhaps to all eternity; but this is not so, neither does any family ever sustain the same relationship that it sustained while on earth; and now, in order to make myself clear, I will explain exactly how it is.

For instance, we will say a family on earth has two or three small children translated to the celestial world, the father and mother and the remaining children live on earth for a great many years thereafter, the children thus remaining grow to manhood and womanhood, marry, and have families of their own, the father and mother remain, perhaps, fifty or more years; we will say that perhaps the children they lost have been in the celestial world fifty years. Now these children have not been standing still; no, not for a moment—no more than those on earth. If those on earth have grown to manhood and womanhood and married, can anyone think that those in the celestial world have not done the same. It must be a self-evident truth that such is the case. These celestial children have also grown to manhood and womanhood, they have been united to their true counterparts, and the union constitutes an angel or completed whole, male and female as one. They do not bear children, as on earth, but the union of the positive and negative forces, male and female generates thought, and thoughts are things; that is, an angel's thoughts become objective, or objects—spiritual entities—not human spiritual or angelic living entities endowed with life and motion but thought entities. I do not know that I can make this clear to all in any better way than to again give something of my own experience, for the eternal laws that apply to me and mine, apply to all.

When on earth, in my young manhood, I married; my wife bore me a number of children. Previous to her death, or departure to the celestial life, two or three of those children died or departed to the celestial world. I was left on earth with two children to care for. In a couple of years or so I married another lady. By my second wife I also had a family. I remained on earth, after that, nearly forty years, and then preceded my second wife to the celestial world. Now no one can reasonably suppose that the wife and children that I lost in my early manhood had been standing still all that time waiting for me, or that it would be reasonable to think that I should be again united to my first wife. Those in the celestial world had gone onward far more rapidly than if they had remained on earth. The truth of this must be evident to all.

"Well," you ask, "how did you find it?"

This is how I found it. My first wife had for many, many years been united to her own true counterpart and consequently had become an exceedingly bright and shining angel, so far beyond me that I really can never overtake her. We could never, under any circumstances, be united again. I do not mean that I do not, or may not reach the various altitudes of wisdom which she has attained, but, of course, I am always far, far behind her; neither do I mean to say that I have not met her. I have met her many times and she, or they, rather, have often been my teachers. All the details concerning this are given in my book, "The Discovered Country," and the details of her experience are given in the book, "Mary Ann Carew. Wife, Mother, Spirit, Angel."

Now, how was it with the children that I had lost—those who had been in the celestial world for, perhaps, forty years? No one can suppose that they remained children, lived with their mother, and waited for me. No, no; such was not the case. Those children had met and remained with their mother as long as was for the good of both mother and children, but those children grew rapidly into young men and maidens, were united, each to his or her own counterpart, and also became bright and shining angels.

Now all angels make homes for themselves, and all set themselves to the performance of some grand work. I met those children, to be sure. I could have remained within the home of either one of them if I had been so disposed; but, by doing so, I should not have been fulfilling or rounding out myself or my own destiny; quite the contrary. I should have become rather a useless non-entity, and would not myself have become an angel or completed being. I also found my complement, or other self, and was united to her and at this present moment we are among the happiest and busiest of angels. No one, we think, can fail to see that what I have stated must be the case, else the millions of little children who come here would not have the advantages of those left on earth, and unless we had schools and educational halls, children could never attain wisdom.

I have written these letters thus far, in the first person singular; but we have merely done this that those on earth might better comprehend them. My beloved other self, whose name is Helena, has had precisely as much to do with them as I have. We are one. When we call ourselves Franz Petersilea, it does not mean simply the male personality of Herr Franz, but comprises both the male and female personalities of Helena and Franz as one. This is typified on earth, "and they twain shall be one flesh," also, they twain shall be one spirit or one angel. Consequently, my beloved Helena also gives you greeting.

There are thousands upon thousands who are united, on earth, to the real other self. Those so united will go on as one in the celestial world, but those so united do not remain apart very long; a natural law exists that when one departs from earth the other soon follows; for those who belong together cannot be long separated; the half which has departed draws the remaining half to itself; so that earthly husbands and wives who have been for long years separated by so-called death, are not re-united; and nearly all the widows and widowers left on earth soon—as I myself did—marry again. Well, this is as it should be, but those who thus marry were not in the first instance united to the eternal counterpart of themselves; if such had been the case they would not marry again; the very thought would be horrible to them. We do not mean to say that the husband or wife thus left may not have had a strong regard—or one may call it love if one prefers—but the fact that they soon after united themselves to others is evidence in itself that they had not found the true one.

Now among other questions which I asked the man of Nazareth was the one his disciples asked him long ago: "If a woman has had a number of husbands on earth, whose wife shall she be in heaven?" Jesus said to the disciples, "In heaven they neither marry nor are given in marriage but are as the angels in heaven." Now, as we said, we questioned Jesus as to what he meant by this and he replied. "I meant just as you have found it, my dear Herr Franz and Helena. You and Helena were not married by a priest as they marry on earth, neither was Helena given to you in marriage by a father or guardian, but you were united by the great natural law pertaining to angelhood, of which the earthly marriage is but the foreshadowing or type."

When I wrote in "The Discovered Country," my actual experience in the celestial world, many on earth sneeringly said it smacked of free love; but, certainly, those who said this must have been looking through the spectacles of free love. I said nothing about earthly marriages. I simply related my experience as a spiritual being within the celestial world, and if being united, eternally, to the other half of my own being smacks of free love, then all the angels in heaven are free lovers, and God must be a free lover for nothing was ever created without the blending of the male and female principles in nature—together they are the creative God—together they are creation itself. There can be but one true, conjugal union or love; all others, whatsoever, are false and fleeting and sooner or later must fall apart, not necessarily until so-called death separates them—and so-called death certainly separated me from both my wives.

We advise no husband or wife, on earth, to separate; but, quite the contrary. All husbands and wives on earth should remain together and be true to each other—the husband as true as the wife—if it is possible for them to do so. We think the present laws of the United States regarding marriage and divorce are just and equitable; for, if those who are married live miserably together the law provides a remedy; and, this is as it should be, and no sane man or woman calls this just law free love. Think of a pure, true, gifted and beautiful woman being united to a wretch calling himself a man—a man so degraded that he is hardly above a beast and in many respects below a beast, for no beast of its own free will ever gets drunk—think of such a woman being obliged to remain with such a creature because she ignorantly made the fatal mistake of marrying him—an abusive, murderous, drunken wretch, false to his marriage vows in every respect, seeking any and all avenues wherein he may basely deceive and betray his wife, betraying any and all women whom he could deceive. Do you say that because I wrote of such a lady in my book entitled "Oceanides," that I barely escape being a free lover, or that I uphold free love? No, no, my friends, but quite to the contrary.

Some forty years ago, when I lived with you on the earth, I was acquainted with a lady who, for quite a number of years, lived precisely such a life as I have depicted in my book, "Oceanides, or From an Atom to an Angel." My son at that time thought he knew better than his father, and changed the title to "Oceanides, a Psychical Novel." Oceanides is the true record of a lady's life with a wretch whom she called husband, but she had no lover. Ernst von Himmel simply means earnest of heaven; her lover was a heavenly lover, for heaven loved her, and she loved heaven, and the angels watched over her, and after she had suffered all that human nature could suffer the unnatural marriage fell apart, as it should have done from the very first, and a legal divorce was granted her. This particular case was many, many years ago and has nothing to do with the present generation except as the story applies to all such cases.

If you on earth were spirits as we are, and as we do, could look into the secret lives of many wretched beings on earth, you would all agree with us that the divorce law is just and equitable.

There are cases where husbands are entitled to a divorce, and I think, also, the law of your land provides for these; but, they are more rare than the opposite, still there are such cases. When a husband simply becomes a beast of burden to support and carry on his back, not only the woman he married, but all her relatives far and near—when he labors all day and far into the night lonely and disheartened, without love, aid or companionship of any kind, and the proceeds of all his toil simply goes to keep up a false style of fashionable living, when he is worse than a bound slave to his mother-in-law, when he is not permitted to express an opinion of any kind at his own table if it in the least conflicts with the prejudices of the before mentioned mother-in-law, uncles, cousins and aunts; when his whole life is made up of annoyances, and what should be a home becomes a fashionable hotel which he alone must, perforce, support; when his wife becomes almost a stranger to him and feels interested in almost everything but her husband, when, as I say, such a man really has no wife, no sympathy, no home; when his heart is so hungry and his wretchedness so great that he is constantly contemplating suicide; when his wife, as I have said, together with her family and fashionable friends, simply look upon him as a beast of burden to carry them along, such a man is entitled to a divorce, and when driven to the last extremity will usually obtain one. This is right and as it should be. Free love enters not into such cases.

Now, there are some devotees to fashion—or fashionable women—who do lead their husbands just such lives, until the husband either sinks under it, and dies—or enters the celestial life—before he should, or he is driven to obtain a divorce. But, as I said before, these cases are rare—more rare than the one depicted in "Oceanides." To be the wife of a vicious, false and drunken husband, is the lot of thousands of women; and to these the divorce laws are a boon and are strictly just. Not one jot or tittle of free love enters into them; but the true union that comes after death is the just recompense for all these miserable earthly marriages.

Now, dear friends, we have explained to you the true law that governs marriage, or the union of the sexes. We did not make that law, consequently we are not to blame that it exists. We simply found this to be the law when we arrived here. All we have done is to hand the knowledge down to earth. So, please refrain from calling this great natural law free love—as you understand that term; for by doing so you insult the angels and the great universal and divine law of justice as it exists within the celestial world.

THE PERFECT DAY.

Roll on the great and glorious day
When error will have passed away,
And truth and justice bear the sway
Throughout earth's broad domain.
When charity will ope the door,
To heaven's bright and bounteous store
And sorrowing be known no more,
But peace and love will reign.

When every nation of the earth,
Will sing the songs of joy and mirth,
And no more shades of sin and dearth
Becloud our happy land.
When every child of earth will be,
By angel hands set wholly free,
And endless strains of liberty,
Ring out on every hand.

Los Angeles, Cal. JULIA H. JOHNSON.

There is nothing combustible or perishable in spirit, therefore Spiritualism cannot be annihilated by any power, though her progress may be greatly impeded by the burdens she must carry.

THE ENCYCLOPEDIA OF DEATH, VOL. 3.

Its Praise Sounded in Words that Have a Deep Meaning. By Hudson Tuttle.

The third volume of this exhaustive work is just from the press, and beautiful as were the others, this surpasses them in its general attractions. On opening it, the large clear type delights the eye, and the contents at once engages the attention. We asked, after reading the second volume, what more could be said on the subject, it seemed to have been so completely covered. This third volume is a surprise for its wealth of material—fresh and without the least repetition of the preceding.

Death has been made by the Christian world, a terrible monster that closed his horrid jaws on those we hold dear, and thence they vanished forever. Wailing and weeping, with weeds of woe, we have been taught to stand by the grave, and if there was anything beyond, it was bestowed by the grace of God, not for our deserving, or because it was the order of things.

The pagans before Christianity knew better. They went to the tomb with the bodies of the dead covered with flowers, and chanting songs of gladness. Perhaps, after the almost 2,000 years of darkness the old idea may be restored, and death become, not a destroyer, but the angel of the resurrection to the glories of a new life. Then can the shout be sent up, "Where, O Death, is thy sting?"

Of all the forces which have and are assisting in this most desirable work, not the least will be these volumes of the Encyclopedia. In all nearly 1400 large pages, filled with important matter, makes this work unique, and there is nothing in the libraries of the world like it, and it must remain for generations a treasure-house of knowledge on the subject. But death is not all; it is only the beginning, for the major part, the most attractive part, is that which treats of the life which comes after death, and to which death is the portal. Spirit existence begins here, and death is simply casting off the earthly body which the spirit can no longer use.

Life is continuous and the freed spirit goes on in a never-ending progress.

HUDSON TUTTLE.

Berlin Heights, Ohio.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
ELLA M. JOHNSON, Sec. I. S. S. A.
ERVIN A. RICE, Treas. I. S. S. A.
HIRAM EDDY, Trustee I. S. S. A.
ORRIN MERRITT, Trustee I. S. S. A.
M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell and J. Frank Baxter are among the celebrities who will be present.

The strongest array of Spiritualist talent ever gathered in Chicago.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Capt. W. P. Black.

Notes From Buffalo, N. Y.

The third volume of The Encyclopedia of Death, and Life in the Spirit World arrived in due time. Thanks, a thousand thanks. Say, Brother Francis, have you given away your best pair of Sunday boots yet, with two, or three, or four good books—all for the paltry sum of one dollar and a few cents that I sent you for the $5 Progressive Thinker? Great Scott! If you don't look out, I shall also begin to think that your head needs "fixin'."

The four spiritual societies in Buffalo are all doing well at present. The First Church Society, at the Temple, corner Jersey street and Prospect avenue, headed by that old veteran Moses Hull, is in a grand good condition. House full every Sunday with Moses in all his glory upon the platform, in as good style as any church in this city this temple is, and I do not wonder that Brother Helms, "mitt Gott," is discouraged with the future prospect before them.

Then there is the Queen City Society, at the corner of Main and Court streets, presided over by that courteous little lady, Mrs. Jennie Ellie, with Miss Gussie Taylor as an entranced speaker. Miss Taylor is improving fast now, and I think that she will yet blossom out as a first-class public speaker, which she is now if you allow me or her audiences to judge.

And the Buffalo Spiritual Church Society which has just evolved out of the old Buffalo Society, and has obtained and is now working under a state charter and is about asking for a recognition from the N. S. A. Brother E. J. Chase is president of this society and he is a good worker and a live Spiritualist. His wife, Mrs. Catherine Chase, is acting as medium and gives good tests at every meeting on Sundays. Another old veteran, J. W. Dennis, is filling the bill just now as speaker. We like him. The Grant family discourses sweet music at the evening meeting, so between lectures, tests and good music, this new society has its hall crowded full each Sunday evening. Hours of meetings, 2.30 and 7:30 p. m.

The Buffalo Spiritual and Psychic Society holds forth at corner of East Eagle and Cedar, on the East side, with a well-organized band of workers. Prof. J. J. Johnson, leading speaker and philosopher; Mrs. Bickford as test medium and occasional speaker, and several other good workers, that are fully endowed with the spirit of progression to work in a faithful manner. Hours of meeting, Sundays at 2:30 and 7:30 p. m.

The First Church Society will celebrate the Fifty-second anniversary on the 31st of March. State convention holds for 3 days, March 30 and 31, and April 1.

The Queen City Society has accepted an invitation to join in celebrating with the Temple Society.

The Buffalo Spiritual Church will celebrate on the 29th of March, and then attend the State convention at the Temple, on the 30th and 31st. Moses Hull and Mattie Hull will speak before this society at the above celebration.

Mrs. Catherine Chase is slated to take part in the New York State convention on the last days of March at the Temple.

J. W. Dennis will speak before the several societies during the Fifty-second anniversary, as he is welcomed by all these societies whenever he chooses to work for them. SPY ON KOP.

Buffalo, N. Y.

Truth Seekers, Los Angeles, Cal.

To the Editor:—I had the pleasure last night of witnessing, at the Truth Seekers' Society of Spiritualists in Los Angeles, the installation of Mrs. Currier and Dr. Carey as authorized mediums and teachers of the blessed gospel of Spiritualism. Mrs. Currier is one of the most untiring, self-sacrificing workers we have, and Dr. Carey has a wide reputation as one of our deepest thinkers and best expounders of the deep things of Spiritualism. The house was filled, and President Briggs performed the ceremonies in a very impressive manner.

After the installation Miss Altha Johnson went upon the platform and gave ballot tests. She bids fair to accomplish great good in this direction. She has read for me sealed ballots, the contents of which I did not know, proving conclusively that the power is not that of mind-reading.

After Miss Johnson became tired a general call was made for Geo. H. Brower to go upon the stage and continue the readings; as there were scores of ballots yet unread. George is young and modest, but after going upon the stage he gave the most remarkable test of the evening. Some one had sent up a sealed envelope in which were several tightly folded ballots. Mr. Brower's guides seemed delighted to go for that sealed envelope. Finally George, after picking it up several times, gave the purport of the contents of the inclosed ballots, and the name of the writer of them. This test was at once recognized by a lady in the audience, and then Mr. Brower wrote the contents of one of the inclosed ballots on the outside of the envelope, and handed it to Dr. Carey, who read it to the audience. The envelope was then opened, and it was found that the writing on the outside was the same as that within the envelope.

The writer of the contents of this envelope being a stranger to Mr. Brower, and not knowing that he was to give tests, again gave the skeptics a deep problem to study over.

This question of immortality is of deep interest to a good many of us, and I confess that such facts as I have related tend strongly to convince me that the teachings of Spiritualism are true.

Santa Ana, Cal. D. E. SMITH.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

THE ESOTERIC SCIENCE AND CRITICISM

Through all time we have had enthusiasts on the varied subjects of thought that interested the people of their day. The close of the nineteenth century is wonderfully marked for its scientific research in the unexplored field of psychic and spiritual phenomena. From the beginning of history to the present day there never was a time when so many were enthusiastic in an effort to understand and apply the psychical and spiritual powers of man.

The metaphysical thinkers of our day are startling the unawakened intelligence of the world by wonderful experiments and statements concerning the sublime possibilities of men.

The occult scientists are fast lifting the fog from the dense mysteries of the past and opening the gates into a new field of scientific knowledge. The Apocrypha of spiritual power that have been misunderstood and ignored are fast becoming Apocalypse, and each step is bringing us nearer the Infinite Energy and the demonstration there is nothing hid that shall not be revealed. All the while there is, as there always was, a legion of people who oppose and criticise every new thought or doctrine which they cannot understand. All psychical and spiritual phenomena that lie beyond their mental vision they condemn and cast aside as a fraud.

The world is overrun with material scientists and fact-hunters who cannot conceive anything to be true which they cannot comprehend. They forget, or never knew, that there is always "a soul of goodness in things evil," and also "a soul of truth in things erroneous." *An idea they cannot prove, as a* geometrical problem, they consider at variance with facts and lay it aside without inquiring what there was in it which commends it to the minds of men. They remind us of good old Spoopendyke, who built his hencoop from the inside and forgot to put in a door, thus setting their own narrow limitations.

It is interesting to note how earnestly this ignorant, bigoted and thoughtless class will mount the ladder of self-knowledge to where the winds of wisdom blow and where all such things as occult and metaphysical sciences are *the dream of a "set of fools"* and the "work of the Devil." They pride themselves with practical "common sense" and assume to know all about the "deceptions" of such phenomena. They know no more about the luxury of scientific thought in the realm of spiritual science than a child, yet they assume to know it all. When such phenomena come up for discussion, they treat the same as unworthy of their thought and throw their heads up so that the Lord is almost compelled to call in the stars to save a collision.

Bigotry is the unpardonable sin of the popular mind. Opposition to new ideas *and beliefs always springs from ignorance* and fear that some pet theory will be overthrown. The metaphysical thinkers and those, like the author, who love to walk and think in the "Borderland" of psychic and spiritual phenomena can but smile at the fiery darts of ignorance and selfishness hurled against the impregnable walls of spiritual science. It is quite amusing to watch the material scientists and fact-hunters, as well as the theologians and medical men, and note the arguments they bring against all such things as Mental Cure, Telepathy, Hypnotism, Christian Science, Evolution, and all that pertains to the *higher realms of* knowledge. Whenever one of these beliefs has been proven and demonstrated it has had to fight its way over the rocks and shoals of ignorant criticism. Copernicus, Galileo, Mesmer, Gall, Darwin, Galvani, Newton, Quimby and the Foxes all met that ignorant opposition.

In the world of invention the time has come when nothing seems impossible. We have seen so much of the wonderful works of man that we ought not to limit his power. "Arabian Nights" and Lytton's "Coming Race" tell us nothing as wonderful as we can see every day in the electrical world, and, they say, we are just on the threshold of possibilities in electricity.

In the fields of psychical and spiritual phenomena, of which this article mostly treats, we are brought face to face with facts which are truly marvelous, and which must be in some way disposed of.

To criticise, condemn, and hurl anathemas at a problem does not settle the question or relegate it, as some think, to the realm of shade and silence. The psychical powers of man will compel recognition and become a theme for universal study, regardless of the opposition of established schools. We can retard the truth but never defeat it.

At present Mental Science or "Faith Cure" is a subject of debate. The originator and the belief itself is the target toward which the bullets of the bigoted mind are flying. Theologians, medical men, and those who follow in their wake, have exhausted the anathematical vocabulary in an endeavor to kill its growth and prejudice the world against it. The medical fraternity shout "imposition," the theologians "preposterous."

They see some bed-ridden woman arise and walk, some cripple throw down his crutch by the power; they see it proven and tested, and still, like Thomas, they doubt, either because they can't see or won't see. "Faith Cure" is preposterous" only to him who has not grown to the consciousness of such an experience. Evidence enough has been furnished to prove that man has a healing power which in all respects is the same agent Jesus Christ and his followers used in their time.

Over one hundred years ago Gassner wandered up and down through Germany performing cures as wonderful as those of Christ. Greatrakes, of Ireland, did the same, and to-day men are continually performing cures that are no less miraculous. Francis Schlatter, that poor shoemaker, was evidence of a wonderful healing power. He wandered from place to place, helping whoever he could help, with no purpose but to do good. But because he did such miraculous things he was feared, despised, persecuted, and driven at last to a miserable end. He understood none of the laws which gave him power, he only knew he could heal. The medical men attacked Schlatter for none other than a selfish and jealous motive. The church abused him because he overthrew some of their petted theories; the popular mind scorned him because they knew no better. The world has burned and whipped and hung many just such men.

For centuries the mistaken idea has been perpetuated by the church that Christ's mighty power was a special gift bestowed upon him by the Father, and the healing gifts of the Apostles were only for the early days of Christianity and have ever since been withheld by the hand of Him who is Love.

A doctrine which is built upon a belief in Christ and claims he had superhuman qualities not latent in every breast, conflicts with the spirit and teachings of his life and contradicts his oft-made statement that it was not he, but the Father, who spoke through him, and to follow his example would secure the same power which he wielded. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go *unto my Father.*" Those were Christ's own words, an imperative, inflexible statement. He proved it by a cure. Was he an impostor, or have we done ourselves an injury that we have not taken him at his word? The church tries to get around this statement of Christ's, but they only succeed in getting mixed themselves and disgusting everyone else. His cures and miracles were but the outworking of God's natural and eternal laws. They were not supernatural, for there is nothing that is supernatural.

"God nothing does,
Or suffers to be done;
But thou thyself would'st do—
If thou could'st see
The end of all events,
As well as he."

If Christ should come to-day and cure as he did of old, there are some who would try to tear him to pieces because he was not "scientific" or from the "old school." The legislators of Massachusetts would want to introduce a bill into the Legislature forbidding him to cure without his diploma. The medical men would have us believe that men would die as with a plague if it were not for science and the surgeon's butcher-knife.

Do not understand we are belittling medical science. It has done and is doing a grand work, but if the fraternity were honest and sincere in a wish to better manhood, they would accept any course through which that betterment might come. They would cease to introduce bills into law-making bodies, taking away from such healers as Schlatter and scores of others the right to use their God-given gift. If a man can heal by the laying on of hands, it should be welcomed as quick as the M. D. with his apothecary shop and case of butcher-knives. If science was what it claims to be, it would neglect no opportunity to solve any problem which can better man.

Science has chopped countless bodies to pieces on the operating table and vivisected millions of animals to add to the knowledge of medical science, and yet men and women are sick and sometimes actually die. The list of diseases is increasing so fast that ere long we shall need a new dictionary. The call for hospitals, sanitariums, insane asylums and summer health resorts is coming in so fast that we shall need to import ground on which to build them. We have been trying "Materia Medica" *for centuries and all we have got is* a sick and broken-down race, to say the best. Why not welcome anything that will banish pain and disease?

The scientists and the church say, "We want the truth;" but they want it only as it agrees with their belief and pet theories.

History is full of instances where the church has attempted to belittle all signs of a divine power in man, and it would make us believe there is no hope for us hereafter unless we make our peace with God through some of its ecclesiastical machinery.

About sixty years ago Mesmer startled the world by the discovery or rediscovery of "mesmerism," or what is now known as hypnotism. This philosophy caused great excitement. In France they organized societies to study and inquire into this wonderful phenomena. It began to attract attention everywhere on both sides of the sea. Progressive and honest minds were anxious to get at the truth, for in it they could see something to demand attention. In Washington the "Soirees Hypnotiques" was organized and participated in by such intellectual lights as Secretaries Vilas and Whitney, Postmaster General Dickinson, Gen. Black, Gov. Coleman, Senators Ingalls, Platt, Palmer, Jones, Harris, Morgan; by Admirals, Congressmen, Supreme Judges, poets and many others of note. This was something new and the popular mind at once branded mesmerism as "humbug," and anyone who gave it thought and study was termed a "crank," a name popularly given to any pioneer in the field of progressive thought. It is a blessed thing to be a "crank." The church hurled their anathemas at it, and medical men and scientists pronounced it the "work of the Devil," and the cry went up all over the world, "Humbug!" "humbug!" In 1840 the Church of Rome forbade its practice on the grounds that it would lead to infidelity and crime. Mesmerism received such a terrible scourge that it was rechristened "hypnotism" and again set up as a target for bigots.

Now the science of any given law is the ability to prove it beyond a doubt. Is "hypnotism" provable? Do all the wonderful demonstrations of such men as Charcot, Carpenter, Flint and scores of others go for naught? Mesmer was hooted, derided, persecuted, driven into poverty and exile by the very ones who to-day are the leading hypnotists of this country. Charcot, Binet, and Fere have given to the world demonstration enough to prove to every sincere man that this is a power the value of which cannot be overestimated.

Hypnotism rightly understood and applied will prove a great benefit to mankind. We regret that at present it is being used more as an amusement than as a scientific investigation. However this will soon wear out and its real value will push its way to the front. Hypnotism is the foundation for a true mental philosophy, the value of which to the world could never be estimated. It could be used for evil purposes, but it never is. Doctors could use their power for evil, but they seldom do. Has anyone ever known of a case where hypnotism has been the cause of crime or evil? These cases may be, but they are the exception. There is honor among men yet, and men are to be trusted yet. If we were to reject a thing because it could be used for evil purposes, we must reject nearly every good thing that exists. No movement is fairly considered until it is viewed in its best aspects. Christianity would fare slim at the Courts of Common Sense if it were viewed by the follies of some of its followers.

Some tell us to-day that this is a dangerous power and ought to be prohibited. Now this is a clever piece of nonsense, and a doctrine worse than a belief in a personal Devil, for it fills the people's mind with fear which is the most prolific form of ignorance. When science picks out errors and endows them with superior power, and fills the mind of the people with fear which nothing but the truth can eradicate, it is a piece of flagrant inconsistency. This has been done to such an extent that some people attribute their ills and mishaps to the hypnotic influence of their enemies. Such ignorance would lead us back to the days of witchcraft, when such phenomena is no more a part of witchcraft than Heaven is of Hell.

Destroy your false beliefs and you will dethrone the Devil that has reigned ten thousand years.

Again, telepathy or thought transference is by the popular mind considered preposterous. It is preposterous only to those who have never investigated or experienced its truths.

We gave an article in a Western paper on this subject, and as a result we were begged of by some to refrain from such beliefs as it would ruin us if we didn't.

Telepathy is an established fact and without dispute a reality. Does it seem incredible in the light of man's achievements and what we know of his power when filled with the spirit of God? Surely you and I will not say it is im*possible when we stop for a moment to* think of the long procession of works that have flowed forth from the soul of man. Are telephones and telegraphs the limit of man's power? It cannot be so. Man is going forth to do the works of the Son of God and still greater. Jesus uttered no hyperbole when he said "all things are possible to him that believeth." Recent investigations on the subject of telepathy have proven it to be a living fact, and when a thing is proven there is no power that can overthrow it.

To leave the psychic field for a moment, we glance at Phrenology. When *it arrived on earth it was condemned as* "humbug." In 1832 it was universally ridiculed. In 1872 it was universally accepted. It has slipped out of the notice of science and almost hid itself, but it is destined to have a great revival. Some say, "It's a thing of the past. It's dead." There is as much in it to-day as ever and nothing but what will endure the microscopic investigation of nineteenth century science. It will never be poplar with some, as it discloses small heads on purse-proud shoulders. Phrenology is a science which unfolds creation's sublimest department, the Mind, in which existence *alone inheres.* The works of such men as Gall, Combe, Spurzheim, Fowler, are beyond any question and beyond intellectual dispute.

Evolution is just now attracting the attention of the progressive world. Theologians are cracking away at it, but every shot goes wide of the mark. Rev. T. DeWitt Talmage, that pulpit acrobat, is a fine sample of all his kind. He says, "Evolution is up and down, out and out infidelity, contrary to the facts of science and the Bible, and brutalizing in its tendencies;" and he thinks that remark has relegated it to the eternal shades because he said it. *Oh, what a selfish, ignorant, prejudiced* view. It could come from no one but a Talmage. There is no one so blind as those who will not see. Dr. Talmage is too bigoted to investigate and too superficial to understand it if he did. He may be a great preacher, but as a scientist and as a truth-seeker he is a dismal failure. By his ignorance he proves exactly what he does not intend. His sermon on "Evolution" would be the glory of a circus clown and is as amusing as the freaks of the "trick rider." The arguments are about as substantial as a mushroom. If Talmage was made out of the dust of the earth, *the job could have been bettered by* giving him less conceit and more common sense.

The creation of man is a purely scientific question, and if ever made clear it must be scientifically done, and it cannot be undone by hurling at it empty words. Instead, therefore, of fighting with those who are endeavoring to know the truth, an honest Christian would welcome those efforts if in any way they might throw light on the Bible. The Bible must undergo the microscopic investigation of the world's scholarship in spite of those who cling to it as all-including authority.

Talmage, and many like him, remind us of the colored preacher who was preaching about the creation of man. He said: "God made man out ob de dust ob de earth and set 'im up agin de fence to dry." A darkey, who can be compared to the truth-seekers of the day, shouted out: "Say, mister, who made dat 'fence?' " The colored brother replied: "Oh doan be after bothering yer head about such nonsense as that."

Bigotry is the unpardonable sin, while willingness to learn and know all sides of any question is a heavenly virtue.

But some say: "This is all mixed in my mind. I don't know what to believe." Very well. But one thing never do. Never deny the existence of a thing you do not understand or have never investigated or have not the mind to grasp. Try every question at the Bar of Truth before you give in a verdict. It is only ignorance that sees a conflict in Science and Christianity. The conflict is mistaking Theology for Christianity.

We are going toward the height. The scientists are beginning to recognize the dynamic force of thought. Medical scientists are obliged to admit the mind in medicine, still they are possessed to read the riddle upside down, giving the body authority in mental, moral and spiritual conditions, when the fact is they are subservient. The motor force in man is Will. The Infinite Will is the motor of the universe. The lightnings that play amid the terraces of the clouds; the stars that keep their place; the waves that roll upon the sea are controlled by that Will. When our will is one with that Infinite Will of the universe the world will be ours because we have mastered it and understand it and we can say with Christ of Nazareth, "All power is delivered into my hands in Heaven and Earth."

No one can ever reach the highest plane in life who does not develop and apply this spiritual power within him.

All such phenomena as we are discussing are forever debarred from him who cannot say understandingly, "I am a child of Infinite Spirit, of Infinite Intelligence; therefore as perfect as my source." The gross man whose life is merely a physical entity is in no condition to do the works of the spirit. The spiritual life is absolutely essential for the development of the powers herein treated.

When the popular mind is done with vain criticism we will be glad to recognize the spiritual powers of man and admit the necessity of such acquisition. Spiritual liberty will evolve a greater and grander nobility and symmetry of character. Time will introduce new laws and theories and religion will eventually change its whole character.

Only a few years of spiritual and psychical investigation have given us twenty institutions engaged in the noble work of investigating and appropriating the powers of human thought, recording mental processes and establishing the reality of all such phenomena. We are just beginning to understand there is a power in man which has never before been recognized. Thought and study have robbed such phenomena of their "witchcraft," "ghosts," "devils," etc., and given to the world a reality which is the outcome of the same spirit and power which prompted Christ in his journeys up and down the Holy Land. Twenty years ago if a man announced his belief in the occult sciences he surrendered his reputation as a scholar and thinker for the title of "Crank." To-day the leading scholars of the land, including the pulpit, platform, press and college, are its avowed followers.

Is it wise for everyone to study such phenomena? Certainly. But not all are in a condition to pursue such things in a way to benefit themselves or anyone else. If you have not reason and perception above the ordinary physical life the beauties of such a science will be to you a riddle and you will never understand it enough to receive the help you expected. Therefore it would be in your hands an instrument of evil, inasmuch as those who cannot understand a thing are those who criticise.

We are told the Masonic Order forbids any member asking another to join the society. He must express a desire of himself. Such should be the case in occult teaching. None should be asked to investigate until he has manifested in himself a desire to reach out and up after something beyond the ordinary sphere of life. Whenever they express a desire to see within the holy of holies and know their power and see its unfoldment, such study will be to them a blessing.

The spirit of ignorance is fast leveling down. The narrow orthodoxy of the past is finishing its part and with its primitive creeds and beliefs is fast passing into obsoletism and leaving human intelligence to compass at liberty the brighter and nobler purposes of God. A creed has ceased to be a medicine for all ills, and the petted theories that the unprogressive churches have worshiped so long, like predestination, eternal misery, vicarious atonement, and imputed righteousness are fast passing away because they are unethical and no doctrine can be theologically true and ethically unsound. The need is for doctrines which are in accord with known facts.

The religion of Christ is progressive, and in its onward march into the twentieth century it must take into account all known facts of science and philosophy, or that religion will fall. That religion which lifts man to appreciate the natural laws of God, which teaches him to realize the sublime possibilities of himself, and learns him the great laws of liberty, is in every way a true religion. We are looking for the time when such a religion will exist and when the church shall be a church of the living Truth, recognizing in science and philosophy the cardinal principles of the Kingdom of God.

The day has gone past when religion and Christianity can be a power unless they include in their scope everything that pertains to the betterment of mankind. Christianity can no longer flourish on isms and tradition, but must build its foundation on a basis which can stand the microscopic investigation *of science and reason.* If it falls short of this it will lose its power. Whatever may be said pro and con, the religion of the future will enthrone Reason and pay tribute to the laws of Science, and its ultimate end will be as broad as the presence of God and as deep as the consciousness of the human soul.

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TELEPATHY.

Its Therapeutic Value Considered.

In the science of telepathy one of the most important departments is that devoted to healing by the transmission of health-freighted thought atoms, or vibrations, to the mind of the patient, who may be many miles distant. This method of giving absent treatment is eminently satisfactory to both patient and telepathist.

Healthized thought can be as easily sent to the receptive mind as any other form of thought, and becomes there a force very productive of good results, as it serves to calm the excited nerves, restoring the mind to its natural state, enabling the patient to become very susceptible to mental suggestions, and establishing complete harmony (health).

Everything in nature gives forth an aura of vibration, just as naturally as the rose exhales fragrant perfume. All vegetable and mineral forms of life have a rate of vibration equal to thought on their planes of existence, even as man—their evoluted brother—has a rate of vibration equal to thought to him. Almost all, if not all, the lower animals converse telepathically with each other and are much more sensitive to the higher vibrations than man.

Through psychometry man can come in touch, can understand, and interpret in part, the aural vibrations surrounding many forms of life, but through telepathy he comes into a more extensive understanding of the universal language of Nature—vibration—without coming into physical touch with the products of the physical world, or plane of vibration.

Telepathy supplants physical touch with thought touch. We may read of Nature's most exquisite creations—the flowers, vines and trees—but we cannot come in thought touch with them in that way, but must needs place ourselves in vibrational thought accord with them even as did the philosopher Bernardin Henri Saint Pierre, who said: "Thenceforth my histories and my journals were the herbage of the fields and meadows. My thoughts did not forth painfully after them, as in the case of human systems; but their thoughts, under a thousand engaging forms quietly sought me. In these I studied without effort, the laws of that Universal wisdom which had surrounded me from the cradle, but on which heretofore I had bestowed little attention."

The telepathist draws from the great forces of Nature harmonic (health) vibrations and transmits, projects, them as healthized thought to others who are inharmonious (diseased), and produces a speedy cure in all cases. The patient, who is properly telepathized, does not entertain despairing thoughts, but thinks of recovery and health in connection with his illness and thoughts of cheerfulness, courage and strength occupy his mind to the exclusion of all else relative to his disease.

Health is far more contagious than disease, and its germs (harmonized vibrations) can be sent can be carried, by thought just as certainly as a garment worn by an infected person carries with it the (inharmonious vibrations) of its owner's disease.

The power of telepathists to conquer disease is becoming quite well known, for thousands of cured patients attest to the therapeutic value of telepathy. The members of the Ancient Order of Egyptian Adepts have been using healthized thought, telepathically transmitted, as a means of cure for many years, and success has always crowned their efforts.

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CHURCH CREEDS

Subjected to a Critical Examination.

The change that is taking place in the religious world is one of the encouraging signs of modern civilization. What has been suffered by our ancestors of religious intolerance, we have no ade*quate conception; therefore,* we do not appreciate the toleration we now enjoy. Recently, the New York Herald provided a plan to bring out the prevailing sentiment of the churches. A reporter of that paper invited Rev. R. S. MacArthur, pastor of Calvary (Baptist) church, Rev. De Sola Mendes, Rabbi of Shaarai Tophilia (Hebrew) and Rev. J. B. Remonsnyder (Lutheran) church, all of New York City. These gentlemen represent modern orthodoxy, and the questions of the reporter guided the discussion, and a stenographer to write down the conversation verbatim.

The discussion commenced by Dr. MacArthur who said among other things: "Great changes are taking place in religious beliefs." Then it must follow, either that the former belief was wrong or the present belief is wrong. If former belief was error, what assurance have we that present belief is not error? By what means have these changes been made? Were the great theologians as Wickliffe, Knox, Calvin, Edwards, Wesley, all wrong? The simple fact is, public sentiment has changed, and those modern theologians cannot afford to be left behind. So "great changes are taking place in religious beliefs."

Q. (by *reporter*). "Dr. MacArthur, may I interrupt you a moment? Now you say practical Christianity. Dr. Mendes is a Jew. Now what do you mean by Christianity? Do you mean religion or straight Christianity?"

Dr. MacArthur—"In speaking of Christianity, I mean the force that makes for righteousness as organized in the churches bearing the Christian name." That force is "Believe and be saved, or disbelieve and be damned." That is essentially the "force" of all religions.

Q.—Dr. Remonsnyder, we will assume that I follow the golden rule and do as I would be *done by*, but I subscribe to no creed, belong to no church and have no belief in the theological conception of God. What is my standing with you?"

Dr. Remonsnyder answers in a roundabout, evasive way and closes with: "I think that reason is a light that guides us along the shores of time. I think that man's spiritual nature comes into play, and I think he has a divine God-given faculty of fate."

This "faculty of fate" must be a curious thing. I once put essentially the same question many years ago to a leading divine. His answer was prompt *and emphatic.* "*Such a man would be* the most dangerous person in the community. Saved by faith, lest any man should boast."

Q.—Now, Dr. Mendes, you are probably at the head of the Jewish church in this city. You, Dr. MacArthur, are probably at the head of the Baptist church; and you, Dr. Remonsnyder, are probably at the head of the Lutheran church. Now, your one idea—the one idea of you all is to make the people who go to you, good people. Now, is it possible, that you, Dr. Remonsnyder, can believe that the people who go to Dr. Mendes, and who follow his teach*ings, and act according to the gospel of* the Jews, can possibly be damned?" After some circumlocution, Dr. Remonsnyder answers: "No; I would not say so. I maintain that the cardinal point of Christianity is, that a man will be judged by his acts."

Q.—Do you believe that a man is to be condemned for not walking in the light that he never had?"

Dr. MacArthur—"I do not think that hades or paradise are so much places as conditions. If all the guilty inhabitants in hades were transferred to-morrow into the greatest delights of paradise, it would still be to them, hades."

Dr. Mendes—"God never sent a man to hell. Men go because they are determined to go. If a man does not want to go to hell he will never go to hell; that is to say, he wants it more than the life in heaven. There is a lot of moral sympathy in the universe that is as real, as universal, as resistless as the law of physical gravity. Every man goes to his his own place."

Dr. MacArthur—"While I agree with the general statement as to the fact, I do not believe that condemnation is the same thing for all men. It is one thing to one man, and it is another thing to another. It is the punishment for having neglected opportunity, failed to perform duty and walked in the light which the providence of God gave. It is the inevitable result of that law—like the law of gravity that rules throughout the universe. I would like to go back a moment and harmonize the views of the orthodox Christian and the orthodox Jews."

This explanation is quite lengthy. In effect it is that both believe in a Messiah—the one that he has already come; the other is that he is to come; therefore, the true Jew is a Christian.

Dr. Mendes.—"I think our conceptions *of the Messiah vary greatly.* That is, I think it is quite correct to say that the Messiah is in the main, as always understood to be not superhuman, but a man—a man of flesh, but called anointed (Messiah) from the fact that he was to have sovereignty over the Jews..... Their conception of the Messiah was of a man—a leader who should take the Romans by the throat and throw them out of the land."

OF JUDGMENT.

Dr. MacArthur.—"It is a wonderful comfort to know that the judge of all the earth will be prepared to pass judgment. That is an article in my creed for which I am thankful. We do not know all the facts that enter into any man's life. According to our view, God is infinitely just, wise and good, and as a judge of all the earth. He will do absolutely right, and every circumstance of heredity or environment will be taken into account in the final judgment passed upon every man. That, to me is a greater comfort than I can express in words."

Q.—Tell us, Dr. Mendes, just how far you, as a Jew, subscribe to these theories."

Dr. Mendes.—"Absolutely! I think with Dr. MacArthur, that the fact that a man's soul has been born into a certain body, would certainly not be counted detrimental to that soul when its times comes."

Q.—"How far do you believe in eternal punishment?"

Dr. Mendes.—"The term eternal punishment, I take in a spiritual sense. We do not believe in the flame and fires of hell. We have no such creed among our people."

Dr. MacArthur.—"No more do we."

Dr. Remonsnyder.—"Nor necessarily we. That is, we do not say that it will not be. It does not need to be material fire in accordance with our interpretation of the Scriptures."

Q.—"You must localize hell?"

Dr. MacArthur.—"I do not know why we must."

Dr. Remonsnyder.—"It is not necessary to predicate locality."

EVOLUTION.

Q.—"Do you deny evolution?"

Dr. Mendes.—"Evolution, in my mind, is simply God's way of working, that is all. I do not believe that things start*ed from themselves from a germ* and elaborated themselves of their own volition."

Dr. Remonsnyder.—"I entirely agree with Dr. Mendes' statement that evolution is simply the method by which God produces the results. We have made, in my mind, an enormous blunder. If God has implanted in the germ certain possibilities of development, there may be more purpose on his part, than if he created men and women and other animals by word and in a moment."

Q.—"Is there any one thing in which you gentlemen representing three dis*tinct creeds and all orthodox,* except the Messiah in which you differ?"

Dr. MacArthur.—"I answer for myself, that we have not any."

Dr. Mendes.—"I think that the central personage in Christianity is Jesus Christ, and the difference between Dr. MacArthur and myself is as to his divinity."

Dr. Remonsnyder—"I think there is this difference between us. You might say that the Jew believes in morality and eternal happiness through a righteous life. I think there is a distinction there. I think that salvation is by faith; that a man's future is determined by his belief. *We do not say by that*, an intelligent belief, but a living reception of truth. We believe as well as the Jew, that a man must live a good life in order to be saved. But hold more emphatically than the Jew, that faith is the essential thing, the determining element in his future happiness or misery."

Dr. MacArthur.—"Faith crystallizes into a righteous life. There may be an orthodox faith that moulds the very unorthodox."

Q.—"A question was brought to my mind by what Dr. Remonsnyder was just saying. If a man who has no be*lief, or no religion and has no creed,* yet lives a perfectly righteous life, can that man be saved?"

Dr. Remonsnyder.—"That question has been answered according to my conception. The reply that I made was that such a man, if he lived a perfectly righteous life, could be saved."

Dr. MacArthur.—"My conception of punishment, you know, is a little different from the vulgar, popular eternal punishment of which we have spoken."

Q.—"Then you are not orthodox?"

Dr. MacArthur.—"Oh, yes; we do not mean any literal hell fire; but we believe in something that can be com*pared to that.*"

Q.—"Do you believe in a literal hell fire, Dr. Remonsnyder?"

Dr. Remonsnyder.—"It would not represent our position truly to say that we did."

JONAH AND THE FISH.

Q.—"We will take the story of Jonah and the whale."

Dr. Remonsnyder.—"I believe the nar*rative of Jonah to be a literal fact.* Now, a great many hold that it is an allegory; but I believe that aside from the individuality of the statements, the details into which it goes with regard to the miracles, make me believe it a literal fact."

Q.—"Well the fish that could do that, does not exist. Science proves there never was one."

Dr. Mendes.—"It does not prove that because science has not come across that fish, there never was such a fish."

Dr. MacArthur.—"I believe that the historicity of the Book of Jonah has not yet been disproved. I think that *the discoveries of modern science go* more and more to show the possibility of this fact."

This report of that discussion does not cover the whole ground, but enough to show where orthodoxy is drifting. While the questions are direct and significant, the answers are vague and evasive. Dr. Remonsnyder made the assertion that faith is the essential thing, the determining element of salvation then he admitted that a man could be saved though he be an agnostic, an infidel or an atheist.

The church to-day is a mere secular institution; rather than a sanctuary of God. It is more in the nature of a social club, or a society institution, like the Odd Fellows, the Elks, or Knights of Pythias. But the church claims and enjoys prerogatives and privileges not enjoyed by other societies. While the latter have in view the cultivation of fraternal feelings, the professed object of the church is to gratify the most sordid selfishness; to enjoy a heavenly paradise on the merits of another, and escape the wrath of an avenging God. There is no moral element in selfishness; neither is there in the pursuit of pleasure, nor in the fear of punishment. While no other societies enjoy special privileges, they are far more deserving than the church, for they exert no immoral influence. Public sentiment grants those favors in the shape of exemption of tax on church property, half-fare in traveling, and special favors on account of their "cloth;" and reverence for their "divine calling." All these because of "moral influence" the church is supposed to exert on the community. Even agnostics and atheists share in this sentiment. This is superstition pure and simple.

While the church is a burden on society, the people pay for the privilege of supporting it in the shape of a class of men who contribute nothing toward the public welfare, but demand the reverence of the people and millions for their support, and the exercise of power that stultifies reason and enslaves the mind.

E. J. SCHELLHOUS.

Rosedale, Kans.

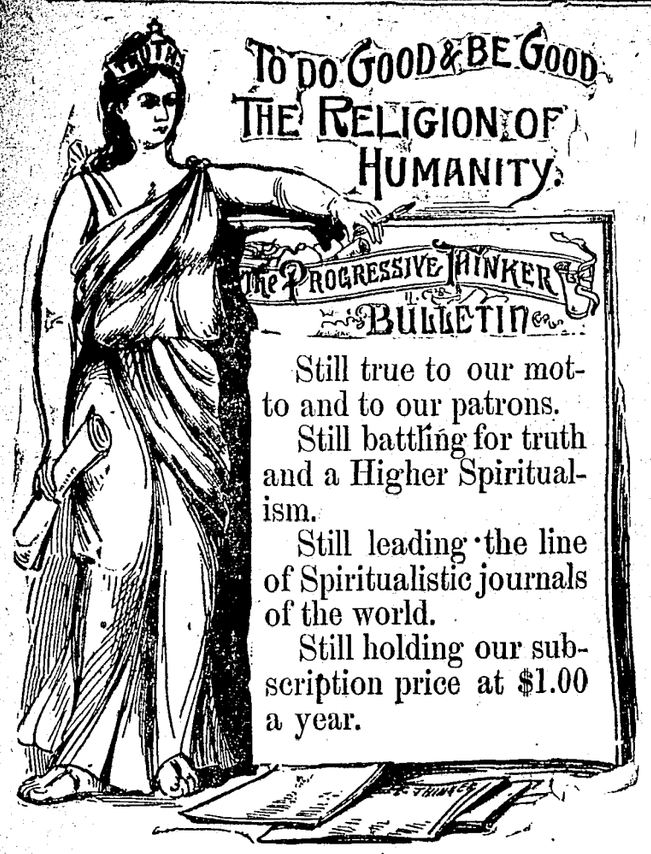
LOVE THYSELF LAST.

Love thyself last, thou tear-stained soul,
'Tis the subtle key of the mystic goal,
And will free the Christ coffined in thy breast,
Who will guide thee safely to supernal rest.
If this thou do'st the earth will grow
Like the fabled Eden for all men below,
And the rose will wear a richer hue
If the love you give is pure and true.

Love thyself last and thou wilt find
The chord of love that unites mankind
Into one common mass like the potter's clay
To be fashioned and formed in Nature's way.
We are the branches of one parent vine,
Sustained by the infinite love we call divine,
And having life immortal we are designed to rise
To the spheres supernal in the soul's Paradise.

HENRY M. EDMISTON.

Hon. R. C. Wood, Lowell, Ind.



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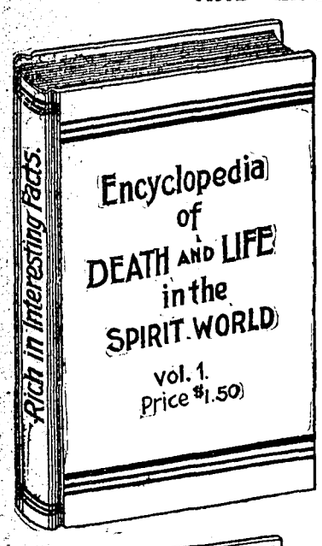
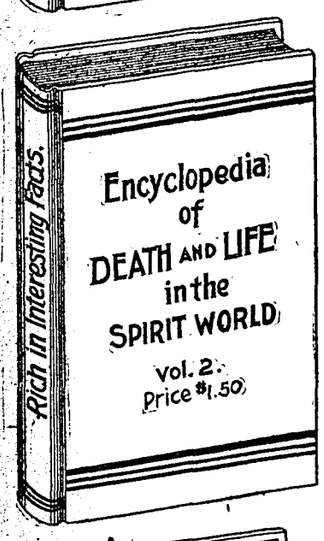
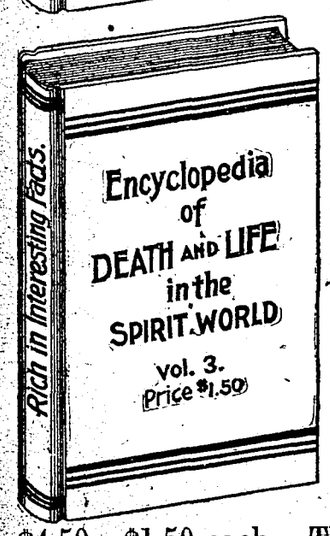
THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD.







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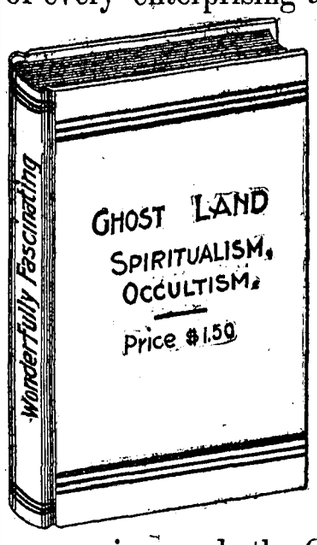
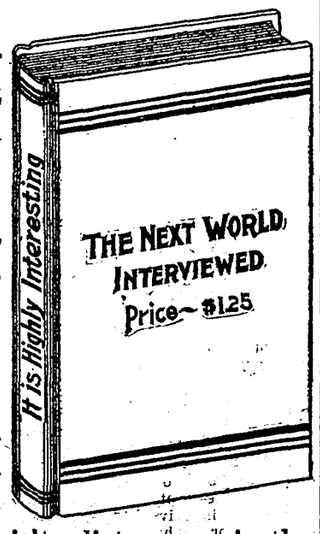


Vol. 1 and Vol. 2 of the Encyclopedia of Death having been our premiums several years ago, we shall use Vol. 3 as our

Special Premium

for the coming year, or until May 30, 1901, but we offer it now at the same price we do the Occult life of Jesus, so that all our subscribers can avail themselves of the offer during the next two months. Many of our subscribers have the first two volumes with which they have been delighted. The Occult Life of Jesus will be withdrawn as a premium after May 30th.



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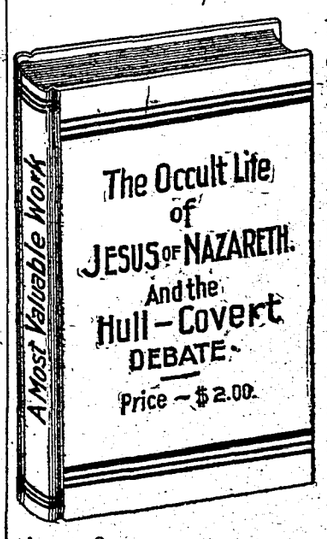

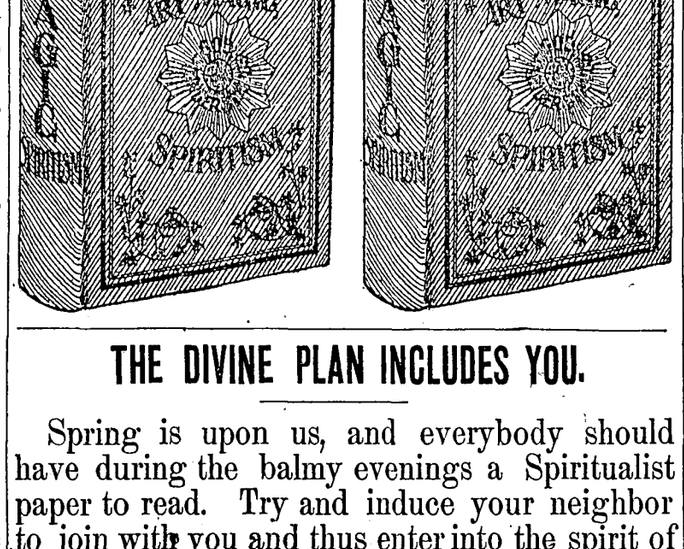

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Our New Premium Book.

To the Editor:—It gives me pleasure to acknowledge the receipt of Vol. 3 of The Encyclopedia of Death, just arrived from your office, for the N. S. A. Library. The Board appreciates your kindness and generosity, and thanks you very much for the same. We consider these works that you have so generously contributed valuable aquisitions to the library, and they are read by a good many persons in this vicinity.

MARY T. LONGLEY,
Washington, D. C. Sec'y. N. S. A.

THE DIVINE PLAN INCLUDES YOU.

Spring is upon us, and everybody should have during the balmy evenings a Spiritualist paper to read. Try and induce your neighbor to join with you and thus enter into the spirit of the Divine Plan. It should not be expected that The Progressive Thinker alone practice the Divine Plan by sending out valuable books for less than actual cost, but each subscriber should reciprocate by getting somebody else interested in Spiritualistic and Occult literature. Try, try, we say, to send in an additional subscription, and thus aid in the great work we are doing. Let a great Spiritual wave emanate from your soul by entering into the Divine Plan. Commence at once.

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Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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The Progressive Thinker is furnished in the United States at $1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription $1.50. Please bear that in mind.

SATURDAY, MARCH 31, 1900.

Concerning Chaplains.

Before Congress finally disposes of the bill to appoint a chaplain for each regiment in the army, would it not be well to provide spiritual advisers for the various departments of the national government, including the civil service commission and the geodetic survey? Is Congress willing that the immortal souls of these departments shall stand in jeopardy while the army is being expedited to the skies on flowery beds of ease through the mediation of a salaried parson? Is not this discrimination against the majority of government employes?—St. Paul Dispatch.

Yes, if chaplains are to be provided for at government expense, to importune heaven for one department of the nation, why not chaplains for all of them? Are only soldiers and Congress worth praying for? and must all the rest be allowed to go to the demnition bow-wows?

It was the expressed object of the founders of this great nation to establish a secular government, to completely divorce church and state. The clergy who opposed the Revolution very generally fled the country, and libeled the heroes in the strife, some of them to return when the war was over, and re-attempt to control secular affairs. From that period to the present there has been a ceaseless attempt to engraft ecclesiasticism on the nation, and run everything in the interest of priestcraft. Scarcely a session of Congress has passed without some effort to make inroads on the Constitution. The tyrant never sleeps. To-day Sunday mails must be closed; to-morrow all commerce must be suspended, and the great ships must lie at anchor on God's holy day. The railroads disturb church service, and the cars must stand idle; the fires in the great manufactories must be put out for the smoke from their chimneys suggest worldly affairs.

Before any more chaplains are provided for any department of state, The Progressive Thinker would suggest an investigating committee be appointed, with full power to send for persons and papers, to inquire if the heavenly powers *have been induced in a single instance* to turn aside from its contemplated purpose because of a prayer sent up by a chaplain; or whether good morals have been subserved by their presence. Unless they are of some practical utility the people should not be taxed for their support.

The Wherefore of the Whereof.

There seems a general inclination on the part of the evangelical churches and educational institutions under their charge, to revise their system of instruction and make it more conformable to the teachings of science. Leading clergymen of all denominations note the trend of educated thought. They see their old creeds, formulated in an age of universal ignorance, becoming obsolete at an astonishing rate. In a former generation the accretions of membership in the churches equaled or excelled the increase of population; but the conditions are now reversed, as late statistics abundantly show. In many parts of the country costly church edifices are going to decay. Some are sold under the sheriff's hammer to pay old debts, or cost of building, and are converted into school houses, manufactories, or places of trade. If taxed like other property receiving governmental protection the next generation will find these resorts of superstition and a false philosophy, now the dwelling-place of a triple-headed God, reduced in numbers, one-half and membership of communicants reduced by a corresponding ratio. Rev. Dr. Chas A. Briggs, in Popular Science Monthly for February, gave the wherefore of this condition in a single sentence:

"There can be no doubt a large number of men absent themselves from church attendance because they dislike the popular orthodoxy, which seems to them antiquated, unscientific, and untrue."

What Are We Coming To?

It is reported by the press that Brahman priests have established a mission in New York, under the supervision of Swami Abhedananda, and that a class of Americans have been formed, are greatly interested in his teachings, and are already organized into a society to acquire a knowledge of the Veda.

Those fool Brahmans think they have a Bible superior to ours, and there are fool Americans who are determined to see whether the claim is true.

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

Do They Lie?

Either there is a marked decrease in membership in the various orthodox churches, else there is a good deal of lying being done somewhere.

The Methodist Bishop of Minneapolis, while passing through this city a few days ago, on his way to Wabash, Ind., where he was to dedicate a new church, was interviewed by a press correspondent. In reply to the question whether there is really a diminution of membership in the Methodist church, as frequently alleged, he is reported by the Chicago Journal to have replied:

"Yes, there has been a falling off in the membership of the Methodist church. In these days of general prosperity the people are busy making up for their losses of former years, and this has a great deal of influence on church attendance. I do not believe the atheists are gaining ground. Men are growing better, and the church has no cause to feel alarmed over the fact that there has been a lack of interest in spiritual matters for a short time, for it is sure to regain what it has lost as soon as the public mind is at rest as to financial affairs."

Everything is Atheist with the Bishop and his orthodox associates who believe Gods are human born. And his hope is large; but is it well founded? With more churches, more preachers, more wealth, a more perfect organization, greater education, and double the effort of any former period in its history, there is a falling away of Methodists, as conceded by Bishop I. W. Joyce, and he ascribes it to "business prosperity," a condition which has reached capital, and organized trusts, advancing the price of everything consumed by the poor man and his family, but bettering his condition so little he has not yet scarcely discovered it. But that is a question for politicians, from which we gladly turn away to find the true cause of the diminution of membership, not in the Methodist alone, but in all the evangelical churches.

The diffusion of knowledge among the people is incompatible with error. There has been no other period in history when education was so general as now. It has reached the masses, and even the slaves who forty years ago it was felony to teach, are now freemen, and many of them and their descendants are able to read and understand what they read.

The white man and the black man, those in humble life, as those filling the highest places in government, have learned of the methods employed to force the most tyrannical system of religion ever devised by man upon an unwilling people. They have seen that fear of after-death tortures has been the powerful instrumentality employed to extend their faith. They have seen a corrupt priesthood buying up members for their respective churches, by promising them special favors in a far-off heaven, and threatening the obdurate with eternal woe. They have seen those preachers, and the churches they represent as avaricious in accumulating wealth as are the most greedy of sinners; they found great church corporations representing hundreds of millions of capital which has been wrung from the hands of unrequited toil; they contrasted that condition with the alleged teachings of the Master to "take no thought of the morrow," so they have repudiated the whole thing.

Millions have turned aside to investigate Spiritualism. They have found it a pleasing belief, in harmony with natural law. It brings them again in close fellowship with those the churches call dead, and assures them of an immortal life with evidences vouchsafed by no other faith. They mostly remain unorganized, because they have seen the effect of organization is to narrow instead of enlarging the mind. It is among Spiritualists and Agnostics we find those who have ceased to swell the membership of the churches, and humanity is the gainer because of this diversion.

A Grand Project.

In ancient Egypt the crocodile was held in veneration. Two reasons are given for this. One was they inhabited the low lands along the Nile, having their home among the sedge and bullrushes skirting the water courses. When the wild Bedouins from the Arabian desert attempted to invade Egypt the repose of these monsters was disturbed, so they sprang forth from their concealment and destroyed the intruders, thus serving the purpose of a standing army along the border.

Again: Typhon, the evil brother of Osiris, known to English speaking people as the Devil, was believed to be tenemented in the crocodile. In some of the nomes Heroditus says "they were fed and attended with the most scrupulous care; geese, fish and various meats were dressed purposely for them; they ornamented its head with ear-rings, its feet with bracelets, and necklaces of gold or artificial stones. After death the body was embalmed in a most sumptuous manner." Extensive cavern have been found in recent years which are filled with mummified crocodiles.

All along the Congo river crocodiles are numerous. They are swift in their movements, lying when undisturbed, inactive like a log on the banks of the streams. Approached, with the celerity of the panther they spring upon their victim. Their enormous jaws closed on a victim and the strife is ended.

Some one proposes to teach the crocodile, if possible, to distinguish between the colored natives and the white missionaries on the Congo, and induce them to limit their diet to fat and chicken-fed missionary. If successful they may delay for a time the establishment of a white man's government in those dense tropical forests, and, perchance, prevent Christian civilization from crushing the native population, and the establishing of foreign rule on their ruin.

Converts in Mad Frenzy.

The following Associated Press dispatch carries us back fifty years to the rural districts of the East, when just such scenes as are therein described were common, a dozen women perhaps, hypnotized and fallen in a cataleptic fit, having exhausted their nervous energy in shouting "Glory, glory, glory." And then the ignorant mesmeric operator: "Don't disturb the sisters. The power of God is on them, and he will care for his own."

New York, March 15.—At the Mount Olivet church here, Rev. T. C. Walker, known among those of his race as the "Black John the Baptist," immersed 184 converts amid scenes of religious frenzy. The converts struggled and shouted while they were being submerged. Several were badly bruised. Women in all parts of the church tore their hats from their heads and shouted wildly. Six of them fainted.

Mysticism and Passion Plays.

An Associated Press dispatch from the City of Mexico, of a late date said:

"The archbishop of Mexico has issued a circular letter to the clergy, calling attention to the burlesque of the solemn scenes attending the trial and death of the Savior as exhibited in the so-called 'Passion Play,' which takes place in the country churches during Holy Week. He requests that the practice be done away with as harmful to religion. These rural passion plays have been a feature of Holy Week for centuries, and the Indians especially have taken great delight in them, but they have recently degenerated into a mere caricature and do more injury than good. Catholic people approve of the prohibition."

The Archbishop of Mexico shows good sense in discouraging Passion Plays, and will do a public good if he abolishes them throughout his jurisdiction; while churches and governments everywhere should copy so worthy an example. It is very probable few have taken the trouble to trace the origin of these plays to their source. And at this late day it is questionable if their far-off beginning can be found in the history of any country, though it is probable they had their origin in India, possibly in Persia or Bactria. They were common through all the Middle Ages, and were marked features in Catholic worship from our first knowledge of them.

There is a play written by Eschylus presented on the Athenian stage 445 years before the current era, entitled Promethius Bound, which in many features suggest the Christian play, may have been borrowed and adapted to later use from that source.

Promethius was one of the Titans. He practiced a fraud on Zeus, in consequence of which the latter withdrew fire from the earth. Promethius, as the friend of man, invaded heaven, stole fire and encouraged its use in the arts. Zeus, the Greek form of the Roman Jupiter, was angered, so he caused Promethius to be chained to a rock on a pinnacle of Mt. Caucasus, there to remain and be preyed upon by vultures until released by a superior god.

It is impossible in a brief narration to give any just idea of the beauty and grandeur which the Athenian mind displayed in the production of this play; but, old as it is, it is evident large drafts were made by the author on a somewhat similar play borrowed from Egypt, the foundation of which is in the Osirian myth.

It is represented that Typhon became angered at his brother Osiris, who was the reigning monarch over all Egypt, and determined on his destruction. He prepared a costly casket inlaid with gold, and tendered it as a gift to anyone it would fit. Osiris, not suspecting any fraud, laid down in it. Typhon instantly closed the casket and threw it into the Nile. The winds and waves brought the vessel and sacred contents to shore, where Isis, the sister-wife of Osiris, recovered it after a long and toilsome search, and she restored the corpse to life.

This entire scene was annually presented to the people of Egypt; on one occasion, as told by Heroditus, seven hundred thousand persons were in attendance. The death, resurrection and apotheosis—otherwise, deification of the slaughtered god—were distinguished features in the play. The whole attendants at various stages participated in the solemn ceremonies; lamentations and grief being universal in the death scene, then extravagant delight and rejoicing when the victim was restored to life and consciousness, and almost impossible of restraint when the robes of mortality were laid aside and the late monarch appeared a god.

Plutarch, in his "Isis and Osiris," gives a very graphic account of this passion play. Other authors say: "Similar plays, in which a god acted a part, were common throughout the Orient." Alger, in his "Critical History of the Doctrine of a Future Life," excellent authority, says:

"At the rise of the Christian religion, all the life and power left in the national religion of Greece and Rome," and he ought to have included Egypt as well, "were in the mysteries," [Passion Plays.]

The Agape, or Lovefeasts of the Pagans, seem to have become somewhat blended with these mysteries, particularly at their close, and terrible scenes of licentiousness followed. The Roman authorities labored for years to suppress them. When those connected with the Mithraic worship ended their shameful orgies they were transferred to the Christian system, bringing down upon them the malediction of General Councils and punishment by the civil authorities.

Many learned men who have made a careful study of the subject, are of the opinion that the foundation of the Christian system of religion can be found in these Passion Plays; that they were manipulated by designing monks, assuming various forms from age to age, until it was finally developed into Catholicism as it was known to the world at the beginning of the 16th century, when the Reformation under Luther convulsed all Europe.

They who made books to sell, in detailing the history of Mysticism, and its incitement to wickedness, are not inclined to point out the connection between the secret machinations of the monks, and the system of religion to which it gave rise. Should they do so their productions would meet with limited sale, but they who seek the truth readily see the connection.

Union Medical Journal.

The first number of the Union Medical Journal ($1 per year), edited by Dr. T. A. Bland, has reached our desk. It is full of live matter, interesting and instructive to both the physician and the people. It is the literary representative of the American Medical Union, the first medical association of a national character ever attempted on unsectarian lines. We learn from the Journal that the objects of the Union are to promote fraternal sympathy, and practical co-operation among physicians of all schools with a view to general progress in medicine, and to protect the natural and legal rights of its members from oppressive and unjust medical laws in the various states, and to secure the repeal of all such laws.

The articles in this first number of the Journal are able and progressive, and in some cases they border on the sensational, notably, in the astounding exposures of the conduct of the State Board of Health. But we need say no more as sample copies can be obtained free, by addressing Dr. T. A. Bland, 875 Jackson Boulevard, Chicago.

Damaging Statistics Not Wanted.

No provision has been made for gathering the religious statistics of the country during the taking of the census in June. Does this mean that churchmen were mortified with the returns of ten years ago, proving their claims of large numbers were false, so they shrank from a still more damaging exposure?

The Way Church Rule Is Protracted.

It was shown in these columns on a former occasion that all the countries of Europe, one after another, were overrun by the mymidons of the Pope, and were compelled by force of arms, after protracted bloodshed, to submit to Papal authority—otherwise designated as Christianity. Many years passed, and the origin of this oppression and the sufferings attendant thereon were forgotten by later generations, when other cruel demands of the same power paved the way to the Reformation of the 16th century, with Protestantism as the outgrowth. But bear in mind, Catholicism, with all its crimes and horrors, was the base of the whole system, without which the protesting sects could have had no existence. Indeed these Protestants were participants by succession, in all the violence of the parent church.

This explains how Christianity gained its footing, but it does not reveal the process by which its power has been protracted into these modern times, nor does it mention the instrumentality by which that power will be extended into the future. That was told incidentally and thoughtlessly the other day by the New York Christian Advocate, Methodist, in a late issue, in replying to a correspondent who had inquired:

"Do you believe that in religious matters nothing should be taught to a child in which he has not already had the experience that will enable him to comprehend it when it is presented to him?"

To which the clerical editor replied:

"It was this which held the Presbyterians of Scotland through so many generations; it is that which does more than anything else to retain by indestructible chains the Catholics to their church; their catechisms are taught from the beginning with all accessories of solemnity; it was this which held the original Jews to the laws and statutes and rules of Moses, which were taught to a child, beginning when he was 3 years of age; and at 5, with the aid of formulas, he was put upon the study of theology."

The editor should have continued by adding: It is by enslaving the minds of youth before learning to think that any of the orthodox churches now in being perpetuate their existence. Give the child only a secular education then but few generations will pass until Roman paganism, fossilized under the name of Christianity, will be a thing that was, and on its ruins will rise a new faith based on scientific knowledge, confirmed by communications from the spirit world, harmonizing with human reason and conformable to the revelations of Nature.

The Giles B. Stebbins Testimonial.

From some unknown person came the report, which we published, of the testimonial of the Mid-winter Spiritual Convention at Lansing, appreciative of the long services of G. B. Stebbins in great reforms, especially in Spiritualism.

Soon after came the same report from Mr. Stebbins, with the note below which we gladly publish, and which explains the whole thing as unsought good will, not such poor praise as is sometimes sought for.

NOTE FROM G. B. STEBBINS.

The above sheet came from Lansing to-day and will be printed in the morning. I never dreamed of its existence or intent before seeing it. I could not so write of myself, but "what is writ is writ," and readers can moderate some statements which are from good and true men and women whom I love and prize, although, after the fashion of many friends, they are a little blind to my faults.

I have tried to do some good things well. Surely they aim to do well by me. So I thank them and prize them. We all know we are human, not perfect.

Detroit, March 2, 1900. S.

James B. Townsend.

Mr. Townsend, of Lima, Ohio has been in Chicago lately, working in the interests of King Solomon's Mining Company. Mr. Townsend has been prominent as a worker in the cause of Spiritualism for many years, and is one of the leading business men of Ohio; he has the confidence of business men generally, and he believes that he is offering Spiritualists a golden opportunity to make investments. We found Mr. Townsend a very agreeable gentleman, with great projects in his mind for the betterment of humanity generally. See his communication on 7th page.

Important Notice to Nebraska Spiritualists.

Please send in to the undersigned complete lists of all Spiritualists in Nebraska. It will only cost you one stamp, and may be of great value to the cause of Spiritualism and higher intelligence in Nebraska. The names are wanted for missionary purposes only.

W. E. BONNEY,
Vice-Pres. Neb. Stat Spir. Ass'n.
Blair, Nebraska.

THE VOICE OF THE SOUL.

I've been told of a country just over the sea—
A land of perennial bloom,
Where the soul from all sorrow and pain shall be free
Beyond the dark shades of the tomb;
Where the wayworn of earth may stay and take rest,
Where the traveler will reach his goal—
The city of light in the "land of the blest"—
The Jerusalem of the soul.

Chorus:—
I cannot say if these things be true,
Mine eyes have not seen them, I own,
But something within ever whispers to me
Of joys beyond what I have known.

I've been told of a Father of infinite love,
Who knows me and answers my prayer,
And that I can never, no, not if I would,
Drift out and away from his care—
That He notices even the sparrow's fall
And hears the young raven's cry—
That nothing is lost to this Infinite All—
Not even a tear or a sigh.

Chorus:—
I cannot say if these things be true,
Mine eyes have not seen Him, I own,
But my soul reaches up to that fountain of life
For joys beyond what I have known.

And so I just rest in the happy belief,
That somehow, sometime, and some place,
My cravings of soul will be satisfied,
Though I never behold his face.
Then let me come unto his house and be clothed,
And drink of His rich, flowing bowl,
O, let me sit down at the banquet with Him,
And feed my poor famishing soul.

LAURA B. PAYNE.
Topeka, Kans.

OUR ECLECTIC MAGAZINE

GHOSTS HAUNT A HOUSE IN ST. LOUIS.

It is strange to think there is in the heart of a great city like St. Louis a house where there are ghosts of murdered people, and where these ghosts return each night and go over and over again the last of their miserable hours of death. But there are people who declare that they know that there is such a house, and that they have heard the voice of the haunters. The place is in the downtown district. It is a rooming-house, and there are tales of tragedies that occurred there long years ago. There is one tale of a woman who entered its portals in the early seventies and was never seen afterwards; there is another story of a gambler who was killed on the stairway one night a quarter of a century back in a quarrel over a game of cards that had been played in one of the rooms. There are other tales, too; but with them this veracious account has not to deal.

This house is one of three stories. On the second and third floors there are long halls, with rooms running from the stairway which comes up from the street to either end of the building. The house is old and the stairway is creaky. The walls have been papered and plastered repeatedly since those days of the tragedy, but the paper will not hold, and the plastering peels off until there are yawning holes that reveal the musty wooden laths behind them. There have been times when the house was a favorite lodging place of young men who found it convenient to live downtown. One by one each of those who slept beneath its roof has left, to have his place taken by some other man who had yet to learn the reason for the departure of the previous tenant. Each of these tenants has the same story to tell—that the house is haunted.

One young man who declares that ordinarily he does not believe in ghosts, and would not have his friends and family know for anything that he ever believes in them, thus relates the story, with wrinkles in his brow when he reaches the thrilling parts:

"I used to live there. I moved. I like to have roommates that I can talk back to, and that I can kick in the ribs when they keep me awake. I don't like to have roommates that awaken me in the shank of the night with yells and screams and moans and groans and cries that make my blood run cold—and that I can't get at. It is too clammy.

"The first time I heard either of the ghosts was one night when I got in late and went to bed in a hurry. In fact, I just dropped down. And I was asleep by the time I had finished falling. I slept soundly, but suddenly I was awake. For a moment I lay there, with a vague idea that something had awakened me and that I still heard the echo of a cry. I was frightened. The room was dark as pitch—not a ray of light came into it from any source. Everything was perfectly still—except that down on the street there was a wagon dragging slowly along the granite blocks with a sleepy horse at a lazy walk. I lay, thus for fully a minute.

"Then there came to me the sound of a woman's moan. It was low and full of pain and it died away into the stillness from which it had come. A moment later I heard it again. This time it started low and broke suddenly into a smothered scream. Then it was a shriek. It was smothered, only to break forth again in a sob and then a groan. 'O! O! O! O-o-o-o-!' came the dismal sound; and then there was a wail, so long and sad, and full of suffering that I threw off the thrall of fear that had held me still and cried out:

"'Who's there?'

"The echo of my voice came back to gibe me.

"I lighted the gas and made a search through the room. I found nothing—absolutely nothing—that had not been there the previous morning. I sat on the edge of the bed and trembled. My joints ached, and my heart was thumping hard, while in the veins of my throat there was a great throbbing which jarred my brain. I stepped to the mirror and looked at myself. My face startled me. My eyes were staring wide open and on my white face there were rivulets of cold perspiration. The face was so ghastly that I laughed.

"It was a sickly laugh, one that had no possible mirth in it. It was a laugh of the kind that stage villains give—and as soon as I uttered it I felt like a real villain. It was so inappropriate, you know. I washed my face, ran a comb through my hair, and then lay down on the bed again. I thought I would go to sleep.

"Just as I was dozing the moaning began again. It grew more intense, and with it came cries and pleadings for mercy. What could I do? The sounds were in the room—but I had already made a search, and knew that there was no one there. So I remained in bed. The moans and the cries and the pleadings continued for fifteen minutes. I know it was really that long, for I heard the clock in the hall strike the quarter hour. Then they dwindled into a gasp, a few intermittent groans; then a final scream of agony, half a dozen more sobs—and then intense stillness.

"Great heavens! When it ended I was aching in every limb. I was frozen with fear. I was paralyzed—unable to move a finger or a muscle. I suppose I lay still on the bed for ten minutes, every part of me except my brain in a state of absolute inactivity. I thought of all the ghost stories that I have ever heard, and I repented having discredited them. At the end of ten minutes life suddenly returned to me. I sprang from the bed—and stood in the middle of the floor like a fool. Then I began to wonder what I would do. To sleep in that room was utterly impossible—I knew that I could not have closed my eyes to save my life. So I decided that I would go into the hall, where there was a couch, and spend the rest of the night. I crept stealthily to the bed and lifted from it the blankets. Then I tiptoed to the door, opened it softly, stepped out quickly and closed it behind me. Then, for some unaccountable reason, I stood with my ear close to the door, listening. The Lord knows I did not want to hear anything, but I was fascinated by the terror that the room contained for me, and I stood there. Not a sound came from the room, and after a time I reluctantly left it.

"I lay down on the couch, spread the blankets over me, and prepared to go to sleep. But there was no sleep for me for a long time; all I could do was to stare with wide-open eyes into the darkness. Finally I got drowsy. The sleep was fitful, and every few minutes I would start up. But I could hear nothing. Tired nature will finally woo and win sleep, however, and after a long time I sank into a deep slumber. How long I slept I do not know. But all at once I found myself standing beside the couch, listening to the awfulest cursing that ever fell on the ears of man. The sounds came from the head of the stairs, not ten feet from me. I saw distinctly the white figure of two men, and I heard as plainly as I now hear my own voice, the sounds of their angry curses.

Both were cursing, and they were quarreling about a game of cards that had been played. Then they began to fight. I could hear and see them, scuffling at the head of the stairs.

"What did I do? I stood there by the couch, staring straight ahead at the two men. As I looked the arm of one of the men rose to its full length. The hand held something that glittered like steel. The arm and the glint descended, and there was that terrible sound that comes with the sinking of a knife into a human body.

"Instantly there was a wild scream—the fall of a body—a kick—a curse—and the sound of a heavy man rolling down the stairway, a step at a time, until the body hit the floor at the bottom. Then there was the shuffling of feet on a bare floor, as a man ran down the hall. A window was raised in the rear of the house, and there was the sound of a man climbing out of it upon the roof of a building adjoining.

"Then all was still.

"I did not move from the couch. I stood there like a mummy, my breath coming in short gasps, until the first gleam of daylight began to pierce the gloom of the hall. It brought life to me. I ran to the head of the stairs. There was nothing there; even the dust on the banisters had not been disturbed. I ran to the rear window; it was closed, and there were no marks of footsteps on the roof of the low house beyond.

"I sat and shivered until the daylight had fully come. Then I crept like a thief in the night to my room, tiptoed into it, got the little clothing that I had taken off, and darted out of the house. I have not been inside of it since. I sent a negro to the landlady with an order for my trunk, and told her that she was welcome to the ten days' rent that stood to my credit.

"The queer thing about it all is that there could have been no overwrought nerves in the case. And there could have been no imagination. I had never heard the story of the mysterious disappearance of the woman or of the killing of the gambler at the head of the stairway. I heard these stories later; but at the time that I had my experience with the ghosts I knew nothing whatever of any story of any tragedy in the old house. Since that time I have talked to a number of men who have lived in the house, and they have told me that they had the same experiences. I think I am the only one who was disturbed by all the ghosts in one night; all the other fellows left the house after they had heard one of them.

"It has been some six years since I left the place, but every now and then I hear of a fellow who had taken up his abode there and who had suddenly left without saying anything to anybody, or asking for a return of the money that he had paid in advance. Some of these men I know, and I have talked with them about the matter. They all hesitated to say what the cause for their departure was until I got into their confidence by telling them of my experience. In every case they have heard the ghosts—sometimes one, and sometimes the other.

"I do not believe in ghosts. But how are you going to explain this thing?"—St. Louis Republic.

THE DEAD HUSBAND.

He Comes and Takes His Wife.

REMARKABLE STORY TOLD BY MRS. C. W. LEE, AT DANBURY, CONN.—DAUGHTER CLAIMS TO HAVE SEEN THE SPIRIT OF HER DEAD FATHER AT HER HOME—HEARD THE DEAD AND LIVING TALK—SAW THE SPIRIT LEAVE HER MOTHER'S ROOM AND LATER HER MOTHER WAS FOUND DEAD IN HER BED.

Danbury, Conn., dispatches to the morning papers tell the following story:

A remarkable tale is monopolizing public interest in this city. Mrs. Margaret Pettitt of Brooklyn, who has been visiting her daughter, Mrs. Chas. W. Lee, wife of a prominent citizen of Danbury, was found Sunday afternoon dead in bed.

She had retired in seeming perfect health. Her daughter, seriously ill in another room, gave the alarm which led to the discovery of the mother's dead body and to the remarkable story which has fairly bewildered Danbury. Mrs. Lee, as the result of the recent surgical operation, was confined to her bed, slowly convalescing. The mother, apparently in robust health, retired late Saturday night. According to her custom she did not appear at breakfast Sunday morning, but greeted her son-in-law cheerfully when he entered her room at noon and placed fruit and coffee at her bedside.

Mrs. Pettitt was a habitual late riser and breakfast in bed was with her a matter of course. A short time after Mr. Lee had left Mrs. Pettitt's apartment her daughter says she saw the well-remembered figure of her father, dead sixteen years, pass along the hall and enter the room occupied by her mother. Distinctly, she says, she heard her father's voice saying: "Margaret, come with me."

"Overcome with fright, unable either to move or scream," said Mrs. Lee in recounting her mystifying experience, "I lay with my eyes fixed on the door of my mother's room and ears strained to catch the slightest sound.

"Clearly I heard my mother answer father's command. Her words were indistinct, but the tone implied her willingness to go. An instant later the door swung open and my father stepped across the threshold carrying mother tenderly in his arms. They vanished as I looked at them."

Mrs. Lee, recovering her voice, cried out to her husband as the apparition passed away.

"Something has happened to mother," she shouted, "go to her. Go quickly."

Mr. Lee tried to soothe the hysterical woman. Then, to humor her, went to the mother's room

Mrs. Pettitt lay dead in bed.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

MPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

A MYSTERIOUS ROOM.

You have often invited your readers to send for publication any curious experiences they may have to relate. Last summer I was abroad in Italy and Switzerland, and spent several weeks at a small hotel on one of the lakes. My husband and I occupied a cheerful-looking room, commanding a beautiful view. A gentleman, who was one of our party, occupied the room next to ours. There was a door between the two rooms. Nearly every night, without any apparent reason, I suffered from a very nervous feeling, a sense of there being something wrong or unsafe. One morning the gentleman mentioned above told me he had been distressed in the night by hearing sounds of moaning in my room, and had got up to listen at the door, fearing that I was ill. I had slept well, and told him that I had no recollection of any bad dream, and could only suppose that the sounds had come from some other direction. About a week after, he mentioned a recurrence of the same sounds. Shortly after this he left the hotel and his room remained unoccupied. The weather became intensely hot, so that one night, on waking suddenly, I felt that I should like to get up and stand by the open window. Just as I was doing so—I mention this to show that I was wide awake—I heard, at a few paces from me in the room, the most heart-broken moaning, every moan ending in a sort of painful gasp or sob. It would be impossible to imitate or describe it. It sounded like the voice of a woman suffering from extreme mental or physical pain. So near, loud and clear was it, that I could not possibly be mistaken as to the direction whence it came. My husband was fast asleep, and I had not time to wake him before the sounds ceased, as they lasted a few moments only. My first impression was that someone had once been very ill or unhappy in that room. Prior to this, another of our party, occupying a room not far off, complained to me of having been startled one night by loud cracks and raps in her room, so that she could not sleep. As the weather was hot I tried to believe it was the furniture cracking, and told her so. We did not make any inquiries of the hotel keepers, knowing it would be useless, as such people, especially abroad, are always afraid lest their visitors should be alarmed or in any way prejudiced against the hotel. On arriving at our next stopping place, I met two ladies of my acquaintance, and on mentioning to them where we had stayed, one of them exclaimed, "Never shall I forget the experience I had in that house!" Comparing notes, we found we had occupied the same room at an interval of about three years. Their account was, that at about 2 a. m. one morning they were terrified beyond endurance by hearing a succession of loud reports like pistol shots, and loud cracks coming from all parts of the room. They rang up the people of the hotel, who were strange in their manner, and who informed them that it was only the furniture cracking! My friends changed their room next day. I then determined to investigate the matter as far as possible. These ladies told me they knew that before their visit to that hotel a young English lady had been very ill there, and had died of consumption, but that her death occurred at another hotel in the neighborhood. Then we obtained some automatic writing, which I am afraid cannot be considered of much value, as we were aware of the above fact, but it purported to come from the deceased young lady. She declared that she had not wished to leave this world, and imparted certain confidences of a very pathetic nature, and said it had comforted her to write. The name given was almost illegible, and cannot be traced in the register of deaths in the neighborhood; there is, however, a death record of an English lady about the time that might fit in well with the above facts. I am afraid we cannot prove identity, as there seems to be no possible evidence. The other day I received a letter from one of the ladies who occupied the room, and she mentions having heard of some other people who had been driven away from the hotel on account of that room. What their experiences were I do not know yet, but may hear later on.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A FORTHCOMING WORK.

Die Uebersinnliche Welt (Munster), makes the gratifying announcement of a new work from the pen of M. Aksakof, under the title of "Precursors of Spiritualism," which will contain a scientific review of the unexplained phenomena of an occult character, which have been observed and recorded during the last three centuries. Speaking of the work which, it seems, has already been translated into German, Professor Maier remarks that, while certain of these phenomena are explicable by Animism, there are others which "indicate absolutely the action of an intelligence external to the medium, and belonging to another sphere of existence; and in short that the high moral part of Spiritualism consists precisely in this, that it stimulates the progress of metaphysics, upon which, to adopt the expression of Kant, depends, above all, the happiness of a people."

THE ALL-OBSERVING CAMERA.

The Psychische Studien (Leipsic), translates from the English Mechanic the following narrative: Lord—— died at his country residence. On the day of his funeral, his two daughters took a photograph of the library in which the family had assembled. In developing the negative, they perceived, to their great surprise, the almost complete image of a man seated upon one of the chairs; and their astonishment increased when they recognized the portrait of their father. Nor could they find in the room any picture which, by reflection, could form an image on the plate, or on the chair. The face of the apparition was not very distinct upon the positive; but the whole of the right side from the shoulder to the hand which rested on the arm of the chair was clearly defined; and some particular mark on the fingers established, it seems, the absolute identity of the defunct. Captain Noble, a well-known astronomer and naturalist, who relates the fact in a scientific review, declares that to him, the thing is simply inexplicable. Captain Noble does not believe in spirits.

SPIRITUAL PREVISION.

The Journal de Magnetisme (Paris), publishes the following statement of a contributor: "Madame Basset, of 65 Rue d'Abouker, three days before the death of the Empress of Austria, announced to several persons who can testify to the fact, the tragical end of that unfortunate sovereign, and at the same hour of the same day predicted first, the fall of Mr. Brisson; secondly, the strikes in Paris and the movement thither of the troops; thirdly, the intention of M. Felix Faure to resign the presidency; and fourthly his sudden death."

A doubt is always cast upon these alleged predictions because they are not made public until after their fulfillment. Could not a register of them be kept and properly authenticated, at the time they are made, at the office of the Syndicate of the Spiritual Press, in Paris, for example?

THE MORALITY OF MEDIUMS.

M. A. L. de Faguet, editor of the Le Progres Spirite (Paris), contributes to that journal an excellent article upon the indispensable importance of moral purity on the part of mediums, as also upon that of persons attending circles; for the greater the intellectual and moral elevation of mediums more particularly, the more exalted will be the intelligences attracted to them. This was so well understood in Greece and Rome, that the mediums attached to the temples were bound to dedicate themselves to a life of chastity. An immense deal of harm has been done to the cause of Spiritualism by an abuse of the law of "affinities." The existence of such a law appears to be indisputable, but to make it the pretext of a violation of that code of morality which is binding upon all men and women in civilized communities, is one of the most heinous of offenses; and more particularly so, in the case of Spiritualists, because having the light, they wilfully and deliberately sin against it.

THE TWO WORLDS, MANCHESTER, ENG.

FOUR SCENES IN A HUMAN LIFE

Angels are around the good man to catch the incense of his prayers.

Four times I saw an earth-bound being at the shrine of prayer. First it was a prattling infant, whose pure brow was yet unmarked by the cares of life. It had spent a day of childish glee, and now as the hush of evening came, it longed to be folded in the sweet embrace of sleep. But ere it closed its laughing eyes, I saw its little form bowed by its mother's knee, while from its infant lips fell a sinless child-like prayer. Faint was that prayer and feeble as the first whispers of the evening zephyrs, for the child could but faintly comprehend its meaning. Yet to his little heart it was as the first voices of love, the heralds of joy and gladness. I marked it well, and as the little prattler lisped those words of childish confidence in a heavenly Father's ear, I saw bright guardian spirits hover near.

Years passed on, and again I saw that child, but 'twas a child no more. The golden locks of infancy had given place to the raven locks of youth; the once tottering steps had become light with a buoyant hope, and his heart beat high with youthful expectation. And the youth bowed before his God to ask for guidance in the way of life. All around him seemed bright and beautiful, yet to him the brightness was but an emanation from his Father's throne, and as he prayed, the guardian spirits of his infancy drew near, and shed hallowed rays upon his youthful heart.

And again I saw him, when the careless glee of childhood and the fiery heart of youth had passed away, and in manhood's prime he was earnestly engaged in the warfare of life. Temptation hovered around him, and dark clouds of sorrow hung grimly over his head, and he must do or die. He felt himself unequal for the struggle, and yet he did not despair, for he knew that prayer was heard in heaven. And as he raised his voice to God to ask for help, the softly whispered "Lo, I am with you alway," fell on his heart like dew on a sun-scorched flower, and again he went forth boldly to the battle.

Long years passed away, and Time's rough billows had blanched his locks white as the driven snow. His journey is almost done, but ere he steps across the border into the spirit-land he views the scenes of other years. His vision is clear now, for the toils of life are over, and he sees again the sunny days of childhood bright before him, when not a care was his, when a fond mother clasped him to her heart and prayed God to shield him from the shafts of sin. Now the sterner scenes of life rise before him with all their joys and sorrows, and he sees how the hand of God has assisted him in every struggle, and led him through life's dangers even unto the present hour. The old man's heart is melted, and he is a child once more. He bows his aged form to thank his God, and for the last time on earth he prays. While his heart is thus raised in sweet communion with his God, the eyes of faith look through the worn-out veil of flesh, and see the home prepared for him above. As in a vision he beholds the Guardian Spirits bidding him come home, and while thus absorbed in the heavenly vision the last chord is severed which bound his spirit to earthly clay. His eye is glazed, his worn-out body falls, and the spirit has gone to its "mansion in the sky."

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

..GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

Wade M. Smith writes from Austin, Texas: "We have organized with a membership of 26, and are working in peace and harmony. We had with us last month R. H. Kneeshaw. He helped us a great deal. The Austin Spiritualist Society, with Geo. Thompson, president, and Wade M. Smith, secretary and treasurer, hope to build up a big organization."

Mrs. John Lindsay writes from this city: "I shall return to my home in Grand Rapids, March 23. I am so improved in health I can now make engagements with camp-meetings or societies. Those wishing my services can correspond with me at 63 Fourth street, Grand Rapids, Mich."

Will C. Hodge is booked for the month of April at Alliance, Ohio, and for the entire time of Delphos Camp, Kansas. He is open for engagements in any locality and has camp dates still open. Will answer all calls for funerals. Address 40 Loomis street, Chicago, Ill.

Sarah M. Hard, M. D., writes: "A mass-meeting of Spiritualists is announced by the First Spiritual Church of Toronto, Canada, under the leadership of their pastor, Dr. G. C. Beckwith-Ewell, who has conducted their meetings since November 1. The dates selected are April 15, 16 and 17."

Will Mrs. N. Temple Taylor write to Mrs. M. Cora Bland, 875 Jackson Boulevard, Chicago?

The Philadelphia Spiritualist Society meet at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday afternoon at 2.30 and in the evening at 7:30.

"Sar'gis" writes that C. W. Hidden is right as to the quotation ascribed to him in the Banner of Light. The quotation was that "Andrew Jackson Davis had done more for Spiritualism than the Psychical Research Society could ever do"—and that "with two hundred true Spiritualists he could convert Boston." The mistake was in crediting the words of Mr. Wiggin to Mr. Hidden. In the Banner of February 17, on page 8, first column, will be found the report of the Berkley Hall meeting in which Mr. Wiggin is reported as quoted. Sar'gis asks Mr. Hidden's pardon for the mistake.

Subscriber writes: "The Liberal Spiritual Church, of Columbus, Ohio, will celebrate the anniversary of Spiritualism, the evening of April 1, at Odd Fellows' Temple, South High street, with a literary and musical service. Some of the best Spiritualists in Columbus are on the programme. A cordial invitation is extended to all to be present and help make this anniversary meeting a grand success."

Flora Hardin, of Anderson, Ind., writes: "A call has been issued for a meeting of the executive board of the Indiana Association of Spiritualists, at the camp grounds, near Chesterfield, on April 4, 1900. The camp meeting will open July 19 and close August 26. The prominent speakers engaged are as follows: Moses Hull, Carrie E. S. Twing, A. E. Tisdale, Mrs. T. C. Nutt-Moore, Mrs. Anna L. Gillespie, Swami Abhedananda, Oscar Edgerly, J. Clegg Wright and C. L. Ainsworth."

George W. Peak writes from Portland, Mich.: "Please pardon the delay in acknowledging the receipt of the Occult Life of Jesus of Nazareth as a premium, including the Hull-Covert Debate. I have read the book three times from beginning to end, and to say that I am well pleased is to only half express my appreciation of its merits. It is the most entertaining and instructive book that ever fell into my hands. How you can afford to bestow such premiums at so low rate, is only known to yourself. Please accept my thanks for the book and The Progressive Thinker."

Secretary writes from Owosso, Mich.: "A flow of reason and a feast for the soul is what our society has been treated to in the last two months by those gifted men, Lyman C. Howe, of Fredonia, N. Y., and Dr. A. B. Spinney, of Reed City, Mich. Their visits are rare pleasures that we never forget. Any society wishing the services of Dr. Spinney will be treated to a course of lectures on physiology through the week."

Mrs. Maggie Waite is now engaged at Springfield, Mass. She can be addressed there at No. 23 Main street.

Dr. Williams, of Kalona, Iowa, writes that he recently found buried money, by his psychic power, on the farm of E. A. Hamilton, of the above address.

J. Knapton Thompson writes from New York City: "During the past two years many of your readers have no doubt been wondering what had become of Mrs. Stoddard Gray and son, the well-known materializing mediums of New York, and questioning if they had retired from public life or had passed on to the glorious summerland. It will therefore be gratifying news to them to see by the announcement in another column that Mrs. Gray and son are both alive and well and have resumed their seances at their residence, 359 West 23rd street, New York City."

The Fifty-second Anniversary of Modern Spiritualism will be celebrated at Odd Fellows Hall, North Clinton and Main streets., Rochester, N. Y., March 30 and April 1, 1900. Campbell Brothers, psychics, will show the growth of Modern Spiritualism from the raps of fifty-two years ago, to the marvelous manifestations of the present time. The first seance will be held at Odd Fellows Hall, room 3, on Friday evening, March 30, at 8 o'clock sharp. These noted mediums will both appear at this seance, and hope to obtain their usual manifestations, which consist of independent type-written messages and painting on porcelain and slates, also written messages and portraits of deceased friends, etc. On Sunday, April 1, there will be a grand rally of Spiritualists and investigators at the large hall of the Odd Fellows Building, in the evening at 8 o'clock sharp. On that evening there will be a short lecture followed by tests by the Campbell Bros.

Mrs. W. F. Howard writes: "Mrs. Mattie E. Hayden, of Indianapolis, Ind., has been at Clear Lake, Iowa, about two weeks. We have been holding meetings at Sprague's Hall twice on Sunday and once during the week. While there are only a few Spiritualists in our city, we have had fairly good audiences and a great interest has been manifested among some of our best people. Mrs. Hayden has given good satisfaction. Her platform tests are very fine. She would like to correspond with societies in Kansas and Nebraska for camp-meeting work. She can be addressed at Clear Lake, Iowa, Lock Box 23."

Mrs. C. H. Mullins writes: "Sunday, April 1, Lucinda B. Chandler will speak for the Spiritualist Freedom Society, that being her 71st birthday. I hope the hall will be filled to listen to her. Those who have heard her know what her lectures are. We will also make that our day to celebrate the Fifty-second Anniversary of Modern Spiritualism. The next week-day meeting of the society will be at my home, 746 Adams street, April 4, at 2 p. m."

Mattie E. Hull writes from Buffalo, N. Y.: "Everything in connection with the cause of Spiritualism is moving along well in this city. The several societies will unite in the forthcoming State mass meeting and anniversary exercises. The spirit of harmony prevails and good will is extended from all to all. The Sunday morning following Mr. Hull's reply to the Rev. Dr. Helms, who some time before exposed Spiritualism a la Talmage, Mr. Hull was tendered a pleasant surprise from the Buffalo Spiritualist Church (a down town society), in the way of a magnificent bunch of roses, tied with beautiful ribbon, the color the lyceum adopted for the badges to be worn in Mr. Hull's Bible class during session. The offering was handed to Mr. Hull by Mr. Chase, the president of the Society above named, with appropriate words to the effect that he had been delegated as a chairman of a committee appointed by his society to present Mr. Hull with a testimonial of their appreciation of his grand defense of Spiritualism and its true mediums, against the attack of Dr. Helms. Such expressions of appreciation and friendship are encouraging to the hard worker. In addition to the workers previously named in the announcement of the forthcoming mass-meeting to be held in this city, I am happy to state that the Rev. Mr. Sayles, a young and popular Universalist minister from East Aurora, this state, will attend and deliver a short address; also that Emma Train, well known by the readers of the Spiritualistic press, will be present and give an original anniversary poem. Inquiries are coming from all directions respecting the issue of Mr. Hull's forthcoming book. We have sent out over two hundred cards explaining the situation. Illness of those engaged in the printing office has been one cause of delay. We are promised the book will undoubtedly be ready for delivery in a very few days. We shall lose no time in getting it in the mail and express, and subscribers will please bear with us the delay just a few days longer. I cannot close this communication without telling our Spiritualist friends that we, of the lyceum movement in this city, are grateful to the officers of the state association that we are to have proper recognition in the coming anniversary. Saturday afternoon, the 31st of this month, will be devoted to the Lyceum. This is as it should be. We cannot expect much for Spiritualism as a movement in future years, unless we devote some time and give due recognition to one factor in our ranks—the young people. We have good prospects for the Spiritualists Training School which opens at Lily Dale, this state, May 14. All communications pertaining to the same should be addressed to Rev. A. J. Weaver, or Mattie E. Hull, 72 York street, Buffalo, N. Y."

Frederick Holm writes from Minneapolis, Minnn.: "The Fifty-second Anniversary of Modern Spiritualism will be celebrated by the Washington Union and Band of Peace, the two chartered societies of Minneapolis, in I. O. O. F. Hall, corner central avenue and Fourth street, N. E. Mrs. C. D. Pruden, Mrs. Kates, Mrs. Lowell, Mrs. Talcott, Mrs. Shepperd, G. W. Kates and the lyceum will be the principal attractions. The lovers of music will be pleased to know, that Mrs. J. M. Hamm will furnish the musical programme. Meals will be served by the Ladies' Auxiliary of both societies. A cordial invitation is extended to all."

A. A. H. writes: "On Sunday, 18th inst., the subject of Dr. Houghton's discourse was based upon 'The Home Over There.' The lesson given was well received. Many persons left the hall the better prepared to beautify and ennoble the home-life while here, with happy thoughts and hopeful words for the friend within its embracing arms. The afternoon session was under the personal supervision of Harry J. Coates, test medium, who called to his assistance many bright lights in the Spiritualistic field, notable among whom were Mrs. Phillips and Dr. Hallowell, who, with others, discussed from various points of view, 'Knowledge vs. Faith.' On the evening of St. Patrick's day, the Ladies Auxiliary gave a unique and enjoyable social, the most noticeable feature of which consisted in the fact that every lady and gentleman present was obliged to sport the emerald green, in some shape or fashion, upon her or his person or be subject to a fine. Needless to add, the fines were few and the fun furious."

P. J. Sampson writes from Minneapolis, Minn.: "The Fifty-second Anniversary of Modern Spiritualism will be celebrated by the Washington Union and the Band of Peace Association, at I. O. O. F. Hall, corner Central avenue and Fourth street, April 1, 1900, with an all day meeting. Our state missionaries, Mr. and Mrs. Kates will be with us and several other speakers and mediums. Good music and song. The ladies of the above named societies will serve lunch and supper. A cordial invitation to all Spiritualists and friends to participate in our celebration."

The Review of Sigourney, Iowa, has the following: "The Liberal Society at Hayesville secured the services of Mrs. Georgia Gladys Cooley, a lecturer and platform test medium, for three meetings last week. The meetings were well attended, and the best of attention was given to whatever subject Mrs. Cooley chose to speak upon. Tuesday evening the speaker entertained the audience with a lecture on the philosophy of Modern Spiritualism, then gave some tests, most of which were acknowledged by some one in the house. The meeting closed with an inspirational poem, given by the medium, from the subjects, Music, Patience and Silence, chosen by different persons present. Wednesday evening the meeting opened with a lecture, and after the lecture, psychometric readings were given, from articles handed the medium by persons present who wished a reading. With the exception of one, the readings were acknowledged by the recipients, as being better than they themselves could have told it. Thursday evening was the most successful of all the meetings. The lecture was better than either of the preceding ones, and the spirit messages were most all recognized. The meetings closed with an inspirational poem, the subjects as before, being given by persons in the audience, were as follows: Duty, Light, Fraternity, Humanity and Justice. This poem was truly grand. It was given existence at the meeting that evening, and has passed away and is now a thing of the past. None but those present will know of the purity of expression and sweetness of thought given in that poem, which the world will never get."

Mrs. O. S. Crane, of Grand Rapids, Mich., writes: "I wish to give a brief account of a materializing seance held at our home, March 11, by E. Cain, a medium of this city. We feel sure the manifestations were genuine as the seance was in our own home and under our own test conditions. Eighteen or 20 forms were presented, all of which I am positive were strangers to the mediums, being friends and relatives of ours. The only persons in the circle beside our own family was two gentlemen well known to us and who are earnest seekers after truth. A short trumpet seance was held previously and having the best of conditions, the results were entirely satisfactory."

Ben F. Hayden writes from Indianapolis, Ind.: "We are doing our limited work in our own humble way, embracing every opportunity to help let in the light. During the months of January and February Mrs. Hayden served the Spiritual society of Muncie, Ind., as speaker and test medium. This month I have been conducting services for them Sunday afternoon and evenings. On next Sunday we will celebrate the Fifty-second Anniversary in their hall, which is being remodeled and fitted up for the occasion. All are anticipating a grand good time. This month Mrs. Hayden is holding meetings in Clear Lake, Iowa, where she has succeeded in creating quite an interest in Spiritualism. She will also hold meetings in Mason City for the month of April. Neither of the above places have any permanent organizations, but there is quite a number of investigators and believers, and Mrs. Hayden expects to organize a society in each place before closing her term of service. We are both open for engagements for fall and winter work; also for camp season in Central and Western states; terms made reasonable and satisfactory to all. We prefer to work together, but will go separately if arrangements cannot be made for both Address us at No. 1627 N. Arsenal avenue."

A subscriber writes from Rolling Prairie, Ind.: "I received The Progressive Thinker and Occult Life of Jesus. The Occult Life of Jesus is very interesting. It shows the true life and work of Jesus. There is quite a similarity between Jesus, Thomas Paine and Col. Robert G. Ingersoll. Jesus in his time exposed frauds, falsehoods and corruptions of the Jewish priesthood, and Paine and Ingersoll showed up the falsehoods and corruptions of the Christian religion. The teachings of these three men are of lasting benefit to humanity."

Correspondent writes from Syracuse, N. Y.: "The First Spiritualist Society of this city has had for the past two months as speaker and test medium, Mrs. Mary C. Von Kanzler, of Fulton, N. Y. The weather has been very unfavorable on every evening of our meetings, two evenings a week, Sundays and Wednesdays. Many have attended a Spiritualist meeting for the first time and have declared their interest to continue their research. The greatest need here as elsewhere is for funds to present an expression in keeping with the period we are living in. In our advanced civilization of to-day the people with a cultured sense of refinement demand good music, as well as a place of meeting, where harmony of environment meets the intellect and the deeper soul senses with proper condition. As the sun woos the hidden beauties latent in the bosom of Mother Nature, so do congenial souls, with united strength and proper environment, bring into manifestation the diviner gifts dormant in the lives of humanity."

Mrs. T. H. Fleming writes from Louisville, Ky.: "I want to tell you how rapidly the people in this 'sleepy hollow' of ours are awakening to the beautiful truth of the immortality of the soul. What greater evidence would we ask than the gathering of several hundred people at a reception given in honor of our visiting medium, Mrs. L. J. Vaughan, on Wednesday afternoon. The spacious home of our sister, Mrs. Waggoner, was thrown open from two until six, and I must acknowledge that in all of my eight years in Spiritualism I never attended where there was such perfect harmony. The loved ones from the other side crowded in so closely and their conversation was so lovely and comforting that we almost felt as if we also were wafted to the higher realms. Too much praise can not be given Mrs. Vaughn in her untiring energy and the great good she has done in the Church of Spirit Communion, Dr. A. M. G. Wheeler, pastor. I must still beg a little more space to tell of the harmonious Ladies' Aid of the church, and what a treat to see how staunch and true to the cause they are, and their work is in the most perfect harmony, guided and directed by our noble president, Mrs. Bryant, to whom I think we may give the special credit for perfect success in all of our undertakings."

Secretary writes: "The W. U. S. A. of Minneapolis, Minn., under the able leadership of Mrs. C. D. Pruden, is still continuing to interest its audiences. While our meetings are not quite as large as they were two years ago, we are attracting a class of people that never before were interested in our grand philosophy. The series of lectures given by the guides of Mrs. C. D. Pruden were as follows for the last month: 'Our Spirit Home and Its Surroundings'; 'Spiritual Awakening'; 'The Different Spheres'; The True Conviction of Eternal Life.' These were very instructive and wonderfully spiritual. Our lyceum is not a neglected branch of our society, we will assure you, and again we must refer to the work of our leader. The entertainment given by our society in connection with the lyceum, on Washington's Birthday, surpassed all expectations. There were 80 children present. The lyceum extended an invitation to the 'Willing Workers,' who attended in a body, making it a grand count. Our society is progressing nicely with the assistance of the Ladies' Auxiliary, which meets every Wednesday at the different homes of the members, who then have a social chat over a cup of tea. The officers of said auxiliary who were newly elected, are: President, Mrs. Emma Fenger; vice-president, Mrs. Becker; secretary, Mrs. Louise V. Fisher; treasurer, Mrs. Barbara Huth."

Mrs. S. S. Rockhill writes from Alliance, Ohio: "We are still active in the cause here. Brother and Sister Sprague close their engagement with us Sunday, the 25th, and go to Columbus for April. They go to Salem, Ohio, for week-day meetings this week, and to Clyde, O., next week. We celebrate the anniversary Sunday, the 25th, and on the 22nd, afternoon and evening, the Ladies' Aid hold a fair and serve a supper. We have secured the services of Will C. Hodge for the month of April. Yesterday Brother Sprague delivered two grand lectures. In the morning he spoke on Spiritualism as the only foundation for a liberal education. In the evening he spoke on, 'How to Enjoy Life and Live a Hundred Years,' a logical and practical lecture. Each of his lectures are worthy of being reported in full. May he be kept constantly teaching."

Mrs. Lily Lee Sleur writes: "The Band of Harmony will give a progressive euchre party at its rooms, 608 Handel Hall Building, the last Thursday in this month, March 29, in the afternoon, commencing at two o'clock. The ladies are requested to bring lunch; supper served with tea and coffee as usual, at six o'clock. Evening session will be devoted to celebrating the Fifty-second Anniversary of Modern Spiritualism, together with a special musical entertainment, the best of talent having been secured. Admission 25 cents."

B. F. Sliter, the poet and lecturer, writes from Grand Rapids, Mich.: "I wish to say a good word, by way of justice and encouragement, in regard to our Ladies' Aid or Auxiliary to the Grand Rapids Spiritual Association. The Association had employed Mrs. Josephine Ropp, of Indianapolis, Ind., to occupy our rostrum for the present month of March. Now Mrs. Ropp is a most excellent test medium, as all who have heard her will agree, and she is entitled to great consideration for being a fully developed media through whom the spirit world can reach the friends of the earth plane. The Association made no provision for lectures during said month of March, as Mrs. Ropp is not a lecturer. To those who like messages and tests alone this would have been very satisfactory, and Mrs. Ropp has done most excellent work. But the Ladies' Aid recognized the fact that there is a goodly per centage of Spiritualists that prefer good, logical lectures to tests, and having this large and intelligent class in view, engaged Brother A. E. Tisdale, of Boston, to occupy our platform at Lincoln Hall, at the afternoon service, and will bear his expenses. This action on the part of the ladies has proved to have been fraught with wisdom. Their action in this regard cannot be too highly estimated; neither could they have made a wiser selection of a speaker, as Mr. Tisdale is adding new and well-earned brilliants to his already glorious crown at each succeeding service. He is filling our hall, and like old wine, improves with age. He is profound, logical, and ever new and original; whether his subject be scientific, religious, governmental, or moral, he is equally at home, with malice toward none and love for all."

Ben F. Hayden writes from Indianapolis, Ind.: "As the closing of the Fifty-second year of the advent of 'New Light to Humanity,' we can't resist the impulse to offer thanks to the angel world for the numerous and varied means they have used and methods they have perfected for the demonstration and proof of their presence and continued interests in earthly matters and the welfare of those yet walking the earth plane. Everywhere in cities, towns, hamlets, and homes we hear of the 'queer manifestations' occurring, and everywhere we find interest growing in our philosophy and everyone apparently ready, willing and anxious to learn more of the Spiritualists' views of life and its condition here and hereafter. Men and women everywhere have become sick and tired of the old creeds and dogmas of the past and are earnestly seeking after that which their early training and the pretended wisdom of their pastors fail to give—true light and knowledge—and as the demand increases, so the angel world is giving forth the supply that insures peace and contentment in that perfect assurance of an immortal existence in a world of living reality. We further feel more than thankful that these same angel intelligences were so fortunate as to find an individual who possessed the moral courage, spiritual acumen, intellectual and financial ability to institute that Divine Plan by which these grand truths of the spiritual philosophy are scattered broadcast throughout the world to be read and studied and known of all men at such a minimum expense to themselves."

G. W. Kates and wife held meetings with great success during March, in Grand Forks, N. D.; Fergus Falls, Evansville, Wheaton, Granite Falls and Appleton, Minn. They also took part in the anniversary exercises in St. Paul, Sunday, March 25. Address them at No. 509 Northwestern Bldg., Minneapolis, Minn.

Clara L. Stewart writes: "The dates for the Wisconsin State Spiritualist Mass-meeting has been changed to April 17, 18 and 19, on account of the inability of Harrison D. Barrett to be in attendance earlier during the month, and the opera house in Stevens Point having been engaged for the 5th of April previous to our arrangements."

E. W. Sprague and wife will serve the Columbus, Ohio, Spiritualists the Sundays of April. Their services can be secured for lectures or week-days and evenings at towns within a hundred miles of Columbus. They are both platform test mediums. Mr. Sprague officiates at funerals. Address them at 745 High street, Alliance, Ohio, until April 1; after April 1, at 66 Town street, Columbus, Ohio.

Clara E. Hiscock writes from Rochester, N. Y.: "The First Spiritual Church of this city is progressing nicely under the pastorage of Mrs. R. W. Barton. The Ladies' Aid Society held a Poverty Social on Thursday evening last, which was a success both socially and financially. The costumes were indeed poverty stricken, and unique. The Young People's Social Institute held a 'sheet and pillow case party,' Tuesday evening, March 20. Our meetings and socials are well attended."

Dr. P. J. Barrington is at present at Spring Valley, Wis. He will lecture there.

Mrs. A. E. Sheets writes from California: "With many farewells, and conditional promises to return to the society in the future, I severed my connection with the work at San Diego, Cal., the 18th of March. Four months of continuous labor served to cement the interests of the people and speaker, in a way impossible in brief engagements. The audiences the last few Sundays increased in size, closing with the largest of the season. Mrs. Nickless gave spirit messages Sunday evening to the hungry seekers after the phenomenal. The severe illness of my mother, who is still very feeble, compelled me to leave for Michigan earlier than I intended to. I am enjoying a brief visit at Santa Ana, and will stop at Los Angeles and Monrovia, and reach home about April 1. The Grand Ledge camp interests will then claim my attention, as we shall open the session July 29, continuing until August 26. All communications in regard thereto should be addressed to M. P. Phares, secretary pro tem., Grand Rapids, Mich. In conclusion, will say, let us rise to the consideration of vital interests, leaving the creed question to the tempering influences of the year, that out of the diversity of opinion unity of action may come."

Mrs. Louis H. Freedman writes from Ashtabula, Ohio: "Kindly allow me to correct an error in your paper dated March 24. Dr. L. H. Freedman has never been arrested in Ashtabula, Ohio; on the contrary, he has received nothing but kindness from the many patients and complimentary notices from the press. The arrest referred to was made in Conneaut, Ohio, in last December. The grand jury failed to find an indictment. There is a bill before the Legislature that will eventually pass preventing all healers from practicing in this State. This law can only be crushed by taking it to the Supreme Court, making it unconstitutional. The liberal physicians and healers who are in harmony with medical freedom, will please communicate with me. I will endeavor to devise a plan to overcome this unlawful tyranny."

Capt. Jack Abbott writes from New Orleans: "F. Corden White closes a very profitable engagement on March 25, both to himself and the public. Mrs. Carrie Weatherford will be with the New Orleans Association of Spiritualists on March 25. We hope she will be able to spend two or three months with us."

ONSET BAY CAMP.

Important Particulars in Reference Thereto.

To the Editor:—I have frequent inquiries from Western people as to the present condition of this once flourishing camp; people, who from my twenty years' connection in originating and promoting the place, have made my acquaintance, and to whom it has ever been my great pleasure to extend courtesies and attention, and to offer them every facility for reaping health, recreation and enjoyment amid our ocean breezes.

To give through your widely circulating paper some detailed account, and to say that "I am out of it," will save me penning many replies, and illustrate as well that camp-meetings do not transform greedy men and women into saints.

Some four years since, upon the annual election of the then board of nine directors (as per our by-laws) of the association, eight of them deliberately voted one-half of the four thousand dollars annual revenues, by lease of all *our property there, "of every name and nature,"* to themselves, under the cognominal name of "The Onset Camp-meeting Company."

This step was taken by these spirit-guided individuals to spirit away a small dividend asked by the holders of thirty-nine of the one hundred shares that constitutes the Onset Bay Grove Association. They then proceeded (five only remaining—three having died; and each of the three having expressed grief and disgust at their mistake), to fence out the public from our ever free auditorium for nineteen years, and charge a fee to all desiring to listen to angel voices.

This might have been excusable had we been poor, but the Association has ever had ample revenues, which at this time exceeds that of many previous years, when never a dollar was demanded from the public; notwithstanding, more than one of the annually elected boards misappropriated many thousands of dollars for their pet purposes, excessive salaries, secret sales of lots and buildings—greatly to the detriment of the camp.

At the present time the citizens and owners of several hundred lots and cottages there have the board in court for trespass on our twenty-two acres of park lands, and the minority stockholders have them indicted under a bill in equity for expenditures not admitted by our by-laws, and for purposes not set forth in our special charter, granted by the state of Massachusetts.

And thus is harmony destroyed at this our beautiful summer home, where for twenty years the writer labored without one dollar of compensation to make it a place of glad reunion—of rest and recreation to each and all. Vessels and steamers are prohibited from landing visitors upon our public wharf; heavy taxes laid for bathing privileges along our shores; and thus has the spirit gone out from Onset's fair and graceful form, while too many are scrambling for purely selfish ends. Earth hunger—the passion of the Cossack—the negation of justice, humanity, fair dealing, freedom and peace.

WILLIAM F. NYE.

New Bedford, Mass.

Mass Meeting at Geneva, Ohio.

The O. S. A. held a mass-meeting at Geneva, Ohio., on Saturday and Sunday, the 17th and 18th insts. The evening discourses were delivered by A. J. Weaver, superintendent of the Spiritualists Training School at Lily Dale, and it is only fair to state that they were pronounced the most scholarly efforts that had ever been presented from that platform.

The musical programme was entirely in the hands of Mrs. Zetta L. Else, of Galion, Ohio. Her solos simply held the audience spellbound.

A large party from Ashtabula came over Sunday morning in a special car and out of compliment to them for so doing a special programme was given in the afternoon, at which Dr. C. H. Figuers, of Cleveland, gave psychometric readings. This is a special phase of Dr. Figuer's work which he does not often give to the public. He is peculiarly well qualified for that phase of work as he handles it in an entirely different manner from the majority of mediums, owing to the fact that he had when a young man two years of special scientific training for it, in the private office of the late Joseph Rhodes Buchanan.

The audiences increased in size at every session and Sunday evening after carrying in extra chairs to fill the aisles and allowing late comers to sit on the front edge of the platform and throwing open the vestibule to the hall for standing room, there were at least 150 turned away who could not get into the hall at all.

Such meetings cannot fail to do an immense amount of good in any neighborhood and any society that wants a genuine spiritual revival should correspond with the writer and make ar- of the late Joseph Rodes Buchanan. ings.

Now, I want to say just a word personally to the Spiritualists of Ohio. It takes money for the state association to conduct such meetings, and if such are to be continued the spiritualists of the state must respond far more generously than they have to the appeal previously for $1 contributing memberships, with which to defray the special work of the state association in providing such meetings with that grade of talent for all branches of the work necessary to place our cause before the public on its proper level. No officer of the state association draws any salary. Every dollar that is sent in is expended for the good of the cause. We need at least $100 now to cover necessary preliminary expenses for another series of such meetings, and trust that this money may be forthcoming immediately.

C. B. GOULD,
Secretary O. S. A.
406 Electric Bld'g., Cleveland, Ohio.

DETROIT DIMPLES.

Letter from Lyman C. Howe.

To the Editor:—I have spoken here five times since my arrival a week ago to-day, and to-night will be the sixth and last for the present, if not forever. Dr. C. W. Burrows has fitted up a small hall in his own building, and dishes out a variety as circumstances make the way. Several platform mediums co-operate, notably Mrs. Ferris and Mrs. Penna and Mrs. Crawford. Mrs. Potter is an excellent medium for healing and other phases. She described my sister —of whose existence she had no knowledge—and gave her name. This came casually as we sat at table. Dr. Burrows seems earnest, sincere and kind to all. His broad charity, and generous sympathy, for all phases of human life, commend him to the better judgment and approval of the intelligent.

I was happily surprised on my arrival here, to be welcomed to the hospitality of my old-time friend Alfred S. DeGolia, and his estimable and gifted daughter, Mrs. F. D. Potter. Mr. DeGolia was a conductor on the Erie Railroad, and my brother was brakeman for him forty-two years ago; and I held circles in their home, in Dunkirk, N. Y., before I was known to the public as a speaker. I think they got their first lessons in Spiritualism in those sittings and their conversion was deep and sound, and they have never departed from the faith. Such converts are worth counting.

Brother Adam Scholes is the poet of Dr. Burrows' Temple, and recites his original productions to the edification of the people. He has a book of poems just out, which is likely to be widely read. He is totally blind, but full of good cheer, and is a typical Spiritualist. He sees with his soul, the deeper and finer realities of the heart. His poems are full of tenderness and broad philosophy, and many of them contain more wisdom than the majority of pulpit sermons.

On Monday evening, March 19, a large party met at Mrs. Ferris' and enjoyed a lively variety of good things, music, poetry, recitations, anecdotes, and a coffee lunch. Dr. Burrows and Mrs. Ferris were master and mistress of ceremonies, and made everybody happy. Last evening, the 20th, Mr. and Mrs. Baade were at the Temple, and we discussed the ways and means to success. Each one of the group took part and, of course, much wisdom was evoked.

Dr. Burrows announced from the standpoint of an occult psychic, that "we can have anything that we want." We may expect, therefore, that Dr. Burrows will in a few days or weeks have a temple that will seat a thousand people, and have it filled with enthusiastic seekers *after* occult truth every Sunday until the whole city is converted. Let us watch and pray, while Dr. B. does the occult on them.

Rev. B. F. Austin is announced to give a course of three lectures in Dr. Burrows' Temple, March 28, 29 and 30. May the commanding influence of the "Oracle of Delphi," and the direct authority of occult magic, which secures all things desired, see to it that Brother Austin has a full house, and an enthusiastic appreciation.

I go from here to Clyde, Ohio, where I expect to hold forth next Sunday. I have delivered about 22 lectures in Michigan, since I closed my engagement at Grand Rapids the last of January.

LYMAN C. HOWE.

WISCONSIN.

Special Call to Spiritualists.

It is with feelings of gladness that I address one and all in Wisconsin and all through the Northwest in the knowledge of the fact that at last we are to have a mass-meeting, April 4, 5, and 6, at Stevens Point, Wis., the home of our good Sister Stewart, who has worked so hard to interest the business men of her place to take an interest in the work, who have so generously responded, giving the convention the free use of the opera house for the entire time, as well as furnishing the music. Mrs. Stewart has worked hard for the success of this meeting, and I hope she will not be disappointed. All of my friends in the state where I have been —and during the past ten years I have visited a good many different points—know I have worked hard to arouse the friends to a realization of their duty, and I ask them in these different places where I have been, to feel that as many as possible will attend. I can but feel that there never was a greater necessity for organized work than now, therefore please come to the front. This meeting cannot be a success unless the people throughout the state attend, and truly you will not allow this opportunity to pass by. So, friends, come, come. Let us wake up to the necessity of the hour, and put our shoulders to the wheel and go ahead. We have the honor and credit of our cause to sustain, and let us show the people in Stevens Point as well as through the state that Spiritualism is not dead, but very much alive. I shall look for a large attendance, and shall feel greatly disappointed if there is not.

G. H. BROOKS.

558 Milwaukee street, Wis.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

J. F., Ontario: Q. (1) I read in The Progressive Thinker that the Bible account of the Garden of Eden was taken by the Jews from the Babylonians or Phenicians. What is the evidence?

(2) In what language was the Book of Job written?

(3) In consideration of the fraudulent mediums, who are constantly moving from place to place, deceiving the public, why does not the N. S. A. send out the best mediums and speakers on missionary work to counteract these?

A. (1) The Phenicians, it is conceded, without the slightest opposition, founded a great civilization before the Jews had existence. The story of Eden and the creation was accepted by them. The Jews according to their own history were captives at Babylon, and were thus brought in direct contact with the religious teachings of their masters. When afterwards gathered in the "Holy Land" they reproduced the myths and legends of Assyria and made them their own.

The Etruscan, Persian and Phenician accounts of the creation are almost identical, and the story as related in Genesis is a faint and imperfect repetition.

The Phenicians wrote in what are called cuniform characters, and inscriptions have been discovered by Mr. Geo. Smith, of the British Museum, which prove that the story of the creation and fall of man, was known to the Babylonians 1500 years before the Jews plagiarized it.

Prof. John W. Draper says: "In the old legends of dualism the evil spirit is said to have sent a serpent to ruin paradise. These legends became known to the Jews during their Babylonian captivity."—Rel. and Science, page 62.

Goldzhier in Hebrew Mythology, p. 323, says: "The story of the Garden of Eden is a supplement to the history of the creation was written down at Babylon."

To this may be added that the story of the Deluge and tower of Babel have the same source, as proved by cylinders carrying cuniform inscriptions found by Mr. Smith on the site of Nineveh, dating from 2500 to 1500 years before Christ.

(2) The Book of Job is written in an ancient form of Hebrew, most difficult to translate. It has the unmistakable marks of having been originally written in a foreign language, from which it was rendered in Hebrew, Herder, in his "Spirit of Hebrew poetry" claims it was first written in Idumean; Origen—the false—held to its Aramean, and Spanheim to its Arabian origin. To determine this question by criticism where the materials for comparison are so meagre, is more productive of fanciful theories than accurate information, and yet this is the only means of solution. While some critics hold to its being of remote antiquity, others see in passages indications of its belonging to a later age of Hebrew literature. The probability is that it was at first composed in the earliest ages of Phenician civilization, a folk-lore story, and when re-written by Hebrew priests, received additions suggested by the current thoughts of the time, and in successive copying these additions and modifications were increased in number. It thus has passages representing a period of time perhaps stretching over more than 2,000 years.

(3) The N. S. A., had it the means, would send out speakers and mediums, and possibly the frauds would pass before the genuine. But to do this would require a revenue equal to the vast sum which flows into the hands of the Catholic church. It is consonant with the genius of Spiritualism, to place every one on their own responsibility rather than lead them by paternal watchfulness of leaders or organizations. The frauds mostly flourish on the credulity, of those who boast of their incredulity, the half-way Spiritualists, and church-members who go to seances after dark, and are in search of wonderful tests. The genuine medium, with his uncertainty of results and less bizaare manifestations, will not satisfy these seekers after what may be styled "impossible phenomena."

Mrs. H. Houghton-Chaapel, M. D. Q. (1) Is there any sentence of eight words in the Bible that has ever done the ten-thousandth part as much good, as these eight, "Thou shalt not suffer a witch to live," have done harm?

(2) High church authority says that the 3,000 swine that ran into the sea and were drowned when the devils entered into them through Christ's power, were wild swine about the size of jack rabbits and that the country was glad to be rid of them. Is there any basis of truth in this statement?

A. (1) When the millions who have perished by flames and horrible torture pass in review, and the distraction and fear which has prevailed, even to recent times of the Salem persecution, another passage more harmful would be difficult to find. And yet witches in the sense understood from the Bible, never had an existence, for a witch was one leagued with the Devil, and as the Devil is a myth, so must be the dependent witches. The witch, however, was an instrument for spirit control, a medium, at one time lauded as one with divine power, and at another leagued with the powers of darkness.

(2) This department does not pretend to deal with explanations of Bible texts, for really nothing is gained by threshing the old straw. In this instance, however, greater attention is called because of the miracle worked, and its employment as evidence of the divine character of Christ. Yet, granting everything claimed, why should it prove Christ to be God? The explanations of church commentators are childish. The natural history of Palestine, furnishes no such kind of swine as described, and as the Jews were forbidden by law to eat the flesh of that detested animal, there would be no use or purpose in keeping it. How a herd stood ready to hand, in a country where none existed, to receive the herd of devils, is as puzzling, as why the herd of devils should want to go into the herd of swine?

If we go to the root of this story, we shall find it a remnant of folk-lore, by which an earlier people who had full acquaintance with the perverse character of the swine, sought to account for it. All insane people were in those days thought to be possessed with devils. Sooth-sayers, medicine men, and priests, allied with the supernatural, had the power to cast out the obsessing devils; their success was evidence of their claims to superiority. To be equal with the most common juggler Christ must do likewise. This was joined to the folk-lore story, by an unknown writer, and the astonishing miracle has for ages been used to prove his godship!

And although all the herd is said to have perished, there are Christians to this day who seem to believe that the character of all swine is strongly indicative that they are yet possessed with diabolical spirits.

"Enquirer," Clackamas: Q. Can you give the price of books before the art of printing?

A. Brand's Dict. vol iii, p. 63, states that the price of a Bible in 1274 was 33 pounds, and in 1433 the writings of Nicolas de Lira was 66 pounds, 13 shillings and 4 pence. As historians have calculated that money in that age was at least twenty times more valuable than at present, the cost of a copy of the Bible would be $3,300, and of de Lira, $6,667. The value of money is here computed from the day wages of an English laboring man, which in the thirteenth century was three cents a day and at present 60 cents. If we estimate present wages at $1.50, this would make money fifty times instead of twenty times more valuable. To own a Bible the laborer of the 13th century would have to give 110,000 days' work or 329 years.

A. W. B.: The manifestations you have received prove that you are mediumistic and you have only to go on in its cultivation. Do not worry about how you will reform the world with your mediumship, but how you will perfect yourself and those immediately connected with you. There are already too many mediums who have started out to reform the world and making the sale of their mediumship a business, as though messages from the spheres were marketable like wheat or potatoes!

WORDS AT PARTING.

If you were starting on a long, long journey,
And loving friends were near
To say farewell and witness your embarking,
'What would you wish to hear?

Would you desire that with distracted wailings
They cling and pray you stay?
Although they knew the going and the passage
Were planned for many a day.

Would it appease the pangs of separation
If they should all declare
No draught of pleasure could by them be taken
While you were other where?

But that each hour their doleful lamentations
Should sound to call you back?
They would not sing, nor laugh nor join in joyance,
But mourn and mourn, alack!

Your soul would sink, and every day of absence,
Lie heavy on your heart;
The profit and the pleasure of the journey
Would every whit depart!

What would it count if most exquisite landscapes
Were spread before your eyes?
You would not see their beauty for a vision
Of home-hurt miseries.

The riches of the wondrous far-off country
Would be ungarnered all,
Because forsooth, you must be so enfeebled,
By self-love's hungry call.

O, how much better that the friends in waiting
Bid you god-speed, and say,
"We will avail us of the good things left us
The while you are away.

"We will not famish. Think of us as thriving,
Constant in love and true.
If illness seize you, or mischance befall you,
Why—we will come to you!"

You could depart, Peace like a white-robed angel,
Keeping you company;
Calm, free, and heartsome, growing and enriching
By what you hear and see.

So should it be when through Death's gate of silence
Those dear to us depart.
Vex not their souls! Bespeak a pleasant future,
With great love in your hearts.

There's a land far away, 'mid the stars we are told,
Where they know not the sorrows of time,
Where the pure waters wander through valleys of gold,
And life is a treasure sublime.

We are traveling homeward through changes and gloom,
To the kingdom where pleasures unceasingly bloom,
And our guide is the glory that shines through the tomb
From the evergreen mountains of life.

EMMA ROOD TUTTLE.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

STUTTERING JOE.

A Rare Gem in a Rough Casket.

"Do you—dare you to taunt me with my deformity?"

"Deformity of the heart I call
The worst deformity of all;
For what is form or what is face
But the soul's index of its case?"

"Oh—ah—ter—Mr. L. I'm h-h-here, a-a-and w-w-will t-t-take care of the f-f-fountains."

This came with grimaces, jerks, twitches, contortions of limbs, face and mouth, really painful and ludicrous.

The man-boy was overgrown, limbs awry, face freckled and red; the nose placed unkindly, tufted red hair peeping out in stray locks—well, he certainly was really a rare street character.

Your first impulse was surprise, then ridicule; next sorrow, feeling pity that Nature—God—made such sad work for one who was "born in God's image."

It was a hot day in summer; the Moderation Society's great post-office fountain (as usual) thronged with eager crowds, all needing "free drinks;" and the fountain's two good custodians; and now this one specimen was sole monarch of the beautiful charity.

It was almost impossible to get the straight of his incoherent, wild, stammering and stuttering, for his was not a little blemish, but with the fellow's anxiety and impatience, his really good heart suffered, making you suffer also.

"O-o-oh, a-a-ah, y-y-yes s-s-sir," with a vast jerk and twitch, "I-I-I'll s-s-see to the f-f-fountains all r-r-right, s-s-sir."

And he did that summer and many, proving one of the most faithful, kind and good custodians for years of the Moderation Society.

How often is it thus? How we may misjudge cruelly, looking only to the exterior; how many beautiful souls and holy aspirations are hindered with bad environments. "Judge not," is wise and good, particularly of seeming unfortunates. Like the rough burr or the uncouth rind, or the flowers' leaf coverings, these may hide beauties and often the sweetest natures. Stuttering Joe proved this—seeming so mean, such a jumble of efforts, a mixing of words and ideas—and yet Joe proved good, true and beautiful.

"Forbear to judge for we are sinners all." And
"If we had no defects ourselves we would not see others'.

THE TRIAL TEST.

"Who save God can see—and who Save Him can solve the mighty Problems of Humanity?"

Paradise Park—so misnamed—for it was once the terrible "Old Brewery," the famous den of thieves, vagrants and paupers—now it is really "The Five Points" with its missions; yet near Mulbery Bend, Baxter and Pell streets and many vile, packed tenements, the homes of sorrow, misery and crime, and with so many little children. All around it are vile tenements, bad air—and here the "roughs," "toughs," hard gamins, the profane and wicked congregate.

Think of the folly of placing a Moderation Society Free Ice Water Fountain in these scenes, and the desert cannot compare, except the blessings from the cooling waters. And yet the great Park Board granted this privilege to the Society years since. Of course the Street Board ridiculed the idea, and Water and Fire Commissioners asked derisively, "Do you expect the fountain to remain one week?"

Not so! Fate or good efforts—not chance, ruled different. Poor stuttering Joe was given the place of honor and trust and fulfilled it beautifully, with no fights or brawls, few breaks and daily giving water and ice to many thousands.

I cannot tell how or why, but he did it, and it was a success. He was at first obeyed—at last loved. His real good nature with his moral force controlled—and it was no mystery for kindness and love rule always.

There is a kinship of poverty; the generosity and helpfulness of the poor to each other is little understood until we come in sympathy. Dear little children loved Joe, for he was ever kind and patient; each time taking some of the "Flower Distributions" for his pets; the old stagers and darkies feared his guttural sounds, and all the roughs would stop fooling, with Joe's command: "O-o-oh, n-n-no, b-b-boys, its wrong; d-d-don't do it," with a look, was the saving power.

And thus the Five Points Fountain, using 3,000 pounds of ice daily and giving freely of ice water to all, proved a good charity. And poor stuttering Joe did it. How often is it thus, that the weak and humble are instruments to good and beauty?

THE REWARD.

Truly "here we know only in part the rewards and blessings of the spirit" if sure, often are delayed and so many pine for any deliverer. Thus sickness and death come really as comforters "to ope the gates of Paradise" for the heavy laden, and loose the tongues of many really good. Oh, what joy heaven must be to the poor and needy—an eternal rest for the weary—a home for the outcast—a boundless sea of living melody where the inspiration of joy comes to free the soul.

Poor Joe was one of these. Not strong or healthy; his birth, surroundings—gave an inheritance of ills, and suffering. His crooked back, sunken cheeks, sorrowful eyes, and hollow cough told of bad birth, poor fare and little care, and cursed with hereditary evils.

What wonder, then, when cold and snow came, a heavy cold attacked him and after that followed consumption?

Patient, loving, never wearying of thanks, but still his poor shackled utterance and guttural language; his thoughts and feelings longed for "the land where everlasting sunshine sheds everlasting happiness, where the soul drinks from the living fountains."

Joe was a patient sufferer, fully resigned, like so many of God's poor children; a willing victim of disease, and courting death's embraces.

"O-o-oh, a-a-ah, I w-w-wonder if t-t-there w-w-will be f-f-fountains over t-t-there, and I c-c-can r-r-really t-t-talk and laugh—all free?" he asked eagerly. And then the gladsome tidings of heaven and the angels and God's love—the rewards—rejoiced him. Poor Joe! after weary days and nights of suffering, with sunken cheeks, terrible cough, fever and chill, pulse higher, until at last death came gently, sweetly, to take him to its dear embrace, to "the Summerland of Bliss."

FINIS.

May it be only vain imaginings—it cannot be dream visions, or fancy picturings; for often (when quiet, and aweary, at evening—along with sweet reflections and deep in the soul's musings) methinks I hear again "O-o-oh, h-h-have no f-f-fear of t-t-the f-f-fountains, Mr. L."

But, pray, why may it not be really the spirit of poor Stuttering Joe, for then comes so rejoicingly—and I can almost hear the laugh rills of melody: "Oh, I can talk all right now, for poor Joe is with the bright angels, and can with the angels stand, a crown upon his forehead, and a harp within his hand," and then far, far away like bells at evening, comes the re-echoing sweetness: "And I will care for you, and the fountains, for the poor need them."

New York. SYLVANUS LYON.

OCCULTISM,

And Critical Observations Thereon.

No man can discover new lands without putting out to sea.

The knots of trouble in the cord of life mark your vessel's progress.

Just to be one of the world's dependables—a person who can always be counted on, is to achieve noble success.

A candle whose shining is sure is better than unreliable searchlight.

Distrust one who assents to all your opinions. Such apparent mental coincidences are apt to prove to be but the connivances of insincerity. They are often the world's best friends who dare differ with it.

Heart wisdom is ahead of book learning.

Some men are so interested in the monkey stage of their evolution that they forget they are now men.

There are many inward voices; but the voice that cannot be silenced is the voice of God.

The only way for a plant to reach the joy of the sunshine is to break the sod above it. Let the germinating spirit also break through whatever clod detains it, and thenceforth all the glory and beauty of the universe shall minister unto it. What does this teach us? This only, that the mind is a power in our physical constitution, a great power. Its special media are our senses, which, receiving impressions of stimuli, transmit them to the central organ, where they engender characteristic mental conditions. The human mind, with its "harp of a thousand strings," manifests itself through organization, and this organization dependent for its healthy development and training upon a thousand conditions.

It is difficult in our daily life to draw the line between the real and unreal. We know what the sick brain, unconsciously to the mind of the individual, can fabricate and make things of its own creation appear to the human apprehension as real. At the same time we know that people who are far from being normal in the general sense, can see what others can not. They can be intellectual and not fully normal. We know that to the genius, who is not always what we term normal, a vast array of things are open for inspection and discovery, where the ordinary individual sees nothing, understands nothing.

The Indianapolis papers bring a highly interesting presentation of the occurrences of an apparently dead person after his spirit, during the cataleptic condition had left the body and traveled in the unseen world. That it is a physician who was given up as dead by his colleagues, and, as we may estimate, an intelligent man, makes the case so much more interesting. The doctor is not ashamed to openly and publicly declare that he has been in another world than the one we know. Whether it is self-delusion or not is sufficient for others to decide. Even if this was only a delusion of a disturbed brain, it has nevertheless great value, it gives us a new addition to the wonderful imagination which can rule the human brain, an imagination which is so rich, so complete in its details, as wonderful as that which is conjured forth in Dante's other world. Thus has Dr. Kendrick in his short but simple representation given us an insight into the future. If it is only a dream, dreamed in the Doctor's peculiar trance condition, we must call it a most remarkable dream. And still more remarkable it is that the dream under such strange circumstances, when the body is dead to all appearance, unfolds itself so vividly, so rich in happenings and observation. It is well-known that living beings without any visible means can telepathically communicate with each other. That the deceased can communicate telepathically with the living is often claimed by sincere and reliable men, and it seems to me very possible. Many intelligent men not only believe in such a possibility, but to a still greater number it stands as a fact. But on the other hand we have had but few cases, where a human being has claimed to be able to give information of the other world, and to have been there in reality on a visit, and been able to return again to our practical material world, to a new life here, not only in spirit but also in flesh and body, subject to human laws and human organism. It is a curious and a remarkable claim that the human soul under certain circumstances during a trance should be able to go visiting in the other world. But because this claim goes beyond our own experience and understanding, it is not necessarily unreal or untrue. Because a thing is very remarkable and incomprehensible, even improbable, we have no right to utterly reject it and call it all a delusion, hallucination or dream; we do not know how much there may be in such a claim. Every man has a right to disbelieve and doubt; but doubt is however, doubt, a denial without any experience in things another person claims to have seen and heard is a different thing. However it is with the visit of Dr. Kendrick and others to the other world, I can of course not explain, and it is not my intention to make any attempt at explaining it. I will simply relate what he has said. To do this I will give the reader a chance to judge for himself while I quote the Indianapolis Sun the following:

"Dead for one day only, and during that time his spirit penetrated beyond the heights into eternity and saw the plains of light and happiness; saw the spirit forms of those whom he knew in earthly life; saw the mighty gulf beyond where aimlessly wandered unhappy spirits; and then back to earth again. Such is the remarkable story in brief told by Dr. W. H. Kendrick, an aged and respected citizen of Indianapolis. He is a man whose word is 'as good as gold.' He tells his story simply and without exageration.

"Early in the war," he began, as he stroked his gray beard and leaned back in a chair. "I left this city with the Nineteenth Indiana Volunteers. We went direct to Washington City, and Caleb Smith, Lincoln's Secretary of the Interior, with whom I was personally acquainted, secured my appointment as army surgeon in the military hospital there. While doing service in that capacity, I was taken sick with typhoid-pneumonia. As I was alone and dangerously ill, Mrs. Smith sent a carriage to the hospital and had me conveyed to their home in Washington, where I was cared for by that lady and her sister, Mrs. S. W. Parker, who now lives on Ohio street in Indianapolis and was at my bedside when I died—or was pronounced dead. What transpired in that death-chamber subsequent to this I will leave for Mrs. Parker to tell. Suffice it to say that I was treated like any other corpse would be and arrangements made to ship my body to Indianapolis.

"But you want to know of my passing out of the body?" continued the Doctor, reflectively. "Well, it was strange indeed. I remember every thing distinctly. When death came three angels stood about my bed. I said nothing to them; they said nothing to me. They were beautiful and wore robes that I recollect saying to myself were very appropriate. My spirit left the body—at least something seemed to go out. With the angels as my escort, one on each side of me and the other leading the way, we left the bedroom where I had died. I saw no mourning, I bade no one good-by, but I remember turning around and saying to my body, as it reposed on the bed: 'There, I am through with you.' We did not depart through the door or windows. There seemed to be no obstruction. We just passed out, and although the human form and identity were plain, we seemed to be devoid of substance—of flesh.

"Reaching the open air with my angelic escort, we started up at a terrific rate of speed. Distances were nothing. The immeasurable space was all known to the angels. We passed a planet. I recalled my thoughts at the time. It struck me that it was the moon. I glanced at it as we shot ahead and I could see that it was cultivated. On its surface I saw a stone quarry that was being worked. After we passed this planet we were met by three other angels. My first escort fell back, returned to earth, and I went on with the second escort. We covered a distance beyond comprehension and were met by a third escort of angels, who took me up and led me on until we finally landed on an immense plain. Myriads of spirit forms appeared before me, but I asked no questions. No flowers or trees appeared on this vast plain. but everything was light—no darkness came there.

"I met a number of persons whom I had known in Ohio, and recall especially my meeting with a spirit whom I knew on earth as Isaac Hawk. He was a wild fellow, and I wondered at him being there. 'What! have you got Isaac Hawk here?' I asked in amazement. Then one of the spirits took me aside and told me of his conversion and death on earth, the truth of which I subsequently learned. All of the persons whom I saw there were engaged in good works of one kind or another. The spirit forms had the human shape and the identity was plain, but there were no decrepit persons—all were full of life and vigor.

"I could not understand how they all lived there," continued the Doctor, "but made no inquiries about it. I was shown over the plain, and as the spirits directed my gaze across a great gulf to where countless numbers of people were wandering aimlessly about, one of them said to me; 'They have sold their salvation for naught.' Every one on the side of the gulf where I stood was happy and contented and peculiarly adapted to the atmosphere and conditions of the plain.

"Suddenly I found myself returning to earth and I remembered nothing more until my spirit again entered the body in the room where I had died at Washington. I did not object to coming back to the earth—in fact, I was rather pleased about it. At this moment I came from the trance, or whatever it was, and startled the attendants by showing signs of returning life, although all the mourning had been done and I had been laid out as dead. That trip from from earth covered a space of about twenty-five hours, and I shall never forget it."

Mrs. Parker was seen at 192 West Ohio street. She is a little woman, bowed with age, but her intellect is as sound as when the events above related transpired.

"Yes, it is an interesting story," said she. "I had prepared Dr. Kendrick's army clothes, and we were about to start for an undertaker, when signs of returning life were noticed. Restoratives were applied, and to our great astonishment, he came to life. He did not immediately regain consciousness, but when he did he told us the story of the vision, or trip which his spirit had taken. Mrs. Kendrick had mourned over her husband's death until she was ill, and his recovery was a pleasant astonishment to her, of course. Scott Parker, my son, who had been at the bedside of Dr. Kendrick until he died, as was supposed, left us as soon as the corpse was prepared for burial. He was a soldier, and a few months later, when Dr. Kendrick had gotten well enough to start for home, the latter took a train for Indianapolis. Near Washington my son boarded the same train, and approaching Dr. Kendrick, said: 'You put me so much in mind of a friend of mine named Dr. Kendrick, and if he hadn't died in Washington at my uncle's home I would say that you were he.' 'I am Dr. Kendrick,' was the reply, 'and you are Scott Parker.' The latter troubled beyond control, left the train, and Dr. Kendrick did not see him again. He was killed in the war."

CARL SEXTUS.

Cripple Creek, Colo.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph. Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.
Berlin Heights, Ohio.

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

"Cultivation of Personal Magnetism. A Treatise on Human Culture," By Leroy Berrier. For sale at this office. Price $1.

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

AN OCTOGENARIAN.

Prominent as a Worker in the Cause.

To the Editor:—I take the first opportunity to acknowledge your kindly present of the "Next World Interviewed," in its new costume.

Mrs. Horn and myself look at it as a beautiful work in its new dress, and a source of pleasure to the eye as well as to the mind in perusing it.

Your weekly "Thinker" deserves new praise for its originality and thought-inspiring power.

We are with you (almost hand in hand) in your grand work! I am surprised at the quantity and originality of the articles you weekly disseminate, and the good work they accomplish cannot be computed.

About the "Next World Interviewed," its circulation is a personal pleasure to us both, and repays us a thousand times over.

But now, alas, I am near my end, and dear friends of a life-time will soon fade from my view. But I must tell you of my retrospective pleasure when I revive the early scenes of our great cause, when Andrew Jackson Davis set the "Cause of Progress" in motion, sixty years ago!

I cannot begin to tell you of the many apostles who engaged with all their strength, night and day, year in and year out, to give the cause of progress a permanent foothold.

I see dimly before me Fishbough, Brittan, Johnson, Ingals, Harris, Baker, Fernald, and some others, with Mrs. A. J. Davis with her love of truth and purse of gold to establish the first spiritual paper, the Univercoelum, devoted to expounding the harmonial philosophy of A. J. Davis, and it was my good fortune to be attracted within his band of reformers. Now I am 82, and look back with happy thoughts as a witness to "Nature's Divine Revelations," and an early worker in our new Reformation.

My health is fairly good when I consider my advanced years.

With large love, I am as ever, yours,
HENRY J. HORN.

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Life Work of CORA L. V. RICHMOND.

Compiled and Edited by HARRISON D. BARRETT.

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This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

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COMMON SENSE.

By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

A DREAM

Of Marriage in the Shaker Order.

It seemed that a society of the Shaker order were settled somewhere in California, and were not living entirely after their present manner, for they had undergone a partial reconstruction of their platform principles, which admitted of marriage in their midst. There had been a great temple reared in the center of their home site not for religious worship (for they had none), but for public conventions, lectures, seances, etc., which were wholly free.

There was to be no marriage ceremony performed, neither by minister nor magistrate, but the angel directors it seemed, were to superintend the whole affair, even to selecting the candidates.

There seemed to be a great outpouring of spirit power, and materializations were taking place in their midst.

On the present occasion, one of their own mediums sat upon the rostrum entranced, and was delivering messages from the higher order of angels (for the public benefit) and these were henceforth to be the sole directors of the society, through means of mortal mediumship.

The one on the rostrum now called the names of two, whom she said were fully prepared for the new movement, and were already united by the only true marriage tie in existence, that of spiritual attraction, which no human law could either make stronger or annul.

The sister in question stood at the foot of the rostrum, seemingly, in a very deep reverential study of mind awaiting the approach of her companion, who hesitated, saying he did not feel very fast about entering upon a course to which he had always been opposed, as being a wrong one (according to our previous religious teachings) teachings); however he approached the rostrum, took the sister by the hand and gave her a kiss, as a public demonstration of his love, and sealing of the same, which ended the ceremony, after which they left the temple and resorted to a sweet little home (in an outer court as it were) which had been specially prepared for them, and which they were to occupy in private just as long as mutually desirable, yet all the same be held as members of the society, working the same as before wholly in harmony both spiritually and temporally for the good of all.

In my dream it all seemed real, and I anticipated seeing something in the future very much in accord therewith.

There was not the least levity, or anything of a passional nature exhibited throughout, but all seemed marked by a most sweetly solemn sensation which I still vividly remember, as though it had really occurred.

There was another couple called by name as being spiritually united by the law of attraction, but they did not approach the rostrum.

The sister lingered in an ante-room, while he seemed to be waiting for her, but after a while she entered and passed along to the place where he was sitting; that was all.

He passed on a short time after this dream, and she soon followed him—and I know very well that while here they were in sympathy spiritually, and are probably the same in the life to which they have gone, where we read, "there is neither marriage nor giving in marriage."

The first couple mentioned were spiritually attracted and in sympathy on most occasions, but on account of the celibatic rules of the order were debarred from any outward exhibition of the same.

The brother passed on to the brighter land soon after my dream, and has many times since revealed himself through different mediums, all strangers, who accurately described, and on several occasions called his name—with an assurance of his love—and that he would ever be near to render assistance in times of need, and all would yet be made right.

JULIA H. JOHNSON.

Los Angeles, Cal.

WE'RE PASSING BUT ONCE THIS WAY.

We're traveling but once o'er the road of Life—
How rapid the moments fly,
Mingled with sunshine, storms and strife,
As they fleetingly pass by.
Pathways of roses, and ofttimes thorns,
Are strewn in our way to-day;
Sometimes darkness and sometimes morn—
We're passing but once this way.

Sometimes doubting our blissful dreams
Of our future, yet to be;
Sometimes doubting our blessed abode
That awaits us o'er the sea,
The lights yet burning, and brightly beams,
Tho' our doubtings be to-day—
The goal we're gaining by hope's fond gleam—
We're passing but once this way.

We're nearing the brink of the "River Time,"
We almost can feel the air
That's wafted from the musical chime
Of our loved ones over there.
We feel the breeze that will fill our sails
As we glide towards endless day;
We soon shall harbor from the gales—
We're passing but once this way.

Bay City, Mich. P. O. HUDSON.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Adelaide C. Littlefield's Seance.

To the Editor:—The enclosed story may interest the church members and psychical researchers who read your paper. A few days ago a number of young ladies and gents thought it would be a great joke to "go have their fortunes told by a medium. So they made plans to visit a well-known psychic in the Back Bay district of Boston, saying, that of course she couldn't tell them anything, but they only went to have a picnic." Being strangers to the mediums whom they met there, they were delighted and amazed when the spirits proceeded to tell them all of their most secret thoughts, desires, ambitions, experiences, etc. The party were representatives of great business interests, being employed by the leading departments of four or five branches of trade, and yet the mediums were able to give special tests on each. One young lady, very prominent in business, and whose work comes in touch with every business house in the country, was told of a spirit who haunted her bed chamber at night time, and constantly bothered the sleeper by impressing herself upon the mind of her friend. The spirit had only been out of the body for a week, and being very fond of the young lady, was attracted to her. The medium told the young lady to look at the spirit's picture before she went to bed, and tell her decidedly that she should not haunt her while she slept, and that the spirit would mind her. The identity of the spirit was established beyond the shadow of a doubt by the most perfect spirit description, etc. Others in the party were told all about their old lovers, new lovers and undesirable lovers. It is not generally known that spirits can generally tell whether two lovers are matrimonially suited for each other. A peculiar power one of the mediums had was to tell them all about any pains, diseases or nervous troubles, etc., which affected each of the party. Most obscure and dangerous complaints were perfectly told by spirit power, although none of the party realized that there were great ancient spirit doctors examining them. Like the divine healers, these pains were removed and assurances given that a few treatments would cure perfectly. Many tests, etc., were given in the three hours that the two mediums entertained the party of five, and now they all agree that mediums are really more accomplished, wise and foresighted than the clergy care to admit. We claim that these facts prove life after so-called death, clairvoyance, spirit diagnosis of diseases, divine healing, prophecy by inspiration, etc. GEO. E. LATHROP.

Boston, Mass.

SONG—OUR JUBILEE.

Melody: "Auld Lang Syne."

Arise, ye nations of the earth;
And shout with voice and song,
In notes of praise your voices raise,
In chorus loud and long.

Chorus:—
Our day of Jubilee has come,
The angel world draws near.
The Light of Reason now holds sway
And banished is all fear.

Ho! all who thirst draw near and drink
From out our chalice bright,
'Tis filled with love from realms above,
And life, and truth, and light.

Chorus—"Our day of Jubilee," etc.

No angry God now rules the world,
As taught in bygone days:
But reason clear our hearts to cheer,
Illumes with its bright rays.

Chorus—"Our day of Jubilee," etc.

Go, spread the glorious truth abroad
'Till all men know who will;
There is no death, the poet saith,
Our loved are with us still.

Chorus—"Our day of Jubilee," etc.

MARY E. VAN HORN.

Milwaukee, Wis.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, March 16, 1900, at her residence, 2634 Eberly avenue, Chicago, Mrs. Emma Jacobson, aged nearly 34 years, the wife of Rev. Dr. E. J. Jacobson, a well-known Spiritualistic lecturer and teacher of this city, leaving two children besides the bereaved husband. Appropriate public services were conducted by Mrs. M. Summers, at the residence, on Sunday, March 18, where many friends attested their sense of loss. The remains were taken to Forest Home Cemetery. COR.

Passed to spirit life, on the 19th day of January, 1900, from the home of her daughter, Mrs. J. B. McGuffin, in Liberal, Mo., Mrs. Hannah J. Small, formerly of Greensboro, Ind. The deceased was 75 years of age, and had been for many years a believer in Spiritualism, and ever lived a life consistent with its teachings. S. M.

Julia Steelman Mitchell, lecturer and test medium is addressing large audiences with the Englewood Society for March. Will engage with societies in Middle States for April or May. Home address, Hartzell avenue, N. Evanston, Illinois.

From the home of her parents, Mr. and Mrs. S. W. Herring, in Pueblo, Col., Saturday evening, Feb. 24, 1900, Leathy Ethel Herring, aged seven years, took her departure from earth to spirit life. She was a devoted little Spiritualist, and was well liked by all who knew her. Her body was laid at rest in Riverview cemetery, the Rev. A. A. Hoskins, pastor of Unity church, officiating. MRS. S. W. HERRING.

Mrs. Emily Millspaugh, wife of P. B. Millspaugh, the president of the Indiana Association of Spiritualists, passed away, March 4, aged 53 years. Interment at Anderson cemetery. COR.

Jesse Carr passed to spirit life, March 12, having nearly completed his 90th year. He was a staunch advocate of the spiritual philosophy, though never aggressive. He was attended in his last days by his faithful wife and an aged brother. The funeral was from his home in Cannon City township, Minn., where his residence has been since 1855. J. C. MATHEWS.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it.

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THE PROGRESSIVE THINKER.

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

VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, APRIL 7, 1900. | NO. 541

THE PROBLEM OF EVIL

As Critically Viewed from the Standpoint of Evolution.

A Lecture to the Readers of The Progressive Thinker, by Nora Batchelor, of Ashland, Oregon.

Herbert Spencer describes life as "the continuous adjustment of internal relations to external relations." The term is here used in the comprehensive sense, including life in all its phases, physical, moral and intellectual. Perfect life, and therefore perfect happiness, would mean the perfect adjustment of the physical and spiritual nature to outer physical and spiritual realities. This is the goal of progress, the end of evolution,

"The one far-off divine event
To which the whole creation moves."

Evolution, in man, is the series of steps or modifications by which this adjustment of inner to outer relations becomes more and more perfect, the process by which human life is brought into more perfect correspondence or harmony with the universe of mind and matter. The higher the degree of correspondence, the higher the life; the higher the state of development, the greater the degree of happiness. Due correspondence between the physical organism and its environment produces physical harmony, health. Due correspondence between the physical organism and its environment, the moral and spiritual world—in other words, recognition of truth, apprehension by the mind of moral and spiritual laws, and obedience thereto—result in harmony of mind and soul. Ability to effect these correspondences or adaptations, results in happiness, produces what we call "good;" while failure to so adjust or adapt ourselves, results in inharmony, suffering, produces what we call "evil." Evil, then, is due merely to lack of correspondence, to non-adaptation of "inner relations to outer relations," to ignorance of law, to non-apprehension of truth. It is a minus or negative quality, never a positive one.

Viewed in this light, the old dark problem of the centuries is not so helpless. Evil is but a necessary

PHASE OF EVOLUTION,

a phase that is destined to grow less and less marked as intelligence increases. It is not a fixed, unvarying quantity, but a quantity which gradually diminishes toward the zero point, which it may in time approximate, but in all probability will never reach. For, unless absolute perfection be attainable, there must ever remain some degree of imperfection, or evil.

As thus viewed, there is no problem of evil in reality, but only a problem of development, of enlightenment. There is a sense in which the assertion that "All is good; there is no evil," may be taken as a truth; the sense that all law is good, that all is evolution, growth, development. We all admit that growth is good, whether of plant, animal or human soul. So far as I know, no one claims that it is evil. But the process of growth or development implies a state of un-development, and this we are told is evil. But we cannot have the one without the other. The very fact of striving for perfection implies a

STATE OF IMPERFECTION;

yet to strive, we are told, is good, while the condition which alone renders effort possible, is evil. Through all the ages the minds of men have run round and round in this circle. Some of them are not out of it yet. They want an upper without an under, a one end without another end, the attainment of perfection without a previous state of imperfection, maturity without immaturity.

In a universe of evolution, some degree of undevelopment or of evil is a necessity. And it is a question whether the universe as it is, with all of its imperfections, is not preferable to one which we might suppose to be created with man and all things in a state of changeless, monotonous, and endless perfection, a universe in which there could be no improvement, in which there could be nothing to do and nothing to be. However, it is the high degree of imperfection to which we object so seriously. Lesser degrees we are more willing to tolerate. But through understanding and effort the high degrees can be made less, and the less still less. As we have already seen, evil can never entirely disappear, for so long as a higher degree of perfection is attainable—and we must conceive of the negative possibility—the present state must be one of imperfection, therefore of evil. But on the other hand, as we rise in the scale, and the degree of development becomes greater, the degree of undevelopment or of evil becomes less. We need not be content, then, because we find that some degree of evil is and always must be a necessity, to sit down with the blissful assurance that "All is good;" "whatever is, is right," that struggle and effort on our part are entirely unnecessary; that the laws of evolution will bring each individual and the whole of society to a high degree of perfection at last. The laws of evolution will bring us to a high degree of perfection and of consequent happiness, only when we understand and

CO-OPERATE WITH THEM,

and not in blind and stubborn ignorance and perversity rebel against them. Obedience to law, correspondence between the outer and the inner reality, results in continued life, harmony, happiness; disobedience, or lack of correspondence results in inharmony, suffering, and in the end extinction. The same laws that bless may also curse. All depends on whether or not they are cognized and wisely heeded. Man has risen to his present status through obedience to law. Other races of sentient beings have been driven to extinction through the operation of these self-same laws.

It is not difficult to conceive that man himself might have suffered the same fate, indeed must have suffered it, had he not in the main adapted himself to his environment. Conscious reasoning has played no small part in this adaptation, no doubt; yet it is probable that instinct, the inherited effects of ancestral experiences, has played the greater part. But man has now risen to that point at which instinct is no longer an aid to higher development, a point at which further progress depends upon the conscious adaptation of inner relations to outer relations; upon knowledge, understanding; upon self effort and self determination. He cannot depend upon instinct or upon the blind forces of the universe to guide him to the realities of the spiritual life. They must be consciously sought. Instinct must be succeeded by thought.

Reason, and that higher and least comprehensible of the faculties, intuition—that parent or child, we know not which, of spirituality—must be our guides henceforth. Man is the only being on this green earth who is capable of self-development. He is the only being who is conscious of imperfection; who desires improvement; who aspires to be something better than he is; who consciously strives for a higher life; who deliberately adopts means to the end of self-culture and self-unfoldment. These are weighty facts, facts full of meaning and suggestion.

Aspiration for higher things—is this purely human characteristic the outgrowth of man's spiritual nature, or is his spiritual nature the outgrowth or consequence of this characteristic? The possession of the power of self-development, may it not be

THE CONNECTING LINK

between the physical and the spiritual, the determining factor in the continued existence of man, the bridge over which the race marches to immortality, the keystone of the arch which bears aloft the possibility of eternal life?

But to return to the subject under discussion. If there is no positive evil, there is still ignorance, and ignorance is the mother of misery. "There is no darkness but ignorance," says Shakspeare. The remedy is enlightenment, knowledge, understanding, recognition of law, perception of truth. On the physical plane this is evident enough, but in the moral world it is not always so clear. However, I believe it is true that if all men could see clearly and perfectly the results of an evil deed, no evil deed would ever be done. It is safe to say that if the thief, the murderer, the libertine, could fully realize the consequences to himself of his acts, they would never be performed. Self-interest, regard for his own happiness and welfare, would deter him, did nothing else. His deeds are due to lack of clear vision, failure to perceive the existence and operation of

SPIRITUAL LAWS.

Between the saint and the sinner is not so wide a chasm as we might suppose. One life lives in each; one law governs both. The possibilities of the one are the possibilities of the other. They travel the same road and toward the same goal. The one is simply in advance of the other—that is all. He began life farther along on the evolutionary track. The other, through no fault of his own perhaps, started with a less highly developed psychical organism, and must painfully climb to the point at which his more fortunate brother began. The difference between the two, and all the difference, lies in degree of unfoldment; in other words, in degree of understanding, in comprehension of truth. The one has adapted his inner life to outer realities, while the other has failed. He suffers and will continue to suffer until he learns to bring himself into harmony with moral and spiritual law. What a burden rolls off the mind when we learn to view the question in this light, when we see at last that there are no wicked, degraded nor

TOTALLY DEPRAVED MEN,

but only ignorant men, undeveloped men! What a weight is removed when we can see wickedness, degradation and depravity as mere blindness to truth, lack of understanding, error of judgment. Our sharp censure, our harsh denunciation, our hot indignation give place to profound pity and commiseration when we learn to view the outcast and the criminal in this light.

But if all is good, or rather, if all law is good, what of the question of justice? Why do

THE INNOCENT SUFFER?

It not unfrequently happens that the friends and relatives of an evil-doer suffer keener anguish than does the culprit himself, as in the case of the family of the drunkard, of the wife whose husband deserts her for another, of the parents whose son expiates his crime upon the scaffold. Why is this? Why do these innocent ones suffer?

We look at these things and try to find a reason for them, and we see nothing but injustice. Why? Simply because we can never understand the whole by

STUDYING A PART.

He who looks for purpose, for design, in cases of individual suffering, will find nothing but perplexity. He who looks for the operation of natural law, will find order, harmony, truth.

Lack of clear vision on this subject is due to the old false teaching that every affliction is "sent" for a "purpose," that back of all suffering is some "beneficent design." The enlightened mind sees in suffering the inevitable consequence of broken law—law that is eternal and unchangeable; that was never created nor designed, that exists of necessity. Moral and spiritual laws were no more created for a purpose nor for man's benefit, than were the laws of mathematics. They exist of necessity. They could no more be other than they are than could one side of a triangle exceed the sum of the other two sides, or than "sticks and strings could have only one end apiece."

The innocent suffer with the guilty for the simple reason that the innocent and the guilty are inextricably bound up in sympathetic and human relationships that can no more be severed or destroyed without causing the destruction of society than can the organs of the human body be torn apart from another and yet live independent lives. We are so bound and knit together that suffering in one results in suffering to others. No man ever yet

PAID THE PENALTY

of broken laws that others did not share it with him. As it is impossible to protect or shield the wrong-doer from the consequences of his act, so it is impossible to shield from suffering those who are bound or related to him. Wherever there is ignorance or evil, there the penalty of ignorance will be found, communicating itself in ever widening circles on every hand. The waves beat strongest on those who stand nearest, but the pulsations will be felt throughout the whole of society. The injury of one is the injury of all. The good of one is the good of all. It is the law of life. We cannot isolate ourselves from society; we cannot separate ourselves from our fellows and say: "I will be happy. I will seek perfection for myself alone. Let others do as they will, I will live to myself alone." The true and perfect happiness of one demands the true and perfect happiness

OF EVERY OTHER,

as the health of the body demands the health of every organ. Self-perfection as an end is a noble ideal, and one for which every son and daughter of humanity should strive; but it is not the supreme ideal. Above and beyond it rises the ideal of a perfected humanity.

It is the law of life that the penalty of ignorance, the pain of imperfection falls not on one but on all. But we are so stupidly blind and ignorant that we cannot see that truth. We go on seeking a private good, thinking we can secure it and selfishly enjoy it while our brother dwells in poverty, ignorance and misery. It is the one stupendous mistake of the ages, failure to recognize the fact that humanity

IS ONE BROTHERHOOD,

that "one blood flows uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and truly seen its tide is one." It is the one black error of the centuries, the belief that man can profit by the misery of his fellows; that one man's loss can possibly be another's gain. To seek a private good in opposition to or apart from the good of all is like the child's attempt to lift himself by his boot straps. It cannot be done. What avails it to fight with the eternal laws of mind, of spirit, of the moral universe?

Always and always the mistake has been made of seeking

INDIVIDUAL HAPPINESS,

and thinking it can be found apart from the happiness of others. It can never be done, unless every human tie can be broken, every bond severed that relates us to other human souls; unless we can bring ourselves into a condition of mind in which we shall have no thought and no care for any but ourselves; unless we can attain a state of utter indifference to every living thing—a state of perfect and supreme selfishness! And this, it is needless to say, is not the ideal of perfection nor of happiness; nor is it the direction in which we are tending, but just the opposite.

Again, it is useless to look for special benefits in single experiences. One day of suffering is not sufficient to teach us wisdom. The single experience is soon forgotten, and we go on our way as heedless as before. It is

THE MULTIPLICATION

of experiences that brings wisdom, that rouses the mind to activity, that forces us to think, to search for principles, to discover laws. We must generalize the facts gained from experience before we can learn anything from them. We will go on suffering until we do this. Experience will be added to experience, repetition to repetition until the attention is won and the mind is forced in self-defence to study the problem of pain. There is no escape save through the gateway of intelligence. And what is intelligence but the

STORED UP EXPERIENCE,

not of the individual alone, nor of the human race alone, but of the whole race of sentient beings, from the dawn of life upon the earth through all the countless ages to the present time? The multiplication of experiences, what is it but the method of evolution, the means by which mind itself has been evolved from that primitive condition of sentiency which was just able to distinguish nervous shocks and no more? What is it but the means by which internal relations become adjusted to external relations?

Both mental and moral growth result from multiplied experiences, and can result from nothing else. As man lives not for self alone, so he suffers not for self alone. His experience adds to the experience of the race, to the sum total from which generalizations are drawn, truths apprehended, laws discovered. It may, and often does prove of benefit to the race before it profits the individual, before he learns himself to think, to trace the relations of cause and effect. Nothing shows more clearly than this the close relations we bear to one another, the deep spiritual ties that unite all men in one brotherhood. The experience of every life is of benefit to every other life. All things are in common, whether we believe it or not; all loss, all gain, all sorrow, all happiness. It is only the blindness of the intellect that refuses to recognize this truth, that all life is one; that together we rise; together we must live, strive, progress, forevermore.

Here, then, is the good to be found in suffering, in evil, so-called. And here also the purpose, a purpose which turns out to be no purpose at all, but merely a necessity in the nature and constitution of things, a necessity as great and unalterable and eternal as the laws of mathematics. And we may rest secure in the positive certainty that all necessity and all law is good; that the universe is harmonious throughout.

I, for one, however, do not believe that law, physical,

MORAL OR SPIRITUAL,

was created for the benefit of man; that it was designed especially to fit his nature and constitution, but that man has come into existence and risen to his present status through the operation of natural laws, and that he will go on to a great and glorious destiny through an intelligent understanding of, and a conscious adaptation to, and harmonizing of his life with those same laws.

This by no means does away with the belief that discipline, or good, results from individual experience in suffering; but it does do away with the old foolish notion that every affliction is "sent" for some special purpose, and that the purpose is for the individual's sole good and profit. We may derive an immediate and personal benefit from suffering, and we may not. It depends upon our degree of insight and understanding at the time. It is safe to say, however, that from single experiences we seldom do. It is the multiplication of experiences that brings results. "The years bring more than the days ever know."

Herein lies our hope. Slowly and with pain, year by year we spell out our

DIFFICULT LESSON;

slowly, gradually, the truth dawns upon our dull comprehension; slowly, and at last hopefully and joyfully we learn to attune our lives in harmony with the universal symphony. Before the onward march of intelligence the better understanding of physical and spiritual laws, the more perfect adjustment of the inner life to outer unchangeable and eternal realities, the problem of evil will lose its dark and unhopeful aspect, and become the problem of good. The existence of suffering will be recognized as a most important aid in development, the chief means of enlightenment. It will be hailed as the guideboard whose warning finger points to dangerous pathways; be recognized as the light wherein at last we learn to know and live the truth.

ONE MORE CALL!

What About Nebraska? Is the Question!

To the Editor:—In your valuable paper of March 17 you published a notice from me, headed "A Call to Work." In that notice I asked all Spiritualists along the line of the F. E. & M. V. Railroad to try and arrange a series of meetings in each town along the line where a few Spiritualists could be got together for a meeting. My object was to do a work for Spiritualism at the least possible expense to those who are interested in our philosophy. My plan was to arrange meetings as close together as possible, in order to save time for myself and money for the Spiritualists and at the same time to hold plenty of meetings and start up an interest. Since I sent the article of March 17, I have been appointed State Missionary and will try to do all in my power to build up our cause in Nebraska.

But will the Spiritualists of Nebraska respond and do what is necessary to make this effort a success? This is the question which concerns us at this time. The F. E. & M. V. Railroad operates several hundred miles of road in this State and covers a great deal of territory. There must be a great many Spiritualists living in the towns along this line of railroad, but so far we have received just one letter from that large territory. Now what about it? Is Spiritualism dead? or are there no interested people in that territory? Are Spiritualists indifferent to the grand and glorious teachings of our philosophy, and care nothing for its advocacy? There is something lacking—either money, interest or energy.

We are willing to work in any part of the State, but thought it best to stipulate a certain line of railroad for convenience sake. Now we will make one more call, and this time we ask the Spiritualists of Nebraska, wherever they may be located, to kindly send us a complete list of names and addresses of all persons interested in their localities; we also ask them to arrange with us for meetings if possible.

This State needs active work; the cause is lacking leaders in most localities. Now let Spiritualists sink all little personal grievances they have in regard to the late camp or any other matter which is a thing of the past and let us all try to do something more for our cause in the future.

Spiritualists, we are willing to do our part and we hope you will unite in a grand compact body for the good of our cause. WILLIAM E. BONNEY,
State Missionary and Vice-Pres. of Nebraska State Spiritualist Ass'n.
Blair, Neb.

IMMORTALITY.

O blessed truth! O light divine,
That now upon the world doth shine.
Thou art so precious in my sight—
To lead and guide my steps aright;
That I shall ever seek to spread
The truth that those we once called dead,
Do live eternal through new birth,
In homes according to their worth.
For we do build while living here,
Our mansions in a higher sphere.

MARY E. VAN HORN.
Milwaukee, Wis.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

A PLAIN TALK

For the Edification of Spiritualists.

In a late number of The Progressive Thinker I noticed an article from a Detroit paper in reference to a former well known and highly respected medial worker stepping out of the ranks into a Christian Science church, and the article has again set me to thinking of the blindness within the Spiritualist movement, which pushes the incident unthinkingly away without studying the causes which led the lady to this position.

The report that Mrs. Pfuntner stated there was no good in Spiritualism is probably a reportorial mixture, for she certainly knows that she has taught good and that she has taught Spiritualism. This is the second instance of the kind this winter. Both these ladies taught and one has demonstrated spirit return. Neither now denies the return of spirit intelligences, but both resented the general misrepresentation of the higher truths brought by Spiritualism and concluded they were wasting their lives trying to build up that which Spiritualists so little cared for that they allowed it to be constantly misrepresented by charlatans.

It is true, only too true, that there are many physical and mental wrecks scattered along the shoals. These wrecks are caused first by injudicious teaching that all people could develop spiritual gifts, which is true only in theory (for there are many people too nearly unbalanced already to attempt such development), and second by the

UNWARRANTED SUPPORT

by the Spiritualistic public of medial workers who can give tests, regardless of their moral tone.

These Spiritualists but not spiritual workers are followed by hordes of ill-bred, perverted beings who cheat and swindle, steal diamonds, dematerialize gold for their susceptible victims and keep houses of assignation; sometimes posing as Spiritualists; but always under the guise of mediumship. So much is this latter the case that out of the depths of their own experience, men about town look at the woman medium in surprise when seeing evidences of right living.

A careless kind of Spiritualism is placed altogether too much at the front to suit fastidious people. Societies invite the vilest of traveling fakirs under a new nom de plume, people who are unrecognized and unrecommended, upon their rostrums. The expose is next in order, and the better element of the membership is disgusted and leave. The result is that the residue of the members, probably good, upright people, but above(?) the consensus of opinion, continue to mismanage the association until it disintegrates.

So glaring, studied from the standpoint of organization, are these many mistakes, that the only wonder is that we have any associations at all. One by one prominent Spiritualists drop out of the ranks of workers, and step back; not denying the facts of spirit return, but feeling that their Spiritualism is not represented by the movement in general.

It is the proper thing for Spiritualists left behind to avow and aver that these people are weak-kneed and deserters, thus blinding their eyes to the inefficiency of the movement as generally presented year in and year out in different parts of these United States.

Hundreds of our most intelligent people have said to me in private conversation: "I am a Spiritualist, but the movement itself does not represent my views." Our people are so crazed for tests that they present any grotesque traveling impostor, and the extreme views presented regarding other religious organizations, together with the charlatan, combine to keep the class of people who would take pride in supporting a society properly, out of the organization. I have footed bills and presided, I have given mediums a home for years, but there seems to be no possibility at present for growth until some of these questions are settled. I believe in a rational religion and in scientific phenomena as the basis of future growth. Personally I am a Rosicrucian, or like Prof. Robert Hare, am a convert to the ethical teachings of the Nazarene, but I am willing to unite in any business-like method for the presentation of these truths in a manner which shall invite people, by our charity and our tolerance and our recognition of the great human brotherhood and by giving the use of a legally protected name to mediums, "to study the moral, ethical and phenomenal presentations of Spiritualism, and to have so thorough a business-like protection that we can invite our friends to join with us."

One great mistake is, that these voices from outside-of-the-ranks Spiritualists are never listened to, and it is only too common to accuse these people of toadying to the church and of being would-be-fashionables.

The causes which have been and still are at work to

DISINTEGRATE SPIRITUALISTS

are, first, too much stress upon the claim that Spiritualists have but one thought in unison, that of spirit existence, continued individuality, progression and communication beyond the grave. Why, all religious systems have taught that! People who harmonize in one home have more than that one point of similarity, and members must center about more than that thought in order to become a cohesive people. It is useless to say that we ought to do differently, for the fact remains that people simply do not and will not coalesce about that one statement.

In refuting the orthodox conception of God we should teach the knowledge which is brought by the higher sensitives of a Cosmic Soul, and not listen to the lack-reverence teachers who so queerly teach that man is the only God and that prayer is a fetish offering. Spiritualists trust the messages of spirit return and go to business psychometrists for advice, but refuse to believe the oft-repeated assertion of many of our grandest teachers that there is the same diffused quantity in nature which when concentrated in man we call soul or spirit.

With no reverence for the Cosmic Good, they quickly lose sight of the good in their fellow workers, and denominate the slightest degree of deviation from their own negationism, as being moral cowardice, and forgetting to respect the common-sensing of all mortality that there is an intelligence superior to man in the universe, revere and respect nothing outside of their own mentality. They occupy the same relative position as one does who is color blind or deprived by birth of an ear for music, and by no means should be looked upon as leaders in that line of knowledge.

They have a perfect right to their position, but ought to have a separate auxiliary society for their accommodation, and not force by their constant agnosticism and iconoclasm so many into the liberal churches.

No business-like, thoughtful person can expect to keep a society together, or State and National Associations in good working order, when Spiritualism is by one worker presented one month only as a negation of everything else which has ever been taught; next month as only a philosophical dissertation with no ethical teachings; the third month as the science of spirit return; fourth month with a grand expose of a nom-de-plumed character, and the fifth month crowds of church people perhaps will be drawn in by a lecturer who feels that considering the glaring failures in the Spiritualist movement, he does not feel exactly like picking church history to pieces every moment of his lecturing hour.

With the latter lecturer the Spiritualists generally stay at home, and vice versa when the round is begun over again. Radicalistic workers jauntily refer to this class of teachers as being not quite up to their plane, but I should present the statement quite differently and say "not quite down to that phase of intellectual muddle."

Personally I would not deprive one Spiritualist of the opportunity of presenting his ideas, but common business sense will teach anyone that these different grades of work should be presented under different names, in order that they may have a chance to grow.

At present our organization is exactly like a great root planted by angel hands. The worker encourages and carefully cares for a growing shrub and leaves it about to bloom. Another teacher comes along and says, "Oh, that is not growing right, it is too tall or too thick; its twigs turn too much toward the eastern sunshine or the western sunset;" and with one fell swoop down goes the shrub and with perspiratory eloquence another shoot is coaxed out of the soil. What we need and must have before we can grow is a clean-cut division; let each plant stay where it belongs, cling to its parent root and go on with its work without fighting the other divisions and accept the situation of having all of one mind associated together in their own organization.

Let those who enjoy loud-mouthed rostrum work from vile living pretenders keep their own and all the terms which they wish to see devoted to such usages, and those who do not agree on such points step out and organize anew, and copyright the terms which belong to their work. Each society should support the State and National Associations. In ten years we would have progressed out of our present condition because the public would have learned to discriminate after a few years' presentation of the objects and aims of the most spiritual society.

Lack of reverence brings in its train a long list of ills. First, it manifests itself in lack of love and respect for medial workers. Men and women born sensitives place their lives at the disposal of guides who bring the brightest and best presentations and proofs of truths; educating the masses up to a realization of spiritual and spirit existence; and the medial instrument meanwhile revels in the luxuries which $35 per month can furnish after paying her own expenses, or the munificent fruits of collections with board thrown in, or of the pleasure of working for a society without any pay whatever or perhaps make a present to the association of a goodly sum which they despair of collecting, or else have "private terms" with boards of managers. This lack of reverence shows its hideous head in a large percentage of the members of many societies, giving hate instead of love to the nourishing hand of the Spiritualists who have been a financial backbone.

It is all well enough to cry that this is a manifestation of the intense individualism which Spiritualism creates as though we were speaking of a cake which had too much sugar in it! It must be remembered that cakes fall flat under such conditions! Too much individualism? Nonsense! The world calls that state of mind entirely different names; it denominated such people "selfish" and "ungrateful" years before modern Spiritualism was heard of.

How much effort has there ever been put forth by Spiritualists generally to help poor mediums in their old age?

Years and years of earnest effort to teach spirit return and the higher spirit return and the higher spirituality; a cry for help, and the returns are so inadequate that no public statement is ever made of the financial result.

It is easy enough to talk against churches, to call names and to throw mud, but Spiritualists most terribly need an old-fashioned religious feeling, inoculated by up-to-date Spiritualism; and this is the only thing and the one condition which will ever make them a cohesive people.

If we were a religious association workers might have a living without posing as ten-cent freaks, and starving to death when they get old. If we were religious we should have homes for orphaned children and for our aged and indigent. If we were a religious people realizing our oneness with the Cosmic Soul as well as with the angel world we might present spiritual healing where the masses could reach and comprehend the great principles of receiving health, and coming to the fountain of living waters be made well. Understand I do not say that Spiritualists generally are not inclined to reverence. What I do assert is that the opposite element, the hypercritical radical, cold-blooded philosopher and the charlatan stand too much in evidence before the public eye for organized growth. Thinking people do not like those conditions.

The other dangerous element to growth comes from inert members of societies, who hold fast while the business-like people drop away; introduce mountebanks under the name of mediums to the public, and calm and unmoved watch swindlers distribute thousands of handbills inviting the public to "come and see your dead friends materialize, learn the lucky number in the lottery, get a charm, get advice about that divorce, reclaim your lost lover," etc. Oh, for shame! What do you as Spiritualists think of parents who make no effort to support the little ones of the family or to keep the home clean?

Then what do you suppose the world justly thinks of a body of people who love these truths so little that they make no effort to support the cause or to keep a clean designatory term for their workers?

We continually cry out that the crimes of the clergy would fill volumes, and churchmen retort that the barefaced swindling under the name of mediumship would fill tomes!

Thousands of people claim the name of Spiritualist, who make no effort to keep swindlers posing as mediums out of the town; they are too busy acting as iconoclasts, and regulating attacks upon orthodoxy; and the masses

SEE BOTH SIDES,

and turn away in disgust.

Why to think how long this shiftless condition has been placed before the public eye as Spiritualism makes one wonder how any societies have managed to keep afloat.

A ten-minutes talk with the chief of police of any large city, giving him a list of workers recognized by Spiritualists, and plainly saying that the rest might be sent to the workhouse with profit, would clear up this pest-house which has been placed side by side with the Spiritualist temple; and that there are none to make this effort is most galling to those workers who have sacrificed much and toiled hard for the advancement of the cause of spiritual knowledge.

There are many mediums in the field; well known, right living, intellectual people who have been convinced of such facts as I have herein stated for the last several years. I know this to be true for they have so stated in private conversation, but each feels timid at taking an initial step, each one feels that he would have to endure the falsifications, misrepresentations, assailment of character and all the rest of it; each one probably thinks that as leaders there would be more fame from posterity than comfort in the present.

Still it is not right to lower our ideals and to have months of work go to naught, through year after year of effort, and the time is close at hand when there should be new lines for promulgation within the Spiritualist ranks in order to further the interests of organization.

CARRIE F. WEATHERFORD.
Houston, Texas.

In-and-Out Thoughts.

There is a blind faith, which is downright superstition; and there is a living faith, which drives out skepticism wherever it enters. Living faith is the twilight or dawn of rising truth not yet fully realized in the soul, but dimly seen and sympathetically felt.

There are stages of perfection, as the perfected germination, the perfected bud, the perfected bloom, the perfected fruit; but the ultimate of perfection is nowhere outside the Infinite, the Absolute, the Whole. The perfected lower cycle is the whole for the finite until progress is resumed towards the forever unattainable Infinite in the next wider cycle.

The earth is moving towards the sun at the rate of something over a million miles a day; but this is but a snail's pace compared to the velocity at which the whole solar system is moving around an infinitely more distant center; and it around a still more distant center; and so on without end. And from the Universal Center of this infinity of ever extending centers energy is vibrated to the remotest circumference in the twinkling of an eye. So outwardly demonstrates and infers the Matter-God scientist. He ever wanders away from a resting-place in search of his fixed center. But there is a Fixed Center, for the unlearned as well as the learned, and it can easily be found by looking within instead of without.

The harp with but a single string cannot produce harmony.

There is a life in the flesh; a life in the mind; and a life in the soul; and when the affections are centered in a lower life state the immediately higher constantly contacts with it. Nero's life was in the flesh, yet he affected to write poetry; Sir Isaac Newton's life was in the mind, yet he was given to pious meditation; the life of Jesus, and probably of Plato and others, was in the soul, the Center of Centers, from which the entire environment is creatively controlled. In rising from a lower to a higher life state we do not entirely cut loose from the lower, but bring all into servial relationship as we rise. The soul-life is pre-eminently practical in every-day human affairs. It glorifies and makes wisest uses of all below.

The blind are ever trying to make the seeing believe they too are blind.

Sweetest perfumes are extracted out of the most noxious substances. So there are precious elements in the most common and unpleasant earthly experiences. Search these out and store them in your soul for eternal use.

H. N. MAGUIRE.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

THE TALMUD.

Its Testimony on the Christ Question.

Within the last few years there have been many very positive affirmations, in Spiritualist papers, that "The Talmud" furnished overwhelming evidence of the personal existence of the hero of the New Testament romance, Jesus of Nazareth. And, as the great mass of readers have not the slightest idea of what is meant by the word Talmud, it has occurred to me that a concise statement of what the term includes would be of great service to the general reader destitute of the time or books needed for an investigation. And also a brief outline of what it testifies concerning Jesus.

The clearest and best definition of the Talmud, which I have found, is in Horne's Introduction to the Study of the Scriptures, Vol. I., Part II., Book I., Sec. 6. It is as follows: "The Talmud (a term which literally signifies doctrine) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz: The Mishna or text, and the Gemara or commentary.

"The Mishna (or repetition, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scriptural texts; which, they pretend, were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar and Joshua to the prophets, and by them to the men of the Great Sanhedrim, * * * and ultimately to Rabbi Jehuda, surnamed Hakkadosh or the Holy. By him this digest of oral law and traditions was completed, towards the close of the second century, after the labor of forty years.

"The Gemaras or Commentaries on the Mishna are twofold:

"1. The Gemara of Jerusalem, which in the opinion of Prideaux, Buxtorf and other eminent criticics, was compiled in the third century of the Christian era.

"2. The Gemara of Babylon was compiled in the sixth century, and is filled with the most absurd fables.

"When the Mishna or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the Jerusalem Talmud; and when the commentary which was made at Babylon is subjoined, it is denominated the Babylonish Talmud."

Renan, in his "Life of Jesus," p. 16, says: "The distinction of Epochs is here very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly." He also says, on the same page: "The teaching of the Jews from the Asmonean epoch was principally oral." On p. 115 in a note he says: "The Talmud, a summary of this movement of the schools, hardly began to be written until the second century of our era."

The Encyclopedia Britannica says: "The Talmud Yerushalmi embodies the discussions on the Mishna of hundreds of doctors, living in Palestine, chiefly in Galilee, from the end of the second till about the middle of the fifth century, while the Babylonian Talmud embodies chiefly the discussions, on the same Mishna, of hundreds of doctors living in various places in Babylonia, * * * from about 190 to nearly the end of the sixth century."

These quotations show the compilation of the Talmud was commenced in the very last of the second or first of the third century, and was not completed till in the sixth century. That the Mishna was first compiled by Rabbi Judah, the Holy. This being the text would naturally be compiled before the Gemara which was commentary on the text.

The basic part of the Talmud was termed Mishna perhaps because it was not committed to writing, but repeated orally from Rabbi to Rabbi for centuries. But one thing cannot fail to strike the reader, and that is that there was no Talmud in writing at the time when Jesus is supposed to have lived, nor for 150 years after his reputed death; hence, if we should find any reference to him therein it would be nothing but vague tradition. Moreover, as most or all of the New Testament was written before the Talmud, its writers had all the salient points needful to make up such a story as they chose about the God-man of the Christians. Evidently the Talmudists used certain portions of the Christian fable to the best advantage possible for themselves. They termed him a "bastard," a "vagrant necromancer," a "blasphemer" and a "sorcerer." Charged, as they were, with murdering a God-man, is it strange that, with the ghost story of his conception, as told by Matthew and Luke, they should pronounce him a "bastard" and his mother "a shameless woman?" And, if they read the accounts of his preaching, they were compelled to denounce him as a "blasphemer" according to Jewish law. The story that "Paudera," a Roman soldier, was his father, might have been a neighborhood scandal or a concoction of Jewish malevolence.

But I wish to call your attention especially to the essential character of the Talmud. Nobody, but a most superstitious Jew, will for a moment accept the statement that the Mishna was transmitted orally from Moses to Judah the Holy. That is pure myth. On page 191 of the "Christ Question Settled," I find the following statements: "Around the Mishna, a collection of ancient rabbinical decisions has been heaped up under the name of Gemara, constituting an enormous pile of commentaries, annotations, glossaries, discussions, fables, and doctrines of various kinds." "All combined, the Talmud is a sort of shapeless Encyclopedia of the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies." But do we know that we possess the Talmuds as they came from the Jewish schools in the fifth and sixth centuries? By no means. Renan, in "The Apostles," page 226, says: "The Talmud, in like manner, during the Middle Age, and after its first publication, underwent much abridgement and alteration." And, in a note, he declares that "It is well known that no MS. of the Talmud is extant to control the printed edition." So it is impossible to find out how much has been left out of, or added to, the original Talmud.

But, taking it as it is, what is the value of its assumed testimony to the existence of the Jesus of the New Testament? I answer, nothing! Absolutely nothing!! The Mishna, the oldest portion, compiled by "Judah the Holy," knows nothing of Jesus, does not mention him. Says Renan, "Life of Jesus," page 365: "Within the heart even of Judaism, Jesus did not make any durable impression. Philo, who died about the year 50, has no glimpse of him." "The Mislina, again, presents no trace of the new school; the passages of the two Gemaras, in which the founder of Christianity is named, do not carry us beyond the fourth or fifth century."

We can now partly sum up the testimony. It is in brief this: A Jewish work, written in the fourth or fifth century, mentions the name of Jesus, and makes the statements I have quoted, and some other similar ones. It strikes me that something more than a tradition four or five hundred years old is necessary to constitute history or historical evidence. But that is all the Talmud gives us.

But that is not the worst feature of the Talmudic testimony, for Renan tells us that "The two Gemaras borrow most of their notions concerning Jesus from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." Page 364.

The reader now has the real character of the Talmudic testimony to the historicity of the Christian Jesus. And yet, within the last two years, we have had paraded, in the Spiritualist papers and in a pretentious volume, by self-styled scholars, these "burlesque and obscene legends, of no historic value," as absolute proof, historical proof of the personal existence of the hero of the New Testament romance. And what is worse, this is assumed to be the culmination of the Higher Criticism.

J. S. LOVELAND.

Summerland, Cal.

MASS MEETING.

Spiritualists of Wisconsin, Attention!

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States. Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the Banner of Light of Boston, is one of the foremost organizers of the country. He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers. In early life he was an Advent preacher, became converted to Spiritualism, spent some years in newspaper work in Wisconsin and Illinois, finally devoting his entire time to the platform and authorship. Some of his works are held in highest esteem by the educated people of the United States. Miss Margaret Gaule, of Baltimore, is one of the most prominent test mediums in the United States to-day. She was a Catholic, educated in a Catholic convent, and forced to leave the school on account of her early development of clairvoyance and clairaudience. She has been upon the rostrum of every large city in the East during the past several years, and has come to that high point of esteem in the public mind that her name alone is sufficient to fill the largest auditoriums to overflowing. Through her highly developed sense of sight and sound she is enabled to receive messages from the spirit side of life that cannot be mistaken. When in Chicago she occupies the Auditorium and fills the capacious house to its utmost. G. W. Kates and wife, the Minnesota missionaries, are meeting with success in their State and have a reputation that reaches far beyond its boundaries. These, together with the corps of workers in the State, including G. H. Brooks, pastor of the Unity Society in Milwaukee, an able and untiring worker; Mrs. C. L. Stewart of Stevens Point, Mrs. Francis Wheeler of Madison, Mrs. Baker of Portage, and many others who are expected to be present, make this meeting one of the strongest ever held in Wisconsin. It presents an opportunity for all thinking people, whether believers in the doctrine or not, to hear and learn from the best minds of the country the basis of the belief.

All friends expecting to attend the mass-meeting in Stevens Point, April 17, 18 and 19, wishing me to secure rooms or entertainment, should correspond with me at once. Address me at 803 Dixon street, Stevens Point, Wis.

CLARA L. STEWART.

Spirit Memory.

In the most interesting article of my friend Dr. Babbitt, of March 17, entitled "Atoms and Weight," the following words occur, to which I desire to call attention:

"The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle."

My father wrote about twenty years ago, in "The Discovered Country," that he had met Aristotle, who had taught him all about the Atomic theory. No doubt Aristotle taught the theory of Democritus, who was born about ninety years previous to Aristotle. My father at the time of writing "The Discovered Country," had not met Democritus. As for myself, I knew nothing of Aristotle, Democritus, nor the Atomic theory, which should be a positive proof of spirit control. The question which is of paramount importance is whether the spirit of man continues to live after the dissolution of the body, and if so, does it influence and control mortals? All theories are subject to change and sink into insignificance compared with the greatest of all questions, is life continuous, or is it not?

CARLYLE PETERSILEA.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't delay. Direct to him at Blair, Neb.

DOMESTIC FELICITY.

She tied a napkin on her head,
Her hair was all awry,
She wiped the dewdrop off her nose,
That had wandered from her eye.
She clutched the broomstick in her hands,
And with vicious, angry thrusts,
She moved it quickly o'er the floor
And raised great clouds of dust.

She boxed the kids upon the ears,
And vowed she wished them dead,
And when her hubby interfered
The broomstick fanned his head
Until he swore he ne'er again
Would chide his faithful spouse
When she was busy cleaning up
The dirt around the house.

HENRY M. EDMISTON.

"Religion as Revealed by the Material and Spiritual Universe." By H. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

MISSIONARY WORK.

Suggestions Concerning the Best Methods.

How to accomplish a proper work in the propaganda of Spiritualism has been and yet is a serious question. Whether we desire to make special effort to convince people of the facts and philosophy of Spiritualism, may possibly be debatable. No doubt many think it an useless effort; or, at least, one that we owe no duty to make. It is true that useful and cultured Spiritualists cannot be created simply by conversion. The need is to develop the understanding and appreciation. To "cast pearls before swine" was long said to be useless. To present higher truths before minds incapable of comprehending them may be labor in vain—but to lead untutored minds into capable action may be possibly the duty of trained persons. That humanity needs to be led into higher wisdom is evident to every observant mind; and that moral development is universally necessary, we cannot fail to know.

Is Spiritualism an educator? Is it a moral force? Is it a demonstrable truth? Has it a human mission? If these are affirmatively answered, then what is our duty as Spiritualists? What fruits of the spirit have we gathered for the good of humanity? It is so often said by persons: "I have given years of effort and gone to much expense in order to obtain the truth, and I feel that all others should do likewise if they desire the truth." That is seemingly just—but what of they who as yet have not desired to know the truth you know, or perhaps may not have heard of its blessings? Do you owe such any effort to encourage or to unfold such desire? I do not intend to now argue the questions I am asking—but present them as to some extent a justification of active missionary effort. My experience in Minnesota during the past few months, leads me to cognise that we need a well-regulated system of propaganda. We need such for human progress and not simply for the multiplication of Spiritualists. Humanitarianism is the boasted principle of the Spiritual philosophy. We do not apply it sufficiently. Truth is public property and not the sole right of a few. If we have been given a truth, we should share it with our fellows. Surely the spirit messages do not come to us simply to gratify a desire "to see what they can do." Hence, why should we use them for such a purpose only? Wise spirits can be attracted to us if we aspire for wisdom—and the crude only will come if we send forth coarse and selfish desire. "Like attracts like."

I have seen the effect of unselfish effort to present spiritual truth for human help. To do so only to proselyte, would certainly be a selfish plan—but to espouse a truth for human growth is humanitarian.

We want a system of propaganda, in order to help the advance of human knowledge and destroy error, superstition and intolerance. We deplore the ignorance of humanity, and their low conditions of life, whilst we are inactive to correct the evils.

Localities complain of bigotry and prejudice that make it impossible to get a hearing by a Spiritual speaker. I have found that the locality will turn out well represented to hear a Spiritualist when a good place of meeting is provided, and the doors opened free of any charge. A door fee makes the impress of a speculation. A cause backed up by earnest workers who invite the public to the feast, becomes attractive to the average intellect. And when asked to help sustain it, they freely give. We have held free meetings throughout Minnesota and have received greater amounts of money from voluntary offerings than we should have from door fees; because we obtained large instead of small attendance. We need to support a general work of that character. We need a missionary board to control such effort—and they could be effective only by having proper financial support as a surety for effort. The result would soon be a complete sustenance.

The N. S. A. should not be a director of missionary work. Its functions are more distinctly related to the internal than the external affairs of the Spiritual cause. Its functions commence when the organization is effected. The system of propaganda may be subsidiary to the N. S. A., but not entirely controlled by it. At present the National missionaries are but nominal appointees, and in no case, possibly, under direct contracts that give them power to perform work. Dependent upon their own chances to labor, they become a means for sustenance rather than being sustained. Thus we have no missionary or propaganda efforts sustained by either our organization or by public subscription. Localities everywhere are hungry for such mental food as the Spiritual teacher offers; and they will each materially help if we place the opportunity before them. I have been in so many "first places," and also where "the cause has died out," that I know what can be done in such localities. Every town, city and State can be stirred to their centers by proper and business-like effort.

And that is what we should need funds for! And such efforts will bring liberal help to our cause!

We need a "Missionary Board" of earnest souls willing to labor free of charge in directing such labor. It might be a Missionary Society composed of contributing members of say, $5 per annum each. Each Spiritualist, or the majority at least, could afford that. They could have the right of convention, or a delegate right, and thus annually elect and instruct the Missionary Board. The time has come for some practical effort.

We need self-sacrificing workers and contributors. Let us show to the world that Spiritualism is a force. We need circulating literature as well as public speakers and mediums.

A fund to publish a plain statement of what Spiritualism is and aims for is badly needed. Let us agitate! Who will help? G. W. KATES.

Minneapolis, Minn.

DELPHOS CAMP, KAN.

A Good Slate-writer Wanted

This camp will open August 11, closing August 27. Will C. Hodge, who has been with us the past two sessions, has again been engaged for the entire time. We are negotiating for other speakers and mediums, and it is intended to make this the banner season at Delphos.

The management invites correspondence with a good independent slate-writer, one who can give positive demonstrations. To a good medium for this phase Delphos Camp offers unusual inducements as they will have no opposition and all the patronage they can attend to. Address Joy N. Blanchard, President, Delphos, or E. S. Bishop, Glasco, Kans. COR.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
ELLA M. JOHNSON, Sec. I. S. S. A.
ERVIN A. RICE, Treas. I. S. S. A.
HIRAM EDDY, Trustee I. S. S. A.
ORRIN MERRITT, Trustee I. S. S. A.
M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter are among the celebrities who will be on hand for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

The strongest array of Spiritualist talent ever gathered in Chicago.

PREMATURE BURIAL

Most Amazing On Recornd In Italy—Child and Mother In the Same Coffin.

NEW YORK CITY AND STATE AUTHORITIES CONTEMPLATE ACTION TO AVERT DANGER FROM PREMATURE BURIAL—REMARKABLE CASES WHERE THOSE SUPPOSED TO BE DEAD HAVE COME TO LIFE.

Born in a coffin, suffocated with its mother in the solitude of a mortuary chapel—all Europe is ringing with this true story of to-day, transcending the most vivid horrors created by Poe's imagination, says the London correspondent of the New York World.

The Sunday World correspondent at Rome sends details of the tragedy which, first printed briefly in the Lancet, stimulated in all classes of the community the most dreadful of all slumbering terrors—that of being buried alive.

The mother in this case was a young woman in the small town of Lecce, in Southern Italy. Her case baffled the doctors. They became convinced that her child would never see the light, and at that juncture the patient died—or so it seemed.

Funerals are held speedily in Italy. This was fixed for the day after death.

The body was washed, the eyelids held down with coins, the hands crossed on the breast, one holding a crucifix. A new linen shroud was wound about the body and it was placed in a coffin.

Over-night the coffin, its lid screwed down, was left in the mortuary chapel adjoining the cemetery. Two tall candles flickered at the head and two at the feet.

A storm broke that night. The windows of the mortuary chapel rattled in their frames. The wind shrieked among the eaves.

There was another sound that struck the ears of the "custode" (watchman) as he crouched at his wicket, shivering with superstitious awe at the tempest. It, too, was a shriek, of more human quality than the voice of the wind, but muffled.

The custode crossed himself. It was a night when demons were loose. He had heard of their tricks—how many sometimes assumed the voice of a woman to lure men into their clutches.

So he stuffed his fingers into his ears and mumbled prayers to all the saints until morning.

A MIRACLE INDEED.

He described his sensations afterward when an investigation was held.

With the welcome dawn came a photographer who had been commissioned to take the dead woman's likeness. The custode helped him to open the coffin. His nerves were overwrought by the events of the night, and when he beheld the interior of the box he fell upon his face, crying:

"A miracle! A miracle!"

It was a miracle indeed—but a tragic one.

Only one body had tenanted the coffin when the lid was screwed down. But now the candles shone on two faces.

The second was that of a babe, robust and fair.

It had come to life within the casket of death, and destiny had denied it any other experience. Pitchy darkness had enveloped its birth. Its brief struggle for breath, its return whence it came. Such is the history of a human career perhaps without precedent—the career of the babe of Lecce.

The mother had turned on her side. No words can aid the imagination to depict the struggle of which her bitten lips and twisted arms were the silent testimony.

Meanwhile another case has come to light of an old man in the Ligurian Riviera, who would have been buried alive if he had not revived as the coffin-lid was being screwed down.

This coincidence has created something akin to a panic throughout Italy, where the custom of rushing bodies under ground within twenty-four hours after death acts as an invitation to premature burial—though not more so than the American custom of immediately calling in the embalmer.

Under the heading "Alive Under the Coffin-Lid" the Rome correspondent of the Lancet writes:

"I make no apology for returning to this ghastly theme. The tragic case in point reported in the Lancet from Lecce (Apulia) has thrilled the kingdom with horror from the Alps to Etna.

"Popular interest in the theme is now accentuated by indignation, and increased vigilance over the circumstances intervening between the death certificate and the offices of the undertaker is leading to the discovery of cases only less gruesome than that of the Apulian peasant woman.

ANOTHER ITALIAN CASE.

"The latest of these comes from the Ligurian Riviera. In the village of Roccabruna an old countryman, Raffaelo Rainoldi by name, fell ill, failed to recover and was laid in the coffin.

"The lid over him was actually being screwed down when he was felt to move and then heard to speak.

"Medical aid was at once invoked by the family and the old man came round, recovered full consciousness and inspired hopes of his recovery.

"These, however, were not realized. He lingered for two days and then died, death being this time not 'apparent' but real.

"Coincident with the chronicling of these cases the lay press is opening its columns to the discussion of the familiar devices by which the individual laid out as dead and even inclosed in the coffin can still have air to breathe and the power to attract notice and assistance. But none of these methods is of other than doubtful efficacy, the apparatus, for one thing, being too delicate and complicated not to get easily unworkable."

NEW YORK AROUSED.

A week or two ago the committee on Public Health of the State Legislature gave a hearing on Assemblyman Gale's bill to guard against premature burial.

Mr. Gale said he had seen abroad last summer an apparatus intended to give warning when there had been premature interment, and pleaded for some such method in this country.

H. Gerald Chapin, secretary of the Medico-Legal Society, told the committee he was prepared to furnish proofs that premature burial was much more frequent than is generally supposed.

Municipal as well as State authorities are exercised over this matter. The Health Board of New York City has given it much attention, and it is probable that the Sanitary Code will be amended in such a way as to guard against premature burial.

Dr. J. H. Garrigues, of No. 716 Lexington avenue, Chairman of the Committee on Apparent Death of the Society of Medical Jurisprudence, made these suggestions:

First of all, only authorized practitioners of medicine should decide whether a person is dead.

We therefore respectfully suggest a change in the blank forms of death certificates, so that they be made to contain the declaration that the physician personally has examined the body.

We furthermore recommend that the chief signs of death be enumerated in the blank, and that the physician shall indicate the presence or absence of each with "Yes" or "No." The questions which we would suggest to ask would be: Has the respiration stopped permanently? Has the pulsation of the heart stopped permanently? Do the dependent portions of the body show a purple discoloration? Is rigor mortis present? Are the corneas dull? Are the pupils dilated? Are there unmistakable signs of putrefaction?

Science admits only one sure proof of death, and that is decomposition.

Other phenomena may be produced by asphyxiation, heart failure, apoplexy—as in the case of the Abbe Prevost—intoxication, lightning stroke—perhaps also the death chair, Dr. Garrigues says—anaesthetics, narcotics, concussion and many obscure nervous disorders.

Dr. Garrigues decries the American practice of dragging the still warm body of an ostensibly dead person from bed and putting it on ice at a temperature that would probably be fatal if any spark of life remained.

MEASURES OF PRECAUTION.

Count Michel de Karnice Karnicki, Chamberlain of the Czar of Russia, is the inventor of an apparatus exhibited at the Academy of Medicine recently.

From a platform resting on four posts over the grave a tube runs down into the coffin and terminates a few inches above the chest of the person interred. The slightest movement inside the coffin sets off an elaborate set of signals, including an electric alarm.

In Bavaria and Saxony a system is in force by which many victims of apparent death have been saved from burial alive. Every cemetery contains a deadhouse divided into small rooms. Even the temperature of the place is fixed by law.

Women named "lichenfrauen," specially trained for the work, are in constant attendance upon the dead during the period of Seventy-two hours preceding burial. Each body is connected with an electric alarm.

The "lichenfrauen" are required to inspect each body at least three times a day, applying tests. These are the tests of death, only one of which—decomposition—is conclusive:

Respiratory failure, cardiac failure, absence of filling of veins under pressure, reduction of temperature, rigor mortis and muscle collapse, coagulation of blood, decomposition, absence of red color in semi-transparent parts under the influence of a powerful stream of light, absence of muscular contraction under galvanism, absence of signs of rust on a bright steel needle after plunging it deep into the tissue.

From the earliest ages mankind has been oppressed by the fear of premature burial. The Greeks, after Empedocles, a famous physician, had restored to life a woman who was about to be buried, adopted a law under which no person might be buried until the sixth day after death.

The Romans did not allow the final rites to be performed till eight days after death; and the Turks prescribed a series of tests to make sure that death had actually arrived.

REMARKABLE ESCAPES.

Cardinal Espinola, Prime Minister to Philip II., stretched out his hand to stay the embalmer's knife which was about to be plunged into his vitals. Vesalius, the "Father of Anatomy," fled into exile after a subject, a woman, had revived under his knife, only to die of the wound.

The Abbe Prevost was stricken with apoplexy in the forest of Chantilly on Oct. 23, 1763. His body was carried to the nearest village and a medical officer began an autopsy.

The Abbe uttered a piercing cry, but in a few moments expired from loss of blood.

There are stories told in all languages of women buried for dead who have been revived by the violence of ghouls in tearing rings from their fingers.

A daughter of Henry Laurens, the first president of the American Congress, suffered an attack of small-pox and to all appearances died.

She was laid out as a corpse and the windows were opened. Stimulated by the fresh air the girl recovered. So deeply impressed was her father that he left instructions for his body to be burned.

The late Edmund Yates, editor of the London World, left a will in which he provided 20 guineas as a fee to his physician for the post-mortem service of opening the jugular vein, that there might be no possibility of burial alive.

SAVED THIS MAN'S LIFE.

From South Dakota within the last few weeks comes the story of how a Methodist minister saved himself from burial alive by the injunctions he laid upon his friends during what was thought a mortal illness.

His name is Styles and he is the pastor of a church in Messington.

"Do not bury me until you are sure I am dead," he said repeatedly.

For years he had entertained a horror of coming to life in the darkness of the grave. His relatives tearfully promised that when the end came they would wait until all doubt had vanished.

The hour arrived when he ceased to breathe. Still, in deference to the pastor's request, preparations were delayed.

At the end of two days the stricken man stirred, opened his eyes, called for water. He steadily rallied, and is now convalescent.

In the New York Morgue last November a babe, one of twins that had been born apparently dead, came to life in a temperature of 30 degrees and was removed to Bellevue Hospital.

One of the gruesome happenings of last year was the exhumation, at the instance of an insurance company, of James Rigley, of Pendleton, N. Y.

The glass window of the coffin-lid was broken and the distorted features of the corpse showed how Rigley had fought for breath.

Rev. Newell Dwight Hillis On Doctrine of Damnation.

To-day one of our greatest denominations still includes the awful statement in its confescion of faith, saying that certain men and angels are foreordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. It would seem that if men believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold and charge such infinite cruelty upon the all merciful and all loving God.

What, read the story of Christ's life--love, suffering and death--and then charge God with "particularly and unchangeably designing" the majority of his children to eternal torment?

I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

THE TALMUD.

Its Testimony on the Christ Question.

Within the last few years there have been many very positive affirmations, in Spiritualist papers, that "The Talmud" furnished overwhelming evidence of the personal existence of the hero of the New Testament romance, Jesus of Nazareth. And, as the great mass of readers have not the slightest idea of what is meant by the word Talmud, it has occurred to me that a concise statement of what the term includes would be of great service to the general reader destitute of the time or books needed for an investigation. And also a brief outline of what it testifies concerning Jesus.

The clearest and best definition of the Talmud, which I have found, is in Horne's Introduction to the Study of the Scriptures, Vol. I., Part II., Book I., Sec. 6. It is as follows: "The Talmud (a term which literally signifies doctrine) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz: The Mishna or text, and the Gemara or commentary.

"The Mishna (or repetition, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scriptural texts; which, they pretend, were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar and Joshua to the prophets, and by them to the men of the Great Sanhedrim, * * * and ultimately to Rabbi Jehuda, surnamed Hakkadosh or the Holy. By him this digest of oral law and traditions was completed, towards the close of the second century, after the labor of forty years.

"The Gemaras or Commentaries on the Mishna are twofold:

"1. The Gemara of Jerusalem, which in the opinion of Prideaux, Buxtorf and other eminent critics, was compiled in the third century of the Christian era.

"2. The Gemara of Babylon was compiled in the sixth century, and is filled with the most absurd fables.

"When the Mishna or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the Jerusalem Talmud; and when the commentary which was made at Babylon is subjoined, it is denominated the Babylonish Talmud."

Renan, in his "Life of Jesus," p. 16, says: "The distinction of Epochs is here very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly." He also says, on the same page: "The teaching of the Jews from the Asmonean epoch was principally oral." On p. 115 in a note he says: "The Talmud, a summary of this movement of the schools, hardly began to be written until the second century of our era."

The Encyclopedia Britannica says: "The Talmud Yerushalmi embodies the discussions on the Mishna of hundreds of doctors, living in Palestine, chiefly in Galilee, from the end of the second till about the middle of the fifth century, while the Babylonian Talmud embodies chiefly the discussions, on the same Mishna, of hundreds of doctors living in various places in Babylonia, * * * from about 190 to nearly the end of the sixth century."

These quotations show the compilation of the Talmud was commenced in the very last of the second or first of the third century, and was not completed till in the sixth century. That the Mishna was first compiled by Rabbi Judah, the Holy. This being the text would naturally be compiled before the Gemara which was commentary on the text.

The basic part of the Talmud was termed Mishna perhaps because it was not committed to writing, but repeated orally from Rabbi to Rabbi for centuries. But one thing cannot fail to strike the reader, and that is that there was no Talmud in writing at the time when Jesus is supposed to have lived, nor for 150 years after his reputed death; hence, if we should find any reference to him therein it would be nothing but vague tradition. Moreover, as most or all of the New Testament was written before the Talmud, its writers had all the salient points needful to make up such a story as they chose about the God-man of the Christians. Evidently the Talmudists used certain portions of the Christian fable to the best advantage possible for themselves. They termed him a "bastard," a "vagrant necromancer," a "blasphemer" and a "sorcerer." Charged, as they were, with murdering a God-man, is it strange that, with the ghost story of his conception, as told by Matthew and Luke, they should pronounce him a "bastard" and his mother "a shameless woman?" And, if they read the accounts of his preaching, they were compelled to denounce him as a "blasphemer" according to Jewish law. The story that "Pandera," a Roman soldier, was his father, might have been a neighborhood scandal or a concoction of Jewish malevolence.

But I wish to call your attention especially to the essential character of the Talmud. Nobody, but a most superstitious Jew, will for a moment accept the statement that the Mishna was transmitted orally from Moses to Judah the Holy. That is pure myth. On page 191 of the "Christ Question Settled," I find the following statements: "Around the Mishna, a collection of ancient rabbinical decisions has been heaped up under the name of Gemara, constituting an enormous pile of commentaries, annotations, glossaries, discussions, fables, and doctrines of various kinds." "All combined, the Talmud is a sort of shapeless Encyclopedia of the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies." But do we know that we possess the Talmuds as they came from the Jewish schools in the fifth and sixth centuries? By no means. Renan, in "The Apostles," page 226, says: "The Talmud, in like manner, during the Middle Age, and after its first publication, underwent much abridgement and alteration." And, in a note, he declares that "It is well known that no MS. of the Talmud is extant to control the printed edition." So it is impossible to find out how much has been left out of, or added to, the original Talmud.

But, taking it as it is, what is the value of its assumed testimony to the existence of the Jesus of the New Testament? I answer, nothing! Absolutely nothing!! The Mishna, the oldest portion, compiled by "Judah the Holy," knows nothing of Jesus, does not mention him. Says Renan, "Life of Jesus," page 365: "Within the heart even of Judaism, Jesus did not make any durable impression. Philo, who died about the year 50, has no glimpse of him." "The Mishna, again, presents no trace of the new school; the passages of the two Gemaras, in which the founder of Christianity is named, do not carry us beyond the fourth or fifth century."

We can now partly sum up the testimony. It is in brief this: A Jewish work, written in the fourth or fifth century, mentions the name of Jesus, and makes the statements I have quoted, and some other similar ones. It strikes me that something more than a tradition four or five hundred years old is necessary to constitute history or historical evidence. But that is all the Talmud gives us.

But that is not the worst feature of the Talmudic testimony, for Renan tells us that "The two Gemaras borrow most of their notions concerning Jesus from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." Page 364.

The reader now has the real character of the Talmudic testimony to the historicity of the Christian Jesus. And yet, within the last two years, we have had paraded, in the Spiritualist papers and in a pretentious volume, by self-styled scholars, these "burlesque and obscene legends, of no historic value," as absolute proof, historical proof of the personal existence of the hero of the New Testament romance. And what is worse, this is assumed to be the culmination of the Higher Criticism.

J. S. LOVELAND.

Summerland, Cal.

MASS MEETING.

Spiritualists of Wisconsin, Attention!

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States. Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the Banner of Light of Boston, is one of the foremost organizers of the country. He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers. In early life he was an Advent preacher, became converted to Spiritualism, spent some years in newspaper work in Wisconsin and Illinois, finally devoting his entire time to the platform and authorship. Some of his works are held in highest esteem by the educated people of the United States. Miss Margaret Gaule, of Baltimore, is one of the most prominent test mediums in the United States to-day. She was a Catholic, educated in a Catholic convent, and forced to leave the school on account of her early development of clairvoyance and clairaudience. She has been upon the rostrum of every large city in the East during the past several years, and has come to that high point of esteem in the public mind that her name alone is sufficient to fill the largest auditoriums to overflowing. Through her highly developed sense of sight and sound she is enabled to receive messages from the spirit side of life that cannot be mistaken. When in Chicago she occupies the Auditorium and fills the capacious house to its utmost. G. W. Kates and wife, the Minnesota missionaries, are meeting with success in their State and have a reputation that reaches far beyond its boundaries. These, together with the corps of workers in the State, including G. H. Brooks, pastor of the Unity Society in Milwaukee, an able and untiring worker; Mrs. C. L. Stewart of Stevens Point, Mrs. Francis Wheeler of Madison, Mrs. Baker of Portage, and many others who are expected to be present, make this meeting one of the strongest ever held in Wisconsin. It presents an opportunity for all thinking people, whether believers in the doctrine or not, to hear and learn from the best minds of the country the basis of the belief.

All friends expecting to attend the mass-meeting in Stevens Point, April 17, 18 and 19, wishing me to secure rooms or entertainment, should correspond with me at once. Address me at 803 Dixon street, Stevens Point, Wis.

CLARA L. STEWART.

Spirit Memory.

In the most interesting article of my friend Dr. Babbitt, of March 17, entitled "Atoms and Weight," the following words occur, to which I desire to call attention:

"The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle."

My father wrote about twenty years ago, in "The Discovered Country," that he had met Aristotle, who had taught him all about the Atomic theory. No doubt Aristotle taught the theory of Democritus, who was born about ninety years previous to Aristotle. My father at the time of writing "The Discovered Country," had not met Democritus. As for myself, I knew nothing of Aristotle, Democritus, nor the Atomic theory, which should be a positive proof of spirit control. The question which is of paramount importance is whether the spirit of man continues to live after the dissolution of the body, and if so, does it influence and control mortals? All theories are subject to change and sink into insignificance compared with the greatest of all questions, is life continuous, or is it not?

CARLYLE PETERSILEA.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't delay. Direct to him at Blair, Neb.

DOMESTIC FELICITY.

She tied a napkin on her head,
Her hair was all awry,
She wiped the dewdrop off her nose,
That had wandered from her eye.
She clutched the broomstick in her hands,
And with vicious, angry thrusts,
She moved it quickly o'er the floor
And raised great clouds of dust.

She boxed the kids upon the ears,
And vowed she wished them dead,
And when her hubby interfered
The broomstick fanned his head
Until he swore he ne'er again
Would chide his faithful spouse
When she was busy cleaning up
The dirt around the house.

HENRY M. EDMISTON.

"Religion as Revealed by the Material and Spiritual Universe." By H. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

MISSIONARY WORK.

Suggestions Concerning the Best Methods.

How to accomplish a proper work in the propaganda of Spiritualism has been and yet is a serious question. Whether we desire to make special effort to convince people of the facts and philosophy of Spiritualism, may possibly be debatable. No doubt many think it an useless effort; or, at least, one that we owe no duty to make. It is true that useful and cultured Spiritualists cannot be created simply by conversion. The need is to develop the understanding and appreciation. To "cast pearls before swine" was long said to be useless. To present higher truths before minds incapable of comprehending them may be labor in vain—but to lead untutored minds into capable action may be possibly the duty of trained persons. That humanity needs to be led into higher wisdom is evident to every observant mind; and that moral development is universally necessary, we cannot fail to know.

Is Spiritualism an educator? Is it a moral force? Is it a demonstrable truth? Has it a human mission? If these are affirmatively answered, then what is our duty as Spiritualists? What fruits of the spirit have we gathered for the good of humanity? It is so often said by persons: "I have given years of effort and gone to much expense in order to obtain the truth, and I feel that all others should do likewise if they desire the truth." That is seemingly just—but what of they who as yet have not desired to know the truth you know, or perhaps may not have heard of its blessings? Do you owe such any effort to encourage or to unfold such desire? I do not intend to now argue the questions I am asking—but present them as to some extent a justification of active missionary effort. My experience in Minnesota during the past few months, leads me to cognise that we need a well-regulated system of propaganda. We need such for human progress and not simply for the multiplication of Spiritualists. Humanitarianism is the boasted principle of the Spiritual philosophy. We do not apply it sufficiently. Truth is public property and not the sole right of a few. If we have been given a truth, we should share it with our fellows. Surely the spirit messages do not come to us simply to gratify a desire "to see what they can do." Hence, why should we use them for such a purpose only? Wise spirits can be attracted to us if we aspire for wisdom—and the crude only will come if we send forth coarse and selfish desire. "Like attracts like."

I have seen the effect of unselfish effort to present spiritual truth for human help. To do so only to proselyte, would certainly be a selfish plan—but to espouse a truth for human growth is humanitarian.

We want a system of propaganda, in order to help the advance of human knowledge and destroy error, superstition and intolerance. We deplore the ignorance of humanity, and their low conditions of life, whilst we are inactive to correct the evils.

Localities complain of bigotry and prejudice that make it impossible to get a hearing by a Spiritual speaker. I have found that the locality will turn out well represented to hear a Spiritualist when a good place of meeting is provided, and the doors opened free of any charge. A door fee makes the impress of a speculation. A cause backed up by earnest workers who invite the public to the feast, becomes attractive to the average intellect. And when asked to help sustain it, they freely give. We have held free meetings throughout Minnesota and have received greater amounts of money from voluntary offerings than we should have from door fees; because we obtained large instead of small attendance. We need to support a general work of that character. We need a missionary board to control such effort—and they could be effective only by having proper financial support as a surety for effort. The result would soon be a complete sustenance.

The N. S. A. should not be a director of missionary work. Its functions are more distinctly related to the internal than the external affairs of the Spiritual cause. Its functions commence when the organization is effected. The system of propaganda may be subsidiary to the N. S. A., but not entirely controlled by it. At present the National missionaries are but nominal appointees, and in no case, possibly, under direct contracts that give them power to perform work. Dependent upon their own chances to labor, they become a means for sustenance rather than being sustained. Thus we have no missionary or propaganda efforts sustained by either our organization or by public subscription. Localities everywhere are hungry for such mental food as the Spiritual teacher offers; and they will each materially help if we place the opportunity before them. I have been in so many "first places," and also where "the cause has died out," that I know what can be done in such localities. Every town, city and State can be stirred to their centers by proper and business-like effort.

And that is what we should need funds for! And such efforts will bring liberal help to our cause!

We need a "Missionary Board" of earnest souls willing to labor free of charge in directing such labor. It might be a Missionary Society composed of contributing members of say, $5 per annum each. Each Spiritualist, or the majority at least, could afford that. They could have the right of convention, or a delegate right, and thus annually elect and instruct the Missionary Board. The time has come for some practical effort.

We need self-sacrificing workers and contributors. Let us show to the world that Spiritualism is a force. We need circulating literature as well as public speakers and mediums.

A fund to publish a plain statement of what Spiritualism is and aims for is badly needed. Let us agitate! Who will help? G. W. KATES.

Minneapolis, Minn.

DELPHOS CAMP, KAN.

A Good Slate-writer Wanted

This camp will open August 11, closing August 27. Will C. Hodge, who has been with us the past two sessions, has again been engaged for the entire time. We are negotiating for other speakers and mediums, and it is intended to make this the banner season at Delphos.

The management invites correspondence with a good independent slate-writer, one who can give positive demonstrations. To a good medium for this phase Delphos Camp offers unusual inducements as they will have no opposition and all the patronage they can attend to. Address Joy N. Blanchard, President, Delphos, or E. S. Bishop, Glasco, Kans. COR.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.
DR. GEO. B. WARNE, Pres. I. S. S. A.
JAMES FREEMAN, Vice-Pres. I. S. S. A.
ELLA M. JOHNSON, Sec. I. S. S. A.
ERVIN A. RICE, Treas. I. S. S. A.
HIRAM EDDY, Trustee I. S. S. A.
ORRIN MERRITT, Trustee I. S. S. A.
M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter are among the celebrities who will be on hand for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

The strongest array of Spiritualist talent ever gathered in Chicago.

PREMATURE BURIAL

Most Amazing On Recornd in Italy—Child and Mother In the Same Coffin.

NEW YORK CITY AND STATE AUTHORITIES CONTEMPLATE ACTION TO AVERT DANGER FROM PREMATURE BURIAL—REMARKABLE CASES WHERE THOSE SUPPOSED TO BE DEAD HAVE COME TO LIFE.

Born in a coffin, suffocated with its mother in the solitude of a mortuary chapel—all Europe is ringing with this true story of to-day, transcending the most vivid horrors created by Poe's imagination, says the London correspondent of the New York World.

The Sunday World correspondent at Rome sends details of the tragedy which, first printed briefly in the Lancet, stimulated in all classes of the community the most dreadful of all slumbering terrors—that of being buried alive.

The mother in this case was a young woman in the small town of Lecce, in Southern Italy. Her case baffled the doctors. They became convinced that her child would never see the light, and at that juncture the patient died—or so it seemed.

Funerals are held speedily in Italy. This was fixed for the day after death.

The body was washed, the eyelids held down with coins, the hands crossed on the breast, one holding a crucifix. A new linen shroud was wound about the body and it was placed in a coffin.

Over-night the coffin, its lid screwed down, was left in the mortuary chapel adjoining the cemetery. Two tall candles flickered at the head and two at the feet.

A storm broke that night. The windows of the mortuary chapel rattled in their frames. The wind shrieked among the eaves.

There was another sound that struck the ears of the "custode" (watchman) as he croucled at his wicket, shivering with superstitious awe at the tempest. It, too, was a shriek, of more human quality than the voice of the wind, but muffled.

The custode crossed himself. It was a night when demons were loose. He had heard of their tricks—how many sometimes assumed the voice of a woman to lure men into their clutches.

So he stuffed his fingers into his ears and mumbled prayers to all the saints until morning.

A MIRACLE INDEED.

He described his sensations afterward when an investigation was held.

With the welcome dawn came a photographer who had been commissioned to take the dead woman's likeness. The custode helped him to open the coffin. His nerves were overwrought by the events of the night, and when he beheld the interior of the box he fell upon his face, crying:

"A miracle! A miracle!"

It was a miracle indeed—but a tragic one.

Only one body had tenanted the coffin when the lid was screwed down. But now the candles shone on two faces.

The second was that of a babe, robust and fair.

It had come to life within the casket of death, and destiny had denied it any other experience. Pitchy darkness had enveloped its birth; its brief struggle for breath, its return whence it came. Such is the history of a human career perhaps without precedent—the career of the babe of Lecce.

The mother had turned on her side. No words can aid the imagination to depict the struggle of which her bitten lips and twisted arms were the silent testimony.

Meanwhile another case has come to light of an old man in the Ligurian Riviera, who would have been buried alive if he had not revived as the coffin-lid was being screwed down.

This coincidence has created something akin to a panic throughout Italy, where the custom of rushing bodies under ground within twenty-four hours after death acts as an invitation to premature burial—though not more so than the American custom of immediately calling in the embalmer.

Under the heading "Alive Under the Coffin-Lid" the Rome correspondent of the Lancet writes:

"I make no apology for returning to this ghastly theme. The tragic case in point reported in the Lancet from Lecce (Apulia) has thrilled the kingdom with horror from the Alps to Etna.

"Popular interest in the theme is now accentuated by indignation, and increased vigilance over the circumstances intervening between the death certificate and the offices of the undertaker is leading to the discovery of cases only less gruesome than that of the Apulian peasant woman.

ANOTHER ITALIAN CASE.

"The latest of these comes from the Ligurian Riviera. In the village of Roccabruna an old countryman, Raffaelo Rainoldi by name, fell ill, failed to recover and was laid in the coffin.

"The lid over him was actually being screwed down when he was felt to move and then heard to speak.

"Medical aid was at once invoked by the family and the old man came round, recovered full consciousness and inspired hopes of his recovery.

"These, however, were not realized. He lingered for two days and then died, death being this time not 'apparent' but real.

"Coincident with the chronicling of these cases the lay press is opening its columns to the discussion of the familiar devices by which the individual laid out as dead and even inclosed in the coffin can still have air to breathe and the power to attract notice and assistance. But none of these methods is of other than doubtful efficacy, the apparatus, for one thing, being too delicate and complicated not to get easily unworkable."

NEW YORK AROUSED.

A week or two ago the committee on Public Health of the State Legislature gave a hearing on Assemblyman Gale's bill to guard against premature burial.

Mr. Gale said he had seen abroad last summer an apparatus intended to give warning when there had been premature interment, and pleaded for some such method in this country.

H. Gerald Chapin, secretary of the Medico-Legal Society, told the committee he was prepared to furnish proofs that premature burial was much more frequent than is generally supposed.

Municipal as well as State authorities are exercised over this matter. The Health Board of New York City has given it much attention, and it is probable that the Sanitary Code will be amended in such a way as to guard against premature burial.

Dr. J. H. Garrigues, of No. 716 Lexington avenue, Chairman of the Committee on Apparent Death of the Society of Medical Jurisprudence, made these suggestions:

First of all, only authorized practitioners of medicine should decide whether a person is dead.

We therefore respectfully suggest a change in the blank forms of death certificates, so that they be made to contain the declaration that the physician personally has examined the body.

We furthermore recommend that the chief signs of death be enumerated in the blank, and that the physician shall indicate the presence or absence of each with "Yes" or "No." The questions which we would suggest to ask would be: Has the respiration stopped permanently? Has the pulsation of the heart stopped permanently? Do the dependent portions of the body show a purple discoloration? Is rigor mortis present? Are the corneas dull? Are the pupils dilated? Are there unmistakable signs of putrefaction?

Science admits only one sure proof of death, and that is decomposition.

Other phenomena may be produced by asphyxiation, heart failure, apoplexy—as in the case of the Abbe Prevost—intoxication, lightning stroke—perhaps also the death chair, Dr. Garrigues says—anaesthetics, narcotics, concussion and many obscure nervous disorders.

Dr. Garrigues decries the American practice of dragging the still warm body of an ostensibly dead person from bed and putting it on ice at a temperature that would probably be fatal if any spark of life remained.

MEASURES OF PRECAUTION.

Count Michel de Karnice Karnicki, Chamberlain of the Czar of Russia, is the inventor of an apparatus exhibited at the Academy of Medicine recently.

From a platform resting on four posts over the grave a tube runs down into the coffin and terminates a few inches above the chest of the person interred. The slightest movement inside the coffin sets off an elaborate set of signals, including an electric alarm.

In Bavaria and Saxony a system is in force by which many victims of apparent death have been saved from burial alive. Every cemetery contains a dead-house divided into small rooms. Even the temperature of the place is fixed by law.

Women named "lichenfrauen," specially trained for the work, are in constant attendance upon the dead during the period of Seventy-two hours preceding burial. Each body is connected with an electric alarm.

The "lichenfrauen" are required to inspect each body at least three times a day, applying tests. These are the tests of death, only one of which—decomposition—is conclusive:

Respiratory failure, cardiac failure, absence of filling of veins under pressure, reduction of temperature, rigor mortis and muscle collapse, coagulation of blood, decomposition, absence of red color in semi-transparent parts under the influence of a powerful stream of light, absence of muscular contraction under galvanism, absence of signs of rust on a bright steel needle after plunging it deep into the tissue.

From the earliest ages mankind has been oppressed by the fear of premature burial. The Greeks, after Empedocles, a famous physician, had restored to life a woman who was about to be buried, adopted a law under which no person might be buried until the sixth day after death.

The Romans did not allow the final rites to be performed till eight days after death; and the Turks prescribed a series of tests to make sure that death had actually arrived.

REMARKABLE ESCAPES.

Cardinal Espinola, Prime Minister to Philip II., stretched out his hand to stay the embalmer's knife which was about to be plunged into his vitals. Vesalius, the "Father of Anatomy," fled into exile after a subject, a woman, had revived under his knife, only to die of the wound.

The Abbe Prevost was stricken with apoplexy in the forest of Chantilly on Oct. 23, 1763. His body was carried to the nearest village and a medical officer began an autopsy.

The Abbe uttered a piercing cry, but in a few moments expired from loss of blood.

There are stories told in all languages of women buried for dead who have been revived by the violence of ghouls in tearing rings from their fingers.

A daughter of Henry Laurens, the first president of the American Congress, suffered an attack of small-pox and to all appearances died.

She was laid out as a corpse and the windows were opened. Stimulated by the fresh air the girl recovered. So deeply impressed was her father that he left instructions for his body to be burned.

The late Edmund Yates, editor of the London World, left a will in which he provided 20 guineas as a fee to his physician for the post-mortem service of opening the jugular vein, that there might be no possibility of burial alive.

SAVED THIS MAN'S LIFE.

From South Dakota within the last few weeks comes the story of how a Methodist minister saved himself from burial alive by the injunctions he laid upon his friends during what was thought a mortal illness.

His name is Styles and he is the pastor of a church in Messington.

"Do not bury me until you are sure I am dead," he said repeatedly.

For years he had entertained a horror of coming to life in the darkness of the grave. His relatives tearfully promised that when the end came they would wait until all doubt had vanished.

The hour arrived when he ceased to breathe. Still, in deference to the pastor's request, preparations were delayed.

At the end of two days the stricken man stirred, opened his eyes, called for water. He steadily rallied, and is now convalescent.

In the New York Morgue last November a babe, one of twins that had been born apparently dead, came to life in a temperature of 30 degrees and was removed to Bellevue Hospital.

One of the gruesome happenings of last year was the exhumation, at the instance of an insurance company, of James Rigley, of Pendleton, N. Y.

The glass window of the coffin-lid was broken and the distorted features of the corpse showed how Rigley had fought for breath.

Rev. Newell Dwight Hillis On Doctrine of Damnation.

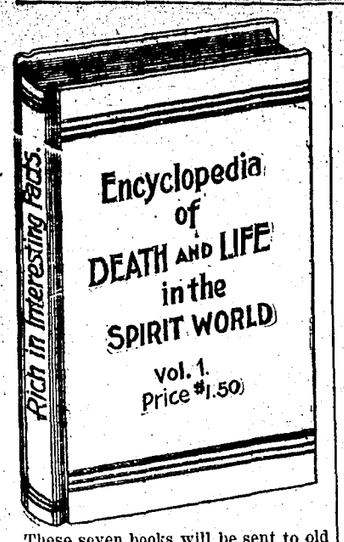
To-day one of our greatest denominations still includes the awful statement in its confescion of faith, saying that certain men and angels are foreordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. It would seem that if men believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold and charge such infinite cruelty upon the all merciful and all loving God.

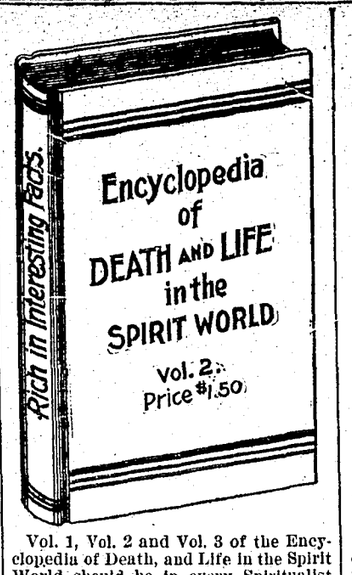
What, read the story of Christ's life--love, suffering and death--and then charge God with "particularly and unchangeably designing" the majority of his children to eternal torment?

I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

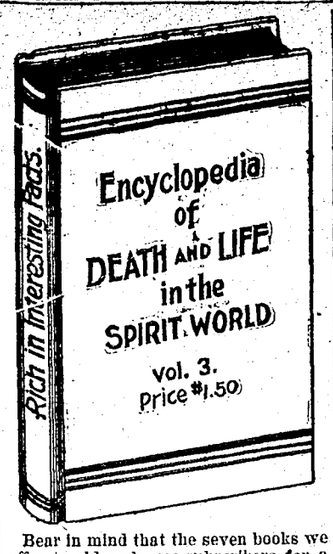
For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.



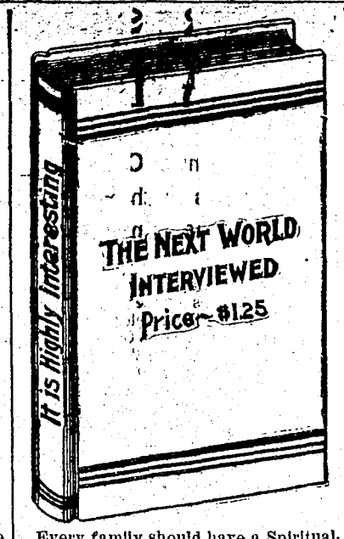
These seven books will be sent to old or new subscribers for $2.35 whenever they send in their yearly subscription. The postage on these books and expense of mailing is 85 cents, only leaving for this office $1.50 for the seven books, far less than actual cost. We do this in order to establish the nucleus of a first class Occult and Spiritualistic library in every home. We are working on the Divine Plan.



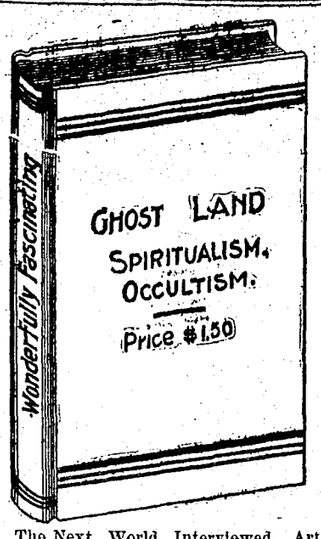
Vol. 1, Vol. 2 and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World should be in every Spiritualist home. In them you have more solid, substantial facts in relation to the remarkable change designated as death, than can be found elsewhere in all the libraries of the world. They are elegantly and substantially bound in cloth, neatly printed in good clear type. They will enrich your mind and be an ornament to any library.



Bear in mind that the seven books we offer to old and new subscribers for a nominal sum—far less than actual cost—will be an ornament to any library. They are not cheap productions, bound in paper, and gotten up for a few cents; on the contrary they are substantially bound in cloth; they are beautiful externally, and rich with facts internally. If you wish to remain in ignorance, however, and not purchase these books at the cost designated, you are liberty to do so. The seven books after paying postage and expense of mailing, only leave us $1.50. We are working, you see, on the Divine Plan.

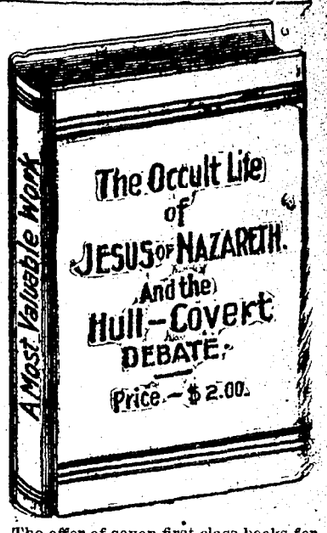


Every family should have a Spiritualist and Occult library. We have selected seven books, equally as valuable in solid facts, as any other seven books of the same size on earth; really, in some respects they are far more valuable They are beautiful; they will please the eye; their contents will enrich the mind. The seven are sent out to old and new subscribers for $2.35. They are only sent out at that price when you send in your yearly subscription to The Progressive Thinker. The seven books, after paying postage, etc., only leave us $1.50. Did you ever see the like of it? Read the following under the heading, "Our Main Premiums":



The Next World Interviewed, Art Magic, Ghost Land and the Occult Life of Jesus, have been before the public for some time. They have been enthusiastically received. They possess great merit. They have been read by thousands. There are, however, at least 1,000,000 Spiritualist families in the United Stated that have never seen them. We want to reach them. We want them to form the nucleus of an Occult and Spiritualistic library, hence we offer seven volumes for a price within the reach of all, and less than actual cost.

Do you know a good thing when you see it? Can you appreciate an offer that will improve your library and enrich your mind? Look at these seven volumes! No other seven books of equal size are more beautifully or substantially bound. They will please your eye; they will enlighten your mind; they will make you more spiritual. They will present to you a fund of information that will prove invaluable. The seven are sent out for far less than cost, and after paying postage and expense of mailing we only have left $1.50. Did you ever see the like of it?



The offer of seven first-class books for a nominal sum ought to bring us millions of new subscribers for The Progressive Thinker. Stop a moment and think. These seven books will cost you almost nothing. The seven cost less than the price of the average single book. Just think! We only realize $1.50 for these seven magnificent volumes, after paying expense of postage and mailing. Now is the time to act. Send in your subscriptions to The Progressive Thinker and order these seven volumes. You will thank us a thousand times when you receive them.

Anniversary at Alliance, O.

The anniversary exercises at the Independent church on Sunday were well attended. The platform was adorned with beautiful flowers.

The conference was a feast of reason and a flow of soul, many taking part in it, and closing with an original poem by Mrs. Sarah Stone Rockhill. The lyceum followed it, being a brief report of what had been learned by the scholars, followed by recitations and songs. The farewell of Mrs. E. W. Sprague to her class of little ones was particularly affecting. In giving a prize to the best scholar she could not so seem to neglect others, so she gave a nice book to each one.

The lectures of Rev. E. W. Sprague were good, enthusiastic and instructive. The anniversary address in the evening was replete with information and suggestion of the opening week, and persecution of the Fox sisters saying the new religion was born in a manger, of two virgins, as the girls were 9 and 11 years old. In the evening his address was of the phenomenal nature, proving that all spiritual phenomena was natural according to natural law. Spirit descriptions followed each lecture. Mrs. Flora Russell's beautiful solos interspersed all sessions.

This closes Rev. and Mrs. Sprague's eleven months' work with the independent Society and with many sincere regrets do we part with them, as by their faithful earnest work and noble lives they have endeared themselves to our people. Next Sunday Mr. Will C. Hodge of Chicago will occupy the platform. He will be with us for the month of April.

POEM BY MRS. S. S. ROCKHILL.

Who shall tell, in earth's poor language,
Of this grand prophetic day,
When the travail of the ages,
Ushered in with glorious ray,
This new era—Love's new era
Brought to earth at last to stay.

Though we hear of war and carnage,
Though the evil still is here,
Yet through all Love's voice is calling,
Love the savior, will appear,
Love will right all wrongs and sorrow,
Cause all careless hearts to hear.

Long the world has strove in darkness
With its passions and its fears,
With its night of death and sorrow,
With its agony of tears,
For the selfish life must ever
Reap such harvest, there or here.

Words that fail us in the telling
Of this nobler grander day,
When above life's sordid sorrow
We shall take our upward way,
When by Love and Justice guided,
All earth's children they shall sway.

When to Love is Wisdom wedded—
And we know that day is near—
Then shall spring a glorious people,
Who shall know no wrong or fear,
But whose lives, so fair and perfect,
Shall reflect the higher sphere.

This sweet promise all was sounded,
This grand glorious time foretold,
When the rap at Hydesville echoed
Round the world from soul to soul.
Love, the message—Love, the message,
Through our lives it must unfold.

Oh! how long we sought the higher—
Sought to bless our suffering kind;
Now the spirits come to aid us,
With their heart, and soul, and mind,
Teaching truths instead of error,
To each asking soul they find.

In this dawn of Reason's morning,
Myth and fable flee away,
And with nature's laws to guide us,
Superstition cannot stay,
For the spirits come to teach us
Of their homes just o'er the way.

Oh, my sisters, shall we falter?
Will we loiter by the way,
When we have these bright inspirers
Who will ever by us stay?
We must help to give the message—
We must live it day by day.

Only through our hearts and voices,
Through our works and words of love,
Can the message of the angels
Be conveyed from spheres above,
Can the wisdom of the ages
To earth's children come with love.

For it must be thus transmitted,
Thus interpreted to men;
We will gladly give their message,
Be a voice for them again,
For they teach life's earnest lessons,
And the sad hearts all befriend.

Now with joy we greet their advent,
Celebrate this point of time,
For we know that through the ages,
Still shall run this thought sublime:
Earth and heaven have been united
By Love's advent for all time.

Anniversary at Louisville, Ky.

The Anniversary of Modern Spiritualism was celebrated here March 25. The programme of the entertainment was long and well selected. It was a grand success financially and socially, and praised by all who attended.

The Sunday service was one long looked for by the public, and at 7 o'clock the house was half filled, and at 7:30 there was not standing room left. In the afternoon Mr. Geo. Heinsohn christened three boys after the exercises in the lyceum. At night the services were conducted by Mrs. L. N. Claman, followed by tests by Mrs. Kibby, of Cincinnati; also tests by the crown jewel of the People's Spiritual church, and the hardest worker in the city for the cause, Mrs. Mary Mann.

Mrs. Claman and Mrs. Mann were the attraction of the evening, and were dressed for this special occasion, and seated midst the floral decorations which were grand. After the tests, Mrs. Claman christened three little girls, all dressed in white. The scene was as grand as any transformation scene one could imagine.

The People's Spiritual Church has a good hold, and built on a solid foundation, and is making great headway.

Mrs. Claman left the city for two months to fill engagements in Grand Rapids and Lansing, Mich., which were made before accepting engagement with the People's Spiritual Church of Louisville, Ky. She will return on June 1, to finish the year 1900 with us. In the meantime Mrs. Mary Mann, who is a regularly ordained minister of this society, will conduct services and tests as she is well qualified to do.

J. L. FRANCK.

Detroit Anniversary.

The Fifty-second Anniversary of the founding of Modern Spiritualism was celebrated with appropriate services at the three centers of Spiritualism in this city, 132 Michigan avenue, 55 Grand River avenue and 49 Monroe avenue, Detroit Mich. In the afternoon there was a joint meeting of the Central Spiritual Union, which assembled at Occult Hall, otherwise known as Dr. C. W. Burrow's office, on Michigan avenue, with the congregation that meets at 55 Grand River avenue. The Sunday-school of the Central Spiritual Union, a score of small children, having donned aprons in three significant colors with cabalistic letters, and each bearing a sharpened broom handle with a streamer of red, white and blue, marched in a body with Dr. Burrows at their head, and two teachers at their side to the Pythian Hall on Grand River avenue, where the joint exercises were to be held. The little procession attracted much curious attention. Dr. Burrows wore a round cap and a military-looking belt, which added impressiveness to the evolutions.

The evening meetings were held at the respective places of assembly. Addresses were listened to, and occult demonstrations and spiritual phenomena followed. COR.

Anniversary In Cleveland, O.

It has been quite a time since The Progressive Thinker has heard from us as a society, but I promise to make amends by writing a short account of our doings occasionally. At this time I will report the celebration of the Fifty-second Anniversary of Modern Spiritualism by our society, the First Association of Spiritualists of Cleveland.

Our auditorium, newly decorated, was filled to overflowing at both sessions, Sunday afternoon and evening, March 25. The rostrum was handsomely adorned with palms, potted plants and cut bouquets, and presented a perfect bower of beauty.

Music was rendered by master minds and hands on the piano and violins, also beautiful selections of vocal music were rendered.

Our president, Mr. T. A. Barker, very appropriately opened the celebration by making an address that was just suited for the occasion, as it was decidedly progressive in its aims, and was heartily received.

We had with us, besides our speaker for March, Mrs. Anna E. Thomas, the two veterans in the cause, Miss Annie Inman and Prof. Weaver; and also the secretary of the Ohio State Association of Spiritualists, Mr. C. B. Gould, who did honor to the cause and justice to themselves by their remarks.

Our lyceum was represented by some of the children reciting very pretty selections, which showed honor to the class leaders and credit to the little ones. Long live our lyceum.

At the conclusion of the afternoon session many of those present adjourned to the banquet room, where justice was done to many good things that go to inspire the inner man, generously donated by the ladies of the society, and also very ably served by them, Mrs. Barker, Mrs. Gray, Mrs. Gates being indefatigable in their zeal to have all enjoy themselves. Miss Lenk and Miss Nagle and several others were very able assistants, and everybody fully appreciated each other's efforts.

Our celebration was a perfect success in every manner, and will be long remembered as a feast of good will and harmony.

At the evening session the large hall was filled quickly, and soon there was standing room only, and the doors of the adjoining room were thrown open to accommodate the throng of eager and pleased listeners.

For the month of April we have for our speaker, Mr. J. Frank Baxter, and May is an open date.

We solicit correspondence from mediums and speakers. Our secretary is Mr. A. A. Kerr, No. 26 Central avenue.

WILLIAM NIESS.

Jackson, Mich.

The Fifty-Second Anniversary of Modern Spiritualism was celebrated by the Spiritualists of Jackson, Mich., on March 25, in the Odd Fellows Hall. Addresses suitable to the occasion were delivered by several speakers, one of them (Mr. L. S. White) being a resident near Hydesville, N. Y., when the Fox girls first developed their mediumship, and who sat in circles when they were being tested by clergymen and others.

Mrs. M. J. McCoy and Mr. H. E. Chase, of Cleveland, Ohio, were present and took part in the meeting, the former giving psychometric readings and the latter clairvoyant descriptions of spirit friends present. These well-known mediums have been with us for three weeks, and in the use of their powers (besides clairvoyance and clairaudience and psychometry have also the rarer gifts of spirit photography and materialization), have given the Spiritualists of Jackson a most enjoyable season.

St. Paul, Minn., Anniversary.

The St. Paul Spiritual Alliance celebrated the Fifty-second Anniversary of Modern Spiritualism, March 25, at Odd Fellows' hall. The gathering was one of special note and interest to Spiritualists, was very enjoyable to a very large number, lasting all day. Supper was served after the close of the afternoon meeting and the exercises resumed at 7:30 after a season of social intercourse.

The exercises of the day were opened at 11 o'clock with a conference meeting of mediums at which several addresses were made by prominent members of the organization. A reception was given for officers and members of the state and local associations at 2:30 p. m., followed by a selection by the quartette. Mrs. S. M. Lowell offered the invocation and Mrs. J. P. Whitwell delivered the opening address, Mrs. Zumbach gave a solo, and G. W. Kates delivered an address upon "Fruits of the Spirit." Mrs. Zaida Brown Kates gave tests and spirit greetings. During the interval following the afternoon meetings test circles were held in the main hall by Mrs. Lowell, Mrs. Kates, Mrs. Sauer and others assisting.

Mrs. S. M. Lowell opened the evening meeting with the invocation. Mrs. J. P. Whitwell delivered a short address upon the benefits of Spiritualism. "The Beauty of Death" was the subject of an address by Mrs. Zaida Brown Kates. Several musical numbers were given by Prof. Zumbach and his quartette. The meeting closed with spirit messages and tests by Mrs. Kates and Mrs. Mary Jacobs.

Sunday, April 8, the Spiritual Alliance will celebrate the eleventh anniversary of the formation of the organization in St. Paul. A special programme will be given, including a number of prominent Spiritualist speakers. Meetings will be continued every Sunday evening until about May, when they will be abandoned for the summer except the camp-meeting some time in July.—St. Paul Globe.

52D ANNIVERSARY, MAR. 31, 1900

Again there dawns the natal day
Of our New Era grand,
When souls of mortals passed away
Return from spirit land;
A day resplendent with the light
Which comes from higher spheres,
To drive away the gloom of night
And banish Sorrows' tears.

A sacred day is this to those
Who know the truth it brought,
Who've seen the star that then arose
To light the realm of thought,
And joyous swells each bosom now
In many a gathered throng,
Where gladness beams from ev'ry brow
And fills each heart with song.

It was a great and grand event
That on this day occurred,
When first a message heaven-sent
By mortal ear was heard;
And fitting 'tis that we should meet
To recognize the worth
Of heaven's greatest Paraclete
Now comforting the earth.

For all mankind this day did bring
Joy never known before,
For which our grateful songs we sing
And true thanksgivings pour;
For who is there not glad to know
Their spirit friends can come
To wipe away their tears which flow,
And cheer each vacant home?

O who are they that can refuse
Whene'er these friends draw near,
The glorious privilege to use
To lend a listening ear?
Who would not touch "a vanished hand,"
Or hear "a voice that's still,"
Or list unto an angel band
Proclaiming, "Peace, Good Will?"

There's not a soul on earth to-day
But has some spirit friend
Who would be glad to point the way
And their assistance lend;
Then all should now with us rejoice,
And join in our great feast,
Prepared from viands rich and choice
For greatest and the least.

Let none then hide this heavenly light
Because of fear or shame,
But proudly stand and with their might
Its virtues loud proclaim,
For 'tis a boon that all should share,
And not a favored few,
And we should teach it everywhere
To Gentile and to Jew.

This day's return should make us feel
How great a debt we owe
To those who've brought our greatest weal,
And soothed our greatest woe;
With grateful hearts we ought to do
Whatever good we can,
By teaching, and by helping, too,
Our needy fellowman.

Then let us thank the spirits kind
For all the good they've wrought,
For help to body, soul and mind,
And for inspiring thought;
And as we hope a heaven to gain
With them in some bright sphere,
So let us live while we remain,
That we begin it here.

DEAN CLARKE.

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Anniversary at Indianapolis.

For three months the society here has been honored by the ministration of Mr. Edgar W. Emerson. His spirit delineations are clear and convincing. They breathe that sweetness of spirit which comes with a soothing tenderness. It was indeed a fitting climax to his ministrations, to close with the celebration of the anniversary of Modern Spiritualism. The entire front of the church room was a mass of beautiful flowers that fairly imbedded the pulpit in a maze of color.

Saturday evening was given to an entertainment of varied nature; music, recitations, and spirit delineations by Mr. Emerson. He was assisted in presenting the phenomena by Mrs. Frances Ruddick, whose demonstrations in slate-writing were unusually strong. On Sunday morning the audience was composed almost entirely of the membership. Sunday evening brought out the largest audience ever assembled in our city to hear the truths of our cause presented. The crowd overflowed the church, the aisles and entrance being filled to the uttermost. Amid music, and almost imbedded in flowers, Mr. Emerson told the story of the coming of Modern Spiritualism, in a beautiful and sympathetic way that made a deep impression upon all who heard him. After the address spirit delineations were given, ending with a strange demonstration of prophetic vision, which thrilled the vast audience with its impending gloom.

We expect Mr. Emerson with us next season. The outlook is indeed bright and with his return will come a joy to hundreds of our people who feel that he is indeed a mediator between the two worlds. R. B. GRUELLE.

Indianapolis, Ind.

UPWARD.

Ah, sad one; the questions that puzzle you so,
The gloom and the fears that with brooding will grow,
Despair and the loneliness weighting the heart,
Mistakes and injustice, of all lives a part,
Are only the earth-clouds which rise from the sod,
And hide from our eyes the fair sunshine of God.
While tears blind our vision and doubts check advance,
We droop and despond, sending upward no glance.

Earth's night follows day; Nature's contrast ne'er mars;
E'en our darkness is gemmed with the glorious stars;
And may we not add, with a greater delight
And truth quite as forceful, that day follows night?

Look up! Let Desire and Expectancy blend;
Dissolving the mists, heaven's light will descend;
And through that soft radiance shall shadows depart;
All problems grow clear to your questioning heart.

Place your being in tune with immutable law;
Sweet harmony, then, from Life's chords you shall draw.
And know nothing real can ever decay;
What truly is yours, lives forever and aye.

Alone? never feel so; God's angels abide
With tidings of comfort and strength by your side;
But grant recognition; while Love claims that soul
Which united to yours forms the one perfect whole.

ROSABEL REED.

Brockton, Mass.

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Published every Saturday at 40 Loomis Street

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Entered at Chicago Postoffice as second-class matter.

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SATURDAY, APRIL 7, 1900.

Getting Rid of a Galling Creed.

Mention was made in these columns a few weeks ago, of the withdrawal of Rev. Wesley Haskell, from the Second Congregational church at Rockford, Ill., because he could no longer support its old pagan creed. After Rev. H.'s retirement the church appointed a committee of five, representing its wealth and intelligence,—they worshiping in a $120,000 structure of modern design,—to revise their creed. The committee reported the result of their labors in a neat pamphlet a few evenings ago, which, the local press says, will doubtless be adopted by the church without material change at an early day. We can only spare room for brief extracts, as not only indicating the trend of that church, but the general drift of all churches away from their ancient moorings. The committee says it recognizes the fact that it is no light matter to make up the platform of belief for a large church, and that it has done what it could to get the most authoritative expressions of opinion to guide it.

"The result of these efforts has been to decide that no form of creed be used directly or indirectly as a condition for membership in the church."

Quoting from the report, the committee says:

"We find the creed tests now in general use too often act as a barrier to keep conscientious Christian men out of the church, noble men and women, (like Father Bartlett, one of the founders of Andover Theological Seminary,) who would never so far become responsible for any creed, as to join the church. They would no doubt have done so if the creed had been as simple as the self-denying lives they lived in their own homes.

"Congregationalism was designed to gather in just such men. But for the past eighty years many of our churches have been so fenced around with creeds as to keep from our communion many of the very choicest spirits, thereby giving the impression that a better Christian life can be lived outside of the church than in it.

"There is so great a multitude of such cases that thoughtful ministers now assign the prominence given to particular doctrinal creed tests as one of the reasons why the Christian church is now so little in touch with the masses."

The Morning Star, whose report we have somewhat followed, says:

"A large number of members of the church express themselves as well pleased with the suggestion made, and feel that this is a step toward church unity; that it opens up the church for everyone believing in the broad principles of Christianity and does away with the walls of creed that have held many aloof to the detriment of themselves and the church as a body."

It is worthy of observation, that there seems a general tendency on the part of all the evangelical churches to break away from their old creeds, and church fetters, and to join with other emancipated minds in a grand forward march of progression; while Spiritualists in late National Convention assembled, were unwise enough to encumber themselves with a creed that chafes and galls many who attempt to wear it.

Discussion Necessary to Truth.

The New York Sun says the battle over the Bible has only just begun in Christendom. We quote:

"The great issue between faith and scholarship as to the intrinsic authority of the Bible as the infallible word of God, must be met squarely at some time in the future, and probably at no distant day, for it is a question vital to all Christian theology." The Sun concludes: "The validity of the main evidence on which Christianity rests is criticised and disputed even in the church itself, in both Catholicism, as we see by the position of Dr. Mivart and his lay sympathizers of the Church of Rome, and in Protestantism, by a great body of the foremost theologians."

The great wealth of Bible societies; of printers and binders expressly engaged in the manufacture of the book; of tradesmen who have made a specialty of their sale; of colporters who are paid for their distribution; and of preachers whose subsistence comes from expounding it—all will resist the great moral revolution going on to get rid of its corrupting influence. It has but very few redeeming virtues. Other Bibles sacred to other religions, not as pernicious in its influence, have gone into retirement; are things of the past. From this is it not just to infer "ours" will meet the same fate when the people become convinced, as they will, that it has been the principal instrumentality in projecting the errors and vices of an age of profound ignorance and cruelty into modern times, thereby retarding instead of advancing civilization?

Reminiscent and Prospective.

Jesus is represented, Mat. 7:2, to have said to his disciples:

"What measure ye mete, it shall be measured to you again."

It is not necessary to journey very far backward along the pathway Christians have traveled, to see what kind of measure they have given those who rejected their teachings. It is a bloody and ghastly record, one every philanthropist would wish erased. But it is there as enduring as time—a sea of tears, and the heavens are vocal with groans—all to compel belief in a triple-headed God, a brutal Devil, and a place of unutterable woe beyond the grave to protract the miseries of those they slaughtered for unbelief.

Upwards of fifty years ago they who were supposed dead made their presence and their immortality known to their loved yet earth-bound. Christians had been teaching that the period would come, was near, when a heavenly messenger would declare "'Time shall be no longer;' that then the present earth would be wrapped in flame and burnt with terrible heat; that a final judgment would follow and close the awful scene; that unbelievers would be consigned to quenchless fires, and the righteous, of which churchmen are conspicuous examples, would be awarded paradisic pleasures, consisting of singing 'Glory, glory, glory to God and the Lamb forever.'"

But the angel world taught a new philosophy; that there is no death; that what we call death is the discarding of the worn-out raiment; that there is no suspension of life, but a transition to other realms of knowledge, and of progress; that Infinite Intelligence requires no book in which to record good deeds or write down bad ones; but it is so planned by changeless law that every wrong carries with it a penalty, and every virtue a corresponding reward; that the penalty and the reward are proportioned to the evil or the good, from which there is no possibility of enlargement or abridgment.

Did the churches welcome such a revelation? On the contrary they made war upon it. They falsified the teachings; they maligned those who accepted the faith; they ostracised the sensitives through whom communications came; they redoubled their efforts to build up their own pernicious and God-dishonoring faith, and crush all opposition.

For years Spiritualists, who had quietly become a numerous body, embracing the best and most thoughtful people in the world, both in the church and out of it, thought to turn aside opposition and gain approbation by living worthy lives, and inculcating the glorious truths they had received, gracefully and silently submitting to insult and injury. From nearly every pulpit came little else than misrepresentation and abuse. The votaries of a continued life who accepted the new evidence that the partition walls between the mortal and the immortal are very narrow, were pointed at as objects to be shunned. The clergy called legislation to their aid, and attempted to accomplish by penal laws that they could not influence by logic, falsehood or calumny.

The fable of the boy in the tree stealing apples is recalled. The farmer reprimanded the youth, and desired him to come down from the tree; but he obstinately refused, and laughed the old man in scorn. The latter, so runs the fable, pulled up tufts of grass and threw at the offender. This only made the boy laugh more immoderately. Finally, quoth the farmer, "I will try what virtue there is in stones," so the amused kid was pelted severely. This made the youngster come down from the tree and beg the old man's pardon. The moral concludes with: "If neither kind words nor gentle means will reclaim the wicked, then a resort should be made to harsher methods."

That is the position we occupy. With the olive branch in one hand, we propose to give practical lessons with the other, until they will respect our rights, and will treat Spiritualists as their peers in every relation of life. This submission to wrong and abuse indefinitely seems to intensify hate, and incite to further outrage. There are good men who want carnal methods laid aside, and who urge a further employment of peaceful methods. Let such persons still resort, if they will, to gentle means; but we beg leave to remind them of the prayer of the forester when he was about engaging with bruin in deadly strife: "Oh God, if you can't help the Indian don't help the bear, and you'll see more fun than you ever saw before in all your life."

The Indian survived to tell of his victory. We hope to, and thus verify the Master's prophecy quoted above.

No Business There.

"Serious trouble in China," says a London telegram. Then that telegram goes on to tell that in the province of Shan Tung "the authorities have warned missionaries that the local authorities cannot be held responsible for the safety of travelers unescorted into the interior." These "travelers" are missionaries sent into China to uproot the prevailing religion, and supplant it by a foreign one that is obnoxious to the native intelligence. These people venerate Buddha and Confucius, neither of whom is worshiped as a God. They are unwilling to recognize any person human born as equal to Joss, the Chinese name of the Universal Parent, a name proper to them and identical with God to us. Are they to be exterminated because they will not surrender their older and better faith?

Fish Carried the Purse.

The wit of the Truth Seeker says he expected to find in the columns of the Topeka Capital, under the management of Parson Sheldon, the statement that—

"Jesus never had a dollar in his pocket, but there is no bill for delinquent taxes against him."

Why should the "blessed Lord" encumber himself with money to pay taxes when the fishes carried a supply of coin in their mouths to be surrendered when needed? See Mat. 17:27. Don't reply that this is a fish story. An inerrant Bible tells it as a fact, and only infidels will dispute its truthfulness.

Conquests of Paganism.

The Church of England, through its official head, has authorized prayers to be made for dead soldiers, copying the ritual of the Catholics, who inherited the practice from their Pagan ancestors. Thus one after another of the heathen rites are accepted by Protestants, and become parts of their system. The confessional has been revived by many Episcopals. A little farther on the sale of indulgences, and then will come the Inquisition.

The whole thing is possible if the system on which the church was built is not utterly destroyed.

Hints for the Good of the Cause.

The question of ways and means to advance and build up our Cause is one that should interest every Spiritualist. With all its drawbacks and hindrances—specially among which is named as worst of all detriments, the curse of fraudulent mediumship, the inevitable tendency and result of which is to induce downright skepticism in the minds of people generally—there is no force in the world to-day that is doing so much to move mind and thought and induce progress along higher moral and spiritual lines as Spiritualism. People are drawn to it, in spite of the frauds perpetrated in its name, because its beautiful and humane teachings and philosophy, are intuitively felt to harmonize with the best and noblest attributes and instincts of humanity. When the ordinary mind is made acquainted with the philosophy of Spiritualism, there is at once a response from within that its philosophy is reasonable and in accord with moral principles, right and justice as developed in enlightened human consciousness.

There can be no doubt that this fact is largely if not wholly responsible for the decreasing membership in some of the Christian sects, and the non-growth or small growth of others. The facts and philosophy of Spiritualism are demonstrating their truth and reality, and not even the coercive power of clergy and the blinding power of creed are sufficient to stay the spread of the truth as embodied in Spiritualism.

People are casting off the shackles of fear—fear of hell if they doubt or disbelieve the creeds—and they are investigating, and finding and accepting the truths of Spiritualism. Churchly excommunication is losing its power, for men have found something better than the churches teach. They have found a great truth, and they know it—it is not blind faith, but actual knowledge.

Some of them have acquired this firm knowledge in that best of all ways, in the sacred precincts of their own homes, where fraud can have no bribing inducement to its exercise. The home circle offers no inducement to fraud, nor does it supply the conditions favorable to such perversion of mediumship. Fraud does not thrive in the surroundings and relationships of the home circle. Its opportunities and its emoluments afford no basis for effort or success.

The home circle affords the safest and best means for the effectual though quiet spread of the knowledge of the facts grouped under the name of Spiritualism, the positive demonstration of spirit return, and the philosophy based thereon. The evidence received in the home circle rivets and clinches conviction beyond cavil or dispute.

The work of the home circle is most potent and efficient in building up and strengthening public societies. The home circle is constantly and surely raising reinforcements; it is our active recruiting agency bringing trained and equiped soldiers to the front. Especially is this the case when combined with lyceum work and that other efficient ally, the Children's paper.

With proper effort along these lines, the Cause of Spiritualism, though now winning its way against all obstacles, would advance by leaps and bounds, bringing the whole world under its benign sway.

To make live, intelligent Spiritualists, the live thoughts of Spiritualism must be read; and not to lag behind, in the far rear of the onward marching army of progress, one must keep his mental armor bright by close and constant touch with the progressive and ever-progressing thought of the day as embodied in progressive Spiritual papers and other Spiritual literature.

And it is especially important that the minds of the young and oncoming generation shall be instructed, by reading and by experience, in the ethics and the psychical facts of Spiritualism. This must be accomplished through the children's paper, the lyceum and the home circle.

His Capital Was Gall.

Neither press nor clergy seem pleased with Rev. Sheldon's exploit in showing how Jesus would run a great newspaper. Many preachers from their pulpits have declared the for-a-week journalist in editing the Topeka Capital, guilty of blasphemy. No person, myth, man or God, ever heard of a newspaper 1900 years ago. To select the wisest of that age as a model for such a task now betrays a groveling mind, to say the least.

On one occasion when Jesus should have answered a fair question, and told whether the law of Moses should be observed, John 8:6 says, he turned aside "and with his finger wrote on the ground, as though he heard them not." That may have been gentlemanly in that age, but it would be counted a boorish act in this. Whether he acted the part of naughty school boys in this age who white foolish things in the sand or on the snow, or was determining by mathematical process how many hairs adorned his interlocutor's head we shall never know, but that act of itself does not betray the necessary wisdom to justify the entrusting of him 1900 years after with the charge of a great daily.

One week of the preacher, with all his erudition, aided by his ideal, has satisfied intelligent readers that newspapers had better be left in the hands of those who have had experience along those lines, rather than give them in charge of religious mountebanks whose gall is their principal capital.

We Believe It.

Expend one-quarter the vast wealth annually wasted to bind faster the fetters of a false system of religion on the people, in teaching the great truths of Spiritualism, and in a score of years only a few fossils of the old faith would remain.

As there is no possibility of getting the needed money to accomplish such a glorious consummation, the next best thing is to extend the circulation of The Progressive Thinker into a million homes, where its educational character may be exerted in its fulness, in exposing the errors and false religions entailed on us by cloistered monks in a barbarous age, laboring in the interest of a designing, corrupt and licentious priesthood to enslave humanity and make it subservient to their own personal interests.

Why India Starves.

When Americans lose a crop they sink wells, they make reservoirs at the heads of rivers, they plant trees to encourage moisture, they bring down the mountain snows in ditches, and wash the very roots of their vines and trees. When a Hindoo loses a crop he prays.—Brooklyn Eagle.

A LITTLE GIRL CLAIRVOYANT'S FEAT.

The Remarkable Work of an Eleven-Years-Old Peoria Child.

HAS A VISION OF SUICIDE, THE FACTS OF WHICH CORROBORATE HER—BODY FOUND EXACTLY AS SHE SAID IT WOULD BE—SHE SEES ACCIDENTS BEFORE THEY OCCUR, TELLING NAMES AND PLACES.

Peoria, Ill., March 23.—When the sullen waters of the Illinois River lately gave up their dead in the person of Mrs. Lucy Sommers, on Monday last, there was not only cleared up one of the deepest mysteries that has occurred in Peoria, Ill., but at the same time there was evidence established corroboratory of the most extraordinary case of clairvoyance that has ever occurred anywhere.

On the night of January 6 last Mrs. Lucy Sommers, who was visiting her sister, Mrs. R. B. Craig, at 822 Fayette street, Peoria, suddenly disappeared. She had been ill and suffering at times from slight attacks of dementia, though it was not supposed they were of a serious nature. But on the night mentioned she arose from her bed, and announcing to her mother, who was watching with her, that she was going to get a drink, left the room and was never after seen alive. When she did not return her mother gave the alarm and the inmates of the house turned out to hunt for her, supposing, of course, that in a fit of temporary aberration she had wandered to the house of one of the neighbors. But the most diligent inquiry failed to reveal her whereabouts and then the family became genuinely alarmed. A searching party was organized and they set out to find her. The ground was not frozen and they soon came upon footprints in the mud and going from the house.

These were followed as far as they could be in the darkness, when the party returned home to await the coming of day before renewing the search. When the morning broke, however, the earth was frozen hard and the trail abandoned the night before was hard to follow. New parties were added and a reward offered for the discovery of the woman dead or alive. The country was scoured for miles in either direction, but always without result. Sometimes they fancied they had discovered the broken trail, but these fragmentary discoveries led to nothing tangible. At last in despair the relatives invoked the aid of bloodhounds. The trail they followed was a devious and winding one, running from the Craig home, on Fayette street, north by northeast to Glen Oak Park, thence in a westerly direction to Bradley Park, outside the city's limits and on its western border. Here the trail grew faint and it was only with difficulty that it was continued to the Easton farm, where it was lost, and the dogs stopped and never after did they get any further.

GRACE HOLMES APPEARS.

At this juncture little Grace Holmes appeared on the scene. She is a child about ten years old and especially bright for her age. Her parents are uneducated people and not in the best of circumstances, but she has given scores of instances where it has been conclusively shown that she is possessed of the most extraordinary power in the matter of clairvoyance. She announced to the grief-stricken family that while lying in her bed at home, more than a mile from the Craig house, she had seen the unfortunate woman come out of the house, climb over the fence and make her way stealthily through the deserted streets and lonely alleys to the river, where she had walked out on the ice and plunged into an opening left by the icemen the day before. This statement was borne out by the parents, who asserted that she had told the story identically as repeated on coming downstairs in the morning, and that this was long before she could possibly have had an opportunity of learning the facts in the case from any source whatever. The child was questioned closely, but she stuck to her story with a persistence that began to disarm suspicion. She described the garments worn by Mrs. Sommers at the time of her departure, and to the surprise of her listeners her description proved to be entirely correct.

At length in response to her earnest solicitations she was allowed to go out and point out the resting place of the woman she insisted was in the river. She started from the house accompanied by her father and others and followed the streets she claimed to have seen Mrs. Sommers follow until she came to the foot of Spring street. From there she pointed out the exact spot at which Mrs. Sommers had gone down. She said that she walked calmly into the water and went down, down, down, until finally she disappeared altogether. The next night she saw the body again. It rose slowly from the bottom of the river, being caught in an eddy, and after whirling around several times moved away slowly down the stream, sometimes floating and sometimes rolling along the river bed. Once, according to her story, it stood erect in the water, but did not rise to the surface.

At her request she was then taken to a point at the foot of Fayette street. By this time the news of the child's attempt had become noised abroad and the river bank was lined with thousands of spectators eager and anxious to see what the outcome would be. After sitting quietly in her place for a few moments she rose quickly and with a hurried gesture pointed to a spot a few hundred feet from the shore, exclaiming as she did so: "She lies there."

The scene was intensely dramatic. The lowering clouds, the wind-tossed waters of the lake and the hushed murmur of the multitude in the midst of which stood a frail child pointing steadfastly at the troubled waters all made a picture not soon to be forgotten. The multitude broke up, and a dragging party was at once put to work searching the hidden depths to wrest from them their secret. The hour passed, the afternoon and the day, but nothing was brought from the lake. In strict justice it must be said that the dragging process was not carried on according to her directions. She now declares that the net never touched the body reposing on the bottom of the lake.

When it was known that the dragging had been unproductive those who had based their faith on the child's judgment began to waver and she was denounced as a fraud of the most pronounced type. Then winter set in and the lake was locked in ice and the matter began to fade from the public mind. Not so the little girl. It was useless to tell her that she must be mistaken. She declared that the body was still in the water, that she could see it and persisted in going to the river at intervals. During these visits she made the acquaintance of Captain Hefele, of the steamer Gazelle. She went to the captain and solemnly asserted that the body was fast to a snag in the bottom of the river, caught and held by the nightdress. The captain paid no attention to the child, regarding the whole thing as one of her hallucinations. Again and again she went to him, begging him to go and release the body. Nothing would put her off. She declared that she could see the body and would not rest until it was released.

THE BODY IS FOUND.

At length there came a day when the waters of the staid Illinois were far above their banks. The wind was blowing a hurricane, and when the occupants of a cabin-boat on the Tazewell side of the stream looked out of the window they saw what looked like a bag of some kind floating in the water among the willows in which their boat was fastened. A hasty examination convinced them that it was a human body, and upon rowing to its side it proved to be the body of the long-lost Mrs. Sommers. When the body was taken from the water the condition of the dress garments confirmed even to the smallest detail all the statements of the child. She expressed no surprise that such is the case.

"I could see her," she said, "and why shouldn't I know how she was?"

She makes no secret of her strange power nor is she averse to discussing it. Asked if the visions came to her when she was asleep, she replied that sometimes she was asleep and sometimes she was awake. On the night that Mrs. Sommers disappeared she was awake, having heard the clock strike just previous to the vision. She says that she does not seem to be in a trance, but that very often she has a peculiar sensation while seeing the visions. This is not the first time that she has come into prominence in a similar manner. According to the stories told by her parents, she has been foretelling events since she was about four years old. On the 5th day of July, 1898, she was sitting in the yard of her father's residence in this city playing with her doll, when she suddenly stopped in her play, gave a little cry and ran to her mother's side.

"Oh, mamma," she cried, "I have been almost dead. I saw three men fall from a high pipe and they are dreadfully injured. One man is hanging to something."

Asked where it was she said the name was something like Marshall or Marshville. She went on at length to describe the condition of the men and said that one of them would be brought home on a stretcher.

HER VISION IS VERIFIED.

Her parents paid no attention to her talk, as she had often had similar visions before. But on the 7th day of July, 1898, while working on a tubular iron grain bin being erected by Cody & Son of this city at Marshalltown, Iowa, one of the top sections of the bin fell, striking and carrying down with it a platform upon which four men were at work. Three of the men went down, but the fourth caught hold of a projecting timber and sustained himself in midair. The stretcher incident was verified, the man dying later from his injuries. Two years ago the coming summer she was sitting in a small chair in the yard, when again she sprang up and ran to her mother as before.

She seemed to be in great perturbation, being almost on the verge of tears.

"Mamma," said she. "Did you see that?"

"See what?" asked her mother.

"A little boy," she answered. "He was trying to throw a board in the water and lost his balance and fell in. I can see him struggling in the water." Her mother tried to comfort her, but she declared that she could see him and begged that a letter be written to his folks. The name she said was Radley. All that day and the next she kept insisting that they write a letter to the Radleys, whom she averred lived at Chillicothe, Ill.

On the morning of the third day the papers contained the account of the accidental drowning of a little boy named Radley at Chillicothe, Ill.

There are numerous other incidents of a similar character. What the child's power is, if she has any mysterious power, and it is certainly difficult to explain the above by purely physical reasons, is a puzzle to those interested. The complete verifications of her predictions and mind-reading in so many cases all tend to throw the matter out of the material into the occult. At any rate, Peoria would like to have an explanation. She is remarkably bright for one of her years and seems to have a much clearer perception of things than many adults. The only strange thing about her appearance is the eyes, which are large, gray with a peculiar penetrating expression that sometimes affects one disagreeably. In connection with the Sommers incident the child has given out to the Sunday Chronicle the following signed statement:

"Peoria, Ill., March 21.—On Sunday morning, January 7, at about 8 o'clock I came downstairs to breakfast and told mamma that I saw a lady disappear from the house by the back door and run away through the back yard and over the fence into the alley, then to Glen Oak avenue, along Glen Oak avenue on the south side till she reached Wayne street, then down near the center of the street to within about 200 feet of Spring street. Then down on the north side till she reached Spring street. Then down Spring street to the Behrends icehouses, and around back of the icehouses and jumped down on some straw, and started to go across the river, walking on the ice till she got to where there was a hole in the ice, and she simply walked in and drowned. Mamma asked me what the lady's name was, and I told her that it was Lucy Sommers and she lived at 820 Fayette street. Gracie M. Holmes, 1001 South Washington street."—Chicago Sunday Chronicle.

Repudiated for Believing.

Rev. S. J. Osborne was pastor of the First Methodist Church of Pearville, Kan. He became a full convert to the teachings of the Master, that they who believe on him "shall lay hands on the sick and they shall recover." It seems his Bishop took issue with such a preposterous claim, so he was cast out of the church, and assigned a place with the ungodly. It is probable the Christian Scientists—all but the science—in consequence of this act, gained a new acquisition to their ranks.

Coming to Chicago.

Prof. A. C. McGiffert, resigned from the Presbyterians to avoid a trial for heresy, is to join the faculty of the University of Chicago, and will spend the summer quarter in this city.

The best evidence that a man is a thinker, and is a person of integrity, is the fact that he discards the erroneous teachings of childhood, with consciousness that he will be maligned and his motives impugned by his late associates.

Dramatic.

Rev. Newell Dwight Hillis, in the pulpit of Plymouth Church, Brooklyn, on Sunday morning, March 25, is reported to have said in the midst of his discourse:

"I would rather shake my fist in the face of the Eternal, and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it."

Rev. Dr. Hillis is a Presbyterian, but its Calvinistic creed no longer meets his approbation. He, too, is "kicking hell" and of course he must go into outer darkness with Briggs, McGiffert & Co. The man who had the bravery to add to the above words the following, cannot be welcome in an orthodox pulpit:

"It would seem as if a man would prefer to be burned at the stake than hold and charge such infinite cruelty upon the all-merciful and all loving God, as that 'certain men are foreordained to everlasting death, being particularly and unchangeably designed for destruction and their number is so certain and definite that it cannot be either increased or diminished.'"

Again he said:

"For the man who does believe that hideous doctrine the hour of judgment has already come."

Who next?

Woman's Due.

The Columbia University in New York, is to erect a Hall of Fame, wherein statues of great Americans are to be placed with tablets recording their glorious deeds. It is notable in this age of woman's rights, or when a deep sense of justice is stirred in the public mind, that thus far among the long list of aspirants that have been suggested, not a single name of a woman has been mentioned! Yet handicapped as women have been to a few years since they began to receive something like justice, there are many women who may with just pride be called "great Americans." Harriet Beecher Stowe, Abigail Adams, Frances Willard, Margaret Fuller, Mary Mitchell, Mary E. Livermore, Lucretia Mott, Susan B. Anthony, Mary and Martha Washington, Ernestine L. Rose, Elizabeth Cady Stanton, Lucy Stone, Julia Ward Howe and Clara Barton are a few of the many names suggested, equally entitled to a place in the temple of American greatness.

In the Old World there are statues of queens, women with no merit but that of accident of birth, not superior to the serfs they ruled, but these noble women represent the highest and best in American civilization, and the Hall of Fame will be a farce without them.

Is It Possible?

An Associated Press cablegram from Berlin, of a late date, says:

"An official agency to-day gave out a Washington dispatch setting forth that the American warship sent to Taku is intended to participate in an eventual joint naval demonstration should China persist in her refusal to suppress the sects hostile to Christians."

So China is to be bombarded, and dragooned, her ports blockaded, perhaps destroyed with their inhabitants, to compel that ancient empire "to suppress the sects hostile to Christians!" And the American Navy is to assist in the damnable outrage. We hope for the honor of the nation there is some mistake in the report; and yet such interference in the domestic affairs of foreign governments would be in strict harmony with the attempt a few years ago of the clergy, to involve us in a war with the Sultan of Turkey, who was trying to put down a revolt in his own empire, inspired by Christian missionaries, the real purpose of which was to crush Mohammedanism.

Sargon the Mighty.

Through accident of the type, or more probably through carelessness of the writer, in an editorial in our issue of March 17, headed, "A Rehash of Ancient Literature," Sargon the Mighty, the first of that name, of which there are several, was made to have lived 3,760 years ago, whereas, according to Prof. Sayce, he reigned over Accad 3,750 B. C., within 250 years of creation according to Bible story.

Prof. A. H. Sayce, good Christian authority, fixes that date, 5,750 years ago, as the period when Sargon caused to be inscribed on a pantile in his great library, now in the British Museum, that he was born in secrecy, placed by his mother in an ark of reeds and bitumen, and left to the care of the river, was carried by the stream to a ferryman, who reared him as his own son; that his rank being discovered he came to the throne of his ancestors, "and became the mighty Sargon." He founded a library, especially famous for its works on astrology and astronomy," and this so near the dawn of time. Here is where the laugh comes in.

A Pointed Question.

"Hell, and who will go there," was the subject of a Kansas preacher's discourse a few Sundays ago. He was doubtless in possession of late advices from that mythological region, and, like his craft generally, was ambitious to exploit his knowledge on the subject.

If there is such a region, and Eternal Justice is consulted as to who shall be consigned to those tropical regions, should not the affliction fall on those who teach God is capable of consigning the creatures of his creation to interminable tortures, for not believing him the parent of a son by a betrothed Jewish maiden in the mountains of Judea? and then, horrible to contemplate, accepted the sacrifice of that son on a cross to appease his own Almighty anger for wrongs of which others were guilty?

Another Righteous Judge.

The glad news comes direct from Boston, the intellectual hub of America, that marriage contracts made on Sunday, are neither void nor voidable on that account. A Massachusetts Judge has so ruled, but the Supreme Court may set that ruling aside on appeal.

Marriages, performed by judge, justice or priest, are but contracts evidenced by the person officiating at the ceremony; so should the ruling of the inferior court be reversed every marriage solemnized on Sunday would be absolutely void. Is that what the sticklers for Sunday laws are aiming at?

An Appeal for Money.

Archbishop Keane, one of the founders of the Catholic University at Washington, an institution designed for education of the priesthood, has undertaken the task of raising $1,000,000 during the present year, for the endowment of professorships in the University. He thinks the task will be an easy one, and is probably right, for superstition, preying on ignorance, is capable of accomplishing anything.

PERSONS--THEORIES.

Shall Spiritualism Surrender?

Leaving Detroit and all its spiritual and social fascinations, March 22, bidding adieu to my genial and generous host and hostess, Alfred S. DeGolia and Mrs. F. D. Potter, assisted to the depot by Dr. Burrows, whose kindly spirit makes him a gentleman on all occasions, I spun my way over the iron track to Clyde, Ohio, where I was met by Leverette S. Lowe—brother of Mrs. E. L. Watson—and conducted to his home, after making a brief call on that all-sided genius and matchless orator, A. B. French, who resides here.

On Sunday, the 25th we expounded the gospel at the Universalist church, to a fine audience, whose intellectual qualities called for the best in the shop.

This church is about to be sold! The Universalist Society is defunct, and for years it has been at the disposal of Spiritualists whenever they would furnish a speaker. If they had a little of the old John Wesley earnestness it would be an easy matter for the Spiritualists to purchase and own this nice church. Here, with one of the most brilliant orators that ever adorned the Spiritual rostrum, as a permanent resident, holding a commanding position in society and business circles, and a generous sprinkling of Spiritualists and large class of liberal-minded and progressive thinkers, it is a sad commentary on the situation that there is not interest enough in the cultivation of free thought and spiritual knowledge to inspire a united effort to raise a fund and secure this valuable property as a permanent possession, and home for Spiritualists. Spiritualism properly interpreted, is as perfect a representative of liberalism as the world has ever produced. Every well developed Spiritualist is a philosopher and free thinker, in the largest and best sense of those terms. Mr. Lowe is earnest and liberal, and a dozen like him in any town would make a success of the Spiritual enterprise.

I regret to say that Hon. A. B. French has sold out to the "Devil!" He is no less a Spiritualist than ten years ago, when his voice charmed the eager thousands who hung in rapt delight upon his eloquent utterances. But the trend of society work, and platform methods did not yield much promise for the fruits of his genius. Such inspiring lectures as he gave were generally clouded and devitalized by some phenomenal show following, which destroyed half of the influence of his work, as it does others, and this may have been one cause of his retirement. But business interests are the absorbing influence that holds him apart from Spiritual work, and I fear he will never be heard again from the Spiritual rostrum, except on rare occasions—or funerals. But he occasionally speaks for various societies on all sorts of subjects, for Catholics on St. Patrick, and for Presbyterians on "Man's Duty to the World," and whatever his theme, or whatever the faith or cult before whom he appears, his masterly genius is always at home and arouses almost worshipful enthusiasm. To appear before an audience familiar with the eloquence of such an orator, and the orator himself present as an unpretentious listener, is no easy position for a commonplace man like myself.

Nevertheless I have the cheek to do it, and after two efforts, I am booked for another trial next Sunday, and this may be the last opportunity to represent Spiritualism in this model church.

Hudson Tuttle's masterly review of the periodical spasm splashed over the public by the famous pulpit clown, Talmage, in The Progressive Thinker, is rich reading, and should not be overlooked. True, it is too contemptible to be worth a moment's contemplation when considered by itself; but it is read and more or less accepted as truth by many thousands who, in their honest ignorance of Spiritualism, will accept the pious lies thus scattered broadcast, without question, because they came with the flavor of pulpit piety. Some of these may see Hudson Tuttle's analysis of this stale, oft-repeated, and villainous compound of Talmagian slush and slander, and learn a few wholesome truths, that the self-appointed guardians of dogma would fain hide from their dupes. About once in seven years—perhaps oftener—Talmage relieves himself of this stale and libelous decoction of theological billingsgate, to the edification of his deluded admirers, and the disgust of cultured, thinking, people, whether Spiritualists or not.

J. C. F. Grumbine, in the February Cassadagan, expresses himself about Spiritualism in a way to cause one to wonder that he should accept engagements to speak for spiritual societies, since they all belong to "that organized movement which has advocated that form of Spiritualism * * * which for more than fifty years was alleged to rest for its very existence, if not its collaterals, or phenomena, upon mediums and mediumship." What can be meant by "that organized movement" but the societies that make the way for platform work, of which Mr. Grumbine is a conspicuous representative?

Without mediumship, and the facts presented by it, there would be no "organized movement" of Spiritualism, and no Spiritual platform, or societies to employ speakers who are qualified to elucidate the problems of life and immortality. There would be no spiritual camps to give a place for classes to learn the metaphysical assumptions of occultism and the secrets of "illumination." Yet "it is a matter of no regret" to Mr. Grumbine to "note a gradual decay" of Modern Spiritualism as presented by mediums and the spirit world, for them, for the past 50 years!

When that "decay" shall become a reality, suited to the anticipations and wishes of our metaphysical illuminati; and occult theories, assumptions, dogmas, dreams, and Rosicrucian mysteries, are substituted for facts and demonstrations, such as Modern Spiritualism has been presenting to the world for 52 years, the evidences of immortality such as have convinced millions and revolutionized the science and thinking of the most advanced races, will have disappeared, and the old systems of faith, dogma, myth and mystery, will again dominate the spiritual ideals and the old shadows of doubt and priestly authority will be likely to eclipse the world.

For one, I do not propose to surrender the light I have, and the demonstrations obtainable through mediumship, to any mystic intruder or foreign invader, or any of the delusions so ingeniously manipulated as to hypnotize the unscientific into an acceptance of fiction for fact, or metaphysical assumptions for scientific induction, yet I would not close the door against any thought or theory, but test all by facts and demonstrations.

LYMAN C. HOWE.

OUR ECLECTIC MAGAZINE

VERY STRANGE HAPPENINGS IN A SEMINARY

COFFIN BURNS FLOOR—WOODS ABOUT SCHOOL HE FOUNDED FULL OF SPIRIT FORMS—PHOTOGRAPH OF GRAVE SHOWS OCCUPANT STANDING AT THE HEAD, CLOTHED IN FULL CANONICALS.

Madison, Wis., March 22.—One of the best authenticated ghost stories on record, a story vouched for by men of high standing, comes from the Nashotah Theological Seminary, Nashotah, Wis., the principal stronghold of the high church wing of the Episcopal Church in the West. The Rev. William Lloyd Breck was one of the founders of the Episcopal Church in Wisconsin. Known as "the pioneer of the church" in Episcopalian circles, he founded Nashotah in Wisconsin, laid the foundations of the work at Faribault, Minn., where, under the corporation of Bishop Seabury Mission, are the Seabury Theological Seminary, the big Military Academy, Shattuck School, and St. Mary's Hall, and later went to California, where he founded St. Augustine's College and the girls' school, St. Mary's of the Pacific. He died at Benicia, Cal., and was buried there. A number of years later the church in Wisconsin asked that the body be exhumed and brought back to rest among the scenes of his early labors at Nashotah. This was done, and the occasion of the return and reburial of his body was made memorable by a series of phenomena, which it is possible may be explained by attributing them to natural causes, but which thus far have not been satisfactorily so explained. Though it is easily conceivable, and even probable, that natural causes were at the bottom of all that happened, diligent inquiry and investigation has thus far failed to establish the fact that any such natural cause existed, and herein lies the strangeness of it all.

After its arrival, the casket containing the remains of Dr. Breck lay for a time in a room on the ground floor of one of the buildings, and watchers sat by it until the time for the reburial came. On the night before the reburial one of the watchers was the Rev. Charles P. Dorset, now of Texas, for fifteen years rector of St. James' Church in Chicago, and a resident of that city from before the fire. His companion was a clergyman, who is at present presiding over a Chicago parish. Along in the hours toward morning the Chicago clergyman left the building for a little turn in the fresh air, but in a moment came rushing back with the exclamation:

"Dorset, Dorset, the woods are full of ghosts!"

WOODS ARE FULL OF GHOSTS.

Both clergymen went out. In every direction through the trees they saw figures flitting, darting hither and thither in a wild and fitful dance. The clergymen approached the woods, but the figures in front drew back, moving off to the right and left of them. Naturally, the clergymen asked themselves, 'Are those real men, and, if so, what kind of men?' Had the farming population of the lonely neighborhood turned out to dance there in the small hours of the morning in the seminary woods? Were the staid theological students out at that unseemly hour, on a night made solemn as the eve of the second funeral of the founder of their school? And, even if farmers or students had been moved to do so strange a thing, where did they get the untiring strength that made these things in the woods dance so fiercely and so lightly? The two clergymen did not believe the apparitions were men nor could they afterward find that any one had been out at that hour or knew of any one who had been abroad in the seminary woods at that time. They were satisfied the figures were ghosts, or that some strange phantasmagoria had deceived not one mind, but two, which an illusion of this sort seldom does.

But the strange experiences of the watchers had not ended. In the morning, when the casket was moved, there was a round hole burned right through the floor, on the spot where the casket had stood. A heap of old papers underneath the floor also had been burned. Had fire found its way under the building, to this spot in the mass of paper, and so up through the floor? Perhaps. The freaks of the real are often as strange as anything we attribute to the unreal. But several things must here be noted. If the fire came in under the floor from without it escaped setting fire to other debris in its transit. Moreover, the appearance of the hole and the area of the burned paper seemed to indicate that the fire had burned from above downward, like the ray of a burning glass. How did the fire come to burn this hole, apparently from above, directly under the casket, which, it must be explained, rested directly on the floor? No one can answer. No one has yet even hazarded a conjecture to explain this strange occurrence.

GHOSTS IN COLLEGE HALL.

But this is not the end of tales of ghosts at Nashotah. At night the faculty of the institution sat in the office of Dr. Gardner, the president, discussing the recent events. Suddenly their discussion was abruptly terminated by a startling and tremendous racket just outside the door, a clattering and whacking so deafening that it made conversation impossible. Waiting a moment in the vain hope that it would cease, Dr. Gardner threw open the door and looked into the hall. The noise ceased instantly. All was silent in the hall. No one was visible. Whoever it was had taken themselves off with a rapidity that was miraculous. Whoever it was had possessed ears or some sense that made them aware above the tremendous racket of the soft turn of the knob of the office door. After an examination of the premises Dr. Gardner returned to the office. Whoever the disturbers were they had followed Dr. Gardner unheard to the door, for hardly had he re-entered the room and seated himself, when the racket began once more just over the threshold. Again the doctor snatched open the door and again the noise ceased instantly and utterly. A third time the noise began, and the doctor spoke out into the empty hall, saying: "If you are gentlemen you will cease disturbing us."

Once more he rejoined the faculty, and all was quiet from that time on. Someone suggested that it was students out on a lark, but, barring the improbability of theological students selecting such an entirely inappropriate occasion for their lark, and, indeed, indulging in such a demonstration at all, the suggestion was overruled by the statement that at that time no students were lodging in that building. All lodged elsewhere. While some of the students might have indulged in tricks upon their own number in the same building, it seemed hardly likely that they would leave their own building and cross over to another for the sole purpose of disturbing their faculty. Not only is a theological student of a graver disposition than the ordinary college student; he is also older, and for that reason, if no other, quieter. Coming at another time, this unexplained disturbance would have occasioned far less speculation than it did. But in conjunction with the other manifestations, it assumed an importance it would not have assumed alone. No student ever confessed connection with it.

GHOSTS SEEN IN PHOTOGRAPHS.

After the burial of Dr. Breck a photograph was taken of the cemetery of the seminary. One of the students was the photographer. In the foreground of the picture can be seen two graves, just as they appear in the cemetery. But at the foot of each grave stands something no visitor has ever seen, and it is to be hoped, for the peace of his mind, none will see. At the foot of one grave stands its occupant, the Rev. Dr. Cole, former president of the seminary, in full canonicals. At the foot of the other grave stands the counterfeit presentiment of its occupant, a lady who during life was a great benefactor of the seminary. When these startling things appeared at the time the photograph was developed, the seminary authorities decided that possibly some well-timed conjunction of sunlight and foliage was the cause of these images; that they had no real existence, but were only shadows. So they had the picture thrown upon a screen by a stereopticon. But the figures only came out more plainly, so plainly that there was no denying that they were the well-remembered features of Dr. Cole and the seminary's benefactor. The possibilities of photography were not so well known then as now. The superimposing of one negative upon another, and the resulting "ghost photographs" that have been part of the stock in trade of many impostors, was not an art that was well known then. Still, there were those who knew or suspected that it was possible to use two negatives with a resulting weird photograph, and they accused the photographer of having done so. He denied the accusation, and entered as defense the thus far unassailable plea of innocence that he had no photograph of Dr. Cole to use in doctoring the picture, no one else had such a picture, and no one at the seminary had ever seen one. It was true. No one knew that a photograph of Dr. Cole existed or ever had existed. Certainly it would seem that if a photograph of him existed anywhere, the seminary authorities would have a copy. But they knew of none. And why should a theological student care to play such a trick as this? It is not in keeping with the cloth.

NO NATURAL EXPLANATIONS OFFERED.

In the case of this last phenomena, like the ones that preceded it, it is possible to offer a solution due to natural causes, but, as in each of the other cases, this natural cause offered in explanation, is overthrown by another natural cause. It was easily possible to play a trick with the photograph of the cemetery, but here is the insuperable obstacle that there was no photograph to play it with. It was possible for fire to find its way under the floor and set alight some paper and burn up through, but how did it escape burning the other debris it passed over? Take the case of the ghosts in the woods and the noises in the hall, and the natural causes that might explain them have to be strained beyond human probability, though not beyond human possibility.—Chicago Inter Ocean.

Little Jack Cooke, the Youthful Preacher.

Little Jack Cooke, the youngest evangelist in the world, will hold a series of religious meetings in this city and Oakland, beginning on Sunday evening in the Howard Street Methodist Church. The lad is but 13 years of age, and for the past three years he has been the subject of much study and careful thought on the part of the greatest scholars of the times. Since he began his career as an exponent of Bible truths he has, so it is claimed, converted people numbering into the thousands—all drawn by the magic of his eloquence and irresistable logic. What the power is that operates the undeveloped intelligence of the boy the psychologists are unable to explain, but those of religious leanings claim that it is nothing less than divine inspiration.

In order that the peculiarities of the boy may be understood better it is necessary to know of his antecedents. Jack Cooke was born in Manchester, England, thirteen years ago, of parents not marked by any particular characteristics. The father was a teacher in the military school and his mother's beautiful voice constituted her chief charm. When little Jack was between nine and ten years of age he began to have fainting spells, which finally developed into a trance that lasted ten days. Upon recovering, the boy announced to his astonished parents that he had been called to preach the word of God to the world, and nothing could stop him from carrying out the plan. Without more than a year and a half in the common schools the boy started on a career such as is usually undertaken only after years of study in a theological seminary. His words flow freely and he is never at a loss for logical argument to combat those who undertake to dispute his views.

Up to the present time the lad has never read a book except the Bible, and he never has any set subject or sermon when he mounts the platform. As a rule he takes his text from a suggestion by his auditors, and usually at the end of his discourse he answers questions propounded by the audience. In Los Angeles within the past four weeks between 900 and 1,000 have been converted, it is claimed, through his preaching. Some who have listened to the eloquence of the little fellow state that he is under hypnotic influence, and others the Spiritualists, that inspiration comes from spirit control, but the majority believe that the inspiration is of divine origin.—San Francisco Call.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

LIGHT SOUGHT.

Interesting Phenomena at the Time of Death.

A LITTLE GIRL WAKENED BY THE SPIRIT OF HER GRANDMOTHER.

John S. Beardsley, whose psychic experiences were published in The Progressive Thinker, ended his journey in this life January 24, at his home in Minneapolis. The burial took place at his old home, Lone Rock, Wis. He was nearly 77 years of age. His last illness continued but two days, during which time his wife was continually nursing him. Half an hour before he passed away he walked across the room. Lying down he complained of a fainting feeling. Mrs. Beardsley quickly brought a stimulant, which she was trying to administer when he ceased to breathe.

At this point begins an experience that came to Mrs. Beardsley, and which I am moved to put on record, since it is not the only one of the kind that has come under my personal observation, and concerning which I have no clear explanation of my own.

The certificate given by the physician to the undertaker, named the cause of Beardsley's death as "cardiac failure." At the moment when he was expiring his wife felt a keen and peculiar distress in the region of the heart. This distress continued day after day, never ceasing, and at times becoming very painful. It was a strange and peculiar pain. It seemed to have no connection with her emotions of grief. Four weeks afterward, while Mrs. B. sat chatting with a neighbor who had called, this distress ceased instantly and entirely, and at the exact time of day at which Mr. B. passed away.

The time at which this trouble ceased—exactly four weeks—may be a mere coincidence; but what is the law by which the living seem to take on the symptoms of the fatal disease of the dying? Mr. Beardsley was my wife's father, was boarding with us at the time, and I was witness to the facts above related.

Another experience in my own family impressed me powerfully at the time, and I have not found any satisfactory explanation of this, or similar, phenomena. I give the simple facts.

In February, 1883, Mrs. Adams, who was the mother of my wife, died at my home in Stillwater. About 3 o'clock at night the nurse and I saw that the end was near. I went down stairs and quietly informed my wife, who came to her mother's side, leaving our little girl, six years old, sleeping soundly alone. An hour later, when all was over, I went down stairs to look after the little girl. She was awake, with a strange agonizing look on her face that quite startled me. There had been no noise, scarcely audible conversation, in the house. Sitting down beside the child, I said, in a calm and reassuring tone: "Jessie, you have been with grandma a great deal. She has taught you to read, and I am sure she has told you of the better world, and all about it." I was still speaking when she interrupted with: "O yes, papa, a great many times!"

"Well," I said, "grandma has gone there." Quick as thought she said: "Yes, I know it, papa; I know it! She was here just now and woke me up, and I feel so strange, so awfully, papa, what is the matter with me?"

Her plump round face was wreathed in an expression of agony. Deep lines of pain and distress in every feature, and for the moment this strong child in perfect health actually appeared fifty years old!

Did her grandma wake her? Did she come to bid her good-bye? Did she cling to her as she had always done in her love and so unconsciously transfer her fatal malady for the moment to the child?

With the attention that would naturally be given the child, after a day or two she was quite free from this strange condition.

In the case of the fatal heart trouble, as well as that of the aged woman, whose death was the result of a complication of troubles, and in all cases where are manifested phenomena similar to those recited above, do the dying exchange their diseases, or symptoms, for the moment, with those near and dear to them, and to whom they would naturally cling in the hour of transition? W. H. HARRINGTON.

Minneapolis, Minn.

FAIR NATURE'S HOME.

Bright bowers sweet and flowery,
Green gardens fresh and fair,
With birds of pleasing plumage
And notes both rich and rare.

From every tree and leaflet,
A song and sermon free—
In every bud and blossom,
True life and liberty.

The perfect hand of Nature
Paints everything aright,
And where she's copied closely
All things are pure and bright.

Sweet music in the valleys
Reverberates around,
And voices in the mountains,
Re-echo back the sound.

The bowers and the breezes,
And rippling waters, too,
All sing of health and beauty
And life that's ever new.

The feathered songsters soaring
On freedom's happy wings,
Bespeak a life "worth living"—
The life which freedom brings.

My home in Nature's domain,
Is that for which I long—
Where love and life and freedom,
Will be my constant song.

Where barriers all are broken,
And boundless space unrolls—
Where Nature's laws are written,
And all of life controls.

JULIA H. JOHNSON.

Los Angeles, Cal.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

THE EMMERT BILL.

Pernicious Medical Legislation.

ARE THE INTELLIGENT CITIZENS OF IOWA TO BE INSULTED BY THE PASSAGE OF THIS VICIOUS MEASURE?

The Cedar Rapids Evening Gazette: It is astonishing what senseless and vicious things sometimes find their way before a legislative body, which is supposed to be composed of representative intelligent men of the state, men who are presumed to reflect the wishes of the people.

The Gazette is astounded to find before the legislature of Iowa, a bill, the intention of which is to prevent a large number of people, magnetic healers and others, from practicing in the state. There are perhaps inferior members of the magnetic healing fraternity, and God knows there are plenty of inferior members of various schools who, if their acts were but known, would be covered with disgrace and infamy.

We are not attacking the medical profession, nor the many grand men in it, and in surgery, because there are plenty of men of honor and possessing remarkable skill, talent and ability in the profession. But, why should any class of people attempt to drive out another class who have as much to show to the good as they themselves. Magnetic healers do no harm even if they do no good in cases. Every intelligent man, every man of character in the state of Iowa, if he is at all posted, understands very well that thousands of people have at least believed themselves cured, not only by magnetic healers, but by various other methods of treatment. There are men who have treated more than 20,000 cases, have practiced for many years, have made remarkable cures, and that, too, in the homes of many of the brightest business and professional men in the state of Iowa. Why legislate against such?

Further, what need is there for insulting a civilized community like Iowa with such mean methods, as to attempt to dictate to the people what class or character of treatment they shall have for their families. It is an infamous thing, and the man who votes for it ought to leave the state of Iowa and never show his face among respectable people again.

It does not seem possible that there are sufficient members of the general assembly of Iowa to pass a bill so devoid of sense, reason and justice, and it certainly cannot be constitutional. It is more infamous than constitutional.

If there are frauds in any line of the medical profession, on in any kind of treatment, the thing to do is drive them out, but to attack a great class of men and women who have good records, and who have done good work and good service in the treatment of those who have gone to them for such treatment, is wrong.

Why don't the members of the legislature get to work and pass, with proper penalties, and proper means of enforcement, a law against the adulteration of food? Then they would be showing some sense. Why don't they arrange to have the present pure food legislation enforced? No, they have no time for that.

We do not believe there are enough chumps in the general assembly to pass the bill. Every man who votes for it will live to curse himself for so doing, because it will require but a short time after he has done it, until he will find the mistake he has made. It is the smallest and meanest attempt at legislation that has come under our notice during this session, and it ought to be stamped out in behalf of decency, fairness and justice, and in behalf of the people who are sufficiently intelligent to know what they want in the way of medical treatment, and have a right to secure such treatment.

The Burlington Hawkeye, one of the most prominent papers in the state, denounces the thing in the following editorial:

THE EMMERT BILL.

"Dispatches from Des Moines this morning report that the so-called Emmert bill, which recently passed the senate, prohibiting magnetic healers from continuing their work in the state of Iowa, was agreed to yesterday by the house committee on public health. An amendment was adopted giving these persons three months in which to secure a certificate to practice from the state board of medical examiners. The amendment, however, only adds insult to injury, as it is impossible for the board of examiners, under the present laws, to grant certificates to doctors who are not graduates of medical colleges, or who have not heretofore been regular practitioners.

"The proposed legislation is not only an outrage upon the doctors who are thus to be driven out of the state, but it is a still greater infringement of the rights of the people. If the bill becomes a law it will inaugurate an agitation that will arouse public indignation and result in a reaction against all forms of so-called 'regulation' of the practice of medicine in Iowa. It is remarkable that the promoters of this measure can be so short-sighted and oblivious of their own interests, and so indifferent to public opinion. They are breeding a storm that will some day bring the medical profession not a little trouble and regret, and no honor.

"Whenever one set of men start out to oppress another set of men, the final result is not in doubt. Public sympathy goes out to those whose rights are trampled upon. In this instance, it is not only the magnetic healers, but the public whose rights are to be trod under foot. The so-called magnetic doctors, or 'rubbers, have done no one harm. In this respect they have at command a stinging retort upon their persecutors. Thousands of worthy citizens of Iowa are ready to gratefully testify that the proscribed class of doctors has done an immense amount of good.

"The issue is now raised: 'Have the free citizens of Iowa the right to choose their own doctors, or their own methods of healing, or must they yield their right of choice to the dictum of self-constituted censors, who entrench themselves behind a state law, enacted in their interests, for the purpose of crushing out competition?'

"We know of no other profession or business that appeals to the state to protect it against rivals and competitors. 'Live and let live' is the commendable motto of the public; but the Emmert bill puts a great and respectable profession in the humiliating attitude of calling upon a great commonwealth to protect it from competition in the art of healing, and it asks this monopoly at the sacrifice of the rights of the people.

"It is yet to be hoped the sober second thought, the dispassionate judgment and love of fair play of the members of the general assembly will come to the rescue and save the state from the threatened unwise and indefensible legislation."

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

MPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND LONDON, ENG.

MARRIAGE AND THE SENSITIVE PLANT.

Courtship and marriage on the planet Mars are conducted under great advantages, owing to the existence of a sensitive plant, which the control will certainly do well to bring to this planet with all speed. Unfortunately, the sensitive plant, which reveals the character of a person in the street, would probably not flourish on this earth.

Sensitive plants have been the subjects of much study and experiment in Mars from time immemorial. There are many kinds there, and the distinctive capabilities of each species is popularly known. There is one species about two feet high; it is a plant with leaves very much like bay leaves, only that they are cockled at the edges. They are not used by compulsion, neither does this particular plant grow in all the climates. This plant is much patronized by marriageable men and women, because it gives a true index to character and disposition. They procure a young plant and keep it at home in the courtyard of the house, and every morning make downward passes over it with their two hands. None must do this except the owner. The daily passes to magnetize it are continued till the plant has grown to maturity. Its appearance then is an exact picture of the owner's character. If it is bad the plant will be undersized—each leaf will be poor in quality, weak and small, and of a dull faded color. If it is good the plant will be large and sturdy, with good upright leaves, rich in color, and shiny. When a belle is sought after by so many that she ceases to be "mistress of her choice," or some Desdemona has all the "curled darlings" of a colony buzzing round her, she naturally selects her beau in accordance with the guidance of the best plant among those of the suitors she cares for. Parties are engaged there for some years before the matrimonial union, and, as if they somewhat mistrusted the laurel, they very carefully note each other's ways and temper, etc. Couples before engagement get the consent of their parents, all over the world. When the man wants to marry he appeals to the Elders, and they, before giving their consent, go through the necessary form of discovering what are the relative characters of the applicant and his fiancee. There are no two persons alike in Mars any more than here, and they have to guard against incompatibility. This is done by a law that couples must be engaged for three or four years (according to age).

The next position to reconnoitre is the matter of will or determination. Experience has taught, and teaches still, that where the wife has the strongest will of the two, the marriage is a failure as a lift to happiness, because the natural and proper position of the husband is that of supreme ruler of the household. If that position is usurped by a domineering wife, the husband is humiliated, and the union made a spurious article, a counterfeit marriage.

In Algathanon grows a sensitive plant like our laurel. It is smaller, and as sensitive as the discerner of the characters of men. The Elders like to see for themselves how the swain and his fiancee affect the plant. A sitting Elder has plenty of these plants in pots decorating his court among many other plants. The young man holds his two open hands above the plant, and "pushes" the plant down without touching it several times. The young lady does the same to another of the same size. The plants both shrink in proportion to the innate and latent willpower of the magnetizer. Much willpower or determination, much shrinking of the plant. If the female will is stronger than the male one, the Elders refuse their consent to the marriage, though in some rare cases the couples marry for all that, despite the Elders' warnings. There is an object in view in every provision of nature, and we on this earth thought our sensitive plants were so enhanced and presented to us by a wise Creator for no purpose; that is always the case till we wake from our sleepy unbelief and find out that there is a fore-ordained purpose in every creation. The formal marriage of couples takes place in public assemblies, i. e., in Spiritual circles. The bride and bridegroom are seated together in the centre, in the circle of Elders, and almost covered with flowers brought by their friends. They are formally united by the Elders present, and with thanksgiving and singing. Occasionally a couple are married by spirits who appear before them in the first circle. On very rare occasions the couple as soon as the essential ceremony was over have been missed by every one present, and yet no one saw them leaving. By messengers sent instantly in search of them, they are found, safe, sound, and whole, in their home, often a distance of many miles (English) removed from the circle. The unconscious fugitives know as little as any one else; know they were spirited away, and that in broad daylight.

THE TWO WORLDS, MANCHESTER, ENG.

RED MAN OF THE TUILLERIES.

The "Red Man" of the Tuilleries was first seen by Catherine de Medici, who declared that he followed her constantly, and who gave up residing there for that reason. Napoleon saw him and conversed with him a few days before his disastrous campaign in Russia. The Empress Eugenie has such a dread of this phantom that she does not like it to be spoken of before her.

THE HOME CIRCLE.

More Spiritualists have been made by the home circle than by any other means. The satisfaction which comes to a man from proof received in his own house surpasses all that can be gained elsewhere, and so they have gone on investigating and learning of this truth, while their faces have been missed from their old places in church, and the religion that knew them once has known them no more.

The home has always had for man the most sacred influence, and in the question of religion it has played a great part. The old-fashioned custom of family prayers showed the way to true worship, and with the advent of Spiritualism family worship became a reality, for the various members and friends of the family, "dead" and alive, joined in fellowship of spirit which had been made possible by the opening of the door between the two conditions of life. The quiet hour of sweet communion in the home, and the convincing tests of spirit return obtained at such a time, have blessed man with an abundant benediction. From out the gathering gloom, the forms of the departed have whispered words of hope and strength and peace. Have made the home more sacred than cathedral. Have bidden strife and stormy passion cease.

THE CHILD CAN SEE.

A valued correspondent writes: "Yesterday we were expecting a visitor, but were doubtful as to when he would arrive. We were speaking on the subject when our little girl, not six till the 15th inst., informed us that he could be here at "seven.' We asked her who her informant was, when she replied "Havelock." As the clock struck seven a knock came on the door, and in our visitor walked. "Havelock" (a pet of ours) left earth life at six years of age. He has now been free twelve years, but is much with us, though we cannot see him, but our little girl can see and hear him. She says he talks quite loud, and he and others now frequently enjoy games with her in our presence. She frequently informs us of the presence of adult friends and relatives, giving their names.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE ASTRAL BODY.

In the year 1836, a Roman Catholic theologian named Gorres, published at Munich, a work on Mysticism, divine, natural and diabolical, which was accepted as orthodox by his own church; and was translated into French by M. C. Ste-Foi in 1855. Le Paix Universelle of Lyons, makes copious extracts from this work, which relates a great number of well authenticated instances of what is now called double personality, that is to say, of people manifesting themselves in their astral or spiritual body at a great distance from the spot in which their physical body was, at that very time, lying in a deep sleep or trance. Not only so, but nearly every one of the phenomena with which modern Spiritualism has rendered us so familiar, such as levitation, the transport of objects without any visible agency, clairvoyance, clairaudience, and even materialization, is fully described in Roman Catholic literature as having been witnessed in churches, convents and monasteries, for in those days there were many mediums in the various religious orders, and especially in those which cultivated purity of life. At the present time good mediums are mostly to be found outside the pale of that church; and the ecclesiastical authorities cannot conceal their spite and vexation at the fact; which they endeavor to explain by attributing the phenomena to their very good friend the devil; forgetting that this stale device is nearly 1800 years old; and that in resorting to it they are merely plagiarising the tactics of their prototypes the Pharisees of old Jerusalem, who, when the Great Teacher cast out an evil spirit from a man who was blind and dumb, immediately exclaimed, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." How incessantly does history repeat itself.

COMFORTS OF SPIRITUALISM.

Time's ever restless rapid wing,
Still bears us to our goal,
O Death thou'st lost thy vaunted sting,
We fear thee not when thou doth bring
A summons for our soul.

The living soul, the spirit man,
Bound to this tenement,
A vital spark since life began
Which constitutes the person man,
Till the frail tie is rent.

Then falls the house to rise no more,
No resurrection day
Will lift again, and life restore,
The ruined mansion evermore
That moulders into clay.

For Nature, her stern laws fulfills,
She brings to life, and death.
Her final mandate stops the ills
Of this short mortal life, and guides
At last the troubled breath.

O glorious land of spirits free,
Throughout eternal day.
Dear Mueller in his ecstasy,
Has brought us word, good God, that we
Shall live right on for aye,

In that fair land where joys excel
Beyond all we command,
No language hath the words to tell,
No learned linguist here can spell,
The bliss of spirit land.

LIGHT OF THE EAST, CALCUTTA, INDIA.

PSYCHOMETRY.

The air is one vast library, on whose pages are forever written all that man has ever said, or woman whispered.

There is a wide realm lying between the known physical and the unknown spiritual—a realm almost entirely unexplored. Facts are constantly presenting themselves which no philosophy entirely explains. He who knows most of nature will be least liable to set up his knowledge as a boundary beyond which fact and philosophy may never advance. The higher we rise, the wider the circle of infinity around us; while fate, with an uplifted finger, beacons us on. When a fact comes, it is best to welcome it, and envy not those who discard it because it may not be the fashion.

By looking into the eye of an individual beholding a landscape, we can see therein a picture of the fields, houses, trees, and objects generally that come within the range of his vision. This is because rays of light proceeding from these objects pass to the retina of the eye, and there form pictures or images of them. Nothing is apparent to ordinary vision until it is painted upon this window of the soul.

The pictures so made and seen are not as evanescent as they are generally supposed to be. They seem to pass from the retina of the eye into the brain and are there indelibly impressed upon its substance; and under certain conditions they can be brought before the gaze years afterward, with as great distinctness as the beholder was conscious of at the time the objects themselves were presented to the sight.

The rays of light, proceeding from objects in the light, have the power of forming pictures on other bodies, as well as on the retina of the eye.

Sir David Brewster, whose authority on this subject cannot be questioned, says: "All bodies throw off emanations in greater or less size and with greater or less velocities; these particles enter more or less into the pores of solid and fluid bodies, sometimes resting upon their surface, and sometimes permeating them altogether. These emanations, when feeble, show themselves in images; when stronger in chemical changes; when stronger still, in their action on the olfactory nerves; and when thrown off most copiously and rapidly, in heat, affecting the nerves of touch; in photographic action, dissevering and recombining the elements of nature; and in phosphorescent and luminous emanations, exciting the retina and producing vision."

Apply these indisputable facts, and in the world around us radiant forces are passing from all objects to all objects in their vicinity, and during every moment of the day and night are daguerreotyping the appearance of each upon the other; the images thus made, not merely resting upon the surface, but sinking into the interior of them; there hold with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. The pane of glass in the window, the brick in the wall, and the paving stone in the street, catch the pictures of all passers by and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indellible scriptures. This is just as true of all time past. From the first dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, Nature has been busy photographing every movement. I know of no chemical application that can make visible to ordinary observers these pictures with which all objects abound; but in some individuals the brain is sufficiently sensitive to perceive them when it is brought into proximity to the object on which they are impressed.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

Mrs. Josie V. Morrill, of Kentucky, writes: "I received the book, The Next World Interviewed, and wish to thank you for it. I had read the book two years ago and was delighted with it and was anxious to have it on my list of Spiritualistic literature."

D. L. Carpenter writes from Fort Wayne, Ind.: "Mr. and Mrs. Jessie K. Folsom have just closed a four months' engagement at this place last Sabbath, and I think I voice the sentiments of all true Spiritualists of Fort Wayne when I say I regret very much to see them leave, but pleased to know that they will return in October to remain with us nine months. Last Sabbath we held services to commemorate the fifty-third anniversary of the advent of modern Spiritualism, having three services during the day, with short lectures from Mrs. Folsom, appropriate readings and recitations, then supper by the ladies of the society from 5:30 to 7 p. m. The proceeds of the day lacked but a few cents of forty dollars. Last evening quite a number of the society met at Sister Powers', on East Wayne street, to bid Mr. and Mrs. Folsom a short good-bye, and with Brother Folsom as a trumpet medium, assisted also by Brother Pierce, the worthy president, we had a Spiritual lovefeast."

Mrs. Catherine Edison, a prominent Spiritualist and wife of Dr. A. W. Edison, a clairvoyant physician and leader in Spiritualism at Lansing, died lately of apoplexy.

Frank T. Ripley has been engaged at the Liberal Spiritual Camp at Columbus, Ohio in July. He has open dates for June, July and August. Address him at Oxford, Ohio.

Mrs. J. W. Flinn, the healer has moved to 201 Twenty-fifth street, Flat R., within a block and a half of all car lines.

J. H. White writes from Port Huron, Mich.: "The directors of Island Lake Camp Association met in Detroit, the 25th and 26th of March, and made full arrangements for camp meeting in July and August. The meeting was full, and good will and harmony prevailed. We look for a good camp. Some improvements will be made. We shall try to accommodate all that attend. There will be two lectures each Sunday and three during the week, with other exercises."

Will C. Hodge can be addressed during April at Alliance, Ohio, care of T. G. Hair, Main street.

G. W. Kates writes: "The enclosed programme tells the story of the Fifty-second Anniversary celebration by the Spiritual Alliance of St. Paul, Minn., Sunday, March 25. The exercises were held in Odd Fellows' all. There were large audiences at each session and the services were effective and enjoyable. Minneapolis will hold services Sunday, April 1, when there will be a splendid programme."

T. S. Russell writes: "Mrs. Marion Carpenter, of Detroit, Mich., will hold services at 2:30 and 7:30, April 8, for the Englewood Spiritual Union, 420 W. Sixty-third street. We anticipate a rousing spiritual feast. Our meetings under the control of Julia Steelman Nichols have been of a high intellectual nature."

Mrs. E. J. Buchanan writes from Charlestown, Mass.: "I have just received the extra copies of The Progressive Thinker. Please accept my sincere thanks for the same. I wish everyone might know and appreciate the value of such an interesting and instructive paper as The Progressive Thinker. Several of my friends have said: 'I am going to subscribe for it. I think it a good paper and mean to have it.' But through neglect, or that thief of time, procrastination, they are still 'going to.' I think we will try and see if we can stir them up a little."

G. H. Clark writes from Lansing, Mich.: "The Fifty-Second Anniversary of Modern Spiritualism was duly celebrated by the First Society of this city the 24th and 25th of March. Rev. B. F. Austin, of Toronto, had charge of the meeting. He is one more who dares to come out and proclaim the truth to the world. He gave us six able lectures. We can't speak too highly of him."

John H. Knight writes from Pittsburg, Pa.: "Prof. Lockwood has just closed a most successful two months' engagement with our society to take up the work in Brooklyn, N. Y. A great and growing interest has been manifested both in his public addresses and special class work. The subjects dealt with, while of the utmost importance, have not been those usually interesting to the people at large, but so skillfully have they been handled as to compel the attention and interest of very large numbers. Thinkers and speakers like Prof. Lockwood are doing far more for Spiritualism than Spiritualists themselves realize, by bringing it to the attention of thoughtful, analytical minds and compelling a respectful hearing. That he will be re-engaged is a foregone conclusion; meanwhile he takes with him the best wishes of all the liberal-minded people with whom he has come in touch."

Dr. H. V. Sweringen writes: "I thank you for copy of Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Not ten minutes ago one of my old lady patients, a prominent Methodist, came to my office to consult me about a little, trivial ailment, for no other reason under heaven than that in reading the morning paper she discovered that Mr. So-and-So, an acquaintance was near death's door. I never could quite understand why these Christians who are in such great anticipation of heaven are so fearful of getting there. I was tempted to prescribe your Encyclopedia of Death for her, but refrained for obvious reasons."

J. writes: "March 25 anniversary services were held in Union Hall, Detroit, Mich., to a large and intelligent audience, by Mrs. Jenkins, of Canada, assisted by local mediums. Special music was also rendered. The lecture given by the guides through Mrs. Jenkins was eloquent and full of power. We cordially recommend her to other societies. Mr. J. W. Traynor, the noted speaker, was chairman. His remarks were listened to with pleasure and interest."

S. D. Bowker writes from Kansas City, Mo.: "Rev. Charles S. Ainsworth has just closed a very successful month's work with our society. The people are very much pleased with him, and made a very earnest request for him to return to us at an early date. His lectures are marked by a clear and vigorous style of thinking, and his tests carry the conviction of genuine spirit management with an honesty that finds its way to every heart. We place him at the very front rank of our workers."

C. W. Warneke writes from Mexico: "Permit me through the columns of your much esteemed paper to be relieved of a long-felt duty and pay thankful admiration to the mediumship of Mrs. C. W. Mullins, of 746 West Adams street, Chicago. Through her mediumship I have been able to steer clear of many obstructions finding their way into the channels of my connections with Mexican business men. No attentive efforts of mine could have been successful if not guided by the able readings of this lady, so far in distance. Considering the shrewdness and wickedness and the always to-morrow of the Mexican business men, to whom a promise is not much and who combine to beat a Gringo, and who by fore of their devilish religion have neither conscience nor honor left towards an American, I have made success come my way by following the advice of so true a medium as Mrs. Mullins proved to be."

A. L. Smith writes from Grand Rapids, Mich.: "Having seen the work and success of our kind friend and coworker of Grand Rapids, Mich., Mrs. Emma Blake, I can recommend her most highly to any camp or society wishing the services of a first-class medium and psychometrist. Last month she served the local society with descriptions that were very clear-cut and convincing, every test being recognized. E. A. Tisdale was the speaker for last month, and the society being well pleased with his lectures, has retained him for this month."

Mrs Della B. Platt writes from Battle Creek, Mich.: "The First Spiritualist Society celebrated the fifty-second anniversary of modern Spiritualism in its church room, March 25. Mrs. Marion Carpenter gave two very fine inspirational lectures and many good tests. Her singing was like a sweet benediction. Dr. P. Y. Johnson assisted at the afternoon session, with words of inspiration to all. Fine music was a pleasing feature of the evening by one of our best local talent. The church room was beautifully decorated with ferns and cut flowers—a day full of sweet communion with our loved ones, to be remembered with pleasure."

Wm. Adams writes from Idaho: "I am utterly unable to ascertain how you can give so much for so little money. The premium book that I received last was all and more than I expected. It is truly what the title says it is, 'The Next World Interviewed.' I have studied its pages and am more than pleased with it, because when I read of Prince Albert and the Queen of England, it brings to my mind many of the scenes of my youth, when I visited the Castle of Windsor and admired its immense proportions. It was while I was in London that I got acquainted with Spiritualism through the Medium and Daybreak, and when I sit down and study over those dear messages I seem *to fall in a stupor and become projected* to the very spot of my youth. I am just beginning to get the people of this part of the country interested. The other day a lady wanted to borrow The Next World Interviewed, and Moses Hull's book on Biblical Spiritualism."

The Columbus (Ohio) Citizen says: "After the defeat of the Clark bill by the Senate the Senators took up the calendar and passed a number of bills. Three of the most interesting bills discussed were by Mr. Cohen and affect the astrologer, fortune teller and clairvoyant. One of the bills passed repeals the present law permitting the licensing of such persons and the other makes it a misdemeanor for anyone to represent himself as such a person. The other bill is of more importance, and, according to some able lawyers, recognizes Spiritualism as a fact. The bill makes it a misdemeanor for anyone to falsely represent himself to be a spirit medium or to aid in such false representation. Judge Bright said the passage of this bill would make it incumbent upon the courts to determine whether a person was really a spirit medium or not, and that the law would recognize that there were persons who could recall the dead. Mr. Wirt and Mr. Dodge also fought the bill, but it passed."

Polly Burrows writes from Detroit, Mich.: "The coming of Rev. B. F. Austin, who has just completed three lectures at our temple, has awakened a new interest in the cause. The temple could not contain half the people who came each evening. Mr. Austin is a man of great force as a platform orator. As I mentioned before, we shall have one lecture by 'Our Moses' Hull, Monday evening, April 9."

The North Branch of the Beacon Light Spiritual Church held two sessions, Wednesday afternoon and evening, March 28, at the hall, No. 675 Larabee, corner Garfield avenue, with excellent results. Through the kindness of Mr. Bleaumiester, the florist, of Wells street, the hall was beautifully decorated with plants and flowers. A splendid audience listened to addresses and tests by Mr. and Mrs. Perkins.

G. W. Kates and wife have all of August engaged at camp-meetings. For time after that address them soon as possible. They remain in Minnesota until the last of July. Address them at 509 Northwestern Building, Minneapolis, Minn.

Bro. Cook writes from Scotts, Mich.: "We have a Social Club at Scotts that has met every Sunday this winter, and has had the live questions for consideration to the profit and education of the members. At our last meeting 'Proofs of Immortality' was the subject. Our brother D. F. Smith, of Vicksburg, Mich., handled the subject from a scientific standpoint, and ably, too, and was given a vote of thanks in appreciation. Bro. Smith has been an ardent Spiritualist for many years. He has been a worker in the machine shops over forty years and knows the condition of labor and the relation of capital to it, and I believe he would be of value to the cause of Spiritualism and the labor problem, if called out and given an opportunity to develop the power that has been gaining force through the best of schools, experience. We hope our friends in Michigan will make a note of his address, and that there may be Social Clubs formed all over this land with articles of membership so broad that no subject will be unwelcome. Thoughts are things, and produce wares, and though a silent force, is of more power to destroy than the angry waves that lash themselves in furious foam among the breakers on ocean's shore. This same subtile force can be turned into channels of beautiful life-giving energy, and become a builder, a harmonizer, a life preserver, so much needed by the voyagers of every-day life."

J. E. Gordon writes from Lexington, Ky.: "I now enter upon my fifth year as a reader of The Progressive Thinker. I have as premiums Art Magic, The Next World Interviewed, the Encyclopedia of Death, etc. I do not think I could well exist without The Progressive Thinker."

Mrs. P. Burrows writes from Detroit, Mich.: "We have just had a grand fifty-second anniversary celebration. We begin to-morrow evening a course of three lectures by the Rev. B. F. Austin, of Toronto, at Occult Temple. His subject is 'Why I am a Spiritualist.' On Monday evening, April 9, Moses Hull will lecture under the auspices of our society."

The officers of the Indiana Spiritual Association have decided that the executive board should meet at Chesterfield, April 4, to hold the preliminary meeting preparatory to the annual camp-meeting this summer. The grounds are the finest of the kind in the country, and this year there will be extensive improvements. It has been decided to erect a large and magnificent auditorium capable of seating 5,000 persons, octagonal in form of architecture. The building is to be completed before the ten weeks' meeting opens in July. An effort will be made to make this the greatest meeting in the history of the organization. The Muncie & Indianapolis Electric Railway will be completed before the meeting begins, and the association expects this to be the big factor in drawing the crowds. One of the big attractions will be the noted Hindoo preacher, one of whose recent converts was Ella Wheeler Wilcox. He has been employed instead of Mary Ellen Lease, who was engaged last year, and was to have been retained. Some other noted persons who will be present are: Moses Hull, Carrie Twing, J. Clegg Wright, and Oscar Edgerly. Applications for the several cottages are already being made by families from different parts of the country, who will come and remain for the entire summer. The street car service will enable members of the society to find lodging places in both Anderson and Muncie.—Indianapolis Sentinel.

Mrs. L. E. Wood writes from Kellogsville, Ohio: "The seed I have sown at Spiritualist funerals in this section is bearing fruit. I cannot praise The Progressive Thinker enough. It is a feast to me every day in the week, and the work it is doing is immense."

Lora E. Wells writes from California: "Your premium offer, practically giving away four beautiful books, all nicely bound and containing reading matter enough to last many months, arrived by mail, all charges paid, and I must thank you very kindly for the precious gift. I also received quite a number of Progressive Thinkers. They supplied a deep felt want, and I trust they will be as 'bread on the waters' to you, and bring you a golden harvest."

J. L. Franck writes from Louisville, Ky.: "On Easter Sunday the People's Spiritual Church will hold its third anniversary, being three years old, and it is a big baby for its age. Easter will also be the first anniversary of our being the owners of our own home. Our progress has been wonderful, and the membership growing, and almost every week we are taking in our folds some poor blind person who has had the skin pulled over his eyes in some orthodox church. Great preparations are on foot to have the church handsomely decorated, and only first-class (as is always our aim to have) mediums will be on hand to partake in this anniversary love feast. Why, an old-fashioned Methodist revival won't be a circumstance to it. I tell you things are hot, and we are all working like beavers and taking time by the forelock. See, we have a good thing and are pushing it along."

Lyman C. Howe is engaged to speak for three different camps.

The will of the Marquis of Queensbury, filed at Edinburgh, Scotland in February last, contains a curious codicil which says that after cremation his ashes are to be put into the earth, "inclosed in nothing, earth to earth, anywhere, but at Harleyford for choice." There is to be no monument and no procession, "as the ashes can be carried in one person's hand. Instead of a burial service the testator requests that one of his friends say a few words of common sense over the spot where his ashes may lie.

Virginie Barrett writes: "I would like to engage with camps as speaker, soloist and musical director, at reasonable terms for the summers of 1900 and 1901. Address me at 819 E. 16th street, Indianapolis, Ind."

N. H. Eddy writes from Buffalo, N. Y.: "The Campbell Brothers held a very successful seance at the Temple, corner Jersey and Prospect avenue, March 19. A good audience greeted them. Beautiful paintings on steel and porcelain were received, also one portrait which was recognized by the wife of Mr. Bassett, who knew the man; also recognized the likeness. Many written messages were also received."

Brother Hammond writes from Belvidere, Ill.: "Mrs. M. A. Burland, of Muskegon, Mich., is an excellent trance speaker and is esteemed by the Spiritualists here as a very worthy lady. She arrived in our city about a month ago, and has been giving lectures to large audiences at the Universalist church. I was present at one of her lectures. The discourse was on 'The Beauties of the Spirit Spheres.' It was beautiful. She also gives psychometric readings, sees and describes spirits, and in nearly every case they are recognized."

C. W. Smart writes from Denver, Col.: "There recently passed to spirit life in Denver, Col., a lady 85 years old. She was the widow of Anson Atwood, who was an active Spiritualist of the time of the Fox Sisters. Mrs. Atwood has been at my house many times and delighted in talking over the old-time scenes. She says that when the Fox Sisters were on their first journey to New York, they stopped at her house in Troy, N. Y., over night, and the moment they put their feet on the steps the raps went all through the house; and that they had considerable fear that they might be attacked by a mob, as there was such a prejudice against them. Nothing happened, however. Mrs. Atwood has read many of our books and Progressive Thinkers, and was considerably disappointed on reading 'The Missing Link,' that there was no mention made of their sojourn at her house. I explained that Leah, Mrs. Underhill, was not with them, and might not have known anything about their stopping with her. She was a good old soul, ready, willing and anxious to go. She had been living with a daughter for several of her last years, who took no interest in the spiritual philosophy. The writer had not seen her for a year and a half previous to her being called to the future life."

Mrs. Carrie M. Hinsdale has been taking a needed rest, but with health fully restored is again ready for work. She is well known in Texas as a lecturer of marked ability. A prominent Texas paper says of her: "Few (lecturers) excel her." Dr. Louis Schlesinger, who has heard most of the noted speakers on the Spiritualist platform, says: "Your teachers and inspirers are great." Mrs. Hinsdale is open for camp-meeting engagements. A native Texan, as speaker, would be an attraction. Her address is Room No. 1, 509 Main street, Fort Worth, Texas.

E. C. Leonard writes from New York: "A young man in this office has this week developed wonderful powers in figures. He will write the sum total of a string of figures on a slip of paper you may make before the figures are made by you; he repeatedly did this yesterday. He takes a slip of paper and goes to one side and writes the sum total down, which will prove to be the sum total of the figures you may make. He does this before you make your figures to be added. For example, you make six columns of various figures, added together."

Mrs. Cora L. V. Richmond will speak for the Spiritualist Freedom Society, Sunday, April 8, at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets.

Maggie Waite writes from Springfield, Mass.: "I opened under the auspices of the Church of the Spirit, Sunday, March 25, to a well filled hall. I will continue my service here until May 1. The Ladies' Aid Society here, a flourishing one, closed its meeting last Sunday evening. During the month of March Mrs. C. Fannie Allyn was the lecturer. This society celebrates Anniversary Day with Harrison Barrett as lecturer and Mrs. Pepper as message medium. This society looks well to its social features, as every Thursday evening a supper is served, followed by an entertainment and dance. The officers all seem to be the right people in the right places. The president retires from her chair as she henceforth makes her home in Boston, and a reception by the society was given her the evening prior to her departure, and a token of their esteem was presented to her. I can be addressed at 23 Main street, Springfield, Mass."

S. O. Drake writes: "I will hail with joy the day when the life after death shall have been demonstrated to all. I know there is an unseen force, for I have felt it. At one time a few years ago I had a strong desire to become a medium, and as I sat in my chair I could feel the back of it move, or it felt as if some one had both hands against it, pushing it; then it would give way, and come again very much like breathing. One experience I cannot forget. It was night. I had retired, but not to sleep. I was deeply troubled; I was crying, alone in my room. My face was toward the wall. Suddenly I felt some one very gently take hold of my night robe as if with the thumb and fingers, as much as to say, 'Don't,' and I yet verily believe that if there is consciousness after the change we call death, that it was my dear departed mother who was with her sorrowing child trying to comfort her."

T. A. Thompson writes from Wichita, Kansas: "Mrs. Maggie Vestal, of Dayton, Ohio, a noted trumpet medium, spent the month of March with us and held two public seances each Sunday, and one each Thursday evening. The philosophy of Spiritualism had been presented to the people during the winter, and many desired to witness the phenomena manifested through the trumpet. Her seances were held in full day-light, and bright gas light in the evening. At each seance spirit friends came and talked with mortal friends so audibly as to be heard all over the hall, and were recognized. They were greatly comforted with the assurance that their relations lived in the hereafter and could return to them. Many were convinced of the truths of Spiritualism who were unbelievers before. So assured were the people of the genuineness of the manifestations that interest constantly increased, and an earnest desire expressed that her services be secured for another month. The conviction is that she is equal to any other trumpet medium in this country, if not superior. We shall therefore endeavor to secure her services again."

The Chicago Chronicle contains the following from Wabash, Ind.: "Strange things are occurring near Jasper, where live Mrs. Betsy Horton and her grandchild, Jessie Campbell, aged 13, a helpless cripple. Recently the child came to Mrs. Horton's to make her home and on the authority of ex-Sheriff Trayler and other reputable citizens it is said that with the arrival of the little girl the most astonishing physical phenomena began to manifest themselves. In rooms wherein there is no one chairs are upset, fire rolls out of the fireplace, pillows mysteriously pass out of the room and are found in the yard, money vanishes from the pockets of persons in the house, doors and windows are opened and shut without human aid, bricks move from the hearth and are found in the beds, water gathers on the bed clothing and when removed, appears again, pots move off the stove, knives and forks glide from the table and the sewing machine one night attempted to do the balancing act and fell over on the floor and was broken. The occult power no one seems able to define, but in the neighborhood it is charged to the little girl, who is thought to be gifted with mediumistic talents. She cries bitterly when the furniture begins its movements and seems helpless to prevent the manifestations. Mrs. Horton has become so exercised she has determined to sell the property at a sacrifice and the little girl will be sent back to her parents in Davless county."

EXTRA X

Carrie F. Weatherford is drawing crowded houses at New Orleans. She remains there for a few days only.

Mrs. Maude Lord Drake is now in St. Louis, Mo., and can be addressed at 507 Security Building.

Mrs. Georgia Gladys Cooley is open for engagements for week-night meetings during the months of April and May. She leaves in June for the Pacific Coast. Address her at 98 Thirtieth street, Chicago, Ill.

Mrs. M. T. Howard, of Lakeport, Col., desires the address of Mrs. Bessie Siebert, a healing medium. Anyone who can inform her of her address by postal will be conferring a lasting favor.

Dr. Leroy Berrier, lately from Minneapolis, Minn., is now in the city. The Doctor has been lecturing lately on reformatory subjects, and his teachings have attracted much attention. He will probably make Chicago his future home.

Corwin Phelps writes from the Soldiers' Home, California: "The readers of your paper who remember how ruthlessly the Spiritualists of the Home were turned out of the hall, a few years ago, to give place to others, more orthodox, will be pleased to learn, that under the present Governor-General, O. H. LaGrange, a more humane and liberal policy has been adopted, in consequence of which Rev. Mrs. S. Augusta Armstrong, a N. S. A. organizer, visited the place to-day, and gave a lecture, which fanned the smouldering embers into a flame of enthusiasm, which bids fair to revolutionize thought in the Home, and place Spiritualists on an equal footing with their more orthodox brethren. Mrs. Armstrong is not only in earnest, and an eloquent speaker but she possesses a warm heart, and in forcible language rends the veil, and seems to bring her auditors in close touch with the loved ones who are not dead, but still love and anxiously wait our coming. After the lecture an organization was formed, and officers elected and installed, as follows: President, Edwin A. Parker, secretary, Corwin Phelps; treasurer, J. P. Haight; name of organization, The First National Home Spiritual Church. Mrs. Armstrong was then chosen as pastor of the new church amid an uproarous burst of enthusiasm, which bespeaks a unity of purpose and glorious results. After this it was agreed to hold anniversary exercises, commemorative of Modern Spiritualism, the following day, when the organization would be perfected."

Mrs. Lily LeSieur writes: "A goodly number of the members of the Band of Harmony and visiting friends attended the euchre party given on the afternoon of March 29. The anniversary exercises of the evening were very interesting, beginning with an invocation by Mrs. Ashton, and a fine musical programme. The speakers were Mr. E. A. Rice, Mrs. G. G. Cooley, Mrs. S. L. De Wolf, and our pastor, Mrs. C. L. V. Richmond. The hundred numbers on Mrs. DeForrest's silk quilt having been disposed of, the drawing took place, and the number—62—belonging to Mrs. Young drew the quilt."

The Fifty-second Anniversary of Modern Spiritualism was celebrated in Battle Creek, Mich. The church rooms were crowded all day with friends of Spiritualism, many coming from a distance to participate in the unusual services. The platform was banked with floral offerings in many hues. Palms and ferns were also intermingled, magnificent sight. The first service was held at 10:30 o'clock, Mrs. Marion Carpenter of Detroit, giving the address which was spoken of by the hundreds of people in attendance as one of the finest ever listened to. After dinner a conference meetings was held, this being led by Dr. P. T. Johnson. He was assisted by several of the best known mediums in the city. In the evening the anniversary discourse was given by Mrs. Carpenter. The audience was very appreciative.

A. A. H. writes: "At 4308 Cottage Grove avenue, in Kenwood Hall, is held every Sunday afternoon and evening, Spiritualistic services under the guidance of Arthur D. Houghton, pastor of The Church of Spirit Communion, and Harry J. Coats, test medium. In the near future this church proposes to hold its services and meetings in a home of its own, and in aid of this proposition the Ladies' Auxiliary has been doing successful work; and will do much more equally as well, if the general public continue to appreciate the efforts of these ladies in the future as it has done in the past."

CONSCIENCE.

It Is a Synonym for Knowledge.

To the Editor:—In The Progressive Thinker of March 10, B. R. Richter defines conscience. He asks, "If it is not because I have been taught to clothe it with powers and attributes that I have felt in my innermost self did not truly belong to it," that causes my present attitude towards it. Certainly it is. Not only myself, but nearly all the world. It has been taught as one of the mysterious gifts, hence equal to perfect guidance in all matters of right and wrong, in all conditions, places and climes, if kept uncorrupted. I say in my article that "conscience has a technical meaning of knowledge, but that it is rarely used in this sense." It is the almost universally understood false definition I would correct.

Mr. Richter has already grown enough on the question to have corrected two-thirds of it. If he keeps on he will pull through the other third. Several points of his article fully agree with the higher definition.

"A guilty conscience needs no accuser," it is said. In this case the unfortunate knows he has done something that the public mind condemns, hence the ever present fear of detection; and if detected, the punishment that follows.

How often the progressive public conscience changes. On politics to-day it is Republican and Democratic. One party has one conscience and the other another. New parties are being born, and with these new consciences. The child, street educated, has a conscience quite the opposite of him well bred, well housed and well educated. There is not a scientific or medical school or college that opens its sessions with the prayer of a chaplain. It is not difficult to see that evolution in education accounts for this. It is possible to be so growthy as to have a new conscience daily.

Bob Ingersoll and Franz Petersilea had letters in the number of The Progressive Thinker containing Mr. Richter's article that will change the conscience of many, on important things, in spirit life. These two letters alone are worth the subscription of The Progressive Thinker for fifty years. Nature is kaleidoscopic, yet always simple.

Conscience as a synonym for knowledge, culture, and education, will not cease to be used. I heard Rev. DeWitt Talmage say Christianity was going out, and a new dispensation will come in, to take its place. Anyone is shrewd enough to see that such a change would end the Christianity conscience. The hundred and fifty different Christian denominations now cause a like number of consciences on that one subject.

Mr. Richter introduces his article by saying I am taking the opposite extreme from a great many men. That is true enough.

Education is the greatest question in the world. Se the present sweet, juicy, luscious orange; trace it back to the bitter, sour, worthless thing; behold this change all the work of education; then who will deny the highest place to education? What education has done for the orange it has done for man. The world will not be robbed of the word conscience, but it will stand for progressive thought, and not for an innate gift. It will be a synonym for every change in education.

Montaigne says, the laws of conscience which we pretend to be derived from nature, proceed from custom.

Verona, Wis. E. W. BALDWIN.

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

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

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

THE HOME CIRCLE.

Great Results Are Anticipated.

"THE SOLID SPHERE," THE NAME ASSUMED BY THOSE MEETING IN THE HOME CIRCLE.

There is existing in Haverhill, Mass., a society, conducted, it is claimed, on a basis different in its nature from any other society ever organized. Two years ago a small number of people met for their mutual benefit, as was their custom. Conversation drifted into the subject of spiritual development, advanced and progressive thinking and living, when the spirit guides of the various sitters, who styled themselves "The United Forces," took up the thought suggested by one of the number (since passed to spirit life), who asked, "What has Spiritualism really done for the individual or for the masses?"

The forces wrote in reply through the hand of one present: "You have often discussed these subjects, but have never done more than that. Now it is our request that you should invite a few tried and true ones to meet with you one week from to-night, January 2, 1898."

Their request was carried out, and friends came, eight in number, and according to advice from the spirit forces prepared a preamble to be signed by each one present. "The United Forces" promised to be with them, and guide them in the work, if they would be willing to follow their directions, and do their bidding, saying, "We have a work to accomplish which, if we should at the present time outline to you, you would be unable to believe it possible, but if you will you can be made useful and helpful to yourselves and others, only holding yourselves in readiness to carry out our instructions."

No light was given as to the nature of the work, or the mode of its accomplishment, except as it came at each meeting.

At one of the early meetings a guide of one of the members described a symbol which she saw in our midst. A sphere she, "Dawn," called it, resting over us; light, bright and beautiful—a solid sphere. After considering the subject and trying to understand its signification, one suggested that it might be a suitable name for us to take, to which the forces assented, and the society was named, "The Solid Sphere."

Each Sunday evening we met in the home where it originated. Nothing wonderful or strange was experienced, but the word came each time, "Be true and do our bidding, and you will be blessed far beyond your power of imagining."

In answer to questions asked as to the nature of the work and its way, only came the answer: "You are not ready for explanation yet. Learn to be self-contented and harmonious within yourselves, and wait. You can afford to wait, but be faithful."

For two years neither storm or tempest has been allowed to hinder our meeting, each one having confidence that "The United Forces" know their business, and will do their part well.

The members possess several different phases of mediumship: One a spirit artist; one, conscious trance; two, clairvoyant, with other phases.

One feature from the start was, "Do not take the raising of money into consideration at all until so directed by us, but let the work be of a spiritual nature for advancement, and the gaining of wisdom. In time you will be obliged to have money to carry on your part of the work, and when we see the work demands it you will be informed."

After almost two years of patient waiting and asking, "What wilt thou have us do?" there came the message: "The time has nearly come when you will need funds for the use of the society. We desire you should assist us in an entertainment which we propose to be held on the first Tuesday evening of November. We will give you each a part to perform in the programme, which we will furnish through your different mediumships."

An interesting and instructive programme was rendered, arranged wholly by the unseen forces. Immediately following this came the word: "That was a success. Prepare for another such entertainment, to be given on the first Tuesday evening in December."

For use at such time one of the workers was given in writing a detailed account, in verse, of what the nature of the work was intended to be, the first light given on the subject since the organization of the society. The work is of mammoth proportions, but they say, "Do not speculate as to how it can be accomplished. We intend the work shall be done, and if you have not the patience to wait our time, we must find workers who will, for we are determined. We can do the work if our earth side do not prevent or hinder."

Again, on the Tuesday evening following the second anniversary Sunday, we had received another programme which was successfully carried out.

The earth side members are in the work, heart and soul, and have great confidence that in this seemingly small beginning lies the nucleus of a great work to follow.

We are told by the guides that an interesting work will be published, composed of the records of these meetings. They directed us at the start to choose some one whose study it should be to preserve these records, saying, "We shall need them in time to come." In these records it has been our endeavor to preserve as fully as possible whatever we have received from the spirit side, no note being made of the thought of the mortal more than seemed necessary to give an understanding of the line of thought followed. It is for the purchasing of the material for this work that these entertainments have been undertaken, and for the accomplishment of the work of the society as needed.

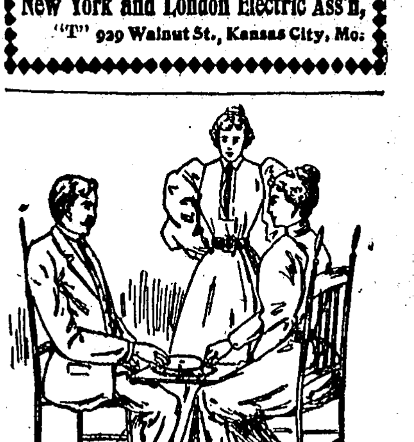
Any information concerning the society and its work will be gladly furnished on application to the secretary.

MRS. MARY A. BLAKE.
No. 7 Auburn St., Haverhill, Mass.

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

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

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.



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—OR—

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Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence: "and then put in the sugar; and remember, every dhrop of wather you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips. "I never knewn what dhrink was afore," says he. "It bates the Lachymalchrystal out ov the face," says he—"it's Necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Mark Parsons: Q. Is pain and sorrow in earth-life of benefit to the spirit in spirit-life?

As happiness springs from the full and perfect expression of the laws of our being, and as such expression is in accord with the plan of nature, it follows that happiness is the natural estate and misery or pain the unnatural. Talk of the saving power of pain! Pain has no saving power. Happiness is not built on misery. People talk as though they expected a reward for suffering. Why, the very suffering shows a wrong, which, if righted, changes pain to joy. Yet they count their pains, disappointments, and measure their tears as treasures laid up in heaven, which are good at sight with heavy interest for answering joy. A man may be a victim of chronic sickness for a score of years and daily racked with physical torture, is it not his loss? How can he be repaid? Crowd his after years with all the heart may desire, and this loss cannot be made good; for life should be replete with its just demands fully met, and its cup cannot overflow. Why should he be rewarded for a sin against the laws of health? When we walk in accord with the laws of our being, the very fulfilment of these requirements brings delight. We are athirst, and with what exquisite delight we drink the crystal water! We hunger, and how delicious the plainest food! We desire to breathe, and what joy to inflate fully the lungs with pure air! Health is next to heaven, and with it we are in unison with the material world. The beat of its pulse vibrates through our being, chord responding to chord. Thus have we felt when on some lofty mountain top, the world at our feet, the blue sky overhead, fading and melting into the distant mountain ridges, the crisp air like wine, and to the beauties everywhere around us our being responding. Then, life was a song of joy, and to exist the supreme delight.

But how shall we keep ourselves in accord with the spiritual, faces two worlds, and is amenable to the laws of both. As such, he must conform his life so that it will accord with both these states. He must understand that obedience to the laws of physical health is as obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary element of moral excellence.

Hence, it is that men, laboring under the mistaken theory which left the physical life out of its scheme, have fallen into grievous blunders. A jaundiced theology was the offspring of a jaundiced preacher. Gall in the blood embittered the mind, and bred intolerance and hate. There was a gospel these teachers knew not of, the gospel of health. The teachers of the world have taught that happiness was not to be sought in this life, which at best is a vale of tears, and only came as a reflection from the perfect peace which comes from abject contentment with the decrees of fate, after assurance of having gained a passport to the future. We are assured that the world was not created nor is sustained by any such artificial or arbitrary plan; and abjectness and contentment, growing out of dwarfishness, are not in nature's creed.

F. G. C.: Q. If a person has the gift of mediumship of any consequence, will it not develop without effort on their part?

A. There are instances when spirit friends have found it possible to develop what is called spontaneous mediumship, but most mediums first recognize their susceptibility to control in circles, and cultivate it by means of seances.

E. W. S., Alliance, Ohio: Q. (1) If the Christian era dates back to the birth of Christ, why do we begin the year January 1, when we celebrate December 25 as Christ's birthday?

(2) When one person yawns, others follow suit and sometimes cannot resist it when they see the one in the act, though they are not affected when they do not see the person yawn. Why should it affect one when another yawns? and why does it not affect them when not seen?

A. (1) Time was computed by the Romans from the foundation of the city of Rome, and not until the 6th century was the practice introduced of making the supposed birth of Christ the beginning of an era. Of course the beginning of the year remained the same. The practice did not become universal until the middle of the 15th century. Not until the years 337-352, did Christmas as the birthday of Christ receive mention. Julius, Bishop of Rome, then recommended its observance. Previously the Byzantine church had observed the 6th of January. The 25th of December, as the winter solstice had been one of the great feast days of the pagan world from time immemorial, and was accepted by the Christians as the day of the birth of their own sun-god.

By this it will be seen that the two dates have no relation to each other.

(2) The often observed imitative habit, is the result of suggestion, and of little consequence as it may appear in the example set forth in this question, often has momentous consequences. It has been observed that when a startling crime is reported, it is soon followed by others. When the Brooklyn bridge was first constructed, some one leaped from it, with suicidal intent. This was immediately followed by others. A certain drug is used in used in poisoning and the case widely reported. It will be followed by many more, where the same substance is used. Mobs blindly carry out the wildest measures a leader may suggest.

The same responsiveness is manifested in religious revivals, when if one is drawn to the anxious seat, many follow. An illustration is furnished by the animal world. A story is told of a flock of sheep in the West, whose leader jumped from the brink of a narrow canyon, and they followed until the gorge was filled and a bridge thus formed over which the remnant passed.

C. F. Short, New York: Q. Mr. Hudson successfully shows that nearly all phenomena can be explained by the capers of the subconscious self. If this is so, are not Spiritualists bolstering up a lost cause?

A. If Hudson's theory of subconsciousness be true! But it happens that it is not true. It happens that "subconsciousness" as he defines it, is without support by facts and is purely a fiction as has been previously shown in this department. There is no double personality, but the human spirit is one, a unity. The vaunted theory of Mr. Hudson would have the subconscious self superior to the conscious. The subconscious according to physiologists, is that psychic activity which comes from the vertebrate ganglia up to the base of the brain. In illustration if the head of a turtle be severed, the body will live for a long time. If touched it will move away. The brain where consciousness resides is cut off, the movement of the body comes from the action of the nerve-centres of the spinal cord. Apply this: The musician after long practice, is able to play, without thinking of the finger movements, and can at the same time carry on conversation. The "reflex action," from the base brain and spinal cord carry on the "sub-conscious" action, with scarcely a regognition of the will. Many of the lower forms of life have such diffusion of the brain-substance that they bear the severance of the head. In man the various ganglia of the brain proper are concentrated in the head, and in the direct measure of this consolidation the subconscious disappears. The heart pulsates by subconscious action, the nerve force which propels it comes from a distinct spinal ganglion. The lungs expand by subconscious action, yet there are nervous fibres running to the brain by which there is partial control of breathing by the will. This "subconsciousness" is entirely expressed in organic activity and in the higher spiritual life has no place. Dr. Carpenter many years ago first broached this subconscious theory in explanation of psychic phenomena, and Dr. Hudson, with the assurance of ignorance has simply carried the theory where the great physiologist did not venture, or rather well knew that it had no application. So baseless is the theory of Mr. Hudson, so opposed to the conclusions of physiologists, so unqualifiedly assertionary the application he makes of it, and he is so ignorant of the psychic phenomena which he seeks to explain, that to those who accept the methods of scientific research his books are simply rubbish. He begins with assertions from which he arises to his conclusions which are assertions drawn from preceding assertions.

A. H. Trask: The address of A. J. Davis is 63 Warren avenue, Boston, Mass.

Mrs. H. S.: Q. As business mediumship so lowers the standard of true impressibility, is there more to be expected than fraud or clever calculation?

A. This correspondent surely comes to an unwarrantable conclusion. The tendency of mediumship conducted as a business, is to supplement the genuine with fraud, when genuine communications or manifestations cannot be obtained. It does not follow however, that all commercial mediumship is unreliable. Excellent mediums have a fixed price for seances, and usually this is so low that it little more than pays for actual time expended. There are those honest and reliable. There is, however, constant temptation to assist the manifesting intelligence. The demand for bizarre manifestations, such as the true medium cannot have, is a constant incentive on the latter to supply it.

Found In the Fog.

When the spirit says "Write," I presume one must. As it chanced to come to pass I was kneeling by an open window, and I looked up and out over the misty distance. All was fog, mist and moisture as far as the eye could reach, and reminded me of the phrase, "without form, and void."

"Pray," said a voice to my soul. As my heart lifted my thoughts, as they slowly shaped themselves towards words, some one seemed by me criticising those words:

"Thou Great Father of all that exists!"

"You never yet knew a case where the paternal was the all of creation."

So I began again: "Oh, thou Holy Mother and Father!"

"After all, does it not seem less than the Creator deserves to be addressed in imitation of mortality, to be burdened with an idea of gender?"

"Oh! Infinite Spiritual Source of all being!"

"At last! that seems more reasonable! But wait, let there be shown you a lesson regarding that source. Look abroad! A universal sea of fog envelopes all the world that lies before you. The great spirit, the all of Spirit, is like that universal, intangible, ungraspable envelope of all things, brooding gently over and about everything in all the universe. Now look again. Upon each branch, twig, leaf, blossom or bud, on each projecting splinter, even, of rail, fence, line or limb, wherever is given a point upon which this excess of moisture may condense, what see you?"

"I see at each such point one clear drop of dew or water, like a diamond solitaire.

"Thus is the spirit individualized! From out the vast universal spirit, one drop takes form at some proper point; that one life is of, and from and equal to the ocean of spirit it formed from. Each drop, the water and the spirit, have a service to perform, a use, a duty. The drops you see on thorn and leaf may scintillate in beauty until the sun absorbs them, as some lives seem all sunshine, joy and glory. Other drops may serve to soothe the thirst of bird or fowl; others may fall from the point whereon they developed, and all combining, feed a flower or root. Thus you learn that spirit individualized is for a purpose, has a use. Swedenborg teaches that the angels themselves, spirits advanced, find all their happiness in use, in service; hence comes to pass the phrase, 'angels and ministering spirits.' Write that which you have now received; but know, that not all, yet some there be, shall feel and see the beauty living within this lesson you have found in the fog!"

RALPH DOUGLAS.

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LAKE HELEN, FLA.

Southern Cassadaga Camp Meeting.

The annual meeting of the "Southern Cassadaga" Camp, near Lake Helen, Fla., closed Sunday, March 18, after a very successful session of six weeks.

The local attendance was not as large as it would have been had the weather been more auspicious; almost every Sunday was cloudy, rainy or cold. Nevertheless all expenses of the meetings were paid and a nice sum left in the treasury. When we speak about cold weather in Florida the reader must remember that we mean weather that would be considered cold in a Northern June. From all reports that come from the North, we have been enjoying a semi-tropical paradise comparatively. Many of the meetings were held in the dancing pavilion, which was comfortably heated during the coldest weather. The auditorium is not equiped for heating, and ordinarily does not need to be. The series of cold seasons does not discourage the management of the campers, but preparations are being made for better protection against the cold snaps. When this is done there is no spot in the State of Florida more delightful than this camp, and none more healthful in the world.

The speakers did their best, and each one claimed that in no place had they ever found better conditions for exalted inspiration than in the Southern Cassadaga Camp.

The private classes of J. Clegg Wright were well attended from first to last, and were held at 10 a. m. each day during the entire meeting. I have never witnessed greater manifestations of spirit power nor such exhibitions of profound erudition, such perfection of language, and pure ethical philosophy, as was voiced through the entranced lips of this wonderful medium. Mr. Wright is charmed with the location of the camp; his health was greatly improved during his stay, and he has decided to make a permanent winter home at this place and help to establish the long prophesied school of psychic philosophy. Mr. Wright has filed papers of pre-emption for 160 acres of government land in the near vicinity of the camp, and the influence he will bring to bear, together with his personal presence each season, is hailed with joy by many, and promises a regime of success in the higher phases of occult teaching and spiritual education at this camp.

Carrie E. S. Twing is also fully committed to the work and will be with us again next year. Too much cannot be said in praise of her work this season. Her lectures, which are always so well adapted to comfort the desolate and feed the hungry-hearted, were never better. She was much sought after for private sittings and gave general satisfaction. She held several Ichabod seances for the benefit of the Association; these, together with the "Mystery Supper," which she superintended, paid more than one-third of her salary. Mrs. Twing is also a peace-maker, and her spirit of universal good will makes her a blessing to any society that engages her.

Oscar Edgerly was with us during the last three weeks. Mr. Edgerly is a gifted speaker, and as test medium gave many remarkable proofs of spirit identity. His chief merit is his evident sincerity and honesty in his mediumistic work. Mr. Edgerly is also charmed with the location of this camp and the climate of Florida, and hopes at no distant day to build a cottage on the ground. In this hope the management and many of his friends are in full accord.

Mrs. Lizzie Brewer did excellent work as "all around" woman of the camp. She was speaker, singer, medium, organist, dramatic impersonator—in fact we found she could fill any position required where one was lacking. She leaves us to take charge of a society in Belmont, N. Y.

Effie Moss, as an officer of the Ladies' Auxiliary, was untiring in her work. A goodly sum was added to the treasury of the Association by the efforts of the ladies belonging to this society. Mrs. Moss gave many very satisfactory materializing seances. It is said by reliable parties who were present that at one time Mrs. Colby Luther materialized in the center of the room with a large flag wrapped about her; that she stepped forward and greeted friends and relatives who were in the circle, and spoke to them in her old time characteristic manner that could not well be imitated.

Taken all together the session of 1900 has been the most satisfactory of any since the beginning of the camp. If the Destroyer in any form sought to enter the gate, the influence was scarcely felt; too much good had already centered in the consecrated spot, and the effects of little outbursts of malice quickly subsided, the octopus fingers of cupidity were not strong enough to sap the heart's blood, and the bleak winds and cloudy days could not chill or counteract the warmth and sunshine of the Spirit. And so another year we shall convene again, holding a session of six weeks, as usual, commencing the first Sunday in February.

The officers for the coming year are: President, Dr. H. H. Brigham, Fitchburg, Mass.; Vice-President and Corresponding Secretary, Emma J. Huff, Lake Helen, Fla.; Business Secretary, Herbert Twing, Westfield, N. Y.; Treasurer, Scott Hodgkin, De Land, Fla. Trustees, Mrs. J. D. Palmer, Willoughby, Ohio; H. M. Clark, East Jaffrey, N. H.; L. C. Bishop, Adamsville, Mich. EMMA J. HUFF.

Lake Helen, Fla.

The Arcana of Spiritualism—Now Ready.

After this long and disappointing delay I have word from the English publishers that this work is now ready, and those who have so kindly subscribed will have the book mailed direct from the publishers as soon as they send their subscriptions to me. The book is much larger than anticipated, and the publishers have added to the price, but to those who subscribed, or send their orders before the 15th of April, the price, $1 mailed free, will not be changed. Afterwards, if copies are imported they will not be sold less than $1.50. The Arcana is bound in full scarlet and gold. Subscribers must remember that after their order is received, it will take about 20 days for a return of the book from England.

While I take neither merit nor demerit for writing the Arcana of Spiritualism, for I have only acted as the pen in the hands of the supernal writers, I have the consciousness that it is the ripest fruitage of my inspiration, the best of over thirty years the book has been preparing, the best that can be given through my sensitive powers. The writing of it has been a source of pleasure and instruction; I hope its perusal will prove the same to its readers.

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ELLA WHEELER WILCOX ON SPIRITUALISM.

A Correspondent Keenly Criticises Some of Her Statements.

SHE BELIEVES THAT SOULS OF THE DEPARTED SOMETIMES RETURN TO EARTH, AND SEEK COMMUNICATION WITH MORTALS THROUGH MEDIUMS.

An eminent divine avowed his belief in the possibility of communicating with departed souls. He ws followed by two or more of his class, who made similar announcements of faith. It is difficult to understand why these assertions should seem remarkable, coming from students of the Bible—a book whose entire philosophy is founded upon Spiritualism.

An orthodox young woman told me that she believed the dead returned to earth and spoke inspired words in Bible times, but had never been allowed to do so since then. She seemed to think the Creator's methods of manifesting Himself were subject to periodical fashions, and that spirit manifestations were quite out of date since the times of sacred history. But the universe goes on unfolding itself in very much the same manner century after century; it is only the ideas and habits of men which change.

However, today among the large majority of religious minded people a professed or secret belief in "Spiritualism" is almost universal. By Spiritualism I mean possible communication with the dead.

Personally, after careful study and experiment, I am convinced that such communication exists much oftener than even the believers are aware of; but it rarely comes through paid mediums.

My faith in unseen guides, who endeavor to protect and lead us for our best spiritual interests, grows daily stronger. That these guides are not all powerful, nor all wise, but merely possessed of clearer vision and truer insight and freed from some of our material restrictions, I also am convinced.

They suggest and prompt us often; they cannot control us when we are determined to follow our selfish impulses.

Most of us who have set our heads wilfully to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to this goal; and who has not felt the almost material touch of invisible wings and arms when selfishness has been overcome and the right road pursued?

It does not seem to me that these guides are the spirits of our dead friends, but rather beings who have been delegated to look after us from the hour of our birth; divine nurses, as it were; beings who have perhaps in other incarnations and on other spheres been associated with our lives.

"Mediums" have often in trance given me messages which were said to be spoken by the spirits of dead friends, but I never found them to be convincing. I think many of these psychic people hear and see things which are occurring in space about us, and hear our desires and believe they are in communication with spirits of the dead when they are simply in touch with thought forces.

I remember going to visit numerous mediums in company with a lady who had recently lost a child and intensely desired another. Every psychic save one told the lady that her spirit friends were about her saying she would be the mother of a child before two years had passed. Several gave the names of these dead friends—people who had really passed away. Yet the woman has never been a mother since then, and a period of ten years has passed.

The mediums heard the woman's desires and believed they were hearing it from spirit voices.

Many of these psychics foretold other events for this woman, and for me, which really occurred later; but the trouble with most of these people is they do not understand their own powers, and they are not able to tell the difference between telepathy and absolute seership.

We are often asked why, if the dead can come back at all, they do not frequently return to aid, comfort and protect the dear ones who remain, often to pass through the direst afflictions and misfortunes.

This question I have answered satisfactorily to myself. We are pupils in college; the dead are graduates gone forth into the larger world. We may write, telegraph and telephone them back to us on rare occasions, to give us their sympathy and assurances of their continued regard; they may even surprise us now and them by an unexpected visit. But were they to come continually to assist us at every turn and tell us the answer to every problem, we would never develop our characters, never acquire the education we are sent here to obtain, and they would not be able to go about their Master's business.

Professional 'Spiritualists" who consult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked an older person to work out all his examples.

God never intended any one, human or divine, to live another life. Nor did He intend us to peer and pry into the future constantly.

I think the reason professional mediums are so rarely well physically, and so frequently unfortunate in their own affairs, is because they are meddling with things which do not of right concern them, and making a mercantile matter of what does not pertain to that realm.

If we develop the best, truest and most unselfish qualities of our natures we shall gradually be given the foresight and seership necessary to our own highest progress in this life. Then, if our dead have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to us oftener than any medium can bring them for the consideration of a dollar.

I am convinced that the souls of the departed do sometimes, though rarely, seek communication through these mediums because we have not established our own spiritual wires. But these "centrals" so mix the messages with their own and our own thoughts and feelings that meagre satisfaction results.

As a study these experiences are interesting—no more; but it is through the medium of our own souls we must look for absolute knowledge finally.

I searched through strange pathways and winding
For truths that would lead me to God;
But further away seemed the finding
With every new by-road I trod.
I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking—
My spirit encompassed the whole.

ELLA WHEELER WILCOX.

A LETTER TO ELLA WHEELER WILCOX.

New York, March 25, 1900.

Sister Wilcox:—

I have always taken much interest in, and admired your literary articles and moral advice for the advancement and welfare of humanity.

I have also observed that the strong undercurrent in the stream of your thoughts proceeds from that same source which you are now repudiating—apparently in innocence—if the article published in the New York Journal is correctly printed.

It is a great pity that you should allow the beautiful talents that are given to you, to be thus diverted from their proper course and used as a weapon against those who honestly endeavor to advance so noble, honest, and true a cause as that which you have denounced. It is quite true, and a lamentable fact that, to admit that there are unfortunately many dishonest persons posing as mediums, who without possessing any of those rare gifts, trade upon the credulity of the people, and by their frauds bring the pure name and cause of Spiritualism into disrepute. But I scarcely think that you would seriously denounce the cause of Spiritualism, or the entire body of true Spiritualists and honest mediums for the faults and misdeeds of the few who fraudulently pretend to practice its virtues—any more than you would, or could, logically say that because a counterfeit dollar is sometimes found in circulation, all genuine dollars should be condemned or destroyed.

There never yet was anything genuine that did not have a counterfeit; and it is the same in all walks of life—business social, or professional. To-day the same conditions exist, and statistics have proved that there are far more counterfeits, pretenders and immoral characters amongst the various orthodox denominations of religion than amongst the spiritualists.

Reverting then to the subject of your attack upon "mediums," I would ask you, first, to consider that they stand precisely in the same position as a pastor or priest does to his flock in any orthodox church—with this important exception, that "mediums" possess the natural gifts born within them, which same gifts are referred to in I. Corinthians xii: 4 to 11.

These gifts are neither bought nor sold, nor obtained by diploma or graduation from any college or university.

They are the priceless gifts of nature; and not many may possess them. Many may come, but few will be chosen by the higher intelligence of those who have passed on to the other life of advancement, and are desirous to reach out to and help their friends and companions here.

An honest medium possessing these rare gifts is, comparatively speaking, a very fine piece of mechanism; delicate as a watch spring composed with the machinery of a factory, and therefore to do full justice to the spirit friends in the other life and to the cause, they must be tenderly cared for. They can not, or ought not to, do any great physical labor, or have hardships forced upon them, such as their friends and neighbors could bear without discomfort. This being so their daily needs must be provided for; they must have a home to shelter them; they must at least have food and clothing and the common necessities of physical life, which are just as indispensable to them as to the pastors of other churches who frequently absorb a salary large enough to comfortably clothe and feed a small parish.

Did Christ, whose gospel they profess to teach and practice do so? or would He do so if he were to return to New York to-day? Therefore as the Spiritualists and "mediums" have not at present a fund from which to pay regular salaries or stipends, but are bravely piloting the way as did the pioneers of other churches and religions, in the old, old days gone by, is it wrong that they should be paid, or ask for, the "dollar" from those who think it worth while to take up their time and vitality—sometimes in earnest sincerity of purpose, but very often as a kind of pastime and entertainment, in which latter case be it remembered that the skeptical and sneering element is generally disappointed and receives no communications or encouragement from their spirit friends simply because of antagonistic conditions created by themselves and for which they are alone to blame, and not the mediums.

You are not quite correct in the assertion that, if we live absolutely worthy of their association, the departed friends can come oftener to us than any medium can bring them." As already stated they must come through a channel by which they can approach us and suitable for them, and unless we are all individually gifted with mediumship they cannot make themselves known to us.

Such is the statement made to me and to many others by spirit friends of the highest intelligence, who were known in this life as some of the greatest lights of their day.

In conclusion, I am not a professional medium, or a public medium, but I am proud to say that I have been counted worthy of those gifts.

Yours very courteously,

J. KNAPTON THOMPSON.

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A Conspiracy Against the Republic
By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of the facts concerning the efforts of the church leaders to get control of the government.

From Sheridan, Ill.

It seems a few persons in our little city have been meeting together for the demonstration of spirit power, and among that number, one Emma Dolder has seemed to be the most favored one, receiving from the other side of life better and stronger spiritual demonstration. She was brought up to go to Sunday-school and church and to believe in all their teachings, to listen reverently to the readings from the Bible and sermons preached from these same readings otherwise called texts.

She had read the story of Paul's conversion; how he became both clairaudient and clairvoyant; also the story of Balaam, and when she began to have some similar experiences as therein related, she took them as a matter of course, and began to relate them to her parents and friends, and soon these strange happenings came to the ears of the pastor where she was in the habit of attending church and Sunday-school. She had been elected as organist and to one or two other offices. Very shortly the Rev. —— waited upon Miss Dolder at her home, and curtly proceeded to inform that young lady and her parents that the devil had got her in tow, and that her services in church and Sunday-school could be dispensed with unless she quit dabbling in so-called Spiritualism. The young man probably honestly thought that trances, visions, and handwritings on the wall or elsewhere belonged to the realm of the devil (he probably does not doubt there is such a realm).

But all hail to the girl who is inspired by a supreme power as were prophets (otherwise mediums) of old, to deliver the beautiful messages and advice she is giving, which cannot fail to be productive of great good. We know there is a life to come, a great beyond, for we hear and see for ourselves, that which is positive proof of it, and that is the glad message that those like Miss Dolder are able to give to-day.

Recent happenings here have only strengthened our belief in genuine Spiritualism. We do not stand for the false in anything. MRS. GEO. POOLER.

Sheridan, Ill.

Spiritualism's Triumph.

Since the first advent of Modern Spiritualism, at Rochester, N. Y., I have been an interested party in its manifestation and development. I was a boy of 20 then, and what made it doubly interesting to me was the fact that my brother Martin was dying with the consumption. He was a member of the Baptist church, but not satisfied with the teachings or dogmas of the orthodoxy of his day. Instead of consoling to him, it seemed to fill his soul with unrest and dissatisfaction. But the angel of deliverance came ere he passed over, and he saw what his soul desired, a world of beauty, order and law, where the bow of promise spans the darkest valley, and a brighter day was the promise of to-morrow. The angel of light in true Spiritualistic philosophy, cast aside the veil, and through the rifted clouds of the old superstitions, he saw the beauty of Truth with her golden wand that said, "Fear not, follow me, for I am the true light that never dims." Spiritualism, the God-sent angel of love, tore the old befouled swaddling dress of creedal superstition from his passing soul, and clothed him with right reason—a glorious hope of immortality radiant with beauty, and the true glory of the spiritual! Like a beautiful sunbeam in the night of our sorrows, his soul passed heavenward out of its decaying temple. The sunshine of glorious hopes made luminous the once dark valley before him.

In dying, he was buoyant with grand expectations. He was nearing the home of the soul. He saw through the rifted veil the union of loves that had parted in the valley below with its sadness and weeping. The keen perceptions of his strong mentality lingered till the last pulse had ceased to beat. Then the glory of a masterly triumph in the brightness of his eyes lingered in death for a moment, then the light of soul was turned off, and then the body slept the rest of the dead. Love paid her mournful tribute of flowers, of songs, of ceremonies and eloquence of grand words, and all of the life of Martin Houck was over in act and deed, but our loving memories never die.

I write this sketch to show the world around me the true Spiritualist has his triumph in death at last. Spiritualism true to the true beauty of truth tears the mournful mask from the King of Terrors at last. A. S. H.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Rachel D. Foy passed to spirit life from the home of her son-in-law and daughter, Mr. and Mrs. H. R. Stone, of Smith Centre, Kans., March 23, 1900, aged 74 years and 3 months. Sister Foy embraced Spiritualism forty-two years ago, and has ever since that time kept her lamp trimmed and brightly burning. Even at her age she was the life of any company where she happened to be. By her request just before her death, the writer officiated at the funeral exercises. D. W. HULL.

Norton, Kans.

Walter D. Gerald passed to spirit life, Tuesday, March 20, 1900, at his home, 1831 Fourth avenue So., Minneapolis, Minn., of consumption, at the age of 28 years. COR.

Passed to spirit life, March 18, from his residence near Ceylon, O., Stephen Fox, in the 81st year of his age. He was born on the farm where he died, and has always resided there. When he was born Northern Ohio was a howling wilderness, and his life has been commensurate with its wonderful progress. The funeral was held on the 19th, Hudson Tuttle officiating. There was a large attendance notwithstanding the inclement weather. * *

Another worker has been called to the higher sphere of action. The transition of Mrs. Inez Huntington Agnew occorred March 17, at her home in Waterford, Pa., after an illness of only a few days, aged 44 years.

Mrs. Agnew was a woman of noble character, of bright intellect, of earnest conviction, of lofty endeavor, of unswerving fidelity, and deeply interested in all the great and perplexing problems that confront humanity, and a zealous worker along all lines of human betterment. In the spiritual realm her mind grasped the advanced thought and she delved into those occult studies that to-day command attention.

The service in memory of her departure, which was held at the home, was largely attended, and conducted by the writer, assisted by Mrs. Helen S. Johnson, of Corry, Pa., both personal friends. CLARA WATSON.

Passed to the higher life, March 25, 1900, G. Valentine, for more than forty years a firm believer in Spiritualism. His transition was a happy one. "A host of loved ones," he said, "were with him to bear him home." He was nearly 89 years of age. Nothing but good can be said of him. DR. H. E. BOWLES.

Hammonton, N. J.

Mrs. Jane Pollock, beloved wife of James Pollock, passed from her earthly home, March 20, 1900, at Blyth, Ontario. Her life was a type of Christian character, ever ready to sacrifice self for the good of others. She calmly and peacefully breathed her last, fully convinced of a life beyond, and of a possibility of communing with those yet in earth life. She manifested about an hour after her departure from this life and spoke loving words through her daughter. Rev. B. F. Austin, of Toronto, performed the funeral services. The funeral which was very largely attended, took place Friday March 23, from her late home. A FRIEND.

Blyth, Ontario.

At Batavia, March 20, Alverson Burch passed to spirit life. He was a kind husband and father. He leaves two sons, two brothers and the whole community to miss his society, and mourn his departure. COR.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 8 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Contes and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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

The Progressive Thinker.

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, APRIL 14, 1900. NO. 542

IMPRESSIONS

As They Impinge on the Mind of a Thinker.

Credulity, as generally accepted, means to believe a thing without reasonable evidence. I have never been very credulous, but on the contrary have always been constitutionally skeptical. It is now a little over twelve years since I was overtaken by a blizzard in Southern Colorado, and in five minutes I was completely lost. My cabin was only two and a half miles distant and I apprehended no serious trouble in finding it. The storm began about 5 o'clock in the evening. I found my little home about 8 o'clock the next morning. I was leading "Doc," who was hitched to a home-made sled that was loaded with building material. At that moment I was conscious of a vague impulse to leave everything to Doc. It was an impression. But that impression had no effect. Doc was blind in one eye. And the offset was a counter-impression that if left to himself he would go in a circle. As it was we both went in a circle for four long dreary hours before we found a shelter from the worst blizzard that I ever saw. When the storm began, at 5 o'clock in the evening, I was about two and a half miles east of my cabin; when I found a shelter I was three miles west of it.

At that time the three salient facts in the case were: that the storm had become very severe, that I had found a sung shelter in George Thomas' cabin, and that poor Doc was almost literally left out in the cold. But he was fed.

My experience then and since has led me to believe that, if we were versed in the matter of impressions as we might be, we would be practically protected against the most of the casualties that now for the most part we do not seem to have any means of evading. I know there are many who will say that intuition is a sufficient guide to those who have this rare gift. I also know that these same many are both right and wrong: right, as to the sufficient guidance; wrong, as to the character of that guidance. When that blizzard surrounded me I could not see two yards away in any direction. There was no path, and Doc was blind in one eye. And all the intuition of the ages would not have sufficed to lead us home. Impressions might.

A full explanation might require too much space. Those who believe that we are surrounded by invisible friends who desire to establish a system of communion with us, understand that when one of those friends succeeds in conveying a message to a mortal without the aid of a third party, it is usually done by means of impressions. Of course, clairvoyance, clairaudience, clair-sentience, and materialization, are not considered.

It is believed that nearly all people are more or less sensitive to spirit influence; and that, if they knew it, they could exchange messages with the spirit world. But let us consider only those who are sensitive and who know it. The outer covering of the brain does not seem to be a complete obstacle to the approach and impact of the spirit who is congenial to us (en rapport); and the brain is more sensitive than this outer covering. The brain being reached, the next question is, not how to make an impression upon the brain, but to make it in such manner as to direct its exercise in some particular channel of thought. How this is done will be left for someone else to explain. Here, in the majority of cases, is where the difficulties of the spirit begin. The materialist, and the very strict disciple of orthodoxy are often conscious of impression, and if those impressions are so fortunate as to coincide with the views of the recipient they are recognized as intuition and accepted as inexorable truth. If they do not coincide they are dismissed as vagaries of an idle dream. Further, every person is dominated by the strongest faculties. Many are deficient in the moral faculties, and more than sufficient in the propensities, or social faculties. Such people will only accept such impressions as harmonize with their own dominant faculties; and then, generally, they will either not recognize the source of the impressions or at least fail to acknowledge them. This impact of spirit power on the brain is inspiration; and, under the present explanation, it is obvious that all people are more or less inspired; or nearly all. Many do not know it, many will not acknowledge it; and a very few are so happily inspired that they are practically living in the spirit world, as a perpetual delight to their spirit friends.

It was remarked that, when Doc and I were lost, intuition would not have been sufficient to lead us home, and that impressions might. Intuition implies a previous knowledge that, when confronted with a problem or a difficulty, is ready with an immediate solution. In any case we are cognizant of an opinion, or state of mind, when some new object or phenomenon is brought to our view; and we call that opinion an impression.

Sometimes these opinions are the result of our own knowledge; and sometimes they are impressions made by an external intelligence. The first may be called intuitive impressions; the second inspirational impressions. Intuition seems to be understood as a mysterious gift that is infallible; and the same high standard is held for inspiration. Both attitudes are equivalent to a negative slander. Both of these gifts are human, and apt to be misleading unless tested in the crucible of reason before their ipse dixit is adopted. An ignoramus, by the simplest logical or mathematical test, may reach a conclusion that is infallible. But the modern intuitional or scholastic expert is often so inflated with his own superior status that he will not bend to so low a standard as reason, holding himself above it; and this, perhaps, more than any other, is the way in which "the children of this world are wiser than the children of light."

Faith, hope, love, truth, justice, and intuition, may be above mere reason; but they are absolutely helpless without it. And this idea is in harmony with the incontrovertible fact that reason is a divine gift to every human soul, and is designed as an absolute gauge by which to test the reasonableness of everything.

I commenced this writing with the idea of a series of short narratives; but explanations have crowded out the narratives for this time. I was relieved of Doc, my faithful Indian pony, in Richfield, Kan., in the spring of 1888; but the episode in which he and I were sole participants will not be easily forgotten, and my impression is that he was more deserving of the glories of immortality than the unscrupulous person in whose custody I saw him last. "Let us reason together," and not continue to pass in ominous silence the oracular utterances of the popular intuitional expert. Let us argue, but at the same time remember that dispute is not argument, and that—

"The tree of knowledge, blasted by disputes,
Produces sapless leaves instead of fruits."

SILAS BOARDMAN.
La Crosse, Wis.

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

SPIRIT ARTISTS.

Some Very Extraordinary Results.

To the Editor:—The grandest discovery of the last fifty-two years is the evidence of another life after death. The fact that spirits can perform many so-called miracles is proven by E. A. Bangs, of Chatsworth, Ill, who had a spirit picture of his son made at a seance in Chicago with the two Bangs sisters, without any mortal hand touching the canvas with brush or paint. The startling phenomena of receiving a perfect picture of his son, who had enlisted in the late Spanish war, dying with typhoid fever, when no picture existed of him on earth, proves that the work was done by unseen intelligences. Being a stranger to the mediums, picking out his own canvas, marking it with his name and sitting in the room with the mediums while the work was done by invisible hands during daylight under a table top which with its curtains formed a dark cabinet for the spirits to concentrate their powers. This is only one of thousands of cases and demands explanation by the clergy. The old cry of fraud, etc., doesn't go. Spirits are doing similar work all over the world. In New York there is a book dealer who gets written messages between slates as hundreds of people know. In Boston, another medium or psychic artist does similar work, and not only do they get autographic messages from the dead, but also flowers, pictures, etc., in colors.

Mrs. Alexander, another lady medium in Boston, who never took an art lesson in her life, is controlled by Arabian, Japanese, Persian, and other spirits to paint unique oil paintings of ancient temples, etc. One of her controls is the spirit of the famous poet, Edgar Allen Poe, whose letters are now valued at $70 a piece, and of which the Boston Library has a collection of seventeen. The writer had a personal talk with the spirit of Poe and he instantly improvised poetry about incidents not known to the medium, then this poetry was instantly sung and acted out by the medium to original and impromptu music. Poe told me that he had often materialized at a well-known materializing medium's seances in Boston and had been identified by people who knew him and to whom he talked at the time. He said spirits often claimed to be him and falsely used his name, but that they could not prove their statements by producing such poetry as he could compose. He certainly composed some very grand and spiritual verses for the writer.

Mrs. Adelaide C. Littlefield, another well known Boston artist, residing at 218 Columbus avenue, has had many brilliant spirit experiences. Besides making wonderful cures of the sick, diseased, etc., she has given tests, materialized and was controlled by the spirit of the late Painter Hunt, who committed suicide, and the writer has repeatedly seen this inspired artist being used to paint with while the spirits talked through her brain and tongue at the same time. G. E. LATHROP.
Boston, Mass.

A NEW BOOK.

"Death Defeated—or The Psychic Secret of How to Keep Young."

This work by Dr. Peebles, is now in the hands of the binders, and will be ready soon for delivery.

Remember that the book treats of such men—their foods and habits of life—as Herodotus, Hesiod, Homer, Plato, Pythagoras, Shelley, etc. Also it treats of heredity, of father's marks and mother's marks; of gestation, marriage, how to marry happily and the conditions necessary to make its happiness eternal; relation of the sexes and procreation; divorces, their causes and how to avoid them; who not to marry and how to improve the race; impressions, dreams, unseen influences; auras; psychic environments, suggestion; thought force; will power, hygiene, foods, drinks, baths, sunlight, clothing, deep breathing, exercise, the folly of growing old; the kind of religion that conduces to long life; the way to live a century or two centuries, or ten, completely defeating death.

This book will be elegantly bound in cloth. Price $1, postage paid. For sale at this office.

PRE-HISTORIC.

An Interesting Psychometric Reading.

I wish to make a record for the benefit of present and future generations of a most truthful psychometric reading that has to do with and throws light upon the pre-historic people who once inhabited the Salt River Valley in Maricopa county, Arizona. The ruins of dwellings and canals are found to cover about 300 square miles of territory, reaching from the base of the Superstition Mountains on the east to the mouth of Salt River, where it empties into the Gila (pronounced Hela) on the west. Some of these buildings were very large, one ruin (mound) covering fully an acre of ground.

In the winter of '83-84 I was living in the city of Phoenix, in the heart of the valley. An ex-soldier made excavations of some of these mounds or ruins, and found many relics, among which were the remains of three human beings. I visited the excavation and secured a bone, which I carefully wrapped in cotton and put into an oyster can and mailed it to Dr. James Cooper, at Bellefontaine, Ohio, with the following letter:

Phoenix, A. T., Jan. 26, 1884.

James Cooper, M. D., Bellefontaine, Ohio—Dear Doctor: I send you a relic which I trust will introduce you to pleasant acquaintances. When you have examined and reported I will write particulars. Fraternally,

O. F. THORNTON.

On February 16 I received the following from Dr. Cooper:

Bellefontaine, O., Feb. 10, 1884.

Mr. O. F. Thornton—Dear Brother: Yours of the 26th ult. has, with the relic, been to hand for several days. I would have attended to it sooner, but health of self and wife is not good and I had to await conditions.

PSYCHOMETRIC EXAMINATION OF THE RELIC.

This is part of the vertebral column (lumbar vertebrae) of a human being, and it seems to have been recovered from the ruins of what was once the home of its owner, or, rather, of the soul that once dwelt in the house of flesh of which this bone was a part of the framework.

I am carried back into the past many ages and see a fertile valley through which a stream of no great size winds its devious way. The stream is dammed at intervals of some miles and the water diverted into small canals or ditches, which convey it over the fields in which corn and what seem to be beans and other vegetables seem to be growing. I see people busy in the fields, some using hoes and others pulling weeds and loosening the soil about the growing vegetation with what look like small spades made of wood but shod with a kind of metal. The men are, many of them, more than six feet in height, of full habit and very muscular. The women are six to eight inches shorter, have fine forms and are not ungraceful. The features, though negative, are well formed and gentle in expression.

I see dwellings, which are mostly square, or nearly so, some of them two stories in height and built of what looks like stone (in fact some are stone, I think), but probably it is adobe. But the particular individual to whom this house belonged: I see a man, his wife and two children, a boy and girl—about, say 12 and 9 years respectively. They are of a light yellow color, with black eyes and hair. The woman and girl are dressed in a cloth woven out of flax or similar vegetable fibre, and the man and boy wear a kind of tunic which covers the body from the neck to the knees, leaving the arms and legs bare, except the sandals on the feet. The heads of the males are bare, but the females have a square of cloth which is ornamented with metal, like silver and copper, in small round and square pieces, which are pierced with holes and worked into different forms on the border of this square of cloth. This is worn over the head, the front part partly covering the forehead and the back part resting on the shoulders.

The dress of the female is a loose frock falling below the knee, has loose sleeves and is confined at the waist by a blue and red belt, also ornamented with pieces of metal and bright-looking stones in front. The belt is more a sash, for the loose ends fall to or a little below the hip on the left side.

The man seems to have been a worker in metal, for I see a furnace, melting cups (crucibles) and a flat stone and hammer which are used to beat the metal out into form for use. I think evidence of these facts will be (if they have not already been) found near where this relic came from.

THE CATACLYSM.

I finally see a great commotion among the people; the heavens are very black, lightnings flash and fierce winds blow, rain falls and the earth seems to be convulsed by an earthquake which throws down many of the houses and kills some of the people, while others escape to higher ground before a large body of water covers for a short time the fertile fields and many of the ruined dwellings. With this the scene fades from my view.

Again on March 9 the Doctor wrote:

It seems as I am impressed that the people under consideration were descendants of the Atlanteans and Indians, and came (at least their forefathers) from Central America. Also, that when any of them were killed by lightning, earthquake, flood or accident, they regarded it as an act of the Great Spirit and buried them where the bodies were found.

My psychometric view of the scene ended with the falling of the building and the flood that came down over the valley, consequently I could not tell whether any or all were killed, but I now have the impression that the father, mother and youngest child lost their lives while the older one was rescued.

NOW FOR THE FACTS.

The relic sent was a joint from the backbone of one of the adult skeletons, and I should imagine quite near the junction with the skull. This ruin had been a two-storied adobe house about sixteen feet square and the tomb was in the second story and middle of the room. It was built of mud, or as we call it adobe, laid up the same as concrete is laid into the walls of houses. There were three compartments, each just large enough for a single body, and that of the child about one-half as long as the adult compartments. The head was at the east—the house being located north and south. In addition to the bodies were found charred beans, seed of the careless weed, and corn-cobs and the stalks used as a covering over the joist, upon which was spread the plastic mud for a floor. A beautiful slate with pencil upon it, the face of the slate being about four by six inches, counter-sunk about the one-sixteenth of an inch, the raised frame being about one-half inch wide, with a running wire going clear around it, fairly well chased in the slate. There was no writing or characters upon it. The back was perfectly flat and smooth. Specimens of silver ore stained with copper were also found and a melting pot made from lava, and the smooth (green-stone) stone upon which evidently metal was worked.

The river and canal system, yet plainly visible, are just as the Doctor described them. All the ruins so far opened show conclusive evidence that they were overthrown by some convulsion of nature. In brief, such are the facts. Who the people were no one knows, and whence they came or how they were destroyed is a mystery of the long ago. So far as the psychometric reading goes, I know it to be correct as to topography of country and house in which the relic was found. As to the remainder the reader can form his or her own conclusions.

O. F. THORNTON.
Chrystoval, A. T.

DAILY BREAD.

Not Mildewed Fables of Antiquity.

Out of the mythical past come many fables which a portion of humanity cling to with surprising tenacity. They seem to have an appreciation for them transcending the actual. The real becomes tame and common-place alongside of the ideal—and hence the imagination has been taxed to its uttermost to embellish the mythical things of past ages with becoming and princely robes. It is not to be wondered at, that under such an adjustment of coloring, the ideal should supplant the real, and as a matter of fact form a basis for many beliefs. Anything bordering on the supernatural is caught up with great enthusiasm and magnified a thousandfold.

If it is so extremely difficult to sift the wheat from the chaff in our day and time, what must be the task of arriving at anything resembling the truth out of ages past and almost forgotten?

The embellishments thrown around the facts in our day, warp them until they are past all recognition and hence misleading. What the world craves most to-day is the actual truth, and this hungering after the real is not satisfied. What many are pinning their faith to in these days are the declarations made by the priestcraft in past ages. The Bible can be easily traced to these very industrious people. They needed a book to more completely solidify their relationship with matters spiritual, and they were quite equal to the undertaking of producing it. They sat in judgment upon what was inspired and what was not inspired, and if these men can claim a privilege they do not accord to others, why should the claim be allowed? What means did they employ of ascertaining or knowing anything more about inspiration in past ages, than people have who are quite as intelligent, living in the present century?

A declaration in the past, made without proof to support it, should be treated the same as it would be in our day, being utterly worthless. People desire something more tangible than empty declarations, they want the whole truth, and should not be satisfied with less. The creator has so constructed us that great possibilities are ours, and we may be able in future years to progress along the line of receptiveness until each soul may disrobe itself, and step out of the ideal and mythical into the noonday sunlight of truth and actuality. If we did not know our own capabilities, and were willing to patiently apply our efforts along the pathway of soul development, we would not need the old mouldy crusts of antiquity, because our bread would be baked fresh every day. "Give us this day our daily bread." Such bread as is broken at the Spiritual Temple in Fort Worth, Texas, by the pastor, Mrs. Jennie Hagan Jackson, will assimilate, and became our staff to aid us in climbing the hills of eternal grandeur in God's universe.

ANNEX.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't delay. Direct to him at Blair, Neb.

Dare to be true; nothing can need a lie.—Herbert.

Fidelity is seven-tenths of business success.—Parton.

Flatterers are the worst kind of enemies.—Tacitus.

Death has no longer a sting and the grave is but the cradle of victory.

The mind is the mirror of the soul in the external form of man.

A GREAT QUESTION.

How Would Jesus Conduct a Church?

Is not turn about fair play (as set forth in the New York World)? A prominent Western clergyman having with equal reverence and modesty sought to show by his own unskilled efforts as editor "How Jesus would conduct a daily paper," will you permit the former editor of a religious paper to return the compliment by suggesting how Jesus would (and would not) probably conduct a church to-day organized in His name?

The Rev. Mr. Sheldon's endeavor was wholly guesswork, for newspapers did not exist in Galilee (or elsewhere) 1900 years ago; but Jesus did conduct a religious movement. The Evangelists—who acted, by the way, as reporters and gave the account of their Master's sensational denunciation of the Pharisees and His pardon of the woman taken in adultery as impartially as they did the report of His wonderful "Sermon on the Mount"—recorded enough of His sayings and doings to permit us to judge accurately both of the spirit and the methods of His religious work.

Judging by what Jesus said and did, it seems safe to say that He would not, if now on the earth, erect costly "palaces of exclusiveness" for the rich and "chapels" for the poor; that He would not tolerate in the so-called "prosperous" churches a caste of rich pew-renters, compelling His poor followers to occupy that "Potter's Field for the living," free pews in a dark corner or a high gallery; that He would not build church or seminaries for religious instruction with money extorted from the people by purchased privilege and merciless monopoly.

In His teachings, His actions and His associations Jesus was a socialist and a democrat, not a plutocrat or an aristocrat.

With a deep personal appreciation of the beauty of a real ritual service, I think it must be said that if Jesus were to-day conducting a church He would make its service impressive by its simplicity and sincerity, as He did when on earth. Did He not say:

"When ye fast, be not as the hypocrites, of a sad countenance." And again, "When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for much speaking."

It is doubtful if Jesus would preach politics. The government of Jerusalem by the Romans was not a model one, yet He preached neither rebellion nor autonomy. When some of His countrymen, seeking to draw Him aside from His mission of peace and righteousness, asked, "Is it lawful to give tribute unto Ceasar?" He took the piece of tribute money and asked, "Whose is this inscription?" They answered, "It is Caesar's," He answered, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

If Jesus were conducting a church He would not, judging by His course in Judea, attempt to save sinners at long range nor hold Himself aloof from the very common people. He would not preach mainly to sleek and prosperous saints in cushioned pews nor confine His social relations to this class. It is recorded that:

"As Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples."

And when the Pharisees wondered and sneered, Jesus answered:

"They that are whole need not a physician, but they that are sick."

It is not likely that Jesus would make a fetish of the Sabbath, or Sunday, banning innocent recreations and pleasures on that day. For it is recorded that He "went on the Sabbath day through the corn, and His disciples were an hungered and began to pluck the ears of corn and to eat." And when the Sabbatarians complained He defended the action, saying that the Sabbath was made for man, not man for the Sabbath. He laid down the doctrine that "it is lawful to do good on the Sabbath day," and doing good to one's self is surely a prime duty.

If Jesus were conducting a church He would not fear to be called a "sensationalist," nor seek to cover sin with the shield of secrecy. He was the greatest sensationalist of the ages, as He went from town to city rebuking sin, anathematizing the hypocrites, driving the money-changers from the temple, healing the sick and "doing good."

And He put the seal of His disapprobation upon the foolish and pernicious notion that sin was to be covered and crime not spoken of. All His preaching was done in the highways, the open fields and on the mountains. He prescribed secrecy for prayers and alms, but practiced publicity in the denunciation of sin and wrong. The Rev. Sheldon's paper was as far removed from the methods of Jesus as some of the churches are from His spirit.

So at least it seems to one reverent student of the character and words of the great Teacher who exalted His religion by living it and glorified it by dying for it.

A PILGRIM DESCENDANT.
New York.

Attention, Wisconsin Spiritualists

Rates have been granted over the different railroads coming into Stevens Point, giving one and one-third fare for round trip, provided one hundred are in attendance. Secure certificate or receipt for ticket purchased, and ask your ticket agent for full particulars. Deposit all certificates with me as soon as you arrive, and avoid confusion.

CLARA L. STEWART,
State Agent N. S. A.

Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable.—Luther.

The spheres are not permanent, but the temporary homes of those who pass through them.

OCCULTISM,

And Critical Observations Thereon.

In a book published by Archibald Forbes, the famous war correspondent, a strange case may be found narrated. It is styled "A Yarn of the President Frigate." As is well-known the "President" was one of our frigates which won renown in the war with Great Britain in 1812. She was commanded by the distinguished Commodore Rogers and this strange case was written out by the surgeon of the vessel, Dr. Turk, at the request of some ladies, among them Mrs. Rogers, the wife of the Commodore, and endorsed by the Commodore as perfectly accurate. The account states that in the latter part of December, 1813, a common sailor (William Kemble on the President, burst a blood vessel in his lungs and was in danger of instant death from the great loss of blood which gushed in great violence from his mouth and nostrils. With much difficulty Dr. Turk succeeded in stopping the discharge, and he was kept in the sick boy of the vessel with the hope that perfect quiet might work a cure, but in January, 1814, the crew were called to quarters to engage an enemy, and this Kemble, against the orders of the surgeon, rushed on deck, thu bringing on another violent discharge of blood from the lungs. After this he continued under treatment, being kept in his hammock which was swung on the gun deck for the purpose of giving him fresh air. Owing to the crew being called to quarters again he was removed to the sick boy (or ship hospital) which caused another hemorrhage and after other discharges of blood, the sailor died on January 17, 1814. The surgeon (Dr. Turk) ordered his assistant (Dr. Birchmore) to see that his—the sailor's messmates—made the necessary preparations for committing his remains to the deep, and then the account goes on as follows:

"About two hours after this Dr. Birchmore called on me and said that Kemble had come to life and was holding forth to the sailors in a strange way. I went down where I witnessed the most remarkable and unaccountable transaction that perhaps had ever fallen to the lot of man to witness. Kemble (the sailor) had awakened as it were from sleep, raised himself up, and called for his messmates and those not on duty to attend to his words. He told them he had experienced death, but was allowed a short space of time to return and give them, as well as the officers, some directions for their future conduct in life. In this situation I found him surrounded by the crew, all mute with astonishment; all was as solemn and silent as the grave. Not a dry eye was to be seen, or a whisper heard. There was no pulsation perceptible at the wrists, the temples, or the chest. His whole body was as cold as death could make it. His voice was clear and powerful, his eyes uncommonly brilliant and animated. After a short and pertinent address to the medical gentleman, he told me in a peremptory manner to bring Commodore Rogers to him as he had something to say to him before he finally left us. The Commodore consented when a scene was presented truly novel and indescribable, calculated to fill with awe the stoutest heart. Supported by the surgeon, surrounded by his weeping and astonished comrades, a common lamp throwing out a sickly glare and a candle held opposite his face by an attendant. Such was the situation when the Commodore made his appearance, and well does he remember the effect produced by the utterance of these words from the mouth of one supposed to be dead: "Commodore Rogers, I have sent for you, being commissioned by a higher power to address you for a short time and to deliver the message entrusted to me when I was permitted to revisit the earth. Once I trembled in your presence and was eager to obey your commands, but now I am your superior being, no longer an inhabitant of the earth. I have seen the glories of the world of spirits. I am not permitted to make known what I have beheld, indeed even were I not forbidden, language would be inadequate to the task. 'Tis enough for you to know that I have been sent back to the earth to reanimate my lifeless body for a few hours, commissioned by God to perform the work I am now engaged in.' He then in language most chosen and appropriate took a hasty view of the moral and religious incumbent on the commander of the ship of war, urging the necessity of reformation and repentance. His speeches lasted three-fourths of an hour. Dr. Birchmore heard them all. I only some of the last. When he had finished, his head dropped upon his breast, his eyes closed and he appeared to pass through a second death.

"About 9 p. m., I was called to visit a man taken suddenly ill in his hammock swinging near Kemble's apartment. All the lights were out save a lamp in the apartment where lay the remains of Kemble. I had relieved the sick man and entered the sick boy to replace something, and upon turning to go out was almost petrified at beholding Kemble sitting up in his berth with his eyes which had regained their former brilliancy, fixed upon mine. I waited a long time in painful suspense when I was relieved by his commanding me to give him some water. I gave him a tin mug of water the contents of which he drank off and laid himself down for the last time. The time had now expired which he had said was given him to remain in the body. He was buried the next day."

Dr. Turk says that during the sailor's sickness he had the best of opportunity of becoming acquainted with his intellectual attainments and habits, and that his language and behavior stamped him the rough, profane and illiterate sailor, and he believes that he could not read or write. Had he possessed talents or learning he must have betrayed it to me during his long confinement. Yet he used the purest language properly arranged and delivered clearly and distinctly, with much animation and great effect when he made his speeches.

The Doctor says he knows that he will be laughed at for repeating this story. How many remarkable cases have been suppressed because of the fear of ridicule. This narrative can be found in Archie Forbes' book entitled "Barracks, Bivouacs and Battles," Page 207, et Seq.

Forbes says that there can be no possibility of doubt as to the authenticity of this document which was written seventy years ago.

The late Dr. Rev. W. Stainton Moses, formerly editor of the English Spiritualistic journal, "Light," London, had not always been a Spiritualist. Mrs. Moses was himself only a clergyman, and was led by circumstances first to become a Spiritualist, and later to avow himself one before the world, and his devotion of much thought to the subject is further attested by a number of admirable books written by him. Dr. Moses would often fall into trance; during these trance conditions he claimed that his spirit could leave the body. There are very many cases recorded where Stainton Moses is said to have meetings with spirits during his trance condition. On one occasion Mr. Moses, while in a trance, got out of his body and stood looking at it, with no surprise whatever, at his rather singular situation. Suddenly he became conscious of the presence of a venerable, bearded bearded prophet, who stood beside him. The ghostly visitor was clad in a very bright blue garment. On his head was a coronet, over which was a star. With the prophet as a guide he left the apartment. His first sensation of surprise was caused by the ease with which he passed through the wall. The pair traversed through beautiful gardens till they came to a small cottage. There Mr. Moses saw his aged grandmother, much idealized, but still looking as she did during her earthly existence. She tried to speak to him, but his guides hurried him away. He afterward received spiritual information that the interruption was due to the unfavorable condition existing at the time. It is strange that intelligent and mentally strong men have had similar experiences.

How much there is to be said, either for or against such occurrences; the fact is there, however, that the person who has experienced like things has more right to believe his own senses, whether ordinary or superior; he has more right to believe his own experience, than to accept the incredulity which the sceptic is trying to force upon him. The sceptic has not had his experience in this direction. It is certainly a strange and wonderful experience vouchsafed these people. Even if it be a strange waking dream, it is in spite thereof a certain experience be it even in the realms of phantasy, or the rich fields of imagination. Dreams are not always dreams. This may be seen from the following incident from Florence. A young man dreamed here during the night that he was bitten and seriously wounded by a marble lion, which adorns the entrance to one of the churches of that city. When he the following day in company with some friends, passed the church, he told them of his dream, and laughingly he stuck his hand into the open jaw of the lion, saying, "Now, bite me!" The same moment he felt a stinging pain; a scorpion which had been hiding there, stung him so seriously that he died within a few hours.

Spiritual light from the word and the spiritual world, which is divine truth, is now flashing from the East to the West and from the North to the South. Periodically there goes a stream of dawning light through the world. We have not always a clear sky. The clouds dark and heavy often bar out the light from our view.

Even from the very olden times we have statements analogical with what we, in our days, hear from the lips of the apparent dead, when he declares that he has seen and been with spirits. Trance and foresight was then not so very unusual. The doctrines of Spiritualism are not new. They all believe in an eternal life. They further believe that man though dead is not immediately changed. They believe that in the other world man will remain for a longer time than he was here, with the same elements of character, good or bad, truthful or mendacious. They They mean, it will take a long time on the other side before the soul is fully developed into something higher, before it is so far ennobled and purified that it has thrown off old faults and weaknesses which cling to it, when, with the spiritual body, it left the material body, and the earth. This idea is very probable and reasonable. It is not a new one as we will see. St. Anthony in one of his fiery sermons exclaimed: "We walk in the midst of demons, who give us evil thoughts; and also in the midst of good angels. When these latter are especially present, there is no disturbance, no contention, no clamor; but something so calm and gentle that it fills the soul with gladness. The Lord is my witness that after many tears and fastings I have been surrounded by a band of angels, and joyfully joined in singing with them."

We see thus that history repeats itself; nothing is more strikingly true. History shows us the good as well as the evil sides of man. History shows us the blindness and the shortsightedness of man. It also shows us the inward foresight of man. "As blind as a mole" is not a good or sensible comparison, as the mole is possessed of good eyesight, although its eyes are very small—about the size of a mustard seed. That all men should be blind and deaf to everything outside of the material, is not a very sensible expression either, because it is established that there are people who see during their trance without employing the natural eye. Whether we are able to accept as guaranteed all that a person claims to have seen or experienced, be it through the natural or the spiritual eye, whether the occurrence has taken place while it was in the body or outside of it, is a very great question to solve.

In what cases have self-suggestion, hallucination and dreaming been the influential agencies, and in what cases

(Continued on page 8.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER SEVENTEEN.

My dear son, I desire, to-day, to touch once more upon the subject of evolution.

Many scientists, at the present time, are running off at a mad rate on this great subject. Now they all ought to be called back. If they do not come back and start right they will all eventually fall into the bogs of error.

Evolution is a great truth, but you must put another great truth by the side of it and let the two grand truths walk evenly hand in hand, side by side: Evolution and Involution.

Now, don't let us throw away everything that is good in the Bible; but let us try to understand the true meaning of many great truths in that book.

At one time when Helena and myself were listening to a grand lecture delivered by the sweet Christ Jesus—which means the anointed Jesus, or the priest Jesus, or the minister and teacher Jesus, or all combined—among other great truths which he uttered was this: "And God made man in his own image and breathed into his nostrils the breath of life."

Helena and myself, together with the whole audience, sat spellbound during this grand discourse. I cannot make you see with material eyes, or even spiritual eyes, the transcendent beauty of this great teacher or the grandeur of the place and its surroundings; but, I will try to give the truths which he taught, in my own poor words; for this is the only way, now, that his teachings can reach mankind.

"God breathed into man's nostrils the breath of life." By God is meant a great natural law—for all great natural laws are God, and the old saying really meant nothing more than this and many of your great scholars and savants already know this to be true. A great natural law, then, breathed into man the breath of life and he became a living soul. From the atmosphere man inhaled the germs of life, the germs which were to be the living souls of the next generation. Now this is involution and thousands upon thousands of years ago many philosophers understood this well—that all life, whatsoever, came from the atmosphere; otherwise, the germs of all things that live reside within the atmosphere—not the coarser air, but the ethereal atmosphere which interpenetrates all space; and man's soul goeth back to God who gave it. The great law of involution gave to man his life and at the death of the body his soul goeth back to that which gave it—that is, his spirit goes back into the ethereal atmosphere or the celestial world.

When science says that life originates within a cell of protoplasm, it is right in one way and wrong in another. Protoplasm or matter has no life whatever of it's own, and the life principle does not reside within it, but when that cell of protoplasm is exposed to the air it attracts from the atmosphere a germ of life—a spiritual germ. Now the germ begins to expand, grow, evolute; first involution and then evolution.

The very lowest forms of life are various species of moss upon the rocks, and the living, glutinous masses found in the sea. Rocks decay slightly, the decayed matter of the rock and the moisture of the air or rain, make protoplasm, the germ of moss, which resides within the atmosphere, by a natural law of attraction, the spirit, or living germ, buries itself within the protoplasm, covers itself with it, otherwise the germ could never develop into that which nature designed it to be—the first or lowest order of life upon the earth. Moss is a beautiful form of life and all life is beautiful.

Now, when this moss decays, or dies, the life or spirit of it ascends as developed spiritual moss, into the ethereal atmosphere or celestial world, to beautify the celestial spheres; the matter or protoplasm remains on earth and after many accumulations becomes soil fitted for higher germs of vegetation, and as fast as the higher germs find suitable soil or matter wherein to hide, higher and still higher forms of vegetation appear, until through the laws of evolution and involution vegetation arrives at that point where a tiny flower appears. Now the flower holds the attractive force, and it gathers within its tiny cup the spiritual germ and holds it fast until seed is formed.

Now involution and evolution have given us seed, that is, by involution a higher state of things has been evolved until we arrive at insect and animal life, until a point is arrived at when the great laws of involution and evolution take on the forms of male and female. Each male form now inhales, and holds, the spiritual germs of the future generation, and the same principles apply to all life within the waters.

If, as has been shown, all life originates within the atmosphere, or ether, surely it all returns to it again developed and beautified, for that is the sole object of spirit and matter, or ethereal germs and protoplasm.

Now I will try to prove what I have said to be true: It is true, as we here well know, but men of earth want proof. Seal any kind of matter or protoplasm away from the air, that has never yet attracted the germs of life, and it will keep for years, or until a little air finds it's way to it, but shortly after the air does find it's way to it, life appears; for the germs of life have buried themselves within the mass of the matter.

And now, dear friends, one and all of the many thousand readers of The Progressive Thinker, I will tell you how you may see these germs with the naked eye, which I think will be additional proof that what I tell you is true. When you are sitting quietly in a room, look toward the light of a window—that is look out of the window toward the sky, but let your gaze rest steadily upon the atmosphere a few yards from the eyes—do not look at anything but the air—gaze quietly and steadily for a few moments and you will be surprised, for you will thus behold the germinal sea, consisting of living, germinal points of light. These points of light vary in size from those about as large as the point of a pin to those of much larger size—say, the head of a pin. Now do not make a mistake and think I mean motes in a sunbeam; I mean nothing of the kind. The points of light which you will see, if you strictly follow my directions, are living little globes, lighter in color than the atmosphere, of all grades and sizes and they are darting hither and thither in all directions, filled with life and motion, never still for an instant, little, bright, translucent globes of light; an unending sea of germinal life. Now do not mistake and think I mean clairvoyant sight. I do not thus mean, but your natural sight—the sight of your material eyes—and the only reason you have never observed them is because you have not thought of doing so; for, ordinarily, you do not notice them at all; and still the air is filled with them; to be seen with the naked eye if you but take the trouble. I presume that many of you have seen them but have thought very little about them.

Now, when scientists start right, taking the law of evolution in one hand and the law of involution in the other, the road to immortality will be made plain and easy, so that even a child may understand. Anyone taking one law alone and trying to follow it to it's ultimate will make woeful mistakes. If you discover one law you must find its counterpart or you will end in the aforesaid bog. Male and female, positive and negative, involution and evolution; every existing law has its counterpart; heaven and earth, spirit and matter, and so forth.

Now these laws are elaborated at great length in the four books which my son has been able to publish, "The Discovered Country," "Oceanides," "Mary Ann Carew," "Philip Carlislie," and it is worth the while of any scientist to purchase these books and study them. They can be had at the office of The Progressive Thinker. It would be impossible in a short newspaper article to properly elaborate these great natural laws.

One great reason why the religions of the world are one-sided and erroneous is, that they have originated mostly in the brains of men. Now I hope I shall be excused if I tell the truth. No man who has not his other self, or completement, is fit to give a true religion to the world. He can only give a one-sided religion—a male religion, as one might call it—and the world will never have a perfect religion until it is given to the world through those who are united in perfect oneness, the male and the female. Look at the religion that is given to the world by a celibate priesthood—the most selfish and unnatural life that a man can possibly lead. His God is just like himself, a God without a Goddess, an egotistical male God, so vain that he requires adulation, praise and worship forever and ever; so revengeful that those who refuse thus to render him homage, he will commit to flames and endless tortures.

Oh, think of the Inquisition—think of the horrors of war—think of the man-made religion, the male, the positive force, standing alone crushing the female to earth, going all wrong in everything and ending in destruction and error. Nothing will be right until the female principle is recognized equally with the male.

Think of the American nation not allowing females to vote; the government wholly and entirely male; a great, one-sided, wagging, wobbling concern, with its millionaires and its billionaires; and it wants to be praised and worshiped continually like the great male God; and, offsetting it's millionaires are its millions of toiling, half-famished men and women, its prisons and its gallows and electrocuting; its distilleries and liquor licenses; its houses of ill-fame, and, most terrible of all, its most cruel, barbarous, inhuman, most awful, horrible vivisection rooms, where male doctors practice their most fearful orgies on bound and helpless victims—victims who have immortal souls as well as themselves as they will find to their utmost horror when they leave the body, for there is surely, a great law of justice, and all will meet with a recompense corresponding to the deeds done in the body.

I am a spirit, dwelling within the spiritual realm, and I know whereof I speak. The most horrible agonies await the vivisectionists—agonies that will commence even before they leave the earth and will be prolonged indefinitely within the spiritual world. Not a groan or a cry of agony that comes from their helpless victims but what will be wrung from the souls of the persons who have inflicted the tortures which have caused them. This is no vain nor idle talk, but it is as true as that such things exist.

And now, please remember what I as a spirit tell you. It will not be long before one vivisectionist after another will become mad, or partially so. Some of them will be confined in lunatic asylums and none will hardly be able to look upon them and retain his senses. They will become raving maniacs, drooling at the mouth, with starting, burning eyeballs; they will be confined in cages of strong iron bars, for they will claw, and gnash with their teeth in the most frightful manner; they will yawl and groan and spit like cats in agony; they will bark and bite and froth at the mouth like rabid dogs; they will tear at their hair, and claw their own flesh from their bones; yea, they will tear out their own eyes, break their own fingers and various bones of their bodies; they will even tear at and pluck out their own tongues and other organs; they will tear whatever clothing is put upon them in shreds and remain shivering and naked in their cages; they will snap at their food and swallow it without mastication.

A human being sunk so low that he can become a vivisectionist, has become lower and more devilish than the lowest, most poisonous reptile that ever lived. He is the vilest of all living creatures and will suffer as no other creature ever did or ever can; for, all the world of cruelty that ever has been in the past, cannot compare with the awful cruelty of the vivisectionist. Presently you will hear of some prominent vivisectionist becoming insane; then, one after another; and even those who escape punishment on earth will suffer all the tortures I have described when they leave the body—for, "I am a just God, saith the Lord of Hosts, and every man shall reap according to his folly." The just God being the great eternal law of Justice.

To be continued.)

THE HORSE AND THE DOG AND THE MAN.

The horse and the dog had tamed a man and fastened him
to a fence;
Said the horse to the dog: "For the life of me, I don't see
a bit of sense
In letting him have the thumbs that grow at the sides of
his hands, do you?"
And the dog looked solemn and shook his head and said:
"I'm a goat if I do."

The poor man groaned and tried to get loose and sadly
he begged them: "Stay!
You will rob me of things for which I have use by cutting
my thumbs away!
You will spoil my looks, you will cause me pain! Ah,
why should you treat me so?
As I am God made me, and he knows best! Oh, masters,
pray let me go!"

The dog laughed out and the horse replied: "Oh, the cutting won't hurt! You see
We'll have a hot iron to clap right on, as you did in your
docking of me!
God gave you your thumbs and all, but still the Creator,
you know, may fail
To do the artistic thing, as he did in furnishing me with
a tail!"

So they bound the man and cut off his thumbs and were
deaf to his pitiful cries,
And they seared the stumps and they viewed their work
through happy and dazzled eyes:
"How trim he appears," the horse exclaimed, "since his
awkward thumbs are gone!
For the life of me I cannot see why the Lord ever put
them on!"

"Still, it seems to me," the dog replied, "that there's
something else to do;
His ears look rather too long to me, and how do they look
to you?"
The man cried out: "Oh, spare my ears! God fashioned
them, as you see,
And if you apply your knife to them you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said,
"When you bound me fast, and trimmed my ears down
close to the top of my head!"
So they let him moan and they let him groan while they
cropped his ears away,
And they praised his looks when they let him up, and
proud indeed were they!

But that was years and years ago, in an unenlightened
age!
Such things are ended now, you know; we have reached a
higher stage!
The ears and thumbs God gave to man are his to keep and
wear,
And the cruel horse and dog look on and never appear to
care!

—S. E. Kiser.

He who always complains of the clouds receives little of life's sunshine and deserves less.

Simplicity is one of the first great laws of greatness, and another like unto it is humility.

Love should give wings to the feet of service, and strength to the arms of labor.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

The whole world is honest to an honest man, and to a thief all are thieves.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT,
Pres. N. S. A.
DR. GEO. B. WARNE,
Pres. I. S. S. A.
JAMES FREEMAN,
Vice-Pres. I. S. S. A.
ELLA M. JOHNSON,
Sec. I. S. S. A.
ERVIN A. RICE,
Treas. I. S. S. A.
HIRAM EDDY,
Trustee I. S. S. A.
ORRIN MERRITT,
Trustee I. S. S. A.
M. W. PACKARD,
Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter are among the celebrities who will be on hand for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

The strongest array of Spiritualist talent ever gathered in Chicago.

ROBERT OWEN.

The Book of the New Moral World.

Continuing from No. 534 of The Progressive Thinker, I transcribe from this book the following, into which I ask attention:

"Man, cowed and mentally enslaved, under this insane system of falsehood and universal deception, knows not what manner of being he is destined to become. When he shall be relieved from this degrading mental bondage, freed from the fear of man for expressing his unavoidable natural thoughts and feelings, unrestrained by fear of giving offence or producing evil of any kind, and conscious of his rectitude while expressing the simple instincts of his nature, he will be a being almost altogether in mind, expression of countenance, and even in physical form and action—different from any past or present tribe of human animals.

"He will then stand forth a reasonable, rational, truth-speaking creature, knowing the object of his existence, and how to obtain it; expressing, on all occasions, his pure, unadulterated with falsehood, thoughts and feelings, as nature makes them to arise. He will thus acquire more real knowledge of man, in one month, from man, than he can now obtain in many years. Men and women know not now the real thoughts and feelings of each other, and are, in consequence, continually committing error upon error, and destroying, often without knowing it, each other's happiness, to an incalculable extent; when, if the practice of truth had been established, a few words of it would prevent the misery and secure the desired happiness.

"The population of the world, in its present most irrational state, can form no adequate idea of the extent of evil created, and the loss of happiness sustained, through the system of falsehood now so generally practiced by all classes in civilized parts of the world; or of the increased expense required to lessen but in a small part of the many evils which the practice of falsehood hourly produces. The habit of always expressing our thoughts and feelings as our instincts compel us to have them, would create new attitudes and expressions for all, and so superior to those now created by the depreciating influences of mental bondage, and the life and death necessity for hiding our thoughts and feelings, that man will appear altogether a different being from the animal whose language is used to hide the natural impressions made on him, physically and mentally, by the instincts of his nature—instincts which can alone direct him to health of body, ease of mind, and satisfaction with his own existence.

"Some nations, such as the British, and their descendants the population of the United States of North America, imagine they now possess what they term civil and religious liberty; while both nations are in the very bondage of mental slavery, both civil and religious. These nominally liberty-loving men and women in the east and west, have so little mental liberty, that they dare not speak to anyone what they are obliged to think and feel; and their civil and religious liberty consists in expressing within a small circle, such thoughts and feelings as they know, by experience will pass current within that circle. If they infringe these bounds, they are likely to have Lynch law in one country and fine and imprisonment in the other. And yet they have laws in both countries giving to all what they call civil and religious liberty.

"Thus is the whole world a farce and a tragedy, in which innumerable parts are acted, and the only character which no one has the hardihood to learn and practice is that of a man who will speak the truth, and inform the world what, by the instincts of his nature, he is compelled to think and feel, although he cannot have merit or demerit for the one or the other.

"Let it, however, be remembered that human happiness is not to be attained, or indeed approached, until such changes shall be made in society as shall not only enable, but shall induce all, at all times to speak that which they are obliged, by the unavoidable instincts of their nature, to think and to feel. This is, and must remain, an unchanging condition of human happiness.

"When man shall be permitted to speak freely and openly to all, that which alone is true to him, namely, that which he is compelled to believe and feel while he speaks, then may the human race look forward to and rationally expect the coming of the period described as the Millennium. Truth in look, word and action, must be the harbinger of this glorious change; but as long as the priesthood of the world shall have power over the minds of men and women, Truth can never become the language of mankind. But let it never be forgotten that the creation of the priesthood of the world has been the necessary result of previous circumstances; that they are now formed by society; and that, in the changes to be made for their abolition, society should adopt measures to prevent even a single priest from being injured, if possible, either in mind, body, or estate."

C. H. MATHEWS.

New Philadelphia, Ohio.

(To be Continued.)

Anniversary at Detroit, Mich.

The First Spiritualist Philosophical Society of Detroit celebrated the anniversary of Modern Spiritualism, March 25, in the grandest style imaginable, the hall being decorated with flags, palms and flowers, every society in the city being represented, as no other services were held in the afternoon by any other spiritual society. The children's lyceum, though small in number, made a very pretty showing as they marched in line into the hall. After marching and singing they faced about and Mrs. Nellie Baade made some very appropriate remarks to both children and parents, after which they returned to Occult hall, laying aside aprons, banners, etc. Among the notables present were Hon. James H. White, of Port Huron; Prof. Hudson, of Bay City, who favored us with some charming and soul-inspiring music; also Mrs. E. A. Parker, of Flint, Mich. The board of directors of Island Lake Camp association turned out in full force and did much to add to the enjoyment of the occasion. Remarks were made by Hon. Ed S. Greece, Dr. C. W. Burrows and Mrs. Baade, tests by Mrs. Potter, Mrs. Penn, Mrs. Crawford, Mrs. Ferris and Mrs. Cook, after which the friends were dismissed and adjourned to the dining hall, where a bountiful collation was served to all.

The evening session was conducted by the pastor, Mrs. Nellie S. Baade, who gave the regular address, after which she christened eight children. The ceremony was both beautiful and impressive. Prof. Hudson furnished appropriate music. Mrs. Baade then explained in regard to several spirit pictures, two of the most beautiful being produced through the mediumship of a Miss P., of this city, who is being developed by Mrs. Baade's guides. As this lady is prominently connected in social life, and a member of the Methodist church, her development seems almost miraculous, and it is only a matter of time when she will announce to the world her conversion to Spiritualism, as she is already doing all in her power to advance the cause.

The meeting concluded with appropriate music by several professional singers, and tests by Mrs. Nellie Baade, which were to the point and recognized by all fortunate enough to receive them. The First Spiritual Philosophical Society, which is the first chartered society of Detroit, feels encouraged to persevere in the good work.

SPECTATOR.

Spiritual Freedom Society.

The Fifty-second Anniversary of Modern Spiritualism I believe will long be remembered by those who attended the Spiritualist Freedom meeting, April 1, at the People's Institute, Chicago. It was the seventy-second natal day of our speaker, Lucinda B. Chandler, who gave us a splendid discourse on "The Law of Growth, Individual, Social and National."

After the discourse, Dr. T. A. Bland made some beautiful remarks suitable to the occasion, after which the writer had the great pleasure of presenting Mrs. Chandler with a box containing $72, given by many loving friends. After her response, Dr. Randall gave a most touching address. Dr. Cora Bland added a few sweet words, followed by our honored friend, Mrs. Walker, with words of love. The Rev. G. F. Strickland gave an earnest talk, followed by our sister, co-worker, Hattie B. Sears. W. H. Van Ornum contributed to the pleasure of the day by a few fine remarks; also C. H. Haskins, M. D., and last but not least, our friend, Mr. Ichler, presented Mrs. Chandler with a beautiful bouquet of pink roses.

Spirit messages were given by Mrs. Sears and Mrs. Mullins. The meeting closed and a few friends gathered at my home to finish the day with our much loved friend, sister and co-worker, Lucinda B. Chandler.

MRS. O. H. MULLINS.

MAKING MEN OUT OF VAGRANTS,

And Wisely Preparing Them for Temporal and Spiritual Life.

REMARKABLE WORK OF SALVATION ARMY RESCUE COLONY, NEAR LONDON—A PRACTICAL SOLUTION OF AN ANCIENT PROBLEM BY GENERAN BOOTH, AND A DIVINE LESSON TO SPIRITUALISTS.

The vagrant problem has been studied in a hundred ways in this country, yet a practical method of making them into good citizens has not been found, in the estimation of many who are still laboring to uplift the lower scale of humanity. It is acknowledged that punishment by confinement has but little effect from a reform standpoint. Corporal punishment is decried by the pulpit and press alike as not being a custom to be upheld by modern civilization. Those who advocate letting them work on highways and break stone for roads and other purposes have to contend with the feeling that they are given too much publicity, and that this is not the way to cure them of idle and dissolute habits. Societies which have been formed for the purpose of giving them opportunities to learn trades have met with the opposition of labor unions, claiming that the competition of convicts and vagrants in manufacturing is detrimental to their interests, and, to use a common phrase, is "taking the bread out of their mouths." Every scheme which has been devised to do away with the tramp has met with opposition in some quarter, and the matter is still one most commonly discussed throughout the United States.

The same class of people are numerous in Great Britain, and many measures to relieve or punish them according to the feeling of the originators have been considered. What is acknowledged to be the most practical has received a very thorough and a very satisfactory test near London, and is the idea of Gen. Ballington Booth, of the Salvation Army. Probably no other religious organization has been thrown into closer contact with the idle and vagrant element than this body of men and women who are doing a truly great work among the lower classes across the Atlantic. As the head of the organization, Gen. Booth has had abundant opportunity to study the traits of the dissolute and vicious classes who can be found by hundreds of thousands in London and by tens of thousands in the smaller cities of the United Kingdom. The plan which he has carried out is not elaborate, nor costly, and is one which can be imitated very readily in the United States. He has established what is termed the Salvation Army Rescue Colony on the shore of the Thames, about eighteen miles from London and near the mouth of the river, near Gravesend. The site is principally on what is termed "made" ground. Originally it was marsh land, partly overflowed at every high tide and capable of producing nothing except weeds and bitter grasses. By building a dam and a series of ditches, the water was shut out and the area of low ground thoroughly drained. The earth at the bottom has been enriched by deposits of mud from the river and was found to be extremely fertile when placed under cultivation. A portion of the colony land, however, is on the rising ground bordering the marsh adjacent to the river.

Here, far enough away from the city to be entirely removed from its temptations and evil associations and near enough the sea to get the benefit of the salt air, as well as rural surroundings, Gen. Booth and his associates removed several hundred outcasts of the London streets, who had in various ways come under the influence of the Salvation Army. They were in various conditions physically, some in fairly good health, thanks to a robust constitution, which has withstood the strain upon their systems made by the life they had led. Others were literally human wrecks in every sense of the word, broken down in body and mind by drink and hardships of every kind. Some were weak as children and hardly able to reach the place. Various nationalities and both sexes were represented in this group of vagrants. They were placed in dormitories, especially constructed, divided into sections, each in charge of some member of the army. Those who were able were given work to do, while those who were unfit were cared for until their strength permitted them to take up some occupation. Day by day additions were made to the colony until the entire area of ground controlled by the army was either under cultivation or used in some other way, the work being done entirely by those who had been taken there under Gen. Booth's command.

The healthful surroundings and the care they received from their fellows and from members of the army had a remarkable effect in building up what might truly be called "human wrecks." In most cases they gained in health and strength, while the craving for drink was gradually but surely counteracted. The results even in a few months were remarkable. As fast as a man or woman reached a stage where the administration considered they were strong enough physically and mentally to withstand the temptations to go back into their former ways, they were discharged from the colony, but as far as possible situations were found for them so that idleness would not have a tendency to cause them to again resume their past habits.

The plan thus briefly outlined has been followed since the inception of the colony. At present the average number at the farm, if it may be termed such, is from 2,000 to 2,500, depending largely upon the season of the year. The work which they do includes the ordinary branches of agriculture, such as plowing, cultivating and harvesting the various grain and fodder-crops; also vegetable gardening, flower raising and brickmaking. The women are given employment in attending to the dormitories, in laundry work, cooking and in the hot-houses. When a man enters he is given a number and a bed in one of the men's dormitories. If he is strong physically and able to do a fair day's work, he receives a check which entitles him to three meals daily, consisting of meat, vegetables, bread and tea. He is considered in the first class. If he shirks his duty and does not perform as much as he is able, he is given another check which calls for a smaller food allowance. In this way the tendency to avoid work is counteracted. A colonist must actually earn what he eats and drinks or go without a certain portion, unless he is physically unable. Those who are weaker are given lighter duties, but when willing to perform these to the best of their ability, receive food checks, which call for soups and lighter articles of nourishment suited to their condition, with the view of building up their strength. Almost every one who comes to the colony can perform some little duty, no matter how enfeebled he may be. The arrangement of the work is one of the most interesting features of the entire plan. The founder is of the opinion that idleness is closely associated with evil, and that it affects the mind as well as the body. For mental occupation during the evenings or hours when there is no labor, an elaborate supply of standard works, secular as well as religious, is provided in the plain but comfortable reading room, which also contains files of the principal English papers and periodicals. Those who can read have an opportunity to interest themselves in this manner, while many who have not been educated up to this point have companions who read to them. For the latter class, however, a series of entertainments, such as concerts, lectures in language which they understand, are provided, in addition to games, of which the colony has an ample supply. Naturally, one would imagine that religious training was among the most important features of the colony life, but as a matter of fact, while religious services are held and instruction given, attendance at the services is not compulsory, and a colonist may remain at the farm until he is discharged without hearing a sermon or a hymn. The argument is advanced that if a man's physical system is strengthened so that he can go back into the world and withstand temptation, he will readily become interested in religious matters; while if forced to attend such gatherings, he might acquire a distaste for them, which would affect him injuriously after leaving the place. It is a noticeable fact, however, that a great majority of the colonists attend services quite regularly, at first, perhaps for the novelty which attracts, and later by a real interest in the devotions. Although, as stated, persons who are strong physically are admitted to the colony, they are of the class whose minds have been deadened by intemperate habits, and who cannot resist this evil unaided. Consequently influences are brought to bear upon them to give them more mental vigor and force them to realize the dangers which attend them should they resume their former ways. In fact, the colony is intended to reconstruct human wrecks, both physically and mentally. It is not called a religious institution, and is merely a humane work, conducted on the most economical and simplest plan, with the view of benefiting, directly, the lowest class of humanity.

The buildings are not elaborate, but answer all purposes. Each man has his separate beds in the dormitories, which are one story in height, built of wood and elevated to three feet above the earth, the framework supported on pilings. The dormitories will hold from 150 to 300 each. Two hospitals, one for men and one for women, are constructed with the necessary appliances for invalids. Several long sheds are used for dining halls, except when the men are working at a distance in the fields; in such cases they carry their dinner with them in the morning. The colonists, who do all the work which is required, and show their appreciation of what is being done for them, are given better beds, as well as better meals. The dormitories are divided into divisions, and a man who tries to avoid doing the duty assigned to him, must expect inferior accommodations, as well as meals of a poorer quality. The bad element are placed by themselves, and the consequence is that those who prefer idleness rather than work, are compelled to take the consequences. This has an excellent effect, and it is asserted it is far better than physical or other means of punishment. The barns accommodate over 200 head of cows and horses, and a specialty is made of grazing, as well as raising pigs and poultry. One of the largest crops is hay, which grows in abundance upon the lower grounds. An extensive acreage has been given up to fruit trees, many being apples and pears, and in favorable seasons this forms an important item of revenue, for, as far as possible, the colony is made self-supporting by the sale of the farm, garden and hothouse products which are not consumed on the place. The only industry followed is that of brickmaking. A stratum of fairly good clay underlies a portion of the colony site, and can be easily cut out with the hoe and spade and carried to the brick factory in barrows or on small tram cars, which have been secured for the purpose. This portion is in charge of experienced brickmakers, and a colonist who remains six or eight months may leave an expert in the manufacture of this class of building material. The barns and several of the other buildings were constructed of bricks made by colonists.

The "Rescue Farm" is well known to the various branches of the Salvation Army working throughout England. The different commanders have instructions to look out especially for a possible member at the various meetings, and to persuade them to join the colony if possible. The only requisite is a promise that they will remain until it is deemed that they are in a condition to be discharged, and that they will not endeavor to leave the place otherwise. They come not only from London, but from all parts of the United Kingdom, although their transportation is not paid except from London to the colony. Many come there on the approach of cold weather, thinking it will be a good place to spend the winter, but they are required to do enough work to prove to them it is not for idle persons, and when they leave, it is with a far different idea from what they had upon entering. The cost of maintaining a colonist is remarkably small, averaging for food less than one shilling—or 25 cents in American money—a day. This includes suitable meals according to the condition of the person who is served.

The plan followed by Gen. Booth and his associates has attracted much attention, not only in Great Britain, but on the continent, and several imitations of it are being tried. As far as possible, the career of each man or woman who leaves the colony is followed, with the view of ascertaining whether the benefit they have received has been permanent. Of course, many instances are found where they have lapsed into the old habit of dissipation and idleness, but it has been shown that a surprisingly large percentage have gone from the farm to situations in the city and country, and have started into a new life, which has carried them steadily upward instead of downward, resulting in their conversion to the churches of different denominations.

D. ALLEN WILLEY.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

N. S. A. Home Fund.

To the Editor and Readers of The Progressive Thinker—Dear Friends:—It gives me much pleasure to announce to you that Mr. T. J. Mayer has generously granted the N. S. A. three months' more time to secure the Home fund. We are still in need of thirty-five hundred dollars—sixty-five hundred has been paid and pledged; five hundred of this came to-day as a pledge from Dubuque, Iowa. We need all that you can send us, and we hope that every Spiritualist who has not yet donated to this fund will do so at once, however small the gift. We have contributions on the books from a dime to five hundred dollars. A poor soldier sent in a dollar from a meagre pension; a good old veteran medium, who has all she can do to earn her bread, saved a dollar bit by bit and sent it along; another aged and feeble woman in this city saved three dollars in dimes and brought them to me for the Home fund; a young lady employed as a clerk in the government department here saved five dollars in dimes for the fund. A veteran Spiritualist consulted his purse, found he had two dollars, and sent me one, at a later date he found he had as much more and sent me half, as he could make his wants few and small. How is that for sacrifice for the spiritual cause? A blessing comes with all such kindly deeds.

A young lady of Royersford, Pa., sent $120.25 that she collected, and there are only three families of Spiritualists in her town. What do you think of that for zeal and earnestness? Her people had helped in any worthy enterprise in the town, and she expected the neighbors to help her in this work, and they did, without respect to belief or creed.

This N. S. A. Home project is showing us some rare traits in human character, some of the loveliest are portrayed, in the letters we get, and some of the stingiest are shown in the letters we do not receive.

I think a good many, though, believe we will get the fund filled without their help, and are holding back, but I hope they will be led to see that we need every dollar we can get, and that their contribution will not only bring a blessing to this work, but in will leave a benediction upon their lives. I do not like to beg, in fact, I despise to do it, but I am going to keep at it, till the Mayer fund is filled, and so, my good friends all over the country may expect that every article I write for the papers, and each letter I send out from here, during the next three months, will contain a begging, pleading appeal for this worthy cause.

In spite—and perhaps, somewhat because—of it all, we are in kindly touch with the Spiritualists at large, and the N. S. A. is raising new and good friends in all quarters; I judge of this from the mass of letters received at this office, and by the president, and by the visitors who come to encourage and bless our work.

MARY T. LONGLEY,
Secretary N. S. A.
600 Penna Ave. S. E., Washington, D. C.

Freedom Society, Chicago.

The anniversary exercises of the Freedom Society, held at East Lodge Hall, Sunday, April 1, were highly enjoyed by those participating. Following the lecture which finished a course of five by the writer, were several short addresses. Dr. T. A. Bland, well and widely known as a reformer, made some eloquent remarks upon the advancement of thought and reformatory ideas since the advent of Modern Spiritualism, and especially the release of the people from priestcraft; and said such a lecture as had been given would not have been possible fifty-two years ago.

Rev. F. G. Strickland and others who were not Spiritualists, but are workers for human progress, testified to their enjoyment of the spirit of fellowship and liberality which they "felt" and which was evidently somewhat surprising to them. As Mrs. Mullins remarked of the comment of one who usually attends the meetings that he was rather surprised that so much prominence was given to reform in a Spiritualist meeting, "This man does not realize that is is a Freedom Society." Mrs. Mullins considers the high mission of Spiritualism to be the improvement of conditions now and here, for the improvement of the individual, and not altogether to demonstrate that man as a spiritual being will have continuous life beyond the grave, and that there is intelligent intercourse between incarnated spirits and spirits who have laid off the form of flesh. The Freedom Society has a platform free to all who love and work for human progress.

LUCINDA B. CHANDLER.

East End Society, Cleveland, O.

The East End Spiritualists Society of Cleveland, Ohio, held anniversary service on March 25, in commemoration of Modern Spiritualism. We had with us on that occasion Mr. D. A. Herrick, Dr. Nellie E. Mosier and Mr. Weaver, and other speakers who took part in the evening's exercises. We had a large audience and all seemed well pleased with what they heard from the different speakers.

Dr. Nellie Mosier gave some splendid tests, all of which were fully recognized.

Mrs. D. A. Herrick sang two beautiful songs during the evening.

The rostrum was nicely decorated with palms, potted plants and cut flowers, provided by the society for the occasion.

On the evening of the 29th the society gave a social which was largely attended. Mr. D. A. Herrick acted as chairman on that occasion. The first part of the evening was taken up by an entertainment consisting of vocal and instrumental music, and we also had a graphophone which caused much amusement and pleasure. After the entertainment supper was served to all by the ladies of the society, after which all retired having spent a pleasant evening, and wishing the society every success in its work.

MRS. L. B. BROCKLEBANK.

Greenfield, Mass.

Anniversary services were held April 1, afternoon and evening, which were well attended, delegates being present from Lake Pleasant and surrounding towns. Addresses were delivered by the president of the society, Dr. Chapman, Dr. Charles Harding, Francis B. Woodbury, Mrs. M. V. Lincoln and Mr. R. Churchill. Inspirational music, Mrs. Wentworth. Spirit evidences, Dr. Chas. Harding.

The platform was decorated with cut flowers and potted plants and pictures of arisen workers, notable among which was Dr. Beals and Mrs. Clara Banks.

Mr. Woodbury made an earnest plea for medical liberty, and paid a just tribute to Messrs. Parsons and Davenport who have as representatives of the people at the state house always been on the side of Liberty and Justice.

COR.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

Minneapolis Anniversary.

The Fifty-second Anniversary exercises in Minneapolis were the most successful we have seen held here. The attendance was large, and lectures, tests, talks and music were all meritorious and inspiring. Mr. and Mrs. G. W. Kates, the active and popular missionaries of our state association, were the main attractions and the magnets that drew out such large audiences. Their friends are legion in this section. St. Paul sent a large delegation to the meetings. Three services were held on Sunday, April 1, under the joint management of the Washington Union and the Band of Peace societies.

A commodious hall was engaged, also a large dining room. Three services and two meals served, made a busy day for the speakers, mediums, officers and the Ladies' Auxiliary. The morning session was first, by the children's lyceum, and then a conference. The children recited and sang with excellent result. The conference was very interesting. The afternoon meeting consisted of short speeches by Mrs. Zaida Brown Kates, Mrs. S. A. Lowell, Mrs. J. P. Whitwell, Mrs. A. Talcott, Mr. Miles and Mrs. Shaft.

Mrs. Kates talked of the need for spiritual culture, and showed the prevailing interest in a spiritual Spiritualism to be so great that the material spiritism is rapidly losing prominence. She dwelt upon the need of organization to unfold the utilitarianism of Spiritualism, and that its impress upon young minds make a promise of great results in the evolution of humanity to a higher standard of morals and intelligence.

The others spoke much upon the same lines, and Mrs. Whitwell told of the value of Spiritualism as a home helper to unite wife, husband and children in harmony and love.

Mr. Miles spoke eloquently of the progress Spiritualism has made, and how fully it completes a life that has passed the three-score and ten period, testifying to its all forceful power to bless the declining years of a long earth life. The evening brought a packed hall of people. G. W. Kates gave a splendid lecture upon "The Rise, Progress and Promise of Spiritualism." Forceful and earnest, he carries weight by his logical conclusions. The lecture was masterly and eloquent.

Mrs. S. M. Lowell was controlled by the spirit of Mrs. Lepper, lately arisen, and gave, as was her custom, a motherly and earnest talk to the people.

Mrs. Kates gave the spirit messages and descriptions, both afternoon and evening. She has developed wonderfully in this great Northwest, and was accurate and quick in her descriptions, passing rapidly from one spirit or person to another, never delaying a moment. She invariably was correct, and was so clear that the recipients made no delay in acknowledgment. The spirit power is strong with her and carries such convincement that it is indeed a callous soul who can doubt her very wonderful display of psychic energy. She is a tower of real strength to our cause, and is to us here a blessing in the efforts we are making to bring immortality to light.

Mr. C. D. Pruden presided gracefully and ably, as usual. We regretted that Mrs. Pruden was absent, especially so by reason of a call to the bedside of a sick relative. The children of the lyceum missed her, as she is their loving teacher and friend. This anniversary has indeed been a season of rejoicing and comfort.

MRS. ELIZABETH GRAY.
Minneapolis, Minn.

Philadelphia Spiritualist Society.

The sublime and beautiful is a shrine where all with esthetic taste come to worship. Nature contributed with lavish hand, to the decoration of our hall for the celebration of the Fifty-second Anniversary of Modern Spiritualism, Amidst plants from the tropics, and flowers of our own climate, intermingled with the festoons of flags and bunting, congregated an audience as early as 10 o'clock, Sunday morning, March 25, to commemorate the dawning of the new dispensation that was ushered in fifty-two years ago, by the rappings at Hydesville.

The morning was devoted to a conference at which many of the pioneers participated, relating many trials of persecution and self-abnegation, impressing upon the minds of their successors, the meaning of being a Spiritualist, and the meaning of supporting a cause antipodal to current conservatism. The afternoon was given to high carnival: this was the children's hour. Their exercises were comprised of recitations, solos, gymnastics and drills. The gracefulness of each attitude, and the accuracy of each movement were indications of careful training. We look forward trustfully when these buds and blossoms of the lyceum come to take charge of the great ship Spiritualism, that they shall steer with the same accuracy, and take their bearings from the undying light of the stars.

The main service of the day was opened with a solo, by our musical director, Mrs. Hattie Corblon. She was followed by Mrs. Sarah A. Byrnes, of Boston; the discourse she gave was an intellectual treat. Mrs. Byrnes being herself in the sear and yellow leaf and an advocate of Spiritualism for the past 43 years, was the appropriate personage for an occasion of this kind. She is acquainted with Spiritualism from its incipiency to its present development, and only knows too well the significance of ebb tides as well as flood tides. She sounded a trumpet of warning to all people interested in the Spiritualistic movement, apprising them of the fact that unnecessary iconoclasm and bitter intolerances are hindrances to progression and barriers to individual attainment. That according to evolutionary formula every phase of religious thought is necessary to human advancement. That new discoveries in the sciences and the arts modify religious sentiment and lay a foundation for a future belief, or demonstration, nearer the truth than that which is discarded. Her talk throughout was logical and piquant, appealing to all capable of judging without bias or preconceived notions. If there is no interruption, Mrs. Byrnes will speak for this society the last three Sundays in April.

Mr. S. C. Fenner, a ballot test medium, of Philadelphia, came after Mrs. Byrnes. He was blindfolded by several skeptics, then proceeded to give ballot tests, receiving full names very readily, frequently giving names not on the ballot, with full descriptions. Furman Shepard, formerly a prominent lawyer of this city, is purported to be the controlling intelligence. If Mr. Fenner continues in the satisfactory work that has been witnessed here, there is a very bright future for him, and a worthy worker added to the roll of Spiritualism.

Indeed it was a gala day. Everybody seemed buoyant and happy, conscious of the fact that they were celebrating the anniversary of a movement that gives a panacea for all the ills of life.

WILLIAM R. FREAS.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Anniversary at St. Paul, Minn.

It is indeed most encouraging to the friends of the cause that notwithstanding an all-day driving snow storm, we are enabled to announce to the readers of The Progressive Thinker that the celebration (on March 25) of the fifty-second anniversary of the advent of modern Spiritualism by the Spiritualists of St. Paul was a grand success, numerically, spiritually, socially and financially. There were many in attendance from the up-river "Twin," and it is extremely gratifying to the workers in the cause here that the daily papers on the following day, in announcing to their readers the crowds that were patronizing the Spiritualist anniversary gave evidence most conclusive that there is in St. Paul a wide-spread interest in Spiritualism. The exercises throughout the day were exceedingly interesting.

The morning exercises were opened with an invocation by Mrs. Whitwell and an address of welcome by the president of the St. Paul Spiritual Alliance, followed by short talks by the friends present. The afternoon exercises were a lecture by Mr. Kates on Spiritual Development, presented in his usual happy style. Following the lecture were tests by the extraordinary platform test medium, Mrs. Kates. The closing exercises of the day was a brilliant lecture by Mrs. Kates upon the Beauties of Death, followed with tests by Mrs. Jacobs and Mrs. Kates. Of Mr. and Mrs. Kates it may be said they need no newspaper eulogy; their work is their best recommendation. To fill the largest halls to an overflow, it is only necessary to announce them as the speakers for the occasion. Spiritualism in the Twin Cities was never moving forward more satisfactorily than at present. The interest manifest in the St. Paul Spiritual Alliance, under the ministrations of Mrs. Carrie Tryon and Mrs. S. M. Lowell, since the opening of the lecture season last October, has been most cheering. I want to say in closing that a trance speaker is being developed here in the person of Mrs. J. P. Whitwell, the intelligent, amiable companion of the very worthy and efficient president of the Alliance, and I predict that she will in the near future make her mark in the lecture field.

M. T. C. FLOWER.
St. Paul, Minn.

Progressive Spiritual Church.

The Fifty-second Anniversary of Modern Spiritualism was celebrated by the Progressive Spiritual Church, at Handel Hall, 40 E. Randolph street, Sunday afternoon and evening, April 1. Both services were well attended in spite of the inclement weather. The hall was beautifully decorated with silk flags and banners, while the rostrum and floor surrounding was almost a solid embankment of ferns, vines and flowers, many of the flowers being brought in commemoration of spirit friends.

The services were opened by an invocation by the pastor, G. V. Cordingly, also giving an address of welcome, touching briefly upon the progress of Spiritualism since it was first acknowledged fifty-two years ago. Dr. Randall delivered a most inspired discourse upon "Ancient and Modern Spiritualism." His points were excellent, and the audience was most attentive. Mrs. Balwin, another good worker and speaker, gave a short and soulful address ending with an inspirational poem on "Anniversary."

Mr. Fred Guckenmus and G. V. Cordingly were the test mediums of the day, both more than excelling by their accuracy in giving communications. The former is a pupil of Mr. Cordingly, and is comparatively a new medium. His powers as psychometrist and psychic would astonish an old one.

Miss Marie Johnson, Mr. Mack and Mr. Tolman furnished us with an excellent musical programme. Taking in everything a most enjoyable anniversary was spent by us. A collection was taken up toward the camp-meeting fund. A very liberal contribution was made.

E. C. GRAY.

Fort Worth, Texas.

The Fifty-second Anniversary of Modern Spiritualism was celebrated with appropriate exercises in our beautiful temple here, on the first Sunday in April. Mrs. Jennie Hagan Jackson, our pastor, conducted the exercises, leading in an eloquent address. She was followed by Dr. Brownson, Mrs. M. A. Wilson, Mrs. Hurlbut and others. The exercises were interspersed with music and Mrs. Jackson's wonderful and inimitable poetical improvisations, which are always the amazement and delight of our audiences.

The cause of Spiritualism and liberalism in general is making steady and substantial progress in Fort Worth. We have the best people in our audiences. We are not denounced from the pulpit of "orthodoxy," so-called, as often or in as severe terms as formerly, and there is more honest inquiry concerning psychical subjects than ever before.

S. J. BROWNSON, M. D.

Evansville, Ind.

The Fifty-second Anniversary of Modern Spiritualism was celebrated by the Evansville Society of Spiritualists, at their temple, on April 1, 1900, by a morning and evening service. Mrs. Willerding, our vice-president, officiated as chairman. All of our mediums were invited to assist in the exercises. The following mediums conducted the morning service and called the attention of the audience to the original history of Spiritualism: Barbara Bauer, J. A. McEvoy, Mrs. Wagner, Mrs. Willerding and Mrs. Gray. They were concluded in the evening by Mr. John Behagge, Mrs. Christman, Mrs. Bryan and myself. Communications were given at the close of the services.

Among the spirits that communicated were some of the veteran Spiritualists of this city who have passed to the Summerland.

Our brother Wm. H. Woods was seen clairvoyantly by myself, and clairaudiently I heard him say, "God be with you." He is in spirit life but two months.

During the lyceum session, Mrs. Willerding questioned her pupils upon Spiritualism, and its history, making it clear and impressive to the plastic minds.

Dr. J. W. Ruminer, could not assist us on the programme, as he was not in health at the time. A good crowd witnessed the services with great interest.

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Mr. J. H. Brown, of Columbia, Mo., Cured of a Most Malignant Cancer of the Face.

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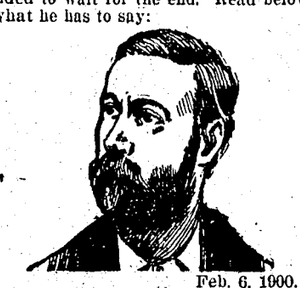

Feb. 6, 1900.

Dr. Bye, Kansas City, Mo.:

Dear Doctor:—I wish to express my most hearty commendation of your success in the treatment of cancer, and of what you have done for me. I was suffering from a most malignant cancer of the right side of the face, the size of a silver dollar, and had given up all hope of ever being cured, my father having died of cancer ten years ago. After witnessing his suffering and failure, and after having tried several different treatments, I fully made up my mind not to endure the tortures of a course of treatment. But after you cured my neighbor, Mrs. Smith, 65 years old, who had a very malignant cancer on the forehead, and doing it without pain, I began to investigate, and I am glad to report to you another success. I believe than anyone suffering with cancer, no matter how bad, should apply to you without delay. I will answer all letters of inquiry in regard to my case with pleasure, and will always regard you as one of the greatest benefactors of suffering humanity. Respectfully,

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SATURDAY, APRIL 14, 1900.

A Doctor's Mistake.

Of all the trusts in this country the most iron-clad, exclusive and arrogant is that of the doctors. They have forced laws through the legislatures of almost every state, giving them exclusive right to practice medicine, and denying the people the right to choose their own physicians. They have done this under the plea of protecting the people, the dear, credulous people from the humbuggery of quacks!

If this be so, then the system of practice of these doctors ought to be infallible and free from a suggestion of failure. What are the facts? Even in the most apparent cases of surgery there is liability to failure.

Last May Dr. Proudfoot, of Montreal, operated on a patient who had a diseased eye, the removal of which was recommended in order to save the other and well one. This famous doctor, after placing the patient on the operating table, removed by mistake the perfect eye, and thus made his subject hopelessly blind. His brother doctors came to his rescue, preventing his prosecution for the terrible, and inexcusable blunder.

On March 2, a Chicago doctor made the same blunder, in an operation on the eye of a pretty girl from Indianapolis. She had lost the sight of one eye by being struck with an arrow. The other eye was in danger from inflammation. The celebrated oculist removed the wrong eye. When Miss Dudley on recovery from the anesthetics was asked if she could see, she pitifully replied: "I am wholly blind. I cannot see with either eye. All is black to me!"

The Chicago Society of Oculists, true to the clannish spirit of the "code of ethics" which compels them to support each other, will not reveal the name of the member who performed the operation. One of these doctors is reported by the New York World as saying: "I think that nearly all the physicians in Chicago will protect him so far as they may, although they realize that there is no excuse for the mistake."

The people of Chicago did not demand it, but the doctors did, for there is money in it for them, that there should be an examining department, to examine the eyes of all the children in the public schools. What good such an examination can be, by doctors who do not know a sound eye from a diseased one, perhaps only these doctors can inform us.

Bringing Clergymen to Time by Law.

It requires a great and prolonged provocation for a legislator to introduce a bill reflecting on religion, and its teachers. His constituency must be thoroughly aroused or he would not dare venture to identify himself in the measure.

To such a pass has the profligacy of the clergy come, that Representative Hunter has introduced a bill into the legislature of Ohio, extending the provisions of an existing law regulating the morals of school teachers and ministers of the gospel. It provides that any clergyman who is intimate with "any female member of his congregation or parish or communicant in his church or parish within his charge, with her consent, while a member of his congregation or under his charge," shall be punished by from two to ten years' imprisonment.

The evil must be great when such a law is demanded, and the gospel minister who takes advantage of his position, and devotion of his flock, is recreant to honor, betrays the trust reposed in him, and should receive exemplary punishment. The proposed law is not sufficiently severe. Ministers have license, are petted and courted, and to the women of the church are idealized until the sanctity surrounding them is nearly akin to love. They have a standing invitation to the homes of their parishioners, and are expected to make frequent calls. Their churches are principally formed of women, too often having more sentiment than intellect, and their position is one of great temptation. Yet as teachers heaven-inspired and God-ordained, arrogating superior morality, and condemning all who do not accept their dogmas to perdition, they should be irreproachable. This proposed law is the severest commentary on their character. It is a protest against their known crimes, when their immoralities have been exposed, yet it must be taken in consideration that such illicit acts are among the most difficult to prove, and most readily concealed, and hence the number brought to popular notice is insignificant compared with that which remains.

Axiomatic.

Disbelievers in virgin-born Gods and cloven-footed Devils have become too numerous to burn at the stake, so the church languisheth.

Adverse Contention.

Said a late correspondent: "Nothing has done so much for the elevation of humanity in general as Christianity."

Is not our friend laboring under mistaken impression in this matter? A train of reflections were aroused as we read it a second time. Is it possible, we involuntarily exclaimed, that the author understood the import of his assertion? Did he recall the dark history of that system of religion he thus asserted so positively had been instrumental in the uplifting of the race? Could he have taken into account the crimes it has committed; the wars it has waged; the blood it has spilled; the horrors of slavery and the slave-trade for which it was responsible; the tears, groans and agony it has caused? Did he take into consideration its hostility to learning, to art, to science; and how progress in all these had been made, not by the aid of Christianity, but in spite of it?

To enter into details and expose the fallacy of the statement would be to repeat much that has appeared in these columns, so we pass, inviting attention to what a votary of the church has said in regard to a period of 3,000 years, one-half immediately preceding the alleged birth of Christianity; the other following immediately after. It occurs in the course of a lengthy article on the "Higher Criticism," sent out from London, to the American press, published some time ago in the Chicago Times-Herald. Rev. A. H. Sayce, Professor of Assyriology in Queen's College, Oxford, Eng., is the author, who is reported to have said to an interviewer:

"Our researches among the monuments of Babylon, Assyria and Egypt have opened up a new world undreamed of a few years ago.

"They show that the history of mankind goes back to a very remote past, and that civilization was then quite as high as that of imperial Rome or the civilization of Europe at the time of the renaissance [at the close of the 15th century], if not higher in some respects. They have also shown how much there is still to be discovered. After all, what we have found is only the beginning of what we shall find. It is no longer possible to say, as in the early days of Oriental research, that such and such a thing could not have been. The population of the early East was highly cultured and highly literary. Both in Egypt and Babylon a large portion of the people seem to have occupied their time in reading and writing."

The inquirer asked: "What has actually revealed these hitherto unknown facts?" to which Prof. Sayce replied:

"The monuments found in Egypt and Babylonia have revealed them in part. These are literally covered with writing. Even the smallest articles of daily use have been found covered with inscriptions. The revelations are also partly due to the discoveries that the old cities of the East had very large libraries of books. And some discoveries made a few years ago at Tel el-Amarna in Egypt—where a large number of letters on clay tablets were found—proved that in the 15th century before the Christian era the whole educated population of the East, from the Euphrates to the Nile, were engaged in writing letters to one another. This correspondence was going on actively in a language and form of writing which belonged only to the Babylonians. Those, therefore, who wrote in this language must have studied and learned it as we do French. Hence there must have been schools in which the language and script of Babylonia were studied all over Western Asia.

"Not long since a discovery was made in the extreme south of Egypt showing that papyrus books were written in the very early days of Egyptian history. As regards the Babylonian libraries, they were equally ancient and very numerous. Every great library had its clay books. Some time ago at a place called Tello, in South Chaldea, a French excavator discovered a library which was formed three or four centuries before the birth of Abraham, and which he concludes had contained 33,000 separate clay tablets or books on all kinds of subjects. He found them arranged in shelves, piled one upon another. They had probably been overwhelmed by the fall of the building in which they were placed. Many of these clay tablets are now in Constantinople. About 10,000 were stolen by the Arabs. The tablets are mostly written in Accadian, a language which is still imperfectly known."

But we must not protract these quotations further. The reader will note that this learned orthodox clergyman and college professor, concedes civilization was quite as high 1,500 years before our era as it was 1,500 years after, at the time of the renaissance, or revival of learning. This covered a period of 3,000 years. The last more than 1,000 years, according to Christian claims, they had supreme control of civil and ecclesiastical affairs; and yet at the close of that period civilization had made no advance!

From the close of the 15th century, when the power of the church began to decline, civilization began to make new strides forward. As the church lost its hold on the people civilization increased in a proportionate ratio. The last fifty years, during which period what the church calls infidelity has made its grandest advance; while the vices Christianity entailed on the world—slavery, intemperance, licentiousness, and polygamy—have greatly declined, or wholly disappeared.

To the non-medical reader a fact may be stated, not generally known, but full accounts are given in medical literature, that at the close of the 15th century syphilis prevailed as an epidemic throughout all Europe. It was as common in church circles as in the courts of kings, and every class of the population high or low was diseased. The blood of the world was corrupted during those times when priestcraft and Christianity had full sway, just as the mind was poisoned by the damnable paganism they have projected into these times.

A Modest Request.

The Methodist Board of Bishops, who called for the week of fasting and prayer just passed, urged that additional to prayer and supplication each evening in the churches, special prayer be rendered in the homes of the devout, asking God to "bring to his altar at least 2,000,000 penitent seekers who shall find peace and security in his church." Asked "in faith, nothing doubting," the two millions, full count, ought to have been forthcoming very promptly. How many recruits did they actually get?

A Disquisition on the Gods.

In an earlier age when Time was young, if one nation was more prosperous than another, that prosperity was credited to the god it worshiped. Not wishing to occupy an inferior rank in the roll of nations, an ambitious one would make a raid on its more favored neighbor with the purpose of capturing its deity and adopting it as their own. Numerous and protracted wars are mentioned in history the only motive for waging them was to gain a better god than their own. Large and prosperous cities were desolated, and their inhabitants were either slaughtered or carried into slavery with the captured god, the magnificent ruins of such cities only remaining to tell of the gravity of the conflict.

Ecclesiastical historians say the genuine cross, claimed to have been found by the Empress Helena, A. D. 326, and adored as a fetish, was captured by Persians and removed to its capital, where it was held in veneration until A. D. 615, when it was recovered and restored to the care of the church.

Serapis, the great idol of Alexandria, for whose residence a gorgeous temple, one of the wonders of the world, built on an artificial hill, was acquired partly by force from Pontus, on the Black Sea. It was transported to Egypt, probably about B. C. 250, some seventy-five years after that country came under Grecian rule, to the end that the prosperity attendant on that god in his own country, should be transferred to the Nile. Originally it was a statue to Bacchus, under one of his numerous names, but on reaching Egypt he was anointed, that is christened, and worshiped as the resurrected Osiris.

But times have changed. Nations no longer pillage their gods. They have capitalized the name, and now force the new God thus honored upon those nations they deem less prosperous than their own.

There was scarcely a nation of Europe, outside of Rome, which willingly accepted the Christians' junior God. They resisted with all their strength, and only ceased opposition when their resources and means of defence were exhausted.

This custom set up in the Middle Ages of forcing a God on an unwilling people, has been extended into recent times. The process was tried on the American Indians, and they perished under the infliction. It was tried on the Sandwich Islanders, and the dense population nearly disappeared, so crushed that the sons of the missionaries usurped the government, and subsequently have transferred the domination to a foreign power.

Africa for ages was made the hunting ground for slaves, because the people were classed as heathen, their gods were not satisfactory to the marauders.

Our sympathies go out very strongly to the Boers, which monarchial England is warring to suppress; but the Boers were the original trespassers in crossing the Vaal, and setting up their own government, with a new God, to the destruction of the native population.

Turkey has so far escaped the hands of the oppressor, not because of the justice of her cause, but on account of divisions and jealousies among those who would force another God on them.

China is now in danger of a division among Christian powers, merely because their God bears a Chinese name, and the people will not repulse Buddha and Confucius and substitute the dream-begotten, virgin-born God, Jesus, in place of their own avatar.

Is it not a fact that the God of any people is a human ideal, with an intelligence never rising above that of those who construct him? Has he not been an evolution from the very dawn of history, slowly improving with the advance of knowledge? First among the savage tribes he is only a fetish. Further advanced totemism is developed, when natural objects are worshiped; then Shamanism and element worship; and thus on through every gradation of which the mind is capable, until a God of infinite power is developed, without beginning or end, everywhere present, possessing every noble attribute the most enlarged finite mind is capable of conceiving.

Given a just conception of the mind of the worshiper, and a very correct idea of his God may be formed. The God of the Middle Ages, which developed the horrors of the Inquisition, formulated an angry, jealous God, delighting in human suffering and punishing in an endless hell for a trifling wrong. That age has gone by. With it among men of brains and thought has gone its barbarous and cruel God. Now it is proposed to enthrone Infinite Intelligence, but can a finite mind comprehend the Infinite?

The Outlook Brightens.

The Rutherford News, of New Jersey, tells of a clergyman from a neighboring city, not a Universalist, who discoursed thusly on hell, in that pleasant borough, a Sunday or two ago:

"The trouble with the old-fashioned hell is, it does not exist. Nowadays men who think at all will believe in nothing for which there is no evidence. Everything in heaven or on earth must show its credentials before it can be incorporated into our philosophy of life; and if its papers are poor, if its letters of recommendation do not have the sincere ring of fact, the honest man does not try to delude himself; cannot accept it and will not. So it is that the old-fashioned hell has gradually been dropped out of mind and out of existence. The modern universe is a revised version of the old—a sort of expurgated edition, hell left out—an expurgatorial-ated edition.

"Is there, then, no reward for the good, and no punishment for the wicked? To be sure there is. The good man's reward is that he is the good man that he has made himself to be. To be good is so excellent a thing that it would be absurd to wish to add something to it in order to make heaven. It is the most excellent thing in the world—it is heaven. The bad man's punishment is that he is the bad man he has made himself to be. To be an evil creature is so terrible a thing it would be absurd to wish to add something to it in order to make hell. It is the worst thing in the universe; it is hell; it is the modern way of looking at hell; it is the new hell."

That is very unlike the pulpit utterances of fifty years ago. The new generation rarely gets a genuine hell-fire discourse, such as was common to every orthodox pulpit two generations gone. Indeed, it is only in back-woods districts, or where Talmage or some of his imitators hold forth, that we get the real, genuine, first-class, double-dyed, gilt-edged, 4X, sulphurous hell, with the Devil, his barbed tail, cloven-foot, and three-tined fork thrown in as gratuities. If that preacher would come this way it would be a pleasure to hear him.

TESTING BY HYPOTHESIS

Sar'gis Dilates on the Methods of Scientists with Spiritualism.

And Demonstrates Their Deficiency in Good, Practical Common Sense.

To the Editor:—As the last talk found the favor of printing in The Progressive Thinker, the temptation to supplement is strong—especially as to what Hudson Tuttle says to B. F. Underwood, who said the assumption that spirits came to the boy Tuttle and wrote a book, Arcana of Nature, was to him, Underwood, a "mystery." In replying, Mr. Tuttle uses this language: "This is exactly what scientists do. They invent a 'working hypothesis' as a base from which to make excursions into the unknown." This is a sweeping statement, but it will stand the probe—it is simply the truth.

If the subject is not too dry for your readers, it will be a sort of text for what may follow. No attempt will be made to explore or exploit a hypothesis or hobby, but to show as may be the truth of this statement of Mr. Tuttle as a perfect response to all the talk about a "scientific Spiritualism." Or to put it as it really is: to submit a fact or a body of facts to the decision of a hypothesis, or to the arbitrament of a hypotheses tribunal.

What is a hypothesis? The lexicographers say it is "a proposition assumed and taken for granted, to be used as a premise to prove something else. A supposition; a judgment concerning an imaginary state of things * * a proposition held to be true because its consequences according to known general principles are found to be true." To keep these definitions in mind will help to clear thinking—that is to think clearly in the attempt to account for a fact or thing seen by the interpretation of an unseen thing taken for granted. Or to get down to plain speech, a hypothesis is an assumption, and a "working hypothesis" a theory that can be made to reasonably explain phenomena.

What is science? "Knowledge, comprehension or understanding of facts and principles. Knowledge gained by systematic observation, experiment and reasoning."

And now having cleared the way by these authoritative definitions, the subject is open for comment:

Gravity, the primary postulate of all science, while it has been by the textbook profession called a law—the law of the cosmos—is after all only a hypothesis. Thinkers are by no means agreed as to its being even the best working hypothesis. What is it? "Every particle of matter in the universe is attracted by, or gravitates to every other particle of matter, with a force inversely proportioned to the squares of their distances." It took Newton twenty years to work out the mathematical bases before he was ready to announce it as a hypothesis, and his postulates were so many, and some of them resting on the data of others, that the mere labor requisite for its discussion has never been undertaken. It is the work of a life-time, and will be a "law" until such revision is made.

But among thinkers it is not so vast a labor, and the theory of his great predecessor, Descartes, is gaining ground very rapidly—especially since the new discoveries in electricity. This rival hypothesis is that of the vortex and it is a singular thing that every discovery in the realm of forces discloses the fact that cosmic motion is that of the rotary, vibratory, spiral—or in other words, the vortex. Pre-eminently is this the action of the heart and the circulation of the blood.

One thing the gravity theory does not satisfactorily answer is the orbital movement of the outer planets or planet. We have the sun and his family of eight planets. As "every particle of matter attracts every other particle," astronomers have made the sun the central mass of particles pulling every other to it. And every planet pulling also at each other according to the mathematical ratio—all at the same time moving with velocities defined by other mathematical ratios. This gravity hypothesis "works" well enough till we reach the outlying members of the solar system, and then, for example, what pulls Neptune by the back hair and keeps him from being pulled into the sun? And suppose, Prof. Underwood, because this gravity working is a "mystery," its exponents should be called "frauds," and its teachers "charlatans?" But, as a rule Spiritualists are not bigots. Gravity, too, has failed to answer other questions which have been raised by the discoveries of Morse, Edison, Tesla and others, and to help it out new hypotheses have been advanced, among them ether. Gravity did not deal with the atmosphere, nor with vapors and gases. It saw an apple fall to the ground after it had grown, ripened and loosened from its stem, but it did not "work" out the problem of how it got there. Don't answer by saying capillary attraction—that is another hypothesis to bridge over another failure to answer.

Again, the globular form of the earth may be answered by gravity, but how about the vast areas of formless nebula, out of which another hypothesis forms worlds—primal diffusion, final aggregation—both being the action of gravity working along the inexorable one line of law.

The vortex hypothesis answers all these questions to the satisfaction of some profound thinkers, by the condensing power of force, acting by rotation, and takes care of Neptune as of Mercury. And instead of an earth, an atmosphere and an ether, it uses one substance, space, which it regards as world-matter in solution, the conditions named being the results of this vortexian force moving under the law of rotating power—being swiftest at the outer and diminishing in proportion, to nil at the axis. Or, in other words, moving so swiftly outside as to dissolve matter or to hold it in solution, increasing in density until we sense it in atmosphere and growing in tangibleness until we meet the fluidic and solid planet. And when this vortex force, or current meets itself at the axis, flows out at the poles, making them magnetic and manifesting in the auroral light.

Whether this is a better working hypothesis than gravity is not the purpose of this writing to discuss, it is only used as an illustration of the truth of what Hudson Tuttle says. Science while turning up its nose at the facts of Spiritualism and demanding that "it submit to the conditions of scientific dictation, is itself and has been for generations in search of a hypothesis that will help it to just such knowledge as spirit phenomena claims to offer. That is all.

Again we have the still more modern hypothesis of evolution. And however great has been its benefits to the human mind as a guide to freedom, who is ready to say that the last word in this direction has been spoken by Darwin? We owe an immense debt to him, and to the fact that he was not a metaphysical mathematician. Darwin was an observer of facts which he catalogued and connected into a grand hypothesis. Herbert Spencer and others have woven his facts into a philosophic speculation, and finally reached the blank wall of "the unknowable"—a thing Darwin never attempted. But his co-discoverer, Wallace, has found another fact—that life is continuous—or that evolution is an eternal law, and not confined alone to breeding short-horns or prize poultry. Don't regard this as speaking lightly of Darwin, for of all the men who have lived and labored he stands second to no one as an emancipator of the minds of men. It is those who live from endowed chairs, who narrowly recite his discoveries and their own concepts of them as the last word in human knowledge. And so it may be said of the men who think they think Newton, LaPlace, and other great masters of thinking.

Spiritualism presents an entirely new class of facts to the world or for present purposes let us call it a new hypothesis. But let this new hypothesis stand on the same foundation as the others—try it and see what sort of a working hypothesis it presents. Ask it such questions as the facts suggest and see how it answers. This is the fair way, but we are asked to submit it to the tests of these other hypothetical things, and be tested by their methods. Or in plain terms try one hypothesis before the tribunal of another.

The Seybert Commission furnishes the most conspicuous example of this sort of thing. For an illustration: There now lies before the writer of this a letter from one of the members of that commission addressed to a gentleman who had proposed to present certain things before them. It is dated September 12, 1888, and contains this statement: "There is no Spiritualism in materialization. It is a contradiction in terms. Spirit ceases to be spirit when it becomes matter." That is Horace Howard Furness on spirit manifestation! Just read it over again: "Spirit ceases to be spirit when it becomes matter." The idea of submitting the facts and phenomena of Spiritualism to such a scientist has already been illustrated. Think of it—a man sitting as a judge of spirit phenomena and the claims of Spiritualism who talks about spirit ceasing to be spirit and becoming something else. Yet he is a "savant" and has half an alphabet of initials to his name.

But even when these scientific gentlemen confess that spirit or spirits alone can account for the facts, their getting at it almost eclipses the verdict by the grotesqueness of the evidence—or the methods employed to establish such an overwhelming truth as the immortality of man. For example: Prof. Hyslop went to see Mrs. Piper, as "Mr. Smith," wearing "a black mask," and "religiously refrained from uttering a syllable." Just imagine a grave professor in Columbia college, sitting in a black mask, dumb as a stone image, testing the world-old question of "the immortality of the soul." And then this masked image rejecting one spirit as a "preposterous scoundrel," and accepting another as honest because he described a "little brown knife" and "a cane with his initials on it." The final conclusion, however, of all this "scientific testing," is the frank declaration of Prof. Hyslop, that as to the facts elicited "there is no other explanation but spiritism." That he talked with his father, brother and other friends—of which fact there could be no doubt. All honor to Prof Hyslop for his moral courage to make the declaration.

But now, as to the utility of all this Psychical Research Society's scientific investigation: It has resulted in Profs. Hodgson, of England, Hyslop, of Columbia College, James, of Harvard, and Lilian Whiting, correspondent and author, being convinced of the fact of spirit existence and return, but already the press and the unwilling people begin to belittle this long-continued and persistent investigation, and in the paper that printed Prof. Hyslop's lecture the students of Columbia College are commiserated with, if all else they get from the Professor has no more behind it than has this paper.

There are thousands of Spiritualists to-day—to use a popularism, the woods are full of them—to whom the evidences that these professors have received are a b c in comparison. The real wonder in this case to well informed Spiritualists is the mediumship of Mrs. Piper, that can submit to the exactions of these materialistic professors, the mental atmosphere they bring with them, the doubts, the objections, the cross-questioning and suspecting insinuations, and then give such absolute evidence as to force conviction upon such people. Her mediumship must indeed be extraordinary to demonstrate what has been given through her. With a society of sympathetic men and women, there would hardly be any limit to the proofs of a future life that might not be obtained. The real Spiritualists and Liberal seekers after knowledge in Boston should see to it that, as soon as these scientific gentlemen are through with their engagement, Mrs. Piper be surrounded with an open-minded, sympathetic body of friends, and her rare powers be given full measure of opportunity.

In this mention it must not be taken that there is meant any slighting remarks as to these men. They not only deserve but will receive from sincere people all credit and respect for their painstaking, and all honor for their courage to tell and stand up for the truth. It is only referred to as an illustration as to what this much-invoked scientific investigation of Spiritualism is and must be when tested by their methods, and what they call practically proved. It is the method for them or for any of us when material means are employed to prove the existence of spirits. To paraphrase the wise deliverance of the Seybert commissioners: when we become materialists, to prove the fact of spirit we must look for "little brown knives and initialed canes"—as like only can produce like.

When will Spiritualists understand this one thing: That in all the ages Modern or American Spiritualism is the first attempt to put the spiritual on the plane of natural law—illustrated by scientific methods. It is no beggar for endorsement by priest or philosopher, but their instructor. It is because it discards the supernatural and superstition that it meets with the scoffs of scientists—for the majority of our colleges are under theological control and science taught by D. Ds. To go hat in hand for the investigation of such scientists is to invite bigotry and insult.

The very first message ever sent to the world through modern mediumship was a revelation and a revolution. It was not, I am that I am, or anything, but the plain "I am a pedlar." There was more science in that message and how it came, than in all the scientific attempts to prove the fact since. Spiritualists ought to realize and respect their real position in regard to this whole question. We have the knowledge to give, and no favors to ask from the parrots of hypothetical science.

SAR'GIS.

School Girls for India.

Miss Margaret Noble, an English woman, will shortly go to India, there to establish a native school for native girls on lines entirely novel and unique. The school, which will partake largely of the zenana [pertaining to women] form, will be entirely Hindoo in character, and will be located in the native quarter of Calcutta, where it has already been established experimentally for some time. At its head will be the famous Sarada-Devi, a Brahman lady of high caste, who is mentioned in Max Muller's book, "The Life of Rama Khrishno." No attempt at Christianizing the pupils will be made, Miss Noble feeling that much better and greater work can be done among them if their religious ideas and affinities are respected. So says an exchange.

No national complications will grow out of Miss Noble's worthy labors. No Christian navy, with special armament for bombarding cities, or howitzers into which natives may be loaded and fired, will be needed. Blazing cities and a massacred people will not follow such teaching; neither will the lives of the teachers be endangered. Blessings from all the world should follow the "noble" woman, and thanks to the good influences which inspired her to engage in so gracious a task.

Is It Possible?

Dr. W. C. Gray, editor of the Interior, a Presbyterian organ of Chicago, who was appealed to for advice in regard to Rev. Dr. Hillis' extreme utterance in antagonism to the brutal Calvanistic creed of that church, is reported in the daily papers to have said:

"I do not think Dr. Hillis has said anything which should make him liable to expulsion. The only doctrinal points in Dr. Hillis' sermon which have caused all this rumpus are two, on which three-fourths of the ministers and nine-tenths of the members of the church agree."

This remark of Rev. Dr. Gray is positively more surprising than were the severe words of Dr. Hillis. Dr. H. has been considered shaky as regards orthodox creeds for a good while; but that "three-fourths of the ministers and nine-tenths of the members of the church" occupy the same extreme position, is astounding, and bids us hope other obnoxious features of that Westminster creed will soon go by the board.

Tears and Groans Won't Save Them.

The Methodists, under the direction of the Board of Bishops, observed the week ending April 1, in penitence and prayer, on account of the decrease in church membership and attendance on church services. This falling away from the faith, conceded to be common to all the orthodox denominations, is attributed to the spirit of research and doubt represented by the "higher criticism." Should it not be credited to the superior intelligence of the age, and of a better acquaintance with the frauds of priestcraft by which the pernicious dogmas of the church were foisted on an ignorant and credulous people? Instead of penitence and prayer restoring them to public favor, we commend to their consideration the rude proverb: "He who spitteth against the wind befouleth his own face."

Sensible Advice.

The Philadelphia Times reports the Methodist Bishop Fowler as advising candidates for the ministry:

"If you haven't a wife, get one, but don't marry a woman simply on account of her piety or good looks. Look to it that she is possessed of good, sound horse sense. Otherwise the marriage is likely to prove a disastrous failure."

Is it possible practical common sense has entered a Methodist pulpit to give such advice as the above? Perhaps the millennial age, when the Devil is to be chained, is nearer than we had supposed.

Condensed History.

When only the clergy were educated they wrote books and imposed them on the ignorant multitude as the inspired writings of God, and they were accepted as such. Then, outside of the higher officials of the church, ignorance was universal. It was during that period the foundations of Christianity were laid and its creeds were formulated. Now the great struggle is to get rid of the deception. The task would be an easy one if the subsistence of the priestly successors to that fraud was not contingent on its prolongation.

The Harem a Prison.

The western boast that every man's house is his castle is as nothing to the sanctity of the eastern harem. No officer of the law may enter a harem, and therefore there is no safeguard for the life and liberty of its inhabitants. One day they may be slaves, the next princesses and the next strangled or poisoned. An ill disposed man could carry off an enemy to his harem and kill him, and none would be the wiser.—Ex.

There seems to be a close resemblance between a harem and a nunnery. Who has the requisite genius to tell the difference?

An Eye Heavenward.

The British Foreign Bible Society has determined to place in the hands of all Boer prisoners in the Transvaal, Bibles in Dutch. Does the presumption prevail that these prisoners will love liberty less after reading of Moses' and Joshua's adventures in overrunning Palestine and slaughtering its inhabitants, "leaving nothing alive that breathed?"

Replies to Talmage.

We have received many replies to Rev. Talmage's assault on Spiritualism. The one we published by Hudson Tuttle answers all the purposes desired.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

WHAT IS HE?

Is He a Spiritualist? If Not, What?

The timely and well-written article of our Brother Lyman C. Howe, in the April 7 number of The Progressive Thinker, "Shall Spiritualism Surrender," is one that deserves the attention of every true and tried Spiritualist. Of late there seems to have arisen a school of philosophers, or teachers in our ranks, who, for the purpose of extending their pet theories, and increasing their classes in "Occult Science" and kindred themes, seem determined either to ignore or to deny Spiritualism and mediumship. And the larger number of these new teachers, have come to the front by the help of mediumship and the support of Spiritualists. I have no desire to make war on any one, nor to question honest methods of teaching, and of the betterment of living. I hail with joy all ways and means, that show human beings how to cultivate their own inner powers, and to become spiritualized, but this is done by all good spirits who come through spiritual mediumship, and there is no need of its being done, by deriding Spiritualism, or by ignoring the good work of mediumship.

Brother Howe's article, deals with the words and methods, of the Rev. Mr. Grumbine, who is at present serving the First Spiritual Association of Washington, D. C., and it is of these that I have this to say. In the December 15 number of his magazine, the Rev. Mr. Grumbine says of "The Trance": "No phenomenon of occultism and Spiritualism has been so widely and so popularly exploited in England, Europe and America by a lot of charlatans and self-deluded speakers and mediums, as the trance. It is safe to say that ninety-nine per cent of all materializations through alleged mediumship is fraud. It is safe to affirm that the same per cent of the alleged trance speaking or trance mediumship is fraud. A genuine trance is as rare as a sunflower in Siberia"—and so on, and so on.

And this from a speaker who is preaching on the Spiritualistic platform and earning his living from Spiritualists. On last Sunday evening I listened to his lecture—a first-class one for a mental science audience; one, too, that savored largely of spiritual cult; I grant all that belongs to it along the higher education. The word Spiritualism was mentioned twice, but no one could have connected it with our cause. A young lady who was present asked three different persons who listened to the lecture, at different times, and not in the presence of one another: "If a stranger had entered the hall, not knowing what the belief of its society was, and had listened to the discourse, what would it be taken to be?" and each replied, "A lecture on Christian Science."

In the name of Spiritualism, and of mediumship, I protest against the wholesale slander of the latter contained in the assertion of this reverend gentleman, that ninety-nine per cent of our mediums are frauds; who shall decide who the one genuine medium out of the hundred is? Mr. Grumbine may decide in favor of one, and I may say another, while perhaps some of the very first and best of our trance speakers and mediums, like Mrs. Richmond, for instance, might fall under the ban of some of these self-constituted judges.

What I want to know is, whether Mr. Grumbine is a Spiritualist or not? About a dozen persons in this city have told me of late that he is not, and that he does not claim to be. I tell them that he is, or he was when he left the Unitarian pulpit for the spiritual rostrum, for I know as much about that step as any other medium or person can know. If he has changed in his opinion, what has changed him? Has he learned that he was self-deluded when he thought Thomas Starr King and Elizabeth Barrett Browning were his "controls" and guides, or would he rather have the public think his own brain produced the beautiful thoughts that were supposed to emanate from these rare inspirers? It is true my friend Grumbine may say he is not a trance speaker, but that these spirit intelligences illuminate him in his public work. I do not see that the statement covers the ground; mediumship is either true or false, and to say that only ten out of a thousand mediums are not charlatans is a sweeping statement, and one that should bring forth its proof. How can we look upon a speaker or writer who says this thing, (and who advertises on his circulars that he gives lectures upon the "Universal Religion" each Sunday, at such a hall—which is the hall and meeting of the Spiritualist Association—as a true Spiritualist? The word Spiritualism not appearing at all on these bills in connection with this Sunday work.

I am not writing this in the name of any association, or in my official position, but in my private capacity as a Spiritualist, and a medium, and most of all in the name of traduced mediumship. No one despises fraud more than I, no one would rather see it exposed, and by Spiritualists, but when we are told that only ten out of a thousand mediums of any phase are genuine, I say, a false statement is made, that all true Spiritualists, who have been instructed, blessed and comforted by their returning spirit friends through mediumship, should resent.

Brother Grumbine will doubtless be surprised at this article from the hand of one who has always been his warmest friend and who has spoken well of his works, but I feel impelled by the spirit of Justice and of Truth to give this forth to the world.

M. T. LONGLEY.

Washington, D. C.

Not Declined for Lack of Merit.

China is the only country in the world where editors give a thoroughly satisfactory reason for the return of manuscript. Here is a sample letter, sent by a Pekin editor to a would-be contributor to his journal:

"Illustrious brother of the sun and moon! Look upon thy slave, who rolls at thy feet, who kisses the earth before thee and demands of thy charity permission to speak and live.

"We have read thy manuscript with delight. By the bones of our ancestors we swear that never have we encountered such a masterpiece. Should we print it, His Majesty the emperor would order us to take it as a criterion and never again to print anything which was not equal to it. As that would not be possible before ten thousand years, all trembling we return thy manuscript, and beg of thee ten thousand pardons. See—my hand is at my feet and I am the slave of thy servant.

THE EDITOR."

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

OUR ECLECTIC MAGAZINE

REMARKABLE CASE OF A SWISS MEDIUM.

IN HER SEANCES SHE TELLS WONDERFUL TALES OF HER VISIT TO MARS; RELATES HOW FIVE HUNDRED YEARS AGO SHE WAS THE WIFE OF A HINDOO PRINCE, AND DURING A LATER REINCARNATION WAS A QUEEN OF FRANCE—SENSATION PRODUCED BY BOOK OF PROF. FLOURNOY DESCRIBING HIS INVESTIGATION OF HER MANIFESTATIONS.

Geneva now claims the greatest Spiritualistic medium ever known. The account of the experiments made with this medium by Dr. Th. Flournoy, professor of psychology at the University of Geneva, has created a sensation on the Continent. In a volume of no less than four hundred and eighteen pages, Professor Flournoy gives full details of this, one of the most remarkable cases known to science. His medium has accomplished feats far surpassing those of Mrs. Piper, and although his book has just been published, it is already out of print. His conclusions are being widely discussed in Europe.

Believers in reincarnation hold that Miss Helene Smith—the name given her by the professor in his book, but not her real name—the Geneva medium proves their theory. In her seances she gives what purport to be accounts of the people of the planet Mars, and she writes Arabic and Sanscrit, languages which, as far as Dr. Flournoy can discover, she has never studied.

Miss Smith is not a professional medium, nor does she accept any payment for her work. According to Professor Flournoy's description she was thirty years of age when this investigation began, in December, 1894. Her eyes are almost black and she has an intelligent expression without anything of the ecstatic. She appears to be in perfect health, physically and mentally.

She is employed as a clerk in a commercial house of Geneva. Three years before this scientific inquiry began Miss Smith found that she was gifted with certain psychical powers. Her familiar spirit answers to the name of Leopold. There is no doubt that her trances are genuine and that she is absolutely unconscious in a waking state of all that has transpired during the trance.

The most striking and peculiar feature of her somnambulastic or hypnotic trances is that in them she claims to have lived at least twice before her present appearance on earth. Five hundred years ago she was the daughter of an Arab sheik, and under the name Simandini became the wife of a Hindoo prince, named Sivrouka, who ruled over Kanara and built the fortress of Tchandraguri. In the last century she reappeared in the person of the unfortunate Marie Antoinette. Reincarnated for her sins and perfecting in the humble condition of Helene Smith, she recollects the events of the past during her somnambulistic trances, and for the time becomes a Hindoo princess or Queen of France.

But more remarkable than either of these cases is a third, in which Miss Smith communicates with the Martians and unveils the mysteries of that planet to our eyes during her period of somnambulism. The special phenomenon connected with this Martian period is that she has created an absolutely new language, in which the words have well defined sounds and meanings written in a special script.

Professor Flournoy has made a careful study of the early life of Miss Smith and finds nothing especially remarkable or erratic in the record. Miss Smith appears to be perfectly normal, showing no traces of degeneracy, physical, mental or moral.

It is only when in her trances that the medium can be recognized. In ordinary conversation she seems intelligent and gifted, lively and bright. She does not believe in Spiritualism, and, although invited, has refused to become a member of the Society Spiritistic of Geneva, because, as she says, she has no theories about these facts, and does not work with any special end in view. She studies, thinks, reflects and discusses, that she may learn the truth. The Professor adds that there can be no doubt that Helene is a very intelligent woman and a very practical one, judging from her success in business.

At times Miss Smith is affected while seemingly not in the trance state by a kind of subliminal consciousness of matters which occur during the trances, and under this influence a letter or word in the Sanscrit or the Martian script is apt to creep into an ordinary note. Miss Smith has never been hypnotized or magnetized. The seances generally last from an hour to an hour and a half, ending with three blows on the table, after which Miss Smith seems to be in her normal condition. When writing in the name of her familiar spirit or detective genius, Leopold, both the style of composition and the character of the script are altogether different from Miss Smith's normal letters.

The most interesting results of the conversation about Mars have been placed in a separate chapter by Professor Flournoy. Here is his account of one of these Martian seances:

"After Miss Smith has gone into a trance and had held a long conversation with some imaginary woman who wanted her to go into some strange carriage without wheels or horse, she became impatient with this woman, and after speaking to her in French began to speak in an unintelligible language almost like Chinese.

"Leopold explained to us that this was the language of the planet Mars, and that this woman was actually the mother of Alexis Mirbel, reincarnated on this planet, and that Helene herself spoke Martian. Very soon Miss Smith, after asking the woman to speak more slowly so that she could repeat her words, began to talk some incomprehensible jargon, of which M. Lemaitre (another professor), took exact record. His note read: 'Mitchma mitchmou minimi tchouanimen nimatchineg maslchinof mezavi patelki abresinad mavette naven navette.' After several minutes Helene stopped, crying, 'Oh, I have enough. You talk so fast that I will never be able to repeat it.' And then after some little resistance she entered the carriage which was to take her to Mars."

Standing up, Helene acted the voyage to Mars in three phases, the explanation of which was suggested by Leopold—swaying the upper part of the body (passing through our atmosphere), immovable and rigid (the interplanetary voyage), renewed oscillations of the shoulders and bust (atmosphere of Mars). Arrived on Mars, she gets out of the carriage and performs a complicated pantomime, describing the manners and politeness of the Martians. Her swaying movements suggested to one of the company that she might be assisted by music, and he played the piano.

Upon this, however, Helene fell rapidly to the earth, losing the Martian state. As the music stopped she went into a mixed condition, in which were combined the Martian visions and a certain sense of her earthly existence. She said to herself: "Those dreams are funny but I must tell them to M. Lemaitre. When he (the Martian) saluted he tapped his nose and spoke a strange lan-language, but I understood it nevertheless."

It was some months later, when, as Helene states, having risen from her bed at three o'clock in the morning to bring in some flowers that were on the window seat, instead of falling asleep again she sat down on the side of the bed and immediately saw a peculiar landscape. She was on the shore of a beautiful lake, whose waters were blue with a rosy tint, and there was a bridge across it whose supports were yellow tubes like organ pipes. The earth was the color of peaches; the trees were either twisted or the trunks were enlarged toward the top instead of toward the bottom.

Later a whole crowd came to the bridge. In this crowd she noticed one woman especially. The women wore hats as flat as plates, Helene did not know who these people were, but it seemed to her as if she had seen them before. There was a man on the bridge (Astane) who had in each hand instruments something like carriage lamps, and when they were pressed they shot out flames, which seemed to lift him into the air. By means of these the man left the bridge, flew over the water and returned to the bridge again.

On several occasions Helene saw this man, and she also saw a house so strange in its architecture that she at last painted it. At the same time she heard a phrase, the meaning of which she could not grasp, but she wrote it down with a pencil thus: "Dode ne ci haudan te meche metiche astane ke de me veche." Six weeks later, at one of the seances, the translation of this phrase was given. It meant that the house she saw was the one in which Astane lived.

After several symptoms characteristic of departure for Mars (vertigo, palpitation of the heart, etc.), Helene fell into a profound sleep. The Professor wished to communicate with her in the usual method by the fingers, but Leopold answered that it was not the right time, and that she would soon tell them what she saw on Mars. A little later he added, "Put her on the sofa," for she had before been seated in a chair. "Then he told us," continues the report, "that she was on the way to Mars, and that she was now talking to the Martians, but that he would not translate for us, not because he was unwilling, but because he could not; that the translation is done by Esenale, who is actually disincarnated in space, but recently lived on Mars and before had lived on earth, so that he could act as interpreter."

After half an hour of waiting, the calm sleep of Helene gave place to agitation, sighs, rhythmical movement of the head and hands and strange Martian gestures, smiles, and French words murmured in an undertone to Leopold, who seemed to have accompanied her to Mars, and to whom she spoke of her impressions of what she saw. In the midst of the soliloquy a vertical movement of the arms (Leopold's gesture) indicated that it was time to carry out his suggestion.

"I put my hands on Helene's forehead and pronounced the name 'Esenale,' to which Helene responded in a weak, sweet, melancholy voice: 'He has gone away. Esenale has left me alone; but he'll come back, he'll come back very soon. He has taken me by the hand and led me into the house. I do not know where Esenale was leading me, but he said, "Dode ne ci hauden te meche metiche Astane ke de me veche," but I did not understand. Dode—this, ne—is, ci—the, haudan—house, te—of, meche—great, metiche—man, Astane—Astane, ke—whom, de—you, me—have, veche—seen. This is the house of the great man Astane whom you saw. Esenale told me this. He has gone away, but he will come back very soon. He will teach me how to speak, and Astane will teach me how to write.'"

The pictures of the house, plants, fish, lamp, and of Astane himself were all painted by Miss Smith, but none of them, as is the case with certain mediums, in a somnambulistic state. They represent a kind of intermediate stage between her normal condition and that of the trance. The visions pursued her with such insistence that she was at last forced to produce these pictures, and when she did sit down to the work it was done almost mechanically, without the least effort.

The Martian writing or the script by which Miss Smith expressed the words of the Martian language was a development from the suggestion in the last quoted speech of the medium while in the trance. A week later Leopold said that Astane would now write, but he did not do so. It was six months later when Astane said to Helene, "You will very soon be able to write our language."

Some forty texts in this strange Martian tongue were taken and translated by the medium. The one reproduced here may be translated thus: "O friend, great Astane, I come to thee always through that mysterious element which envelops my being and bears me to thee for all my thoughts and needs. O friend, remember that Matemi awaits thy grace and the response of thy wisdom. Be happy to-day."

Professor Flournoy remarks: "I have given so much space to this matter of the Martian language because Miss Smith believed absolutely in its genuineness, as do many of her friends, but it seems to me that it is really a travesty upon French. It is, indeed, a language, and not a jargon of senseless sounds. The words are definite and have a definite meaning; this signification is permanent, and there is no doubt that it is really a language. I do not mean to say that it is the result of any careful calculation on the part of Miss Smith, but I do believe that by the action, unconscious, so it seems, of her great intellectual faculties, she has instinctively created a language related more or less closely to French." After a careful study of the different phonetic sounds, Professor Flournoy points out the strong resemblance. Even the writing, he believes, corresponds to some of the signs used in Latin script or print.

The most striking feature of what is called "the Hindoo cycle of communication is the fact that Miss Smith writes Arabic, and writes it well; writes Sanscrit, and that, too, correctly, although it has been proven that she could not possibly have studied either language. This is a puzzle which neither this Professor nor any one else has been able to explain.

The conclusions to which these investigations have been led are thus summed up by Professor Flournoy:

"From the point of view of physiology, Miss Smith, like all the mediums, during her visions and somnambulistic trances, presents a mass of perturbations of movement and sensibility from which she appears to be altogether free in her normal state. But these slight observations are not sufficient to solve the neuro-pathological problem of 'mediumicity,' and the question still remains open whether this term corresponds to a special category of manifestations or constitutes a happy euphemism for different scientific terms already in use.

"Psychologically speaking, her case, although rather too complex to be explained by a single formula, is nevertheless explicable in a large degree by several well known principles, the successive or common action of which brings about the various phenomena. It is especially that influence so often stated of emotive shocks and certain psychic traumatims, upon mental dissociation, whence the birth of the hypnotic state may derive its germ, whether it be of secondary personalities more or less characterized, or of somnambulistic stories, which are like the exaggeration of tales and reveries by many so-called normal persons. In fine, it is the tremendous suggestibility and auto-suggestibility of the mediums which makes them so sensitive to all the influences of spiritualistic meetings, and favors the play of those brilliant subliminal creations produced by them.

"In this way," says Professor Flournoy, "it is easy to explain the developments of the personality of Leopold, and perhaps the Martian dreams, and the idea of having once been a Hindoo princess and Queen of France, Cryptomnesia, the revealing and actualizing of forgotten memories, accounts for many of the visions of Miss Smith, of her incarnations. But besides this general explanation there is much of the detail which is inexplicable. The precise origin of Helene's Sanscrit and of many of those ancient and distant talks is by no means clear. Does it not suggest that our conception of the human soul is at best most crude and largely faulty?

"As to the supernatural I can see no necessity for suggesting this as the explanation of the phenomena of Miss Smith's visions. Instead of lucidity and real spirit messages I can find nothing in all this save brilliant combinations made by the hypnotic imagination, aided by latent memory, which is a faculty common to mediums. To the psychologist these experiments are rich in suggestion as to the wonderful power of the human mind under certain conditions.

"It is hardly necessary," concludes Professor Flournoy, "to add that Miss Smith and her friends believe that there is something supernatural in these phenomena. But I am not ashamed to say that I cannot believe in the reality of these beings with whom Miss Smith thinks she communicates, fearing rather to be misled by credulity than to explain as far as I can and then wait for further light. It seems far better to me in the interest of science, especially in a domain where superstition is always ready to show itself, to sin on the side of prudence at the risk of being mistaken at times, in preference to relaxing all necessary precautions and opening the door to mad imaginings."—New York Herald.

Marvelous Feat of Russian Medium

St. Petersburg, March 24.—Much excitement prevails here over the marvelous feats of Gaspodin Sambor, who is pronounced, even by some scientists, who have experimented with his gifts, to be a modern miracle worker. As a supreme test he has just performed before a critical audience of savants the feat of tying the "Zollner knot." The newly discovered medium not only performed the feat, but surpassed it in a marvelous manner.

Twenty persons were present at this performance. The two ends of a piece of string were secured with three seals each to an address card. This string was hung about the neck of one of the company. The spectators demanded that the knot be tied at once.

The man about whose neck the string was fastened "felt a large hand on his chest executing a circular movement, then a horizontal one," and the deed was done, and at the same moment the table around which the spectators were seated rose in the air. The voice of the medium cried: "It is already done."

The origin of the famous Zollner knot dates back twenty years to the time when Dr. Zollner, a German savant, experimenting with a medium, caused a knot to be tied into a piece of string the two ends of which were securely fastened and not touched by human hands. But Dr. Zollner could never repeat the success of his experiment.

The marvelous part of the feats of this medium to the scientists is that he can tie knot after knot under these circumstances, with both his hands held all the time.

After the triumphant success of his first scientific seance another was arranged for at which all possible precautions against deception were taken. The ends of the string were sealed as before and placed around the neck of one of those present. Both the medium's hands were held securely. Again he was told to tie the knot under these seemingly impossible conditions.

According to the man who had the string around his neck this is what happened: "I felt some some one touch my back, my hand, my feet, my watch chain. Then some individual form pulled the string, and at the same time a childish voice, talking in a whisper, was heard. As for us we kept on asking for a knot. Then the voice of the child said distinctly, "I have made the knot."

When the lights were turned up the knot was found. Then a knot was made in a metal ring.

No explanation has been given by any one present of the remarkable power of this medium. He was formerly employed in the telegraphic service here.—New York Journal.

SAY IT NOW!

O say some word, and say it now,
And charge that word with love's own vow—
Some gentle word, in kindly tone,
Some strong, sweet word, that's all thine own—
O speak that word to friend and foe,
And speak it now, to high and low!

No child of earth, but bears some cross,
No mortal here but knows some loss—
Not one but needs the strength to bear,
The outer, or the inner care—
No need to shower fulsome praise,
Nor mold thy speech in flat'ry's ways,
But give love's simple message true,
And ring love's golden bell anew.
Some word that stirs a hope within—
That leads the life above the sin—
Or else some word that lifts the soul,
Above the griefs that now control.
O say the word, and say it now,
And charge that word, with love's own vow!

ELLA DARE.
Austin, Ill.

CONSCIENCE.

The "Innate, Moral Sense Theory."

I have read with interest Brother Baldwin's reply to B. F. Underwood, and while agreeing with him in the main, will make some additional suggestions.

Man is dual as well as a trinity. Duality is shown in the two brains, the frontal being an evolution of the back brain. Mind is a product of the action of the brain. Fracture the skull so that its pressure on the brain prevents action, and there will no longer be any mind, till the pressure is removed. The conscious has its seat in the front brain and is controlled by will power, when the brain is not disordered; the sub-conscious has its seat in the back brain and is controlled by soul-force. The soul knows the conscious and communicates to it; but the conscious, with many persons, has no knowledge of the soul and denies its existence. The conscious fails to remember; the soul remembers everything. The conscious is always blundering, but always learning; the soul makes no mistakes, for it profits from the experience of the conscious and is always progressing.

When lecturing, like all public speakers, I often fail to think of a word or name which I desire to use, and the more positive I become in an effort to recall the word or name, the farther the conscious seems from it. Then I say to the audience, as soon as the conscious becomes passive on that point and becomes active on another subject, the sub-conscious will communicate the word or name to the conscious and I will tell the audience what it is, but while the mind and will are so positive the soul, or sub-conscious, cannot act. I learned this by sitting in a circle, and many a poor medium has been abused and accused of being a fraud, when her ignorant accusers were the true cause of her failures, or errors, and all she could say, was, "the conditions are not right."

Till I was forty-five, I had no charity for what I called an "evil-doer." Trained by the descendants of the Puritans, I had never doubted that humbug, called "free moral agency," and believed that it was in the power of every one to be honest, moral and upright. Then I learned astrology and began to study man from a new standpoint. I found that the heavenly bodies indicated at the moment of birth, just what the child would become, whether a great natural philosopher, or great natural fool. Then I swung to the opposite extreme of free agency and became a fatalist, and advocated foreordination. But by study, observation and reflection I drifted back to a mean between the extremes, for I found that man had the power of choice in some things, while others were irrevocable destiny. For example: Some can never learn music; Patti was born a singer.

So much was fate, the same as it is fate for the weather to be cold in January and hot in July; but it is not fate that man shall freeze, or be sunstruck, because, having the power of choice, he can guard against both calamities.

Next I was led to the study of the science of stirpiculture, and learned that it was as easy to improve the breed of human beings as of dogs and hogs. The conclusion then followed that Nature, or God, being all-wise and all-powerful, took cognizance of all the pre-natal conditions and either hastened or retarded the period of gestation, so that the child should be born at a time when the heavenly bodies would indicate, (not cause), just what the child would be. The Infinite can do this as easily as it can give shape to the brain to indicate the various peculiarities.

But Brother Baldwin erred in one particular to which I desire to call his attention. He says: "Imagination is nowhere displayed so strikingly as in unreasoning mythology." He would not have made this remark had he ever learned to interpret mythology, which includes all ancient literature, especially the Bible, a beautiful book when interpreted in its literal sense. Mythology consists of a system of allegories written in metaphorical language, with a free use of metonymy. I will give one of the shortest allegories and its explanations, by way of illustration.

"Minerva sprang forth from the brain of Jupiter, a full-grown virgin, in complete panoply."

Of course no such persons ever existed, any more than the American Goddess of Liberty, or Santa Claus. The names represent certain things in science, philosophy, nature, etc. Hence the importance of learning ancient definitions, for modern definitions will never explain ancient literature. A child trying to explain geometry might call an equilateral triangle a picture of the roof of a church, and would come as near the truth as the clergy when they try to explain Jonah and the whale.

Astrology, astronomy and Free-masonry are explained in Greek and Roman mythology, and in the Bible. The legends of Saturn, Jupiter, Mars, Venus, Mercury, Sun and Moon, describe the indications of the planets of the same name. Jupiter is larger than any other planet, and more powerful in his indications. Therefore he was the great god—"the father of gods and men." In a nativity, when in certain aspects with Mercury, ruler of intellect, Jupiter signifies good judgment. There must be brains, or there could be no judgment. Minerva means "wisdom," and it was no "imagination," as Brother Baldwin calls it, to say that wisdom springs forth from the brain. If wisdom had been thought weak, the ancients would have represented it by a puling infant. But the ancients thought it a power to move a world, and therefore represented it by a full-grown virgin, in complete panoply. The heads of some men are perfect storehouses of knowledge, and yet it seems as though their skulls must be cracked to get it out. Ancient writers represented this by saying that when the time arrived for Minerva to be born, Vulcan, the god of the blacksmith, had to crack the skull of Jupiter to let her out. Just as plain as this explanation, are the allegories of the Bible and mythology, when fully explained. More than a hundred lectures, however, would be required. What say you to this, Brother Baldwin?

Chicago, Ill. W. H. CHANEY.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND LONDON, ENG.

STOLEN CATTLE TRACED BY A DREAM.

A gentleman in New South Wales, a State school teacher, sends the following information about some stolen cattle. He vouches for the whole truth of the narrative, as it came under his notice in searching for occult items amongst his friends, and all the parties are well known and respected except, perhaps, the "cattle duffer," that is, the cattle thief.

A few years ago, a farmer in the Blue Mountains turned out three working bullocks on to the mountains, to get rest and to "pick up a bit," and as the season was a good one for grass, they soon recovered their lost flesh, and became in a short time fit for the butcher. After a time the owner wanted them to work, and went out to bring them home, but no bullocks were to be found, and he spent many days searching without getting the least clue to them. One night, during this search, he dreamt that he was at a party of friends at the house of a neighbor—a neighbor who had been dead many years—and that he and this friend were talking outside the house, while the social gathering inside was enjoying itself in various ways. Suddenly his friend said, "—— have you found your bullocks?" and upon being answered in the negative, the "shade" of the dead man, in a few words, told him that they were stolen; by whom they were stolen—a neighbor—giving the name; to what town they had been driven, and to what butcher they were sold. Furthermore, he said, "——, if you go at once you will get them alive."

This was certainly a strange dream, and Mr. ——told his wife of it as soon as he woke; he also told his mother, who was then living near, and she said to him: "——, you should always believe what the dead tell you in a dream." The old lady's remark evidently savors of a prior experience, in which the dead have spoken in dreams. Mr. ——, being a "man of the world" and not a believer in "such stuff as dreams are made of," took no notice of the dream, except to tell it to several friends—fortunately for this story and the readers of it. As the loss of the bullocks was tangible and serious, being trained animals, Mr. ——then put an advertisement in the local newspaper, offering £5 reward for information that should be so thorough as to lead up to a conviction of the thief. After awhile one Sunday, a man well known to Mr. —— rode up and offered to tell him who stole the bullocks, provided his name was kept secret. Mr. —— was quite willing to do that, but pointed out to the informer that there would be no £5 forthcoming unless the thief got convicted. The informer, however, had got so far in the mess as to allow that he knew the thief, and to withhold further information would perhaps brand himself as the thief, or as one of the thieves; and he thereupon told Mr. ——almost exactly word for word, what the dead man had told him in his dream, only leaving out the part which informed the owner that if he went at once for the bullocks, he would get them alive.

To most readers the strangest part of the story comes now. Mr. ——, although twice informed as to the thief, once in a dream by the dead and afterwards by a living man, took no immediate steps in the matter. Why? Well, the informer was a questionable character, and Mr. —— informed the writer personally that he was afraid to leave home, fearing that during his absence in the neighboring town on the business another raid would be made upon his stock.

Some weeks further elapsed, and at last Mr. —— made up his mind to visit the police of the town, where as he had been informed twice, the bullocks were killed. Of course, quite of course, the police would none of it; only think of the police, that level-headed force, taking up anything with a dream in it! However, with much trouble, Mr. —— got the police reluctantly to send an officer with him to the butcher indicated by the two witnesses, the living and the dead.

In New South Wales all cattle are branded with hot irons, each owner of stock has his own registered brand, and every butcher must give notice to the police when he is going to kill, and he must also keep a register in his books of all the cattle killed and the brands thereof.

The first thing, then, to look over was the brand book; but the butcher at once remembered the bullocks; he had let them run some days or weeks before killing, and it was only a few days back that he had sent the hides away to the Sydney market. Here was proof that Mr. ——'s mother was right in asserting that when the dead speak in dreams they should be listened to. Further, Mr. —— went down to the heap of horns and picked out the horns of the bullocks he had lost.

Here ends the occult part of the story; but perhaps some reader may like to know how the thief came off in the matter. He disappeared from his residence during the night, and when the police went in the morning he was gone. But in a very few weeks he was lodged in gaol for cattle-stealing elsewhere.

THE TWO WORLDS, MANCHESTER, ENG.

A FLOWER FROM GOD'S GARDEN.

Why was she given to us to be so soon snatched from the embrace which lovingly enfolded her?

Surely this is a riddle we shall never guess, until the door is opened wider.

So beautiful she was. An elegant trophy of the creative energy.

We loved her because her very presence inspired affection, and the gleam of light from those twinkling eyes of her's was as the brightness of a ray of heaven's own sunshine.

How tenderly we watched her. How lovingly she was shielded from all that might harm or annoy.

No collector of orchids ever guarded the pride of his collection with half the solicitude with which we waited upon her every need.

She was the treasure of our lives, and it was our constant fear that someone might wish to steal our little angel.

As she grew we watched her more tenderly, and she wound herself around our hearts so tightly, that all our thoughts, all our aspirations were for her and her welfare.

One night I had a dream. It troubled me somewhat, and I told my wife next morning of the peculiar vision I had perceived. Great was my surprise when I found that she also had dreamt likewise.

The vision was like unto the appearance of a beautiful garden. As I walked slowly through, it I came upon the gardener.

Stooping over a tiny plant (which, although it had but just begun to grow showed promise of great grace) he seemed to be about to remove it from the earth.

"Why would you remove such a tender plant?" I asked. "Would it not grow and blossom even as the others?"

With that the gardener turned to me, and seeming to recognize me, he smiled a little, although his smile seemed to have a tinge of sadness in it.

"My master, do not you recognize this, your garden? Attached to you, you have frequently visited it, and yet you do not recognize the reality of its existence."

As he spoke I seemed to remember that I had visited this garden before, and that I had anxiously watched the growth of this special plant, which had been given me by the great Master.

"I," continued the gardener, "do but the will of the master of us all, and he orders that this tender plant shall be given place in soil more congenial to its finer growth."

"Why, then, did he give me the plant at all?" said I. "I have learned to love it and to look upon it as mine, now. If he intended taking it away so soon—even before it has had time to bloom, why did he give it me at all?"

"It may be," said the gardener, "that he gave it to you in order that you may learn its value, and that your real love may be enkindled. And it may be that he takes it away now that, with your mind fixed upon it you may think more frequently of the garden you will own in the days to come. For though you cannot follow me now, the day will come when you will leave this for a fairer garden, and there you shall behold this lovely plant grown to perfection, and blossoming in beauty under a brighter sky than ever you have known.

With that the dream ended, and, somewhat troubled in mind, I arose.

When we found that we had dreamt alike, we looked into each other's eyes, and read there that the same interpretation had made itself manifest to us both.

But, though there was sorrow in our hearts, we found some consolation in the belief that even though she were taken from us she would still in the truest sense be ours.

One evening after I had returned home, our little darling complained of pains in the head. She became rapidly worse, and soon was delirious.

I hurried for the doctor, and soon the kindly-faced old family friend stood by her bedside. Even while he was examining her, the little heart ceased to beat, and we knew that the worst, that which for so long we had dreaded, had come.

Our grief was too poignant for tears. The bitter calm of loss was upon us, and turning to the wife of my heart, I whispered, "The gardener has at last fulfilled his purpose, and transplanted her to the garden of God."

It was long years ago that we lost her, and now we are both looking forward to seeing her again in all her beauty and loveliness.

I have had visions since then; some say they are phantasms of the brain, but I know better than they.

I have heard her sweet voice, cultivated in the world to which she was taken, singing sweet strains of love to me in the darkest hours of my life. And when our weary steps have faltered—my wife's and mine—she has spoken to us, out of the silence, words of cheer, of comfort, and of hope.

One day, not so long ago, I saw her in the sunshine, saw her golden tresses, her shining raiment, her beatific smile. Ah! how beautiful she was. I think she brought me a message. My good wife saw her too, and deemed it a message also. And so I wait, while a voice seems constantly to say, as though speaking out of the silence of my heart, "Soon you both shall enter upon the heritage of which I told you, and there you shall behold the 'flower from God's garden' grown to beauteous maturity." It is the voice of the gardener of olden days. They tell me his name is Death, but he speaks to me of life—happy, peaceful life, in the presence of the dearest-loved of my heart in the garden—the garden of God.

Then I shall understand.
The way that seemed so dark to me
Shall gleam with glory, as the sea
Flashes with golden light;
When from the east the sun breaks forth
From the dark cell of night.
Then I shall understand.

Summerland, (Cal.) Anniversary.

The Fifty-second Anniversary of Modern Spiritualism was duly celebrated here on last Sunday, April 1, and was a success in every respect,—all due respect to our ladies in charge of the arrangements.

Prof. J. S. Loveland of this place, was the speaker in the morning, and Mrs. Addie Ballou, representative of the N. S. A., in the afternoon. A sumptuous repast was served in the dining hall of the temple at noon, and to a large number present. The hall and platform was beautifully decorated with the choicest flowers; conspicuous were roses, calla lilies and a profusion of evergreens, smilax and ferns in artistic order until the place seemed a veritable bower—a fit abode for fairies and angel friends.

Prof. Loveland's discourse was a remarkeable effort, and to the receptive mind and student a feast of soul and flow of reason.

There is probably no place so greatly favored as this for able speaking, as Summerland is the home of our venerable brother, and his vine-clad cottage stands on the brow of a hill overlooking the town and ocean. Although he is 84 years old, his years sit lightly on a well-preserved body, and the iron gray locks crown a brow with a halo of perennial youth, and when speaking under the inspiration of his remarkable genius seems the incarnation of ascended minds of the ages. In the words of Victor Hugo:

"The snow of ages is on his head,
But eternal spring is in his heart."

Like Whittier, the poet, and Wendell Phillips, the silver-tongued orator and reformer, Prof. Loveland combines both natures in a strong intellectual mind, and deals with all subjects pertaining to human reform, and spiritual enlightenment. His vigor of intellect is as clear and forcible as when in his palmiest days, and to hear him is to be taken upon the heights of grand ideals and noble-heartedness. He is one of the old pioneer champions of liberty and freedom, and one of the lights set on a hill where go out from his spirit scintillations of thought that take lodgment in the receptive minds all over the thinking world.

Your scribe did not attend the afternoon meeting to hear Mrs. Ballou, but I am informed her discourse was highly creditable to that gifted woman, and was by some considered the wine reserved for the last of the intellectual feast. The Spiritual society at Santa Barbara is fortunate in securing her services, and to serve them this anniversary. BISHOP A. BEALS.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

..GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

G. Johnson writes from Topeka, Kansas: "The two societies, the Progressive Spiritual Union and the Church of the Good Spirit, April 1, celebrated the Fifty-second Anniversary of Modern Spiritualism in a union meeting at Lincoln Post Hall, which was nicely decorated for the occasion. The meeting opened at 2:30 p. m., with music and singing by Mrs. L. B. Payne and Miss Chalen, followed by appropriate remarks by Mr. A. Markley, after which songs, speeches and readings by speakers and mediums, lasted until 5 p. m. Then the audience was invited to the banquet hall adjoining, where a committee of ladies had spread the tables with a good lunch. The evening meeting opened at 7:30 with a piano solo by Miss Pearl Pensyl; anniversary lecture by Col. Smith and Mrs. Payne, followed by tests by Mrs. Inez Waggoner, Mrs. O. Benson and Mrs. McHenry."

Secretary writes from Grand Rapids, Mich.: "The officers elected by the Grand Rapids Spiritual Association to serve the months of April, May and September, are John Lindsay, president; B. F. Sliter, vice-president; H. W. Boozer, secretary; Harry Topping, treasurer; and Mrs. L. C. Johnson, financial secretary; these with Mrs. B. J. Hall and Mrs. C. R. West, make the trustee board, Mrs. B. J. Hall, B. F. Sliter and H. W. Boozer being re-elected. Speakers are Mrs. N. L. Claman, O. A. Edgerly and Georgia Gladys Cooley. Mrs. Claman has pleased and interested the society with first acquaintance, being different from any previous worker. She is an enthusiast in her work and it is fine."

Elsie Hussey writes from Muncie, Ind., of the anniversary exercises of the lyceum: "A good programme was rendered, including music, instrumental and vocal, and recitation. Mr. Moore addressed the meeting, and his wife followed with platform tests, which were all recognized. After the meeting the lyceum tendered a farewell reception to Rev. Harry J. Moore and wife in honor of their work among us. Refreshments were served and a general good time had. Mr. Moore is our retiring conductor. He expects to locate in Chicago, and the people of Muncie wish him and his estimable wife success wherever they go."

S. M. Richardson writes from Clear Lake, Iowa: "We have with us at this time Mrs. Mattie E. Hayden, who is working up considerable interest in our cause, notwithstanding the different churches in town have all united and imported a noted revival preacher and are now in the midst of a mighty effort to get God to convert sinners. Some of their foolish ones made their brags that they were going to have the greatest revival that Clear Lake ever witnessed; not only that, but they proclaimed that Spiritualism was the work of the Devil, and that all Spiritualists were devils, and that their expected revival when it came would clean out the whole brood and drive hence all the devils and imps of Satan to some other locality. Well, they have been at it a week and a Sunday, and I don't see but the devils, as they call us, are just as lively, and a little more so, than when the goody-goody people's effort first commenced, and as for their wonderful revival, it has not seemed to materialize; at least not to any dangerous extent."

Mrs. Carrie Firth Curran, of Toledo, Ohio, writes: "The Spiritual Church of Progressive Thought celebrated the Fifty-second Anniversary of Modern Spiritualism, March 25, at Pythian Castle, Toledo, Ohio. The Hall was tastefully decorated with bunting, palms and cut flowers and an interesting programme of vocal and instrumental music was rendered before a large and appreciative audience. The exercises opened with a piano solo by Miss Julia Curran; Miss Adelina Textor sang 'The Holy City' with much effect. The piano solos by Mr. DeWitt Coolman and the vocal solo by Mr. Caro Miller of the J. W. Carner Stock Company, were greatly appreciated. Mr. Wm. L. Vail gave a select cornet solo, after which Mrs. Carrie Firth Curran, the lecturer of the evening, gave a brief history of the progress of Modern Spiritualism within the past half century, concluding by giving psychometric readings. A very enjoyable evening was passed by all concerned."

Y. T. Paul, P. M., writes in reference to "Killed by a Ghost," denying main statements: "There is no truth in the ghost story. John Lewis claimed he saw something, but it did not treat him as stated. He went home and lived some time—almost a year—after, and died of heart failure. Dr. Cutler referred to, died about four or five years ago, with lung fever, and I never heard of any dressmaker as referred to, and the ghost has not been seen that I ever heard of for twenty years. I lived with my parents in the house referred to for three and a half years, and within one fourth of a mile of it for fifteen years, and never heard or saw anything, and no one here believes the story at all."

A. M. Richardson writes of "Conscience," and the great universal soul. We have only space for a brief extract, as follows: "All intelligence comes from the soul, whether by instinct or education. By the word soul I mean that inherent power in matter that we cannot see, handle or know anything about, only by its manifestation through every particle of matter throughout the realms of universal nature. The human mind is a combination of all the forces of nature. Every one of these forces are acted upon by a corresponding force outside. The action and reaction of these forces puts matter in motion, and that is called life. All of these inherent forces in the human mind are expressions of the great universal soul that we call God, individualized only in human beings."

J. Pefley writes: "Those who do not understand our spirit philosophy make a great mistake and are thereby misled, by thinking that a medium is always a Spiritualist, and even a leader. Here lies the base of so much unjust criticism against the most glorious cause that ever engaged the attention of the human mind. In fact a medium is not necessarily a Spiritualist. I have known several who knew little or nothing about Spiritualism, some were even afraid of the manifestations. This mediumship is a natural gift, without any regard to morals or virtue. Like all other natural endowments it is susceptible of cultivation. The law that like attracts like, holds good here as elsewhere. Ignorant, or immoral mediums attract like spirits. Then a medium has not in many cases the chance to learn, as the sitters have in a circle, as the medium, while in a trance, knows but little or nothing of what takes place during the sitting; therefore the audience is the learner while the medium has given the time and vital forces for the benefit and gratification of others. I think we do not appreciate a medium as we should. I pity the average medium when I know the abuse that is hurled at them by the hypocritical, self-righteous, and ignorant, prejudiced humanity. A good honest medium is a Godsend, a priceless gem of humanity, and should command all the love that we would bestow upon the angels of heaven."

Geo. F. Perkins, speaker, singer and test medium, will meet any who may wish private consultations, every Wednesday afternoon at 675 Larrabee street, corner Garfield. A public meeting is held in the evening at 8 o'clock. Propositions for week-day lectures and tests within three hours' ride of Chicago, will receive prompt attention. Address or call daily at 3558 Cottage Grove avenue.

Frank T. Ripley is serving for the month of April the First Society of Spiritualists of Pittsburg, Pa. He can be engaged within one hundred miles of that city to speak and give tests, or attend funerals. Address him at 218 Isabella street, Allegheny, Pa.

Dr. H. Dannielis, of New York, has just completed a month's engagement with the Toronto Spiritualist Association. His address is 180 Grove street, Battle Creek, Mich. Rev. Joseph McDonald and Mrs. McDonald, of Detroit, serve the association during the month of April.

Brother Warren writes from Albany, Wis.: "G. H. Brooks gave us four very nice lectures last week. The weather was stormy and bad so that the attendance was not large, but appreciative. We hope he will be able to come this way again in the near future. I was glad that Hudson Tuttle gave Talmage a good scoring down."

J. C. Dryer writes from Cincinnati, Ohio: "The Fifty-second Anniversary of Modern Spiritualism was held at Lytle Hall, Race street. The hall was packed to its utmost capacity. The ladies had decorated the platform with beautiful festoons, and other appropriate articles. Resting upon an easel was a large sized likeness of the medium's spirit daughter, Dollie Garrett. Appropriate music was rendered by Mrs. Ross and assistants; select readings, solos, and other entertainments followed. Then Dollie Garrett took control of her mother, Mrs. Mary Garrett Sharon, and gave one convincing test after another. Near the close of the service the hall was darkened, with the exception of electric lights from Washington Park shining through the transoms. Spirit Jack McGuire carried a large trumpet over the heads of the people to the center of the hall. The hall was light enough for all to see it."

Effie M. Post writes: "The Helping Hand Society of Flint, Mich., observed the Fifty-second Anniversary of Modern Spiritualism in G. A. R. Hall, March 24 and 25. We had a successful meeting in every way, welcoming many strangers and old friends, who added to the enjoyment. At the informal reception on Saturday afternoon all met with a hearty welcome, and each felt it was good to be with us. In the evening Mrs. Amanda Coffman, of Grand Rapids, and Ernest W. Lincoln, of Pinconning, Mich., gave short addresses. Sunday afternoon Mr. Lincoln gave a very interesting address, filled with grand thoughts that left deep impressions with his hearers. In the evening Mrs. Coffman gave an address that was well received. She also gave tests at each meeting, each description being recognized. Both our speakers, although they came to us as strangers, will find many friends when they revisit Flint. Our local choir was assisted by Miss Mattie R. Shineff, of Chesaning. Her solos at each meeting were much enjoyed. By request the chairman, Mrs. Lizzie Doty, gave the closing poem. Our lady ushers were highly complimented on the manner they did their work."

Lyman C. Howe writes from Clyde, Ohio: "I am now in the pleasant home of A. B. French, and a sweet, refined aura fills the air, and genial pleasantry is bracing and agreeable. L. S. Lowe is a live man, full of the juice of heaven, and glowing with the light of Spiritualism. I have had fine audiences here, and very appreciative. The brains of the city were represented. A. B. French presided, and L. S. Lowe was quartermaster-general. Bradley Tuttle lent his light to the cause, and the famous Rudolph made sweet music, touched with the balm of heaven. I expect to be here until Thursday."

Easter Sunday will be observed by the First Spiritual Church of Chicago, Ill., with appropriate services and music. At present writing Moses Hull is expected to be present, afternoon and evening, to give the addresses. Mrs. Georgia Gladys Cooley, the pastor, will give the spirit messages.

Correspondent writes: "On March 27 the Woman's Aid Auxiliary to the First Temple Society of Spiritualists of Newport, Ky., gave another of its popular ten-cent suppers for the benefit of the Temple building fund, at the home of Mrs. Jennie Conner, 1037 Columbia street. One of the interesting features of the evening was a trumpet circle, Mrs. Lillie Meyer, of Cincinnati, Ohio, donating her services as medium. It was pronounced satisfactory by skeptics. Mrs. Freda Cook, of this city, assisted by other mediums in the vicinity, held test circles which were well attended by skeptics who paid ten cents admission to same. Mr. John Mason and friend furnished music for the evening. The 240 people who were present, all went away saying they had had an enjoyable evening. The committee having the supper in charge, Mrs. Jennie Conner and Mrs. Emma V. Mason, desire to heartily thank one and all who helped to make the supper such a financial success. The First Temple Society of Spiritualists celebrated the Fifty-second Anniversary of Modern Spiritualism April 1. Mrs. Grovemeyer, of Cincinnati, gave the opening invocation, Dr. Sarah M. Dudley, of Covington, Ky., made a short but interesting address on 'Modern Spiritualism.' Mr. Sillman made some interesting remarks on 'The Anniversary.' The singing of 'Stand for Truth' was followed by some excellent tests, given by Mrs. Freda Cook, of this city. Dr. S. M. Dudley also gave some fine psychometric readings. The closing talk was made by Mrs. Reinsaggen, of Cincinnati, Ohio. All present went away feeling happy and that indeed the spirit friends were very close. The music made by Miss Lillie Woodard helped very much to make it an enjoyable occasion."

Mrs. Margaret McKenzie writes: "Dr. W. O. Knowles, of Grand Rapids, Mich., was at the opera house, March 26, by request of the Spiritualists who celebrated the anniversary of Modern Spiritualism at Hart, Mich., on Sunday and Shelby, Mich., on Monday evening. The doctor is a magnetic man and both clairvoyant and clairaudient, and his lectures and tests were good. Descriptions were all recognized, and then to clinch the affair the full name was given in every case."

The Beacon Light Church celebrated the anniversary, April 1, at 40 E Randolph street, at 1:30 and 7:45 p. m. The hall was appropriately decorated. The music conducted by Prof. B. J. Bechtel was grand. Vocal solos were beautifully rendered by Miss Steinbrook, Miss Standt and Mrs. McMennon. Addresses were delivered by Mrs. Summers, Mrs. Perkins and G. F. Perkins. Each gave many remarkable tests and communications. An excellent poem was read by Mrs. Trafton. It is safe to say that no more interesting and profitable exercises were presented to any audience in the city. The evening attendance filled the hall.

Mrs. J. W. Storrs writes from Hartford, Ct.: "We wish to let you know that we remembered the Fifty-second Anniversary of Modern Spiritualism by meeting at our home, 122 Clark street, Sunday, March 25. Mrs. Storrs gave words of welcome, followed by Madame Hann, who paid a glowing tribute to Amy Post, the balance of the exercises consisting of songs and recitations by Mr. Thompson, Miss Gertude Laidlaw, spirit communication by Mrs. Storrs and Mr. Cook, from Bridgeport, spirit manifestations by table tipping, very fine addresses by Dr. A. H. Bullard and Mr. E. Merriam, and some fifty or more were made happy under the ministrations of Mr. and Mrs. Dowd and Mr. King, by partaking of a bountiful supper, finally closing at 10 p. m., everybody glad they had lived to see the day."

Geo. Friend writes from Toledo, Ohio: "The Fifty-second Anniversary of Modern Spiritualism was celebrated by the Independent Association of Spiritualists, at Memorial Hall, on Sunday, April 1, 1900. Rathbun's orchestra rendered special music for the occasion amid decorations of beautiful flowers which bedecked the rostrum. The spacious hall was well filled, the greater part being those of different denominations seeking for a spark of light, and were held attentively for two hours listening to recitations from the young members and a lecture by Henry H. Warner, followed by psychometric readings; also a short talk by Mrs. Elizabeth Schouss. Mr. Warner finishes a three weeks' engagement with this association next Sunday. Mrs. Emma Nutt-Moore, of Danville, Ill., will serve the association April 15, 22, and 29, giving lectures and tests."

Dr. A. B. Spinney writes: "I would say to Spiritual societies and camps anywhere within reasonable distance of my home, Reed City, Mich., that I have so arranged my affairs at my Sanitarium by putting all details into the hands of my secretary and staff of physicians, so that I can devote about one-third of my time to lecturing upon Spiritualism, Scientific and Reformatory subjects. My lectures are illustrated by a fine stereopticon with 500 slides. All I ask is free halls and whatever the audience wish to give in way of collection. I have been too long in the field to need to give any references. Among my many subjects are the following: 1, Spiritualism Gives the True Idea of the Origin, Nature and Destiny of Life; 2, What is the Nature, Cause and Cure of Disease?; 3, Private lectures to ladies and gentlemen, showing the importance of higher ideals of marriage, paternity and home life, also how many diseases are the result of ignorance; 4, The Science, Religion and Philosophy of Spiritualism; 5, Spiritualism Gives us the True Idea of Nature, God, Religion, Life, Duty, Death, and the Life after Death; 6, What Has Spiritualism Done for the World in Fifty-two Years; 7, The Right and Wrong Use of Spiritual Gifts; 8, Christ's Teachings versus Modern Christianity; 9, What All the World's A-Seeking—Health, Happiness and Success, and How to Gain Them; 10, What Proof Have We that the Human Race is Immortal?; 11, Spiritual Phenomena the Foundation of our Faith, and Spirituality the Salvation of the World; 12, The Two Paths in Life, or the Law of Compensation Illustrated. All medical subjects or things pertaining to them will be given through the week; religious subjects on Sundays. My methods are to remain over two Sundays, speaking twice each Sabbath, each night through the week and three afternoons. My dates are all filled until June. Societies wishing my services can arrange for them by correspondence. Address me at Reed City, Mich."

Mrs. S. J. Ashton and Chas. M. Wellington will speak for the Spiritualist Freedom Society, Sunday, April 15, at 3 p. m., East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets.

Will C. Hodge has the following camp engagements for 1900: July 15, Columbus, Ohio; July 19-25, Lake Brady, Ohio; August 11-27, Delphos, Kansas. He is serving the society at Alliance, Ohio, for the month of April. He is open for May and June and for week night engagements. Address during April, 512 East Main street, Alliance, Ohio.

Mrs. M. E. Kratz writes: "I am at present serving the First Society of Spiritualists in Kansas City, and desire to hear from societies and camps wishing my services as speaker, psychometrist and message medium. I would like to reach California, and will make terms reasonable en route. I also solicit engagements for mid-week services within a radius of fifty miles during my stay in Kansas City, April and May. My services can also be had for funerals. Address me while here in care of Dr. S. D. Bowker, 906 Main street, Kansas City, Mo."

The Fifty-second Anniversary of Modern Spiritualism was fittingly observed on the evening of March 31, by the First National Spiritualist Association of Utah, at Salt Lake City. Some 200 or more were in attendance and listened to a pleasing programme of addresses, recitations and music. T. F. Griffiths, president of the association in Utah, presided at the meeting and made the opening address. There are several hundred Spiritualists in the city. Meetings are held each Sunday with different leaders, but the hope is that it will not be long until the Spiritualists will be able to obtain a suitable place and hold regular meetings as one body, not in several divisions.

H. M. E. writes: "The Fifty-second Anniversary was celebrated by the Spiritualists of Saginaw, Michigan, April 1, at Anchutz Hall, W. S. The conference in the afternoon was well-attended and very interesting. Several of the oldest Spiritualists of this city made short addresses, giving us of their experience. Mrs. Stein gave some tests that were convincing to the recipients, as were those given by Dr. Eldridge, who followed. In the evening our hall was taxed to the utmost, many going away for lack of room. The lecture was by Dr. Eldridge, and I am sure all were well pleased and felt amply repaid. Mrs. Stein then gave a few tests, also answered questions. We were then favored with a solo by our inspired singer, Mr. Joseph Saunders, and closed the meeting with tests by Dr. Eldridge, he turning his back to the audience while reading for the persons. He was, I believe, perfectly correct in every instance."

E. R. Kidd writes: "Chas. J. Barnes, trumpet medium, of Anderson, Ind., and William Way, trance medium of Wheeling, W. Va., have held a series of seances in Canton, Ohio, recently, which were the means of doing much good for the cause of truth."

The Sunlight Center Band held its fourth annual election at 1 S. Hoyne avenue, on April 4. Mrs. Sarah E. Bromwell was re-elected president and treasurer.

G. V. Cordingley wishes it distinctly understood that he is not an officer of the so-called Illinois State Spiritualist Association, D. Stearns White, president.

S. C. B. writes: "The Spiritual Endeavor society meetings have closed at 1 South Hoyne avenue after six years of continued work. Mrs. Sarah E. Bromwell has secured 3310½ Rhodes avenue for her residence, and she will be found at home there May 1, 1900."

Sarah S. Rockhill writes from Alliance, Ohio: "Really The Progressive Thinker is a wonderful educator. One keeps abreast of the reforms of the day; sees every new blossom that opens in the moral, intellectual and spiritual world, and every new phenomenon in these lines that comes to the notice of people by reading its ever interesting pages. What a grand work you are doing for the elevation of humanity by educating the people through the wonderful library you are giving us for almost nothing. One can almost hear the bursting of the old bonds of false doctrine as the beautiful new truths of nature in these higher phases are recognized by the aspiring souls of earth."

C. Nelson writes from PawPaw, Mich.: "The Fifty-second Anniversary of Modern Spiritualism was duly celebrated in Kell Hall, at Paw Paw, under the auspices of the Paw Paw Valley Spiritual Association. Mrs. Amanda Coffman, of Grand Rapids, occupied the rostrum the evening of March 31, and afternoon of April 1, and Mrs. Marian Carpenter, of Detroit, morning and evening of April 1."

Mrs. Emma Vogan writes from Richmond, Va.: "Mrs. Kate Stiles, of Boston, Mass., speaker and test medium, came some weeks ago to this place, and has organized a society for Occult Research. Her philosophy surprised as well as pleased many people in this conservative old city."

J. F. Reynolds writes from Minneapolis, Minn.: "The Fifty-second Anniversary of Modern Spiritualism was celebrated by the Independent Spiritual church at its hall, 703 Nicollett avenue, on the evening of March 29. The attendance was large. Caffersilla's band furnished the music for a masquesade ball and Indian pow-wow, and as this was the first of a series of like entertainments, the management were naturally well pleased at the result. This society, organized nearly two years ago by its present leader, J. F. Raymond, has enjoyed a marked degree of prosperity, meantime acknowledging fealty to no earthly potentate, rather relying on the spirit world for whatever assistance may be needed. Dr. Marcotte and family, all mediums, including Miss Stella, the 14-yearold daughter, are at the present time rendering valuable assistance in their several phases of mediumship."

Dr. S. D. Bowker writes from Kansas City, Mo.: "We are now under the leadership of Horatio Gates, an old-time Spiritualist whom we elected president at our annual meeting last Sunday. Mrs. Mary E. Kratz, of Evansville, Indiana, began an engagement for April and May last Sunday. A large audience assembled to hear her. We hope for good results under her mediumship which is very well defined through her discourses. Her tests are very satisfactory and inspiring. There has just appeared in our city a most welcome addition to our cause. Miss Edith Evelyn Edwards, of Lincoln, Neb., a wonderful master of the piano under the control of ancient musical composers. She is only twenty-three years old, and has never been taught music, and yet her guides cause her fingers to sweep the instrument with a touch of grace and power. She will remain in our city during the summer, giving musical seances and private readings, under the direction of daylight independent voices, which are wonderful to hear. The spirit world has seen our low estate and come to our help in sending to us these two wonderful women."

Brother Brewer writes from Belmont, N. Y.: "Mrs. Lizzie Brewer has returned from Lake Helen camp, and is organizing a new society at Belmont, N. Y. Rev. Moses Hull is expected at Belmont at the end of April, to lecture for three days. Mrs. Carrie E. S. Twing has also promised to attend here in June. Mrs. Brewer will be at Lily Dale the entire season."

First Association of Spiritualists of Philadelphia.

This association which has the honor of being the oldest Spiritualist association in the world, celebrated the fifty-second anniversary with appropriate ceremonies. Though the association has always made "Anniversary Day" the special day of the year, some of the veterans say that the fifty-second was the best for many years, if not the best they ever had.

The rostrum presented a rich floral display through the kind thoughtfulness of various friends in addition to that furnished by the association. In the morning after congregational singing, an address of welcome was given by President Keffer, after which the anniversary address was delivered by Dr. N. F. Ravlin, our regular speaker upon the topic, "What Has Spiritualism Done for the World?" Dr. Ravlin handled this most important subject with the force and eloquence which characterize his addresses. He carries his audience with him. He portrayed in vivid colors and apt illustrations, the changes which had taken place in the last half century under the influence of Spiritualism exerted from both worlds.

Dr. Ravlin is drawing large audiences. In the afternoon and evening the hall was literally packed, many having to stand throughout the services.

Dr. Schlesinger has been in Philadelphia, for two months giving remarkable and convincing spirit messages, creating a profound sensation. Among the rest many clergy have come in touch with his mediumship. The Doctor was with us on Anniversary Day.

The afternoon was devoted to the lyceum and the Y. P. S. U. The exercises were exceedingly interesting. Addresses were given by President Keffer, Arthur Groom, conductor, and M. E. Cadwallader, guardian. Papers were read by Clara Zimmerman, secretary, and Amelia Gundermann which reflected great credit upon them. The other members of the lyceum were represented in hymns, recitations and dialogues suitable to the occasion. Prizes and souvenir programs were presented to every lyceum member, while those who were entitled to first prize for regular attendance were given the "Sunflower Badge." The association realizes that the future of Spiritualism depends upon the young, and hope to fill the places of the departed veterans with young recruits, thus filling up the ranks.

In the evening Dr. Ravlin delivered an able address, most fitting for the time and occasion, on the subject, "Spiritualism in Its Relation to the Civilization that Is to Be." The address was received with great enthusiasm. Following Dr. Ravlin, Mrs. M. E. Cadwallader gave the memorial address in honor of "Our Arisen Ones." The exercises of the day terminated with spirit messages given through Dr. Schlesinger. The secular press gave a fair account of the proceedings.

M. E. CADWALLADER.

TO SHAKERS.

Communication from Mother Ann Lee.

She says: "O my people! you have filled the mission which I gave to you while in the mortal, and I now implore you (as would a natural mother her offspring) to leave behind the old, and step forth into the new, and more luminous light of to-day.

"Your society calls for renovation, and replenishing of membership, and in order to do this, each one of you individually, must have the opportunity for an equal unfoldment of the whole being—physical; mental and spiritual.

"Prepare for an influx, for the time is near, when, if you heed my present call with the same degree of ardor which you did my first, your homes will be filled with souls from outside your ranks, who are already ripe for such a life as your's, with the exception of a few fundamental changes.

"What may have seemed right to me while in the flesh, and which has so seemed to my people for the last century, is not so at the present time, and my appeal now is, that you make the first necessary change in your system of life, and without delay or misgiving of any kind, remembering that the powers on high are surely at the helm, and if you but trust them, all will go well with you.

"My word is this, that you make provision in your midst for the fulfilling of Nature's divine law of love and reproduction, by allowing those who so desire (and are suitably adapted to the occasion), the opportunity of associating together in the marriage relation (formulating a contract yourselves for the occasion) not for the purpose of mere animal enjoyment, but a much higher and more worthy one; that of the growth, and natural unfoldment of individual being, as well as the upbuilding of your beautiful homes and well established communal system of life, to which very many on the outside are at the present time earnestly looking as an example of the estate to which they themselves would gladly attain—and which, as far as possible, they are striving to arrive at.

"In accepting my counsels of to-day—letting go the falsities of past time, you will not only elevate your own conditions, but aid in uplifting the lives of suffering humanity at large."

JULIA H. JOHNSON.
Los Angeles, Cal.

Morality by Legislation.

"Salvation," in many minds, is associated with parade and show, with the cornet and bass drum, with singing and shouting, with public confusion of voices and confessions of sin, and public defiance of the mythical devil and all his snares and devices.

Some people who think this is rather a crude conception of reform, imagine that the true method consists in forcing men into right paths, in suppressing wrong-doing by legal enactments and by the power of the police and of the constable. With such, restrictive and compulsory legislation is the panacea for all personal vices and social ills.

But many who know the world and human nature from wide observation and practical experience, regard progress as a gradual growth rather than as a sudden transition from low to seraphic conditions, either by noisy display or by compulsory legislation.

"The kingdom of heaven" is within us and true moral and spiritual progress is a process of inward growth which results from experience, and from knowledge derived from experience. The oak does not jump suddenly into existence from the acorn and developed character does not spring into existence de novo; nor does it emerge at once from animality. There must be time for growth, for development. A millennium must be the product of ages of trial, of failures, as well as of successes, of sufferings as well as of joys. Pain is the artist's chisel which has shaped and beautified humanity.

Tennyson says:

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

The stairs that lead to a better era or to better conditions must be climbed step by step until the Golden Age is attained. What is true of society is true of the individuals that compose society.

The cornet and brass band, doubtless, have their use with a certain class even in religion, and the Puritanical methods of proscription and prohibition have a repressive influence which sometimes may be helpful in part, even though not practically preventive.

But depend upon it, legislation is not the scientific, is not effective method of regulating private conduct. That depends upon character, and character is the product of education and experience and of the discipline which comes from practical life.

Prohibitive laws do not make men temperate unless the laws are an expression of a deep moral sentiment behind them in which case, indeed, they are unnecessary.

Education and example at home are the most powerful influences against vice. These are fortified of course by the influences of those religious and social organizations which represent the highest public sentiment.

Society can never be better than the average condition of its units—individuals. It may be and generally is much worse through the obstruction of precedent, custom, established religious, political and social ideas and methods which represent the dead past.

The true way to improve conditions is to teach and enforce morals in the nursery, the home, the primary school and the higher grades of instruction, and above all, in the private life of the individuals who determine the character of the aggregate social life.

B. F. UNDERWOOD.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

DELIVER THE GOODS.

Praying Souls Out of Purgatory.

The Citizen, Boston, says: The following is clipped from Manila "Freedom," and is sent to us by a friend to show that Protestant enlightenment is already having its effect upon the Filipinos, who would not have dared—under the old regime—to bring such a suit into court, nor would they have been allowed to do so. In this case the friars must "produce the goods" before they can get a verdict:

"Fernando Moreno has filed a protest through his attorneys, Messrs Montanes, Byers and Brooks, against the probating of Alejandro Moreno's will, which gives to the friars a property worth $6,000. The condition under which the property is left to the religious corporation is that the friars release the soul of the testator's father from purgatory.

"It has been usual in leaving property to religious bodies in the Philippines to state in a codicil attached the conditions or reasons for which the legacy is named. In this case there was the soul of a father, which had, according to the impression of the dying man, been retained in purgatory ever since his death. Whether there was reason to believe that his chances of escape from that condition were slim or not, is not known. The testator undoubtedly felt some remorse at not attending to the important matter before, and upon his death had decided to make amends and leave in charge of the agents of the church a sufficient sum to pay for the necessary masses.

"The property is worth $6,000, and it was thought the soul of the dead man could easily be released for that sum. Naturally, the heirs of the deceased Alejandro raised some objection to the disposition made of the property. To spend $6,000 on a man who had been dead for over a quarter of a century while his descendants had plenty of use for the amount, while on earth did not meet their approval. They are no doubt of the opinion that the gentleman has by this time become used to his surroundings in purgatory, and has had plenty of time to pick out comfortable quarters there. Besides this they have very little faith in the ability of the order to help the old gentleman out, and they will require some substantial proof that the friars deliver the goods before they will allow Alejandro's estate to become the property of the friars.

"The friars will have to show proof in open court that they are in a position to give a passport out of purgatory to the old gentleman, and secure for him more comfortable quarters, before they will be able to lay claim to the estate set aside for the payment of those services. It will involve some little extra exertion on the part of the corporation interested to do so, and it is believed by the petitioners that communication with the soul of the old gentleman has been cut off so long that it will be impossible to repair the connection and resume operation.

"The case is exciting a great deal of interest, as many wills of a similar nature will soon find their way into the probate court. The petitioners will ask that the legatee either produce the soul of the dead man and have it testify that he has been released from purgatory, or by affidavit subscribed to by a sufficient number of witnesses, evidence will have to be produced from the world of spirits that will satisfy the court that the friars have carried out their part of the contract and delivered the goods.

"In the early days of the state of California a large number of wills of this kind were the cause of some litigation, and in every case where a similar clause was inserted the will was decided to be invalid. The general impression is that the dying man on his deathbed was terrified by the picture of life after death, and to relieve the mental agony he endured he was easily persuaded to hand over the property, the value of which assured him peace and a shorter period of pilgrimage in purgatory."

The Arcana of Spiritualism—Now Ready.

After this long and disappointing delay I have word from the English publishers that this work is now ready, and those, who have so kindly subscribed will have the book mailed direct from the publishers as soon as they send their subscriptions to me. The book is much larger than anticipated, and the publishers have added to the price, but to those who subscribed, or send their orders before the 15th of April, the price, $1 mailed free, will not be changed. Afterwards, if copies are imported they will not be sold less than $1.50. The Arcana is bound in full scarlet and gold. Subscribers must remember that after their order is received, it will take about 20 days for a return of the book from England.

While I take neither merit nor demerit for writing the Arcana of Spiritualism, for I have only acted as the pen in the hands of the supernal writers, I have the consciousness that it is the ripest fruitage of my inspiration, the best of over thirty years the book has been preparing, the best that can be given through my sensitive powers. The writing of it has been a source of pleasure and instruction; I hope its perusal will prove the same to its readers.

HUDSON TUTTLE.
Berlin Heights, Ohio.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Mrs. R. S. D. Armstrong: Q. (1) Do spirits hear the words of our questions to them, or do they read our thoughts?

(2) Is not much of the memory of earth-life obliterated by transition?

(3) Can spirits locate where they please in the spirit-world?

(4) I wish to possess a ritual for service at funerals?

A. (1) In thinking, most people do not give their thoughts sufficient sharpness or definiteness to be received by spirits, unless they speak or write them. I have observed this fact in circles a great many times, when the question would be asked if the communicating spirit would answer mental questions. There would at first be failure, and not till the thought became as it were crystallized was a correct answer received. Not every spirit can read our thoughts, nor do we make our thoughts so clearly defined that they are readable. They go out of the brain in a confused jumble of waves. At a circle a member said he could not believe the control was a spirit as claimed, else his mental question would have been answered. Some one asked him to repeat aloud his question. This he was unable to do, and finally it was found that he had three distinct questions blended so that no one could understand his meaning, much less answer correctly. Telepathy, in a dim manner, shows by what means spirits send their thoughts to each other. It is by wireless psychic telegraphy.

(2) No more than is the result of the change of life and its surroundings. There is little to foster the memory of things and events of earth life. The present is crowded with changing scenes, and the contact with those who awaken the mind to higher ideas and glorious achievements. Is it then strange that the memory of the old life fades? or that the mind is so filled with the new there is no place for the records of earth? It sinks away like a dream, and is only recalled when the spirit comes in contact, through a medium, with earth life, and then incoherently. At such times it too often takes on the feeling it last experienced, either physical or mental, and "impersonation," is the only manifestation, which is as painful to the spirit as interesting to the members of the circle.

(3) Spirits "locate," go or come, by the supreme law of spiritual attraction. They can only remain where they are held by this force.

(4) The Lyceum Guide has a ritual service for funerals, with appropriate readings, and service of song, with the music as well as words. (See adv. in another column.)

Mrs. Theresa Reynolds, Chicago: Q. Why is it that healers and spiritual mediums call on others to heal them when sick, instead of their spirit guides, even though these guides had been physicians while in earth life?

A. The magnetic healer, however successful in healing others, may not be able to heal himself, because he cannot produce the change in himself he can in others. He is not as successful with those with whom he is in immediate contact, as a wife or children, for these already are sustained by his aura all the time. Hence the necessity of a foreign influence. It is the same with a spirit control which is constant and whatever illness may come to the medium proves superior to the control, and thus calls for another to master it.

This does not hold when remedies are prescribed by spirits claiming to have knowledge, and mediums who sell that knowledge to others, and do not trust it themselves, are witnesses proving the falseness of their own pretensions.

J. R. Alter: Q. A wealthy family commenced to sit for spirit manifestations, and almost immediately three of the male members were influenced, but the female members were not at all. They had rappings, physical manifestations, writing and speaking. A near relative who had gone to a distant country, reported himself, and said he was murdered for his money, and was very malevolent toward his murderer who also reported, saying he was also killed in the altercation. They were very bitter toward each other. They came to the seances and for two months continued to reiterate the story. Now we learn that the relative is yet living, by letters he has written to his wife. The persons controlled are noted for their veracity, morality and intelligence. We old Spiritualists are nonplussed.

A. Those who are conversant with the phenomena ought not to find in this instance a stumbling-block. Similar experiences have been met by almost all investigators, and they appear to be for the purpose of destroying the old belief in the infallibility of spirits, at first held by the great majority of investigators. This must be admitted, that the communication was independent of the minds of the mediums and the circle. A free and individual intelligence must have been present to make the communications. Why did it not conform to morality and honesty of the instruments it employed? Because by their eager credulity they opened the gate to the entrance into their sphere of unreliable spirits. They sought advice and guidance on all occasions, when it was for their own welfare that they should think and act for themselves. Some sportive spirit catching the ideas from their minds made the communication as a sort of echo of their thoughts, and having once made it, their own eagerness and belief barred out all influences which might have corrected the error. By constant reiteration confirming this belief, the approach of other influences became impossible.

The mediums will do well to begin anew, with the dearly learned lesson that spirits are not infallible, and that their communications must be received with the same circumspection that is given in our intercourse in this life. There are mischievous, lying, and unreliable men and women, who, even under the shadow of an oath, do not receive full credence. Such individuals when they pass to the other side remain the same, and when they have the opportunity to communicate, are no more reliable. If by a letter or other means we are victimized by such individuals, we do not question the existence of the human race, which would be like our denying our belief in Spiritualism because the spirits of such individuals gave as false communications.

J. D., Washington, D. C.: Q. Can a medium be controlled by his spirit wife to leave his present wife?

A. A medium cannot be controlled to do anything against his determined will, and the plea that he is compelled by spirits is no excuse for wrong-doing. The medium, like anyone else, knows right from wrong, and if the controlling spirit urges toward the wrong, yielding is as reprehensible as it would be to the promptings of passion or the appetites. While in this earth life the duties and obligations contracted therein are paramount to all others, a proposition which must be admitted by all right-thinking spirits. The medium who is unbiased in his own mind, cannot be led away from right doing by the influence of mortals or spirits.

How of obsession? To be obsessed, a helpless tool obedient to the will of another, requires in the obsessed an organization similar to that of the obsessing intelligence. Whatever is thought or done in that state, is as the individual would do in his normal state if he followed his own inclinations. The obsessing force is obliged to move in the direction of the organization of the obsessed. If the husband has a desire to leave his wife, a spirit so wishing, may intensify that desire. If he affirms that he is led by the spirit, he in other words expresses his own feelings.

Philip Kora. Q. I awoke on the morning of Feb. 19, from what is usually called a dream, or the dream awoke me with a sudden start, and a strong impression that my wife and child were in immediate danger. When I awoke I found that my wife had arisen and built a fire in the kitchen range adjoining our room. I was strongly impressed that there would be an explosion, and called to her to put out the fire as she was in great danger, and come away. She came at once, and had scarcely closed the door behind her, when the stove exploded and destroyed everything in the kitchen. The explosion was caused by the pipes of the reservoir being frozen. Had she remained she would undoubtedly have been severely if not mortally hurt. Was this an impression from my spirit friends?

A. This is an instance of that great class of manifestations known as premonitions, in which the interference of spirits is clearly manifested. Were we always susceptible to impressions from such guardians, we would constantly be warned of dangers which in the nature of things we could not foresee. As it is, only at rare times are we sensitive to warning spirit influences. Often this sensitiveness or impressibility is more marked in sleeping and these warnings or premonitions come through what are called dreams.

GRACE HOLMES.

Objection to a Public Exhibition of Her Powers.

Chicago, April 2.—To the Editor:—In your issue of Sunday there is an account of a young girl in Peoria who is said to possess singular clairvoyant powers, and to the narration is appended the remark that "a public exhibition will soon be made of these remarkable gifts."

I know nothing whatever of the case except what is contained in your article but I beg to be allowed to protest in a general way against the public exploitation of such gifts, especially in children. No one who has had much experience in occultism, or has studied the slowly developing supersensual powers of the human mind, can doubt, I think, that nothing is more fatal to true growth in this direction than the impertinent, prying and senseless criticism of the unintelligent multitude. It leads directly to charlatanism and fraud. Many of the so-called false mediums of Spiritualism have been produced in precisely this way. A person gifted as this child is said to be should be carefully guarded against all sorts of ignorant handling and allowed to develop naturally, with no disposition to make "tests," except in the most delicate and scientific way.

We know comparatively little as yet of the laws of the occult world. If the powers of the human mind which are suggested by the terms clairvoyance, hypnotism, mediumship, etc., do really exist, and as there is much affirmative evidence, they can only be brought to perfection and turned to the best account through prolonged, careful and delicate study by sympathetic and appreciative minds working quietly, without excitement and obeying such laws as the cases themselves seem to intimate.

Let the parents of this child then say to the public: "Hands off. You are like children pounding with a hammer at a fine piece of mechanism of exquisite workmanship and untold value, but which handling is certain to destroy."—C. T. Corbin in Chicago Times-Herald.

Correct, Mr. Corbin, your words are enthusiastically seconded by every man and woman in the Spiritualistic ranks who has intelligence enough to understand the true situation with this little sensitive. If she is handled with proper care there is something superfine in her organism; something sacred; something reaching toward the Divine that will give light unto the world; but if allowed to come before the average mixed audiences with only an uncontrollable curiosity and no knowledge either of the occult or the proper or improper application or development of it in such a tender little bud, the sacredness will soon give way to acquisitiveness, greed and charlatanism.

Mediumship properly nurtured is a holy phase of human unfoldment and ought to be cared for as a tender plant, as the germ of a beautiful flower. It is the open doorway between the spiritual and the material worlds, and ought to concern all, whether Christian or Pagan or Spiritualist.

DR. T. WILKINS.

AUTOMATIC WRITING, AND BY TELEPATHY.

The Peculiar Conclusions of W. T. Stead—Reviewed by Hudson Tuttle.

W. T. Stead has acquired a fame peculiarly his own as a popular news writer, and champion of unpopular causes. He came to the front of Spiritualism by not only espousing the cause, but as one of the most wonderful mediums for a form of writing he called "automatic." The term is a misnomer, for automatic implies that the hand writes of itself, while Mr. Stead makes a quite different explanation. He not only obtains communications from the dead but the living, and the far greater part of his writings are said to be from distant friends in the body. From his prominence in literary circles and the influence his writings exert because of the character of the journals in which they are published, his theories have gained attention and demand consideration especially of Spiritualists.

Mr. Stead has recently published his views, and the following is their complete presentation in his own language:

"I have now for several years conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience at certain conclusions, about which I feel tolerably certain. 'Automatic handwriting' is a term used to describe writing which is obtained when the recipient, holding pen or pencil, places his hand lightly upon a sheet of paper, and allows the mind of the communicating persons to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say all persons have that faculty. I was extremely surprised when I was first told that such a thing was possible. But after a very little practice I found no difficulty, and to this day I have only to make my mind passive, place my hand with a pen upon a sheet of paper, to ring up, as you may, on the telepathic exchange, any friend of the certain of those who can write with my hand, and my hand then and there differs only from the letters which the person would write himself in that it is in a different handwriting from his own or from my own, and is usually much more frank and outspoken than if it had been written by his hand instead of by mine. The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

"First, that no one can say beforehand whether any particular person can or cannot use my hand for the purpose of telepathy or automatic handwriting. Some friends who are very near and dear to me utterly fail. Others with whom I am not on particularly near terms write with considerable accuracy.

"Secondly, it is not in the least necessary for the person who writes with your hand to be conscious that you are receiving such a communication from him. That is to say, you ring up your friend and ask him to communicate by the aid of my automatic hand. That message does not, as a rule, produce the least impression upon his physical consciousness. The friend will use my hand to tell me the whole series of incidents which he did not intend to communicate to me.

"Thirdly, it makes no difference for the receipt of the telepathic communications whether the person from whom you receive them is asleep or awake, or is engaged in any kind of mental or physical exercise. The sub-conscious mind which alone is exercised in all such telepathic transmission, takes no account of these external circumstances, is always ready to be rung up, and never resents any questions.

"Fourthly, the most accurate communications are always those relating to subjects upon which the person from from the communication is received feels deeply. An intense feeling, either of joy or sorrow, is transmitted not merely with accuracy, but with a certain intensification of emotion, whereas the inquiries as to prosaic details, such as what they may have had for dinner, or by what train they came up to town, are apt to be considered quite wrongly.

"Fifthly, the value of these auto-telepathic communications is materially impaired by the fact that the transmitting sub-conscious mind of whatever it may be, is apt to confound thought with things, and to describe a fierce determination to do harm as if the harm were absolutely accomplished. In the same way a great dread lest an accident should occur, will often be rendered as an absolute statement, as a fact that the accident has occurred.

"Sixthly, another element which deprives the communications of the value which at one time I thought they might possess, is that the communicating medium, whatever it may be, is sublimely oblivious to considerations of time; that is to say, my hand has often written accurate descriptions of the mental state of a person from whom the message came, which were perfectly accurate some years, months, weeks or even hours before, but which were not correct at the moment at which the message was written. This, however, is a comparative bagatelle, compared with the element of marvel that is introduced by the fact that the automatic hand will frequently describe events as having already happened which have not happened at all, but which subsequently happened exactly as described. I have had so many experiences of this sort that if any one of my friends were to write with my hand and inform me that any accident or piece of good fortune had befallen him, if the message were given with any particularity of detail, I should feel tolerably certain that if it had not happened at the time of writing it would certainly happen before long. I always make a rule of submitting all the writing which I believe to my friends from whom it purports to be a communication, and their annotations are extremely interesting."

After carefully reading this clear statement, with all deference to the high claims of Mr. Stead, we are forced to the conclusion that he is entirely mistaken as to the force which moves his hand to write. In the first place he says, that it is not necessary for the person who writes by him to be conscious that he is writing. Not "the least impression upon his physical consciousness," is produced. This is in direct conflict with telepathic communication. It is always the thoughts at some crisis, when the mind is wrought to its utmost tension, that are transmitted. The voluminous research of the Psychic Society, and the experience of mankind prove this beyond doubt, and by negation also proves there cannot be transmission without this intensity.

Again he carries his theory into yet more incredible grounds: The person may write just as well when asleep, or engaged in absorbing occupations. "The sub-conscious mind, which alone is exercised in all sub-telepathic transmission takes no account of these external circumstances, is always ready to be rung up."

The theory which requires us to believe that a person in sound sleep can at a distance of hundreds or thousands of miles write lengthily of themselves and affairs and be wholly unconscious of doing so, is overthrown by the necessity it is placed under, of explaining the facts in this manner. He introduces the "sub-conscious self," with the assurance that it is accepted by psychic science, when it is no more than a hypothesis, its existence unproven, impossible to prove, and as needless in man's organization as the fifth wheel to a coach.

If we admit the fact of spirit communion, and Mr. Stead is a believer, then there is no difficulty in explaining his method of writing. A spirit or spirits control his hand. They write in the name of whomever he "rings up," as he says, or names that they recall, or read in the mind. In during this they may fully acquaint themselves with all the circumstances to be able to impersonate acceptably.

Mr. Stead is not alone in receiving communications from spirits of those living in the flesh. Almost every Spiritualist has received messages purporting to come from some friend in spirit life, claiming to have passed from earth, and afterwards found that they yet remained on earth. He began with a cut-and-dried theory. He knew all about it beforehand. His hand had scarcely moved before he knew more about Spiritualism than those who had made it the study of a life-time. He had only a few messages before he started a spiritual magazine. His tone and style indicate the thought that he is the one, only teacher and until he came the facts were misunderstood.

There is a great deal to be done before this theory of "automatic" writing of Mr. Stead's can become even a theory, for although a theory does not demand demonstration, it must have an array of facts which trend that way, and none opposing. The "sub-conscious self" which is so largely exploitered by Mr. Stead, is of itself a chimera, and utterly at variance with the facts. Man is a unity. There can be but one self, and to set up that there is an unconscious self, in every way superior to the conscious, belongs to ignorant dreams, and not to the fine ground of knowledge.

I write this from my own experience. My hand at first wrote "automatically" precisely as Mr. Stead describes. Slowly after years my mind became more and more impressed, and the result has been a blending of automatic writing and inspiration—yet in all that has been written, and the many spirits claiming to write, no one this side of life has ever written, and it has been repeated that this is impossible. I started without any theory. I at once became convinced that the force was exactly as it claimed. I became, in fact, a part of it, and thought and believed as the communicating intelligences, at the time and for the time, seemed to arise to their high plans of intelligence and beatitude.

Had I began as Mr. Stead began with a well formed opinion, possibly I might have dominated the communications, as he has, and they would have given back to me an echo of my own thoughts.

The position taken by Mr. Stead is to be regretted as not only untrue but harmful. It supplies the enemy with different objections which may be reconstructed into an explanation of all spiritual communications. For if any one in mortal life can come and write, without even knowing of the fraud, what is to prevent them who desire to deceive, writing whatever they please; and what assurance is there that all messages may not come from these deceiving mortals?

It likewise throws a great drift of rubbish across the path of true spiritual progress, which will have to be removed and forgotten.

HUDSON TUTTLE.

A NEW DEPARTURE.

Our Camps—They Should Be Free.

To the Editor:—It is evident to every reflective Spiritualist that a change is on, that a crisis—a culmination—is at our doors; it has reached Spiritualism as well as the churches; but it seems to the writer that we Spiritualists are remarkably slow in adjusting ourselves to the change.

G. W. Kates' articles of Feb. 24 and March 3, in The Progressive Thinker, and March 17, in The Banner of Light, are to the point, and he, as a missionary, recognizes our real condition; I refer to friend Kates' statements especially, because Minnesota is one of the most intelligent, progressive, independent of the Western states, and because he has had experience and understands what he is writing about. He says, "We are at a crisis. There must be a change of front."

The situation he portrays is universal—what does it signify? Why can't he and all other workers at the front take a business view, adopt a high order of business rules and methods, as well as spiritual? Spiritualists of Minnesota know what they want and what they are able to pay for, and so do all Spiritualists in all the states.

We may differ as to the causes of the present status of Spiritualism, but we cannot differ as to the necessity of a radical change all along the line. We are face to face with the demand for a change, a great change; the demand is imperative—although almost silent—to let go of old methods. The great body of independent Spiritualists cannot be led, coaxed or driven into doubtful schemes, theories or visionary plans of the old systems; they will not assist in galvanizing any old corpse.

I believe there is talent, character and sense enough in our ranks to do something that will command respect, and that will prove practical for all time. It makes us tired to be drummed, teased and shamed into efforts and schemes of our leaders, that we do not and cannot endorse.

If we can unite, it must be on new methods, revolutionary from bottom to top. The present methods are outgrown; will our leaders ever get their eyes, ears and perceptions opened and quickened, so they can read the handwriting on the wall? It begins to look like crowding the mourners to press the old thread-bare forms and methods upon those who refuse, and continue to refuse to sustain methods and systems not wanted.

I have a few suggestions to make, hoping they may elicit others; the thought is, let us do something permanent and worthy.

Our camps have proved more of a success than any other social, financial or educational effort we have undertaken; may they not be made to be the center of our spiritual efforts? I believe they may, that is why I would increase their attendance, interest and influence, by enlarging their capacity and increasing their number.

My first suggestion is, that our present camps become the property of the Spiritualists of the state, city, county or counties they may be located in, and that every vestige of money-making be eliminated; that they occupy the same relation to Spiritualism that city parks and churches do to our great cities, being free in a limited sense.

I would call them Spiritual Homes (down on the ground) and would suggest that every state should have one or more camp homes. I would make them free to all spiritual campers, only charging gate fees to transients, would invite volunteer talent from teachers, preachers, the workers and the professions, during camp season. Make them educational centers—free schools. Music and how to maintain health should receive especial attention. A royal musical jubilee could be made an annual feature. Make every camp as beautiful as a park. Equality and justice should be the watchwords upon our camp banners. Pomp, parade and summer resort customs should not be leading features on spiritual camp grounds. Broad-minded and practical men and women should attend to the details and management. We should, as a rule, depend upon home talent, which would materially lessen expenses. Of course my suggestions are revolutionary, but that is not objectionable, if the revolution is practical, called for, and largely beneficial. If Spiritualists really desire to do something, my suggestions may increase the vibrations in that direction; in the opinion of thousands the time has arrived to break ground for new work, and as soon as the proper methods are discovered, talent, money and able leaders will be ready to assist.

If such a man as Jesus lived, as reported, his example is suggestive; such a life even if an ideal one, is uplifting; there should be no barriers in the way of the weakest or poorest of earth's children, they should all have equal opportunities, invited and welcomed at our banquet tables. Thousands instead of hundreds, should be able to attend our camps, and we should have hundreds of them. Education should take the place of expensive lecturing. Only individual and personal expense and time should prevent the attendance of Spiritualists. If we can realize our true condition and unite, all necessary expenses will be easily met in any practical advanced up-to-date movement.

The camps should be the property of Spiritualists, under the control of a board of trustees for all time; improvements could and should be permanent, and the camps could be made homes for those who desired a retired life.

Spiritual missionary work could all be condensed into the camp month, the camps would become royal missionary centers, and a resting place for worn-out mediums. We do not want preaching all the time, but an opportunity to learn and make known our wants. The spiritual press supplants the spiritual priest with his robes and prayers; we want living prayers, soul songs, and practical clean lives.

The press is broader, more comprehensive, and a hundred times cheaper, than the preacher, this fact is being recognized by all independent minds and signifies much.

All the details of the changes suggested, can be worked out by our earnest men and women; there are no mountains, only mole hills, to remove. Stock associations and volunteer subscriptions may be the methods to raise the means to build, and make a start. Adjoining counties could unite, or townships with small cities.

If mere practical suggestions can be made for the move out of the old into the new, the writer of this paper will be one of the first to endorse the best.

The one point I desire to make clear and emphatic is this, a change is upon us, every progressive experienced Spiritualist knows it; now the plain question is, are we ready to accept the inevitable and move on, or be switched off and side-tracked. It is notorious that we are losing ground every day, in all the great centers of spiritual thought.

Spiritualism has led progressive thought for the past fifty years, it must lead, it can never follow; truth can never take second position although a thousand times crushed.

I am agitating for the external earthly expression, and I think I know a radical change is the demand of the hour; present methods are not satisfactory and will not be sustained. The camps afford all an opportunity to unite and do something spiritually, materially, educationally and socially, which will give us character and standing without spiritual compromise.

I am aware there are objections to my suggestions; one of the first will be "the laborer is worthy of his hire;" very true, but a higher Spiritual law gives volunteer service first place, and so on to the end of the objections. Right here I will say without thrusting personality too much into this paper, that by invitation I have given my time and talent to one of the Michigan camps during the month of August for the past two years, am engaged for this year at the same camp, and because of my free work, and success, I am invited to another camp in June and July; this year my wife joins me, and we get no remuneration only our board and lodging. We may be boycotted for this innovation, but we do not anticipate any trouble.

The first question a practical common sense man or woman will ask is, how do you like it, and how can you afford it? I will divide the answer; we like our work because it is the most important of any on earth; we can't afford it, but we must work, we can't afford to refuse. DR. M. E. CONGER.

Chicago, Ill.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

A South Dakota Blizzard.

The missionary medium is sometimes placed under trying conditions, caused by circumstances over which she has no control, where there is no other alternative than to do or die. While opposition is strong it often stimulates the labor and brings forth greater zeal, over which humanity laughs or cries; and when nature resists in her diversity, it calls forth the individuality everywhere.

South Dakota is well known for its beautiful plains and the liberal sentiment of the people in general. But there are exceptions, and one sometimes runs against a snag that refuses to move for love or money. We cannot help feeling that there would be a chance for this snag to immortalize itself, if it would "turn," like poor Lot's wife and change its chemical combinations to salt. So it was my pleasure to meet with such an object last month while in Hecla, S. D., where I served the spiritual society that held its meetings in the large school house which is divided into two grades and two rooms, with folding doors between. In one of these rooms we held forth every Sunday and Wednesday, and the Methodists held service in the other. Thus the good people met every Sunday evening under the same roof; some to hear the truth of life immortal, inspired by the angels of light, and to receive tests of loved ones. The others to hear expounded the dogmas and creeds of churchdom. It so happened that the Methodist preacher and I were back to back, not five feet apart, with a thin door between us. The Methodist began services at 7:30; we at 8. The Methodists took special delight in practicing their choir, and they sang long and loud, which was highly pleasing to my waiting audience, and by the time we opened our meeting, musical peace reigned. It is needless to say that criticism and gossip followed among our good neighbors. Such heart-breaking revelations from those of the "church." "They were listening to Mrs. Barrett while on their knees at prayer," before their Methodist ideal. So interested had they become that we willingly forgave them if they had forgotten to rise. Oh! reader, the sound that arose when both rooms happen to sing at the same time! The blast of the last trumpet cannot compare with it, while on our side those present did best as we started up with "Wave the Banner (air, Hold the Fort), which ends, "Creed, its race has run." Would you believe it, friends, the next room was drowned, for we sang as though life depended on its finish, and the minister remarked that "There was no meeting in the next room." We allowed him this satisfaction, for salvation and health. But "Alas! for the rarity of Christian charity!" I lived in constant fear that some one from our army would get up in the midst of the meeting and pound on the double doors, when the rising voice of the minister was heard, and they would pounce upon him. What the consequence would have been, had this form of exercises taken place, we will let the little silent voice in our bones tell us.

VIRGINIE BARRETT.

A Spiritualist Christian.

To the Editor:—I am not insensible of the honor you confer on me by your late introduction of our arisen friend, R. G. Ingersoll onto my platform. I never before admired the man. Cause: I was not on his platform. I, being educated a liberal Christian, have in Spiritualism seen no reason to change my faith for—What? I sometimes read of death as the "dark valley," to be dreaded. Not so, dear friends. The dark valley is from the cradle to the grave, or to death.

I may be alone to thank you, but I do most sincerely hope that many who profess to be Spiritualists will enjoy this communication from the spirit Ingersoll as greatly as I do. It seems so real.

I have, with my pen, done good work for Methodist, Baptist and other Christian people, and it has always been acceptable to them. I can never forget talking in a Methodist house some years ago. It was as unexpected to myself as to anyone present, but I was controlled by or for the spirit of a man who had been frozen to death while under the influence of liquor. His widow sat before me. She had been reared in the belief in "endless punishment," and from a countenance of sorrow and woe, she soon began laughing, while the tears were streaming down her face, and she at the same time was shouting, "O this is comforting, this is comforting," repeating it several times, and why? She for the first time in her life learned that God was able to save to the uttermost, here and hereafter. Her life from that time became one song of gladness, While I have been blest in doing lowly work in the name of the despised Nazarene.

'Tis nearly a half century since I embraced Spiritualism, but I have never yet learned to be a good Spiritualist, because I still cling to the teaching of my early years, strengthened as it is by every sense of reason now that I am happy, to count my three score years and ten. HARRIET PARKER.

Summerland, Cal.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

OCCULTISM.

(Continued from page 1.)

are these reasons to be utterly excluded, will indeed be very difficult to determine. To illustrate: Another communication contained the following experience of Mrs. Connor, who was also accustomed to leaving her body:

"At a hotel in New York, on one occasion, she made one of these extra-corporeal excursions. She could feel her spirit passing out through her head. She hesitated whether to pass through the roof or out of the window, but finally chose the window. She noticed that the sky was very red. Finally she crawled back into her body. When she awoke, the sky wore the same appearance which she had noticed while on her strange excursion. Mrs. Connor conveys the gratifying assurance that the passage from the body was attended by no pain or discomfort, but was much like putting one's arm in a sleeve."

Such a statement from Mrs. Connor is more than remarkable enough to create attention. To her, the spirit taking leave of the body was a common occurrence; this at least is her own statement. There is no talk of an extraordinary bodily condition, as apparent death, somnambulism, or deep trance. Her statement though very strange, is not at all unique; there are numerous cases but they are not known to the public. The cases appear among rich as well as poor, learned and lay, men and women, among healthy individuals as often as the sick. We have no right to ridicule the statements of these people. To the sceptic it is much more difficult to comprehend than it is to believe. Would we be justified in rejecting, ridiculing the science of astronomy because the student thereof cannot tell us all about the planets, Mars, Saturn and Jupiter? What the astronomer knows, he knows to an absolute, mathematical certainty, and no power on earth could persuade him that he was mistaken. When it is considered that he can calculate to a second of time the movements of those planets, it is not surprising that he should speak with certainty in regard to his knowledge. In the same manner should people who have a certain experience in a special direction have a right to talk with certainty of what they know; even if there be cases of delusion we can excuse such people, as they speak of and believe simply that which is imprinted on their minds as a fact.

If man would not learn and never consider the usefulness of small hints, he would never find nor discover anything new. There are so many secrets that we may learn from nature. The men that attempt and learn, they are the ones that elevate themselves above the animals. In order to get information of coming earthquakes in time, the Japanese know, and have known for a long time, a very simple and interesting means. They have noticed that the magnet seems to lose all its force a few moments before the first concussions are noticeable. They hang, therefore, in their houses a magnet to a piece of iron. When the earthquake is approaching, it loosens and falls down on a gong which produces a sound, clear and sharp like that from a bell. This is a warning to the inhabitants of the house, who know then that it is high time to take flight in the open air. If the observation of the Japanese is correct—and this can of course be ascertained—then this clever system of signaling danger ought to find its way into European countries which are exposed to catastrophes caused by earthquakes. The civilized Europe and America has never known this remedy; if it has ever been known, it has also been forgotten. Now it is no more than just to believe that they would take advantage of such a discovery in countries where earthquakes are general. Will they take the pains to try the remedy?—well, that is a different thing. In the same manner it is with the human mind and soul; we should take advantage of all the little hints which, time and again come from all sources. Regarding the activity of the soul and the will, there is so much that should be investigated and so much that we in reality ought to know. Through investigation man would reach further toward a fuller knowledge and a better understanding of the activity and expanse of the spiritual and occult powers. The probability is, that this, like so many other things, is too often neglected as long as possible.

CARL SEXTUS.

Cripple Creek, Colo.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, from Marine City, Mich., March 29, 1900, Charles Bean, aged 78 years. He leaves a wife, one daughter and many relatives and friends who realize that their loss is his spiritual gain. He was a sincere Spiritualist for over forty years, and anxiously awaited the hour when he should be re-united with the loved ones. Rev. Nellie S. Baade officiated at the funeral. COR.

Passed tohigher life, from Smith Center, Kansas, at the home of her daughter, Mrs. H. R. Stone, on March 23, 1900, Mrs. Rachel D. Foy, aged 74 years. She believed in in the beautiful philosophy of Spiritualism for more than forty years. She lived true to herself and humanity, and has gone to join loved ones on the other side. The funeral services were conducted by D. W. Hull, of Norton, Kansas, a Spiritualist speaker for many years. X.

Passed to spirit life, from Brooklyn, N. Y., March 23, F. M. Knight, aged 74 years. Mr. Knight was one of the pioneers of Spiritualism, an advocate of the cause from the time of the Rochester knockings. He never swerved in his allegiance to the cause. He was well known in Chicago where he resided during and prior to the Columbian Exposition, in which he took a deep and active interest. M. T. L.

At the request of Mrs. Anna H. Curtis, I was called to Soldiers' Home, April 1, to perform burial services of her husband, Enos F. Curtis, 66 years old. Mr. Curtis and wife have been lifelong Spiritualists, and this was the first spiritual address ever delivered at the Soldiers' Home. The chapel was packed full. Mrs. Curtis has the sympathy of over five hundred soldiers at the Home, and all the Spiritualists in this community.

DR. W. O. KNOWLES.

Grand Rapids, Mich.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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

The PROGRESSIVE THINKER.

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

VOL. 21 | CHICAGO, ILLINOIS, SATURDAY, APRIL 21, 1900. | NO. 543

AN IMPORTANT QUESTION ANSWERED.

Does Science Harmonize with the Assumptions of Materialists, as Respects Spiritual Existence?

A LECTURE WRITTEN BY HON. J. W. DAVENPORT, AND DELIVERED BY HIS DAUGHTER ADDA, ON MARCH 25, 1900, AT A CONVOCATION OF LIBERALISTS AT SILVERTON, OREGON.

In all ages of the world, so far as we know, human beings have believed or assumed that man has a dual nature, consisting of a material part, the body, and an immaterial part called the spirit or soul. As to this, there seemed to be no doubt among the ancients; it was only when the question arose as to whether the soul continued to live after the death of the body, that doubts disturbed them.

Of late, however, a class of people whom we may denominate materialists, presuming, perhaps, upon the ominous silence of science as respects continued existence, denies the dual nature of man and affirms that the so-called soul is not an entity at all, but that the intellectual processes, powers of mind, passions, affections and will, formerly supposed to be attributes of the soul, are merely the result of actions of the brain, and of course cease with the dissolution of the material organ.

Evidently, if this be true, there is an end of all rational religions, and should be an end of all human aspirations beyond this transitory existence.

To those who have parted with near and dear ones at the grave, and who cherish the fond hope of a reunion under more favorable conditions of existence, it is rather deadening to be told authoritatively that a future state is all a delusion and a snare; the love they felt and the fond expectations which have sustained them through many sorrows, are nothing but functions of matter, evanescent phenomena, that must cease with the disorganization of the body. But if such be the facts, it is the part of wisdom to conform to them, although thereby this world might become in truth a vale of tears.

And if we go no deeper into the question than the verdict of a coroner's jury, or accept no further evidence than the visual sense of the common people, likely there is no avoidance of the materialistic idea, for it is a prima facia case, the man is dead; and the soul being merely a function of matter, in the form of brain, as a separate existence, is unthinkable.

But is it so? How do we know? What additional light has come to the moderns, to take away the longings of the millions who live and move and have their being in the glorious prospect of a spiritual futurity?

The answer is, Science says so. Evolution has demonstrated the impossibility of such a consequence.

Beginning with a cell of unthinking, unwilling protoplasm, by nutrition, assimilation, growth and reproduction, by differentiation and the interaction of the cells and physical forces, whereby the impact of light produces eyes, and the titillation of the atmospheric pulses creates ears, and other vibrations produce the other organs of sense, thus building up, through a low succession of inferior orders of animals, for millions of years, the crowning figure of miscalled creation, man arrived upon the scene, having left far behind all of his brute fellow creatures, the products of evolution like himself.

Now, without entering into any discussion as to what evolution teaches concerning the descent of man, whether his remote ancestors were apes, and those more remote were still lower in the scale of being, as it is immaterial how he became what he is, "a being of large discourse that looks before and after," let it be borne in mind that the crucial question is, as to how the initial cells were begotten and endowed with the power and prescience of evolution?

Was the beginning, matter alone, or was it matter plus something else? If by the juxtaposition and aggregation of matter particles alone, whether fortuitously or through the operation of law, other than vital law, the phenomena of life appeared, then reason might affirm the cessation of life, upon the dissipation of the matter particles.

But science does not say that animals are nothing but matter; it does not say that the lowest form, protoplasm, is nothing but matter.

True, protoplasm, chemically considered, is a composition of carbonic acid, water and ammonia, with a trace of sulphur and phosphorus, and this is dead protoplasm, and no chemist can make a particle of it, or endow a cell of it with life. That substance is a cellular organization, and organization is a result and not a cause of life.

If the materialists, by their logical abracadabra, chemistry, electricity, any form of energy, or any sort of hocus-pocus, can jumble up the particles of inert matter so as to produce the phenomena of life, they may say without contradiction, that science is supreme. But they haven't done it and real scientists, even of the materialistic persuasion, admit that such is an impossible feat.

In a late work upon Comparative Anatomy and Physiology, by Prof. Bell, of King's College, we may read as follows:

"After a time a living organism may be seen to be unable to withstand the action of surrounding forces in the midst of which it has lived, grown and reproduced itself; in other words, its activity diminishes and diminishes until at last it dies. From this dead matter, living material can never, by any process now known to us, be produced; for so far as we know, living matter can only proceed from other living matter."

If our materialistic brethren could expand their powers of ratiocination a little, they must certainly see that when they adopt a cell or soul-cell as the beginning, without accounting for it upon their dead matter principles, they admit their whole case away. People who believe in something besides or beyond matter and force, may care little whether the life principle or spirit or soul, is partitioned by cells or has a residence in the aggregate; it is enough to know that the spiritual entity must precede the cell, in fact the cell is its clothing, its handiwork, and the sine qua non of earthly evolution.

And whether we think of the cell or the evolved product humanity, the same question confronts those who seek to account for organized and living matter by conjuring with inorganic material, and although they have resorted to unnumbered hypotheses and incessantly experimented with all known re-agents and forces, they are no further along than those who postulate an indestructible spirit existence in nature. To the question, what is life and whence does it come, all must answer, "it is of the unknown."

I do not forget that Bastian's experiments seemed to point towards spontaneous generation as the answer, but that proved to be only an ignis fatuus, under the severe experimentation of Prof. Tyndall.

Prof. Henry Drummond, of Glasgow, writes in his treatise, entitled Natural Law in the Spirit World, as follows:

"What essentially is involved in saying that there is no spontaneous generation of life? It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world, of some living form, can these dead atoms be gifted with the properties of vitality; without this preliminary contact with Life they remain fixed in the inorganic sphere forever. It is a very mysterious law which guards in this way the portals of the living world. And if there is one thing in nature more worth pondering for its strangeness, it is the spectacle of this vast helpless world of the dead cut off from the living by the law of biogenesis and denied forever the possibility of resurrection within itself. So very strange a thing, indeed, is this broad line in Nature, that Science has long and urgently sought to obliterate it."

Prof. Huxley who is an authority with materialists, writes in the Encyclopedia Britannica (new edition Art. Biology): "The present state of knowledge furnishes us with no link between the living and the not living."

J. Hutchinson Sterling, LL. D., writes: "We are in the presence of the one incommunicable gulf—the gulf of all gulfs—that gulf which Mr. Huxley's protoplasm is as powerless to efface as any other material expedient that has ever been suggested since the eyes of men first looked into it—the mighty gulf between death and life."

Such quotations might be continued indefinitely, but it is unnecessary, as there is not a name among scientists to bolster up an opposite opinion. There is no warrant in science to support the denials of materialists, as respects the spiritual principle in nature. They have not accounted for or explained organization upon any other principle, and they have most signally failed to show that it is an attribute of matter or any modification of force.

Biology, which is frequently mentioned as the science containing positive knowledge as to Huxley's missing link, gives no answer as to the genesis of being. The most that it can say, is that life exists and has no known beginning. And in truth, Biology, at present a tentative science only, makes no pretension to being a book of genesis. As to that, it makes no affirmations or denials; it simply treats of what is, and even of that in no dogmatic way.

It must be remembered that when we say science affirms this or denies that, the word is personified and includes all branches of knowledge, concrete and abstract, and quite frequently, such use is indefinite, not to say reckless. Science is the work of enquirers of all kinds and of all times, whom we may call scientists. But scientists are of all shades of belief and unbelief; some are Christians and some are infidels or agnostics, and the work of investigating nature, discovering her laws, arranging and systematizing thereunto the accumulation of knowledge, goes on quite as well under the management of believers and unbelievers. And the reason is not far to seek. The uplift of enlightenment has been to the whole of society, including the church, and so we find orthodox Christians earnestly engaged in scientific research and ready acceptors of every advance in positive knowledge.

The evolutionary theory, the work principally of Darwin, is the most far-reaching assault upon revelation, but it is quite generally received by scientists, whether within or without the church. One great scientist, of liberal religious views, Agassiz, did not consider the theory well established and remained unconverted until his death. President McCosh of Princeton, quite conservative in religious matters, saw nothing alarming in evolution. In evolution, in truth, the world's great reformers, thinkers, discoverers, explorers, those who have done the greatest part in pushing back the boundaries of the unknown, were earnest men and women of faith, believers in a god or supreme intelligence and power, and the continued existence of the human soul after the death of the body.

Copernicus and Bruno were not atheists or skeptics, as respects the essentials of the then existing religion and the latter was not burned on account of his philosophical opinions, but because the teaching of them undermined the prestige and power of the church, diminished the influence of the priesthood over the common people and curtailed the revenues of the sacerdotal orders. The Inquisitors of Rome cared less for the purity of their religious doctrines than the plethora of their exchequer; it was the love of power, rather than the love of principle which made them torture dissenters. And so it is to-day whether in the church or in the state. And generally, we may say that it is the possession of power by the human animal which makes him dangerous to his fellow creatures; but power comes from organization and the beginning or nucleus of organization is creed; and it makes but little difference what the creed is, liberal or illiberal, the organization, sooner or later, if not successfully resisted, becomes despotic. A dominant church without a hell is just as dangerous as a church with one; for there are other successful means of terrifying and controlling human beings besides the fear of hell fire; and that the latter was inadequate to prevent heresy is shown by the superadded devices of the Inquisition, the thumb-screw and iron boot, the bed of spikes, boiling oil, and fagot.

The heretic had no rights of conscience, for to admit one, destroyed the church's claim to inerrancy of doctrine and the infallibility of its visible head, and without these the church could not long exist as a governing institution. Hence, while punishment was for the declared crime of heresy or unfaithfulness to the sacred cause of religion, which put the heretic seemingly in opposition to the Almighty, the real animus of inquisitors was to be found in their dread of the loss of temporal power. Therefore, the so-called conflict between religion and science, has been rather a conflict or struggle on the part of the church, to suppress any investigation or idea promotive of change. And that the influence of religious opinions, per se, in restraining or diverting the human mind from the search for scientific truth, has been much overrated by infidels, is found in the fact that increased knowledge and reforms have come, in the main, from those within the church.

It is difficult to conceive of any work more radical and revolutionary than that of the Romish priests, Luther, Melanchton and others, who were chiefly instrumental in bringing about the Reformation; or any discoveries in science more profound or fruitful than those of Tycho Brahe, Kepler and Newton, all of them men of strong faith in religious matters. Indeed, it is not discernable how a belief in a Great First Cause, as Pope expressed it, or the Infinite and Eternal Energy of Herbert Spencer, or the Over Soul of Emerson, or the Spiritual and All-pervading God of advanced Christians, can interfere with philosophical enquiry and love of scientific research. Very likely, Newton believed in a God sufficiently omniscient, omnipresent and omnipotent to "shape the suns and pillar the blue firmament with light," and also that himself who had the subtlety of mind "to trace the stars and search the heavens for power," was something more than a function of matter; but if such childish beliefs really thwarted his intellect or narrowed the sphere of his observations, what a monstrosity he would have been, if he had been, like our modern materialists, wholly free from any belief as respects the great mystery of existence.

Since Newton's time, most astounding advances have been made in knowledge, in fact, the greater part of the sciences has been built up, but the mystery of Biogenesis is as great a mystery as ever to everybody except sciolists.

The convergence of all knowledge throws no light upon it, and in this negative condition the Hindoo conception of emanation or the cognate Jewish idea of creation, which is sufficiently indefinite to admit of almost any conceivable construction, should not be treated contemptuously.

In this connection, I am reminded of the remark of Epicurus to one of his pupils who after attending a lecture by a Platonist, asked his master if he did not think it very foolish, in the then existing state of knowledge, to assert the existence of a God. Epicurus answered yes, and added that he knew of one other assertion just as foolish, viz., the assertion that there is none.

Likely, this is the point B. F. Underwood had in his mind while writing a recent article for the "Torch of Reason," in which he said that "For the word agnostic, as used by those who say, 'I don't know whether there is a God or not,' I have no use. I think such use of the word indicates the a b c state of thought." He also said in the same connection, that "Agnosticism proper is only in regard to the nature of ultimate being, of that of which phenomena are manifestations; of the essence of matter, or of 'spirit'."

Mr. Underwood, for many years, was regarded, next to Ingersoll, the ablest materialistic speaker and writer in America, but some time back, in the Religio-Philosophical Journal, in replying to an ill-timed remark of an old friend, concerning his apostasy from the ranks of Materialism, he said: "May be you think Materialism is on trial, but it is a mistake; Materialism has been weighed in the balance and found wanting." And quite lately, in the Torch of Reason article above referred to, he said: "Popular Materialism and popular Spiritualism are archaic; they belong to intellectual childhood."

Yes, without a doubt, popular Materialism is archaic, is out of date, obsolete, and belongs to intellectual childhood. If he means by popular Spiritualism, the show business under the name of Spiritualism, likely, that too, belongs to intellectual childhood. Very likely B. F. Underwood does not include, as popular Spiritualism, the phenomena of which an account is given in a book of 352 pages, entitled Automatic or Spirit Writing, by his wife, Sara A. Underwood, with an introductory chapter, written by her husband.

Mr. Underwood commences his introduction with a quotation from Dr. W. F. Barrett, Professor of Experimental Physics in the Royal College of Dublin, as follows:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry, in the spirit of exact and unimpassioned scientific research, that beneath a repellant mass of imposture and delusion there remain certain indubitable and startling facts which science can neither explain nor deny."

And Mr. Underwood continues his own testimony: "Such a fact is automatic writing, the reality of which is not in dispute, among those who have examined the subject, and further experiments can be of scientific value only in determining the physiological conditions and psychological implications of the phenomena." Mr. U. says: "The writing called automatic does not, in the thought or in the movement of the hand which holds the pen, form a part of any activity that is the result of repetition of previous mental experiences, or what can be properly classed under the term habit or instinct. It is automatic only in the sense that it is written without mental or physical effort on the part of the person by whose hand the writing is produced. The planning, thinking, arranging of thoughts and putting them into sentences, as well as the mechanical work of writing, are somehow done in a way to relieve the psychic of all conscious effort in the process of thinking and reducing the thoughts to writing. The psychic's knowledge of what is written is obtained by reading it in the usual way. Another person looking on may learn what is being written while the person whose hand is used to write, is still entirely ignorant in regard to its meaning. The views expressed are often at variance with those held by the psychic, while the handwriting may not bear the least resemblance to that of the same hand when moved by the will and effort of its possessor."

Mr. U. gives the speculations of several psychologists, trying to explain such occult phenomena, but the so-called explanations are more difficult of belief than the Spiritualistic view, which Mr. U. says is the most simple, and the one from which many of the best thinkers see no way of escape.

But automatic writing is only one of innumerable ways by which embodied spirits may learn of the continued existence of those who have shuffled off this mortal coil. Mr. U. very fitly remarks: "Probably automatic writing and trance speaking are of a kindred nature, and the less common phenomena of voice hearing may have a similar basis."

Socrates, who is regarded as the wisest man of the ancient world, had his daemon that warned him against danger, and often, as he believed, showed a wisdom greater than his own. Joan of Arc, following the voices, led the soldiers of France to victory.

It is not improbable to my mind that much of the so-called sacred literature of the world was written by scribes who were moved to write by intelligence which they could not identify with their own, and which they believed was divine. The Koran, the sacred authority and guide for many millions of people was, I believe, produced in this supernormal manner, and may it not be true of some of the books of the Bible?

Spiritualism wisely teaches that all "communications" and revelations, from whatever source they profess to come, should be tested by their intrinsic merits.

It is said by Mr. Underwood's former co-workers in the lecture field that he does not "pose" as a Spiritualist; but that is no denial of his belief that the spiritual hypothesis is the only one that rationally accounts for the real phenomena, and according to the Newtonian maxim, that is the proper guide for reasonable beings. He says, however, that Mrs. Underwood, whose hand has been used in the way described, during the last five years, is personally convinced beyond all doubt, of spirit agency in these communications. And further that "these experiences have convinced her, as nothing in the orthodox faith held by her ancestors, in which she was educated, had or could, of the truth and reasonableness of the soul's survival of death and of its progressive existence in spheres beyond this mortal life."

The Underwoods are late and reluctant investigators of what has been fashionably called "occult" phenomena and the fact that they were quite prominent in the materialistic field as well as noted advocates of Darwinism, has given their book a wide circulation. And yet it is only in regard to one of the phases of spirit manifestation. The world is full of it. And as fast as people give themselves up to earnest and unprejudiced enquiry, they see that Spiritualism is nothing new or strange. Professor Hyslop, of Columbia College, is one of the later converts, and his experience relates to but one phase.

The spiritual philosophy does not lack for great names among its adherents, and they are from all departments of human endeavor: Astronomer Flammarion, Binet, Richter, Janet, Ribot, in France; Crookes, Wallace, Lodge, Barrett, Sidgwick and Myers, in England; Prof. William James, Rev. M. J. Savage, Dr. Richard Hodgson and others by the ten thousand who do not not pose as Spiritualists, in this country.

But while great names are not to be considered as proof of the spiritual hypothesis, certainly they ought to have sufficient weight and influence to merit respectful treatment by those of different opinions. When Professors Crookes, Wallace and Zollner, after patient, critical and repeated examinations, under test conditions, affirm their belief that the human Ego is a real entity and continues to exist after the disorganization of the brain which it inhabited, and that there is a certain supersensitive class of persons, denominated "psychics," who may be mediums for the transmission of intelligence or of communicating with disembodied spirits or souls, other really able and learned professors do not become disrespectful and call it "all rot," or the product of demented brains. Indeed, the universe is so vast and the sphere of man's intellectual vision is so limited, there is so much within and without us that we do not comprehend, our limitations are so evident to ourselves, should we not be respectful to all enquirers, and especially refrain from dogmatic assertions concerning things of which the inwardness or essence is all a mystery?

And it is true that we know as little of our own being, as we know of objective nature. Hence those persons who have gone deepest into nature, and have found themselves really groping at every advance step, are the least egotistical, the most modest respecting their acquirements, and quite averse to declaring what is or what cannot be.

The poet Pope understood this fact and expressed it in this wise:

"A little learning is a dangerous thing,
Drink deep, or taste not the Pierean spring;
Shallow draughts intoxicate the brain,
But drinking largely sobers us again."

Robert Ingersoll, if not the ablest, the most famous of American agnostics, did not war against every tenet of religion, but of its monstrosities: A vain-glorious, vindictive God; a personal Devil; a literal hell; vicarious atonement; the interference of the church with the liberties of men; the irrationality of punishing people for their opinions, etc. He did not say, there is no God; neither did he say, there is one. All he pretended to affirm was, "I don't know." He said he did not know whether death is a door or a wall, and he did not quarrel with those who believed it to be a new birth. After hearing the celebrated Unitarian, Minot J. Savage, preach, he greeted him with a handshake and said "I could belong to your church," and this although he knew that Unitarians believe in a God or Divinity and a future life.

It is all a mistake to suppose that liberals, agnostics, or even materialistic scientists, must war against every intimation or fact pointing towards spiritual existence after the death of the body. Science does not deny it, and why should agnostics go any further than to say, "we don't know." If they cannot explain undoubted psychic phenomena, is it the part of wisdom to deny them?

Liberals, of all people in the world, should be earnest, honest inquirers for truth, wherever it may lead. Neither should they be reluctant to accept well accredited testimony against preconceived opinions. Or must we apply to them a quotation from Goethe's Faust?

"By that I know the learned lord you are!
What you don't touch, is lying leagues afar;
What you don't grasp, is wholly lost to you;
What you don't reckon, think you, can't be true;
What you don't weigh, it has no weight, alas!
What you don't coin, you're sure it will not pass."

Now, to the gentlemen managers of the Liberal University of Silverton, if I may be allowed to offer a word or two of well-meant advice, let me say that automatic writing, independent slate-writing, trance speaking, impressional speaking, clairvoyance, clairaudience or telecoustics, telepathy, spirit photography, levitation, hypnotism and mind-reading are veritable phenomena that are repeated continually under proper conditions, and cannot be abated by calling them rot, or observers silenced by calling them fools. Explain them, gentlemen, but recollect that saying they are the product of illusion, delusion, disease or fraud is only another way of denial.

Card to Moses Hull's Subscribers.

The Spiritualist public has always placed confidence in my word, and that confidence has never been purposely betrayed. When I called for subscriptions to my forthcoming book, between 1,400 and 1,500 pledges came in, most of them accompanied by cash.

Knowing that my friend, W. H. Bach, of Lily Dale, was just starting in business, quite contrary to the advice of some of my friends, I put the work in his hands. In this, I injured him as well as myself. He was comparatively inexperienced in book work and therefore failed in his calculations. Breakage of presses, sickness, and unforeseen calamities, made the book nearly two months late. More than that, by some mistake, the title that should have been over the right hand page was placed over the left, and vice-versa through the entire book.

When Mr. Bach sent for the paper, there was no such paper in the market as we had agreed to use—none to be had in less than from four to six weeks. Without consulting me, he purchased such paper as he could get—a greatly inferior quality. Of this, I knew nothing, until 1,000 of the books had been printed and a few of them delivered. I immediately ordered that no more be printed until the plates were corrected, and better paper procured. I went to the warehouses in this city, and by taking a larger paper, and having it cut down, at an extra expense purchased and sent it on. Mr. Bach assures me he will commence the work of getting out another edition as soon as the paper arrives, and he will not stop night nor day until the books are out.

Mr. Bach writes: "I will take all the blame and stand all the loss." I answer: We will blame no one, and as for the loss, we will each shoulder our part of it.

I am now sending out the 1,000 books that I have received. Any subscriber who is not satisfied with his books can return them at my expense, and I will have the new ones shipped as soon as they are out. Any who are willing to retain the book can have two of my ten cent books—except "Jesus and the Mediums—sent by mail at my expense, as a premium. "Jesus and the Mediums" is out of print and the plates lost.

Hoping this explanation will prove sufficient, and being fully determined to make every wrong right, at my expense, and thanking the Spiritualist press for its many courtesies extended to me, I am as ever,

MOSES HULL.

72 York street, Buffalo, N. Y.

Prosperity is no just scale; adversity is the only balance to weigh friends.—Plutarch.

GATEWAY TO HEAVEN.

The Natural Body and the Spiritual Body.

SOME VIEWS FROM THE STANDPOINT OF THE EDITOR OF THE NEW YORK HERALD.

If my religion can teach me to live without a regret it will also enable me to die without a fear.

That kind of religion covers the career of the soul from the moment of birth until it safely lands on another shore where it will find something grander to believe and something better to do.

In these wonderful days of research science has crossed the line between body and spirit, and a new realm of investigation has been discovered. The genius of man has at last become introspective.

It has heretofore spent itself in boldly exploring the domain of physical law, and has thereby added to the comforts and conveniences of life. The universe has surrendered many a secret, and there are many more knocking at the door of the laboratory, coming within range of the telescope and microscope, and whispering in the ears of those who know how to listen. Under the influence of our newly acquired knowledge disease has been largely checked, health has come within reach of all, the sea has become the pathway of commerce, distance and time have been annihilated, the four corners of the earth stretch out their hands to us morning and evening, every clime sends its offerings of fruit and food, and the music of the spheres is our lullaby as we fall asleep. It is a magical world in which we live.

But in these latter days we are investigating that mysterious something in man which is capable of making all these discoveries and intentions. What is the universe? We have partly answered that question. What is the soul? We are trying to find out with some degree of exactness, and with the hope of lifting our belief out of the fog of hypothesis and placing it on the strong ground of demonstration. We have for ages been cheered by the thought that soul and body, though they have the most intimate relations with each other, and in many respects are interdependent, are still so separate that the fate of the body does not involve the fate of the soul. In positive proof of this great progress has been made, with still greater promise for the future. Research on scientific principles is young, but it is vigorous and hopeful.

The time is not far distant when we shall be just as sure, not by faith only, but also by sight, of the other life as we are of this. Prediction veils its eyes as it looks into the radiant possibilities near at hand, and trembling sorrow wears a smile as it bends to catch the last sigh of the departing. The curtain between the two worlds is being rent asunder, and in the revealing providence of God the turrets of the New Jerusalem, glistening in the morning glory of a wider knowledge, are almost visible through the mists which have enveloped them.

In faithful acceptance of the truth as revealed by the Lord Jesus we have looked through a glass darkly and borne our misfortunes with calm resignation and such a hope of reunion in the better land that the flow of our tears has been checked, but as the world moves in the path of progress toward the Infinite Centre it is not strange that we see more and see it with clearer eyes. Faith is stronger, as well as wider in its sweep. Christ is coming closer to us. The New Testament is being read, not by candlelight, but by sunlight, and truths which were once vague and perplexing are pouring their comforts and consolation over our homes.

The day is near at hand when what we call death will no longer be feared, but welcomed. When the true religion of Christ takes its rightful place in our minds we shall bend our shoulders to the burdens of life like a traveller who is heedless of the painful steep he is climbing because he is on his way home, and we shall do our duty with the sturdy integrity of the student who knows that diligent application to his task will prepare him for a noble career. We are now glad to be alive, but when the next revelation comes in all its fulness we shall also be glad to die. The shock of death is nothing when we know that we must traverse the valley of shadows on our way to the summit beyond. It is our unbelief which gives birth to a brood of fears, but farewells have a bitterness in them because to-morrow is hidden behind a cloud. The grave seems ghastly and heaven is dim because Christ speaks to dull ears. But when the new science shall sweep the mists away it will show us the Lord on the Mount of Transfiguration. It will thrust aside our hampering traditions and crude theologies, and turn the pages of the Bible that we may read it afresh and learn for the first time what Jesus meant when He said, "I go to prepare a place for you, that where I am there ye may be also."

The whole story is in the Book, and has always been there. Science will only corroborate the Master's words, and in doing so will tear the gloom away with which we have regarded both life and death. When those hours arrive we shall live in brotherhood, in charity, in love. The cruelties of our present social system and its many injustices will disappear, and the living gospel, the eternal word which has never yet been understood, will be heard with willing ears and grateful hearts.

And death will be shorn of its disguise as a terror and stand forth as the radiant messenger who comes when the day's work is done, lulls us to sleep, then wakes us to the bright morning of a new day. And in that waking we shall rejoice that the true love of earth outlasts all time and ripens into greater beauty in heaven.

GEORGE H. HEPWORTH.

A UNIVERSAL CREED.

The Terms Noumenon and Phenomenon.

It was perhaps Kant, the great German philosopher, who first made fashionable the use of the term Noumenon to represent that thing to which others had applied the names "God," "Absolute," "Matter," "Spirit," and diverse other names too tedious to mention. The term Noumenon has the advantage that while it implies a belief in some great All, Being or God, it commits us to no particular concept. Phenomenon, as the opposite pole to Noumenon, is equally fortunate in the fact that it gets us into no row with either spiritists or physicists. Yet the terms Noumenon and Phenomenon cover the whole ground, and some such opposite poles of thought and expression are entirely necessary to clear thinking and lucid expression.

If the N. S. A. had said: "We believe in some great Noumenon of which all known things are the phenomena," Spiritualism would have had a universal creed; a creed embracing all others and to which no other creed could object. Moreover, there would have been nothing approaching a row among Spiritualists.

This creed would also have given magnificent philosophical ground for establishing the existence of the spirit individual. Phenomena, being appearances of Noumenon to our capacities in the properties which distinguish them from Noumenon and make them individuals, if a group of physical properties create for us the physical thing, a radically different group, as thought, emotion and will creates for us the spirit individual. Both individuals equally real, both appearances of noumenon, one known in consciousness, the other perceptively. The physical thing, even the brain, being always studied in the perceptive way as something foreign or external to the thing that "knows;" foreign to the ego that thinks, feels and wills.

Moreover, as we are not required to know Noumenon as Noumenon, or per se, we would have wasted no time in the study of the Gods and their relations to the world. There has been a waste of time and talent which would be grotesque if it were not so fearful, in the effort to comprehend an "incomprehensible" God, and in trying to make out what the Jews thought of an unknowable affair. Spiritualists would fool away no time with things like that, contenting themselves with simple belief in Noumenon and confident they know as much of an unknowable thing as the Jew ever dared to. Moreover, Spiritualists would not put billions of dollars into temples and the priesthood for the worship of God, knowing the only way to worship Noumenon is in appreciating him in his phenomena and in carrying out the evident purpose of Noumenon in the concatenation—that of progress from the lower to the higher.

Thus lopping off the study of the Gods, the Jew, the temple and the priesthood, Spiritualists would have left all their spare time, talent and treasure for living well the life we have and in aiding others to live well their lives; feeling confident that if that did not prepare us for the future life, a few minutes' repentance and prayer wouldn't do it. Indeed, "Live well the life you have," is a powerful good platform; good in this life, good for the next, good for our children, neighbors and the country. And it is lucky for us if our ancestors stood on this platform. The Noumenal creed and this platform is not a combination easily downed.

At any rate, what the world is now demanding is that religion come down out of the clouds, out of the temple, away from the Jew, and take up its abode in the everyday life of men. A wonderful improvement would result if present expenditures were diverted into natural channels.

Will Spiritualists undertake the job in addition to the special study of spiritual phenomena? If not, it cannot become the universal church of the future. If it will, then there is no need of any other.

But how will wars, despotisms, class legislations and concentrations of wealth be made to hold up so as to give the people a chance to "live well the life they live," except by political methods? Indeed, politics, science, philosophy and religion are all of the same price—all necessary to the end.

Home, Tenn. F. J. RIPLEY.

SPRINGTIME.

Now life thro death is rising
To greet the welcome spring;
And soon from blackened tree tops
The birds shall gaily swing;
All nature now rejoices,
And not a note is sad,
A thousand merry voices
Call unto me, Be glad!
Life thrills within the forests
And flashes thro' the stream,
And where the sunlight glances
I see its pinions gleam.
Beneath the icy waters
The lily waiting lies
In quiet patience biding
The change that bids her rise.
From ev'ry rocky hillside
From ferny nook and dell,
From tangle and from swampland
Where "wisp lights" weave a spell,
From moss grown forest giants
Torn by the tempests mad
The voice of Life is calling—
Why should my soul be sad?
Oh, ye who weep and sorrow,
I bid you look and sing;
Within your desolation
Lie promises of spring;
It is the law of Nature
That buds to flowers unroll,
So wait in expectation
The springtime of the soul.

ASTRA.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt us.—Clarendon.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER EIGHTEEN.

If the higher did not assist the lower in all things, creation would be at a standstill—chaos would result.

My dear son, in one of my previous letters I spoke to you of a time when angelhood was reached, when the two rightful halves or counterparts were blended together and became a completed angel. Now the higher heavens are all composed of angels; completed, bright, glorious angels; far—very far on toward bliss, wisdom, love, and truth; until, at last, they arrive at a point where they understand nearly all natural laws—comprehend them fully in all their details. When an angel reaches this altitude, the angel is in a sphere where there are no children and nothing is in this sphere that is crude or undeveloped; but, do not suppose that the angel selfishly remains here at all times, selfishly enjoying bliss. It is just here that the orthodox makes a grand mistake. Selfish bliss would at length become a vice, and a selfish angel would be as bad as a millionaire of earth, and would immediately fall into a miserly, selfish, grasping angel, and would become like many on earth who know it all and a little more; by that little more we here mean, they will, at last, think they know all about God, can analyze him thoroughly, tell you just how he looks, of what he is composed; in fact that he is composed of a peculiar light in the form of a man.

Well, now, one can readily see that as soon as one can get God under his finger, something as one might a flea, and, perhaps, examine him with a microscope, that one becomes greater than God; in fact, that one has mastered God; for anything that one can understand, one has mastered—becomes the master—consequently is higher than the thing mastered. Now, when one can tell you how God looks and of what he is composed, that one is higher than God—above and beyond him—for that one can tell you all about him and consequently, God sinks into insignificance—has been thoroughly analyzed and mastered, and is beneath the feet, so to speak, of the one who has so analyzed and mastered him.

Is not this the height of folly? Who has ever yet mastered God? I have been in the celestial life for more than twenty years, have been an angel or completed whole for a greater part of that time, have associated with angels of a superior order, but among the countless host have never yet met one who had ever seen God—who could analyze him or knew of what he was composed. Great, eternal laws we are trying to comprehend—to understand; and, as fast as we understand them, we have, by so doing, mastered them; mind and spirit have become greater than the laws they have mastered; perhaps a step nearer toward understanding God's methods or great natural laws; yet, after all, we are subject to those laws and may not transgress them; in fact, we are a part and parcel of them. This brings us back to the point from whence we started—angelhood.

Now we have mastered the laws pertaining to angelhood, consequently have become an angel. If we could master all the laws pertaining to God, or see God, or understand God, or know of what he is composed, we should be God or Gods; but this could never be until the limits of eternity were reached. Eternity has no limits and we can not reach that which is not, consequently can never see God or understand him or analyze him; and, as you have a saying, that no man has ever seen God or looked upon his face and lived, we can say that no angel has ever seen God or expects ever to look upon his face and still retain existence; for to see God—or in other words to reach the limits of eternity which is limitless—would be to cease to exist. Anyone can see that such a postulate is null and void. When anyone of earth tells you God is perceived as a peculiar kind of light in the form of a man, that one really perceives an angel and nothing more.

As we said at the commencement, an angel cannot selfishly remain in bliss, but must go forth—which is the meaning of the word angel—and be a messenger of good to those who have not reached angelhood. Whatever knowledge an angel may have attained must be imparted to those who have not reached the same altitude. Children and all undeveloped spirits must be instructed and all beings still within the material body must also receive knowledge in all its various branches, from us, and we, also, must constantly receive from angels who are beyond and above us in wisdom. Certainly all that we have said must be self-evident; it would seem to need no other proof than the mere stating of the fact.

We often hear those of earth say: "O, we can know so very little about a future life, after all. We hardly know, and really cannot know, much about a future state."

Friends, this is an error. Very much can be known about our life here by those on earth; and right here the Colonel wants to say a few words, and we are more than willing:

"Good friends, don't fall into the error of saying, 'We don't know—we don't know,' but go immediately and try to find out. This, forevermore, shall be my watchword. Uncover. Discover. Find out. If at first you don't succeed, try, try, try again, and forever quit saying, 'We don't know—we don't know.'

"Now good Herr Franz and myself are trying to tell you some of the things that you don't know, so that you may know something about this life. Personally, I have no home here yet composed of granite. Personally, I am not yet an angel and must aver that I am still a spirit and expect to be for an indefinite period; but, when you ask me if there are homes here, I answer decidedly in the affirmative—homes so beautiful that I can scarcely look upon them—homes of the spirits and homes of angels—elegant halls and institutions of learning. O my friends, I want to describe to you some of the things that I have seen since coming here. I don't need an especial home at present, for I have enough to do to visit all the places to which I am invited, and what time I have to spare I spend at my earthly home with my wife and children. This, at present, fills my cup more than full, running over, pressed down and shaken together. Don't think that the spirits and angels are all insane when they tell you that they have homes, halls, institutions of learning and so forth; and don't think them untruthful when they tell you that these homes, temples, halls, etc., appear to be composed of marble, granite, alabaster, mother of pearl, diamonds, gold, silver and precious stones, for they certainly look like such things; and yet, far more beautiful; neither does a spirit simply imagine a thing that is not. That would be worse than the Christian Scientist.

"The Christian Scientists say, that all matter is mind, and if you say that the spirits imagine like an insane person that all they see does not exist at all except in their imagination—why you are running at the other end of the gantlet.

"Now, let us examine the facts as they really exist. Matter exists as sure as you exist and as sure as the earths, suns and planets exist. Spirit exists as sure as that you have a living principle with or within you, for all life is spirit. Soul exists as sure as that you are yourself or ego—I am—the great I am—that is what the old philosophers called it. Now all existent things are composed of spirit and matter and yet another principle, soul. Some very erudite ones call it force, but why not use the good old word soul, and then the common people, and those who think themselves uncommon or of better matter and spirit than their brother, can comprehend us. When you drop the material you only drop the coarser part of it, that is, the heavy cumbrous part of it, and enter the celestial realm, or the more sublimated part of matter; for the celestial world is composed of sublimated matter which is infiltered with its corresponding spirit also its corresponding soul or entity, ego. I am, each, that I am; and this means a tree is a tree, a flower is a flower, an animal is an animal, a man is a man and so forth. Whoever thinks that man alone has a soul is in error. Each thing in existence has its own corresponding soul or ego or individuality. Now when a soul or ego enters the world of sublimated matter, it immediately clothes itself with that matter, and everything is clothed according to its kind, for it is the ego which draws to itself its own clothing, covers itself.

"All natural things that arise up from the earth clothe themselves, or take on sublimated matter and appear as formerly except more intensely beautiful; but all works of art which are created within the soul of man must be recreated here and clothed upon with sublimated matter. When a man on earth builds a house composed of marble, granite, wood or stone, or other material, you do not call that man insane and say that that house does not exist except in the imagination of the man and other men, but you say that man has clothed the house, which existed within his mind, with marble, brick, stone or wood, and it is real—an object to be enjoyed by that man and other men. Now we must ask; what are the composites of marble, brick, wood, stone, and so forth? Why, my friends, they are of chemical composition, chemically combined. What is granite? A hard, chemical combination of what at first was sublimated matter. Suppose, then, we enter a world where all matter is in a sublimated condition? We here find sublimated marble, sublimated granite, etc.

"Now a soul says: 'I want a beautiful home. I would like a marble palace'; and the soul being more powerful than the sublimated or chemical properties of marble, gathers, by the force of its more powerful will, the sublimated chemicals of marble about it and fashions the house to suit its mind or the pattern existing within the mind. Now this palace is built of real sublimated marble, as real to the spirit or soul as marble is to earthly man or men. The sublimated marble corresponds to the ethereal man as the hard material marble corresponds to the material man, and so of all works of art.

"Now a spirit child does not play with an imaginary cat, or any other imaginary pet animal. The Indian does not ride an imaginary pony. The child plays with a real spirit cat. It would not know how to imagine a cat if it had never seen one. The Indian would not be at all satisfied with an imaginary pony, for the Indian is about as material as he can be, but his pony is the spirit of a real pony. A child must be taught from real objects and not imaginary ones, for small children have not the art of imagination at all developed.

"No; the child must have its real doll, its real cat or dog, or bird, or book, or blocks of figures, or the alphabet—its real pictures and so forth, and it must be clothed in real clothing, else it would be entirely naked, for it has not yet arrived at an age where it is capable of eliminating its clothing from its spirit. The clothing must be eliminated from the mind of its parent, guardian, teacher, or spirit who loves it, and it's little spirit sheltered and cared for.

"The clothing of a spirit or soul is also manufactured from chemical affinitization, drawn together by the will of the spirit or soul, and fashioned according to the pattern within the mind. It is the mind working on sublimated matter that causes it to coalesce into the shapes desired, so that it becomes real and objective to all; but remember that these things apply only to works of art. All natural objects exist as they do on earth and draw to themselves their own covering of sublimated matter. All matter is chemical in its nature and can readily be made invisible to the sight of man. The sun is doing this every instant of time—dissolving all material things as rapidly as possible and drawing them upward into the celestial world.

"If water is drawn up by the sun in countless millions and billions of tons, do not you think that gases, carbons, and all chemical properties whatever are also drawn up? But, whatever one may think, such is the case. Not only are they thus drawn upward, or rather outward, but all material things, whatever, first existed as elementary or chemical properties within the never ending ether.

"Now this doesn't sound much like the old Robert, or at least the ego, has drawn to itself and assimilated a little more knowledge. I have clothed myself with sublimated matter instead of condensed or hard matter and it suits me much better. Why, friends, I have simply gotten a new coat, that is all. How do you like it? Looks well, doesn't it? It feels all right and is as easy and subtle as can be. I don't want to say too much this time, else you may think I am telling all I know, and I propose to save a little for another time. Au revoir. ROBERT."

To be continued.)

HOW THE DEACON MADE A SKEPTIC.

"Pray! Pray!" said Deacon Nathan, "whatever ills befall!
The Lord is always ready to hear his children's call."

"Have faith and pray in earnest, and thou wilt quickly see
How powerful a helper thy God will be to thee."

You know how "little pitchers" catch talk in little ears,
And children's minds are busy when so it least appears.

The deacon's list'ning "tow-head" remembered what he taught;
"I'll test the matter some day," the little skeptic thought.

One day in brisk hay-making the men folks, hard at work,
Were mowing, tossing, raking, all trying not to shirk.

When pert, the blond-haired youngster, with eyes so big and blue,
Said, "Let me have a pitchfork, and, father, I'll help too!"

"Here take the very best one—steel-tined and bright it is;"
The boy bestrode it quickly in childish ecstacies.

Proud as a knight to battle he rode into the fray,
Where man and beast were busy making the fragrant hay.

He pranced off where the lilies were nodding in the wind,
And rode along the fences wild raspberries to find.

Upon a knoll where sunshine was playing on a rock,
A young snake lay disporting, in long, gaunt striped frock.

The boy had been instructed to hate a snake because
He tempted Adam's lady to break God's Eden laws.

So up he raised the pitchfork to slay the harmless thing,
When on the rock the forked lance struck with terrific ring.

And lo! a tine was broken! It rolled off in the grass;
Ah, woe and consternation had quickly come to pass.

Dazed by the fell misfortune, down fallen in his path,
The spirited young rider foresaw the deacon's wrath.

He thought the grand occasion had come for testing prayer;
And he would have God help him, and mend the pitchfork there.

He fixed the tine together, and held it fast in place;
Dropped down there in sunshine and upward turned his face.

"Oh, God! you know my father, and what he'll likely do;
If you will mend this pitchfork, I'll do as much for you.

"I never was a troubler, and will not be again;
Please come and mend this pitchfork, for Jesus' sake. Amen!"

His hands were white and bloodless, so tight the tine they grasped,
Slowly the blue eyes opend, slowly the hands unclasped;

And down the piece went rolling, not mended in the least!
He felt the misinstruction of deacon and of priest.

And from that very moment a skeptic he has been—
Who never thinks that Jesus will answer for his sin,

Nor that the Great All-Father, whose laws work all a-line,
Will crook them for the asking, more than he fixed that tine.

EMMA ROOD TUTTLE.

Christianity commands us to pass by injuries; policy, to let them pass by us.—Franklin.

The Fifty-Second Anniversary a Denver, Col.

The Spiritualists' Union of Denver, celebrated the Fifty-second Anniversary of Modern Spiritualism, April 1. The ceremonies were also in the nature of farewell services of Mrs. Ada Foye, who has for some years past been the beloved leader of the association.

The hall was beautifully decorated for the occasion. The platform was draped with silk flags and a thicket of bouquets in vases, offerings of the devoted to the spirits of the departed, fringed the stand of the speakers and filled the room with their perfume.

The services of the afternoon were simple. J. M. McMichael, president of the union, presided. The invocation, an impressive call to the hovering spirits in the air to show their powers to the gathering, was delivered by Mrs. Ada Foye. The main address was given by Mrs. Emma J. Bullene. She made a rapid and interesting survey of the tenets of the Spiritualist faith and the purposes which it served, urging a development of everyone of the mediumistic gift, because it put mortals nearer to the perfect spirit life. W. E. Mansfield also spake, and somewhat in the same strain. He was followed by other speakers, who held the floor but for a few minutes each.

In the evening the hall was crowded to its utmost. Every believer in Spiritualism that could be there came to hear Mrs. Foye give her last public speech in Denver, and to press her hand in farewell. President McMichael again presided, and Mrs. Bullene delivered the invocation to the spirits. Then came the most interesting features of the whole day's proceedings. Mrs. Foye made her first appearance on the stage with a poem written especially for the occasion of the Fifty-second Anniversary of Modern Spiritualism, by Harry T. Davis. The revelation and writings were made through a medium last week. Harry T. Davis was at one time state inspector general and also paymaster. He died August 6, 1897. The following is the poem in full:

"Poem for our Fifty-second Anniversary of Modern Spiritualism. Given by the spirit of Harry T. Davis, through the mediumship of Miss E. M. Weatherhead, of this city."

From the village of Hydesville years ago,
The news went out o'er the world,
From east to west, from north to south,
Like a bird with wings unfurled—
Bearing a message to troubled souls
Of a life beyond the gloom,
Piercing with strange and sudden light
The shadow that veiled the tomb.

To many the heaven-born tidings
Brought surprise and sudden joy,
Others said 'twas the work of the evil one,
Whose mission was but to destroy
The proofs of immortality.
A theory, nothing more,
Was the lesson science gave to the world
And wafted from shore to shore.

But the cause was good,
It had come to stay.
No science or creed
Could keep it away;
It flourished and grew
In the walks of men
Who sought to crush it
With tongue and pen.

From the Rochester knockings of '48
Up to the present time
The cause has grown till it circles the world
Like a beautiful clinging vine;
Its fruits are love,
Far-seeing and kind,
Unfoldment for those
Who've been spiritually blind.

Science, love and the truths of the spirit
Through the years shall go hand in hand,
Scattering the seeds of spiritual growth
Broadcast o'er the fertile land,
And the sting of death shall be healed away
By God's almighty love,
And death's dark victory be swallowed up
By revelation sent from above.

The glorious truths of Spiritualism,
Brought down from the days of old,
Have reared from earth to the heights beyond
Bright ladders of shining gold;
And not by faith but by sight revealed
Shall the glories of heaven appear,
And those it seemed you had lost awhile
You may feel their presence near.

We honor the name,
'Tis a glorious one;
We honor the cause
For the good it has done;
'Tis the gates of heaven wide open
For the traveler's weary feet;
'Tis the healing balm for the sin-sick soul,
For the troubled a refuge sweet.

Let us rejoice upon this day
That opes to man's soul the broader way
Where Spiritualism, its truths shall prove,
And mighty achievements the world shall move;
Where a vista of beauty shines
Out o'er the view,
Revealing bright scenes
That are ever new.

After reading the poem, Mrs. Foye delivered her farewell address, taking as her subject, "Spiritualism. Its Rise and Progress." She treated her subject first from an historic standpoint, showing how Spiritualism had begun with the Fox girls, daughters of strict Methodist parents, in Hydesville, during the year 1848, and had mysteriously expanded, people in all parts of the world having at about the same time become conscious of rappings. She pointed how it had formed itself into a religion, little bodies gathering in various parts of the world to delve deeper into the mysteries of the strange communication so recently established between the spirit world and the world of matter. Then she enlarged upon the elevating influence the theories and beliefs of Spiritualism have upon those that practice the faith.

The meeting closed with a seance, in which visitors from the spirit world made themselves known, and spoke with people in the audience. Mrs. Foye goes to Salt Lake from Denver.—Denver Republican.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Anniversary Exercises at Buffalo, New York.

The New York State Association and the Buffalo Spiritualist societies celebrated the anniversary of Modern Spiritualism at the Spiritual Temple, March 30, 31 and April 1. Mrs. Carrie E. S. Twing, president; H. W. Richardson, vice-president, Mrs. Tillie U. Reynolds, second vice-president, and Frank Walker, ex-president, were present and took part in the exercises. The mediums present were F. Corden White, Mrs. E. J. Chase, of the Buffalo Spiritual church society; Mrs. A. G. Atcheson, of the First Spiritual church, and Mrs. Reynolds, all of whom did good and honest work. Mrs. Twing, Mrs. Reynolds, Moses Hull, A. J. Weaver, H. W. Richardson, Miss Taylor of the Queen City Society, and Rev. Mr. Sayles the Universalist minister from East Aurora, delivered appropriate addresses. Mr. Walker gave some short but practical and valuable talks. Miss Emma Train of North Collins, gave an original poem appropriate for the occasion. Mr. Schowb and Mr. Way added to the interest of the occasion by their happy renderings of humorous recitations.

Mr. Sayles does not profess to believe in, or to have any special interest in Spiritualism, but he said he came to give us a word of encouragement, because he belonged to a sect which had been through the fires of persecution as hot and scorching as those which Spiritualism is enduring. His sympathies were always with the under dog. He believed Spiritualism should have a chance to be heard. He had opened his church for Spiritualist lectures because no claim for truth honestly made by any considerable number of intelligent persons should be condemned until it had been heard and its truth critically examined. If the continuity of life could be scientifically demonstrated, it becomes a fact of great importance to truth and of great value to man.

Mr. Sayles is a young man and has been pastor of the East Aurora church for eight years. He is refined, educated, honest and loving. He speaks slowly and with much deliberation, but every sentence hits the mark. He was heartily cheered and after the meeting was greeted by many congratulations. Mr. Sayles belongs to that great body of independents which is growing up outside of actual and definite Spiritualism and which is increasing in numbers and influence and which is preparing the way and getting the world ready for the open reception of our truth.

If all Christians were as fair and honest and courageous as Mr. Sayles, what a bond of sympathy would be created between Christians and Spiritualists, and with what increased speed would spiritual truth go forth conquering and to conquer. If all Universalists were like him, a new power and a new glory would come to that body of Christians.

Sunday afternoon was given exclusively to the work of the lyceum. Under the energy and wisdom of Mrs. Hull the lyceum has come to the front in Buffalo. At the last business meeting the church adopted it as its own, and will sustain it as one of the departments of church work. The temple was well filled by those who came, not to listen to speeches on the importance of the lyceum, but to witness the lyceum in full operation. The Sunday lesson as it is given in Thought Gems, and as it is put before the school each Sunday, the postoffice work, the drill exercises, the recitations, the responses, the banner march and the Bible class work all together, occupied the whole of the forenoon, and no half day of the whole meeting was more interesting or more helpful to our cause. Not the least important item to be mentioned is the fact that all the Spiritualist societies united with heart and hand in this celebration. There was not a discordant element. For the first time for years, the Spiritualists of this city were a unit, and it seemed to be the idea of all, that local jealousies and contentions had been permanently cast out and that from this time on, harmonious relationships would exist among the varied Spiritualists of Buffalo.

At the Sunday evening meeting, eight new members were publicly received into the First Spiritual Church. They occupied special seats in front of the rostrum, and Mr. Hull gave to each the right hand of fellowship, and read to them for their assent, the following preamble to the Constitution:

"We whose names are hereunto attached, in order to promulgate and strengthen, by word and example, the facts and truths of Modern Spiritualism, have organized ourselves into a body known as the First Spiritual Church, and agree to abide by the following Constitution and Rules.

"Furthermore in sincerity and fidelity, we make the following promise:

"To walk together in unison,
"To assist those who are in need,
"To pity those who are in misfortune,
"To enlighten those who are in darkness,
"To sympathize with those who are bereaved,
"To assist those who are sick,
"To give aid to those who are poor,
"To reclaim those who are erring, and
"To make our own thoughts and lives beautiful and acceptable in the sight of our arisen loved ones and of each other."

At the last church meeting it was voted unanimously to engage Mr. and Mrs. Hull for another year.

The Spiritualist Training School will open at Lily Dale on May 14. Write for circulars. A. J. WEAVER.

72 York street, Buffalo, N. Y.

Indiana Association.

The Executive Board of the Indiana Association of Spiritualists held their semi-annual meeting at the Chesterfield camp-ground, April 4.

Mr. E. B. Chamness, of Alexandria, was elected as first vice-president in place of T. O'Neill, who had resigned. Carroll Bronnenberg was elected trustee in place of Mr. Chamness.

Much business pertaining to the next camp-meeting was discussed. Several improvements were contemplated, among which was the building of a new auditorium. The board will meet again the first of May to decide the matter.

This year the association will take full charge of the dining hall, lunch stands, etc., and will not let out those privileges as heretofore.

All mediums, both mental and physical for the meeting of 1900, will be selected and their presence solicited by the executive board. No others will be permitted to do business.

The new electric car line now building between Anderson and Muncie will be finished and cars running by the first of July. The fare from Anderson to Chesterfield will be five cents.

FLORA HARDIN.

Anderson, Ind.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

MARIE CORELLI ON THE CHURCH AND SCIENCE.

Aroused by Excommunication of St. George Mivart, She Addresses a Vigorous Letter to Cardinal Vaughan.

My Lord Cardinal:—There are certain of us in the world who, overwhelmed by the desperate difficulties of life and the confusion arising from numerous doctrines, forms and ceremonies instituted by divers churches and sects, are fain to fall back from the general hurly burly and turn for help and refuge to the original founder of the Christian faith. He, with that grand simplicity which expresses divinity, expounded "the way, the truth and the life," in words of such plain and uninvolved meaning that the poorest and least educated of us all cannot but understand Him. Gracious, tender and always patient and pardoning was every utterance of the God among us; and among all His wise and consoling sayings none are perhaps more widely tolerant than this: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world!"

My Lord Cardinal, there are many at this time of day who have so gained in a reasonable conception of faith that when they hear the words of Christ delivered to them simply as first uttered they do believe, but hearing the edicts of the church contrasted with those words they "believe not." The teachings of Christ—Christ only—are so true that they cannot be denied, so beautiful that they command our reverence; and the creed of Christ if honestly followed would make a fair and happy world for us all. For example, we are told by our Master "Blessed are the peacemakers." What, think you, would this same Master have said to the outrageous and unchristian utterances of the "Voce della Verita?" We are told

NOT TO PRAY IN PUBLIC

"that we may be seen of men." We are told not to "use vain repetitions as the heathen do, for they think they shall be heard for their much speaking." How can we fit these plain commands in with the endless litanies of the church? We are likewise told that our Lord had so little regard for His own merely earthly ties that when His mother and His brethren desired to speak with Him He asked, "Who is my mother, and who is my brother?" And He gave himself His own answer—"Whosoever shall do the will of my father which is in heaven, the same is my brother and sister and mother."

And what, we may ask, is the will of

THIS GREAT FATHER

which is in heaven? Is it to swear to what our own conscience and reason declare to be false? Is it to look in the face of Science, the great heaven-sent teacher of our time, and say: "You have taught me, mere pigmy man, to press the lightning into my service, to take the weight and measurement of stars. to send my trifling messages of weal or woe on the eternal currents of electric force—You, *who daily unfold for me* the mysteries of God's stupendous creation—You who teach me that the soul of man, immortal and progressive, is capable of infinite enlightenment and increasing power—You, who expound the majesty, the beneficence, the care, the love, the supporting influence of the Creator, and bring me to my knees in devout adoration—am I to say to You who teach me all this that You are a lie? Am I rather to believe that a statue made by the hands of man, and set in a *grotto at Lourdes or elsewhere*, is a worthier object for my prayer and my praise? Am I doing God's will by believing that my base coin, paid for sundry masses in church, will sway the Creator of the universe to give peace to the souls of my dead?"

Do we believe in miracles? Do we accept them? Yea, verily we all do—we all must must do. We ourselves are a miracle. The flowing of our blood through our veins is a perpetual marvel, the faithful beauty of the dawn, the silent, swift, ceaseless whirl of our own planet through space, the glorious spectacle of the starry heavens, in which we occupy so infinitesimal a place—all these are miracles which we shall never fathom, not in this life at any rate, though we may perhaps learn something of their working in our progress hereafter. The ceaseless forces of eternal mind radiating through matter perform hourly wonders which we, grains of dust, could never hope to grasp were it not for the sublime consciousness *that even in our dust we are* part of the Divine! Hence it happens that some of us who faithfully observe the real miracles of life are unable to accept poor imitations, such as those invented in early ages by the church, to soothe or terrorize merely coward souls. God is in all things, as the Scripture tells us. Does it not follow, therefore, that God is in the composition of the criminal as in that of the maiden immaculate? Only in one case His essence is perverted and obscured; in the other it is the unspoilt *germ of a possible* perfection.

If the ardent scientist, after years of patient, humble and devoted study,

REALIZES GOD IS ALL,

and All in All, and feels that in the exact balance of beauty, the mathematical precision of the great Universe-Wheel, there is no room for a lie, and that whosoever presumes to utter one and endeavors to maintain it must, in the course of things, come to destruction in the grinding of God's mill of eternal truth—must you, my lord Cardinal, argue that such a one has wandered from the ways of grace, and stands in danger of perdition? Should you, as a servant of Christ—Christ who had patience for all men—aver the same and launch the thunders of a church upon one who searches for truth and upholds it? Might it not be asked of you, "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother "Let me pull out the mote that is in thine eye and behold the beam is in thine own eye!'" And—

But the next verse is too rough for you, and Your Eminence might resent it even if uttered by the original speaker.

My Lord Cardinal, in days gone by there was an institution approved by the Church of Rome,

CALLED THE INQUISITION.

The "Holy" Fathers, Popes Honorius, Gregory and Innocent, representatives of the mercy and love of Christ to sinful mankind, instituted the "Holy" Office—a society which had as much holiness about it as they, the self-styled "Fathers," had the spirit of fatherhood. The adventurous could be secretly accused of heresy by any person or persons—the names of such denouncers never being divulged. The "heretic" was bound on the rack, and sinew torn from sinew, nerve from nerve, limb from limb, in the name of the gentle Redeemer and the Roman Church! Eight thousand eight hundred persons were burned alive by Torquemada to prove his faithful obedience to the command "Love one another!" We do not forget that this hellish society was only put a final end to in Spain as lately as 1835. We find that it existed in Rome till the occupation of that city by King Victor Emmanuel in 1871, though its proportions had shrunk to twelve cardinals and a few other prelates, monks and lawyers, and its action had decreased in power to a useless "censorship of the press" and a few trials on ecclesiastical offences and church laws.

But the rack had to be put aside—the thumbscrews, the jagged iron, the red hot flesh pincers—these could be no longer used to tear the soul out of a man and send it shrieking up to its Maker for vengeance on the so-called Church of Christ! Christ the loving, the patient, the strong, the tender, the lover of little children, the helper of weak women—what in the name of God has He to do with church laws! Nothing! "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world!"

Your Eminence, as a man of some considerable *learning and distinction*, will surely admit that the

HOLY OFFICE OF SCIENCE

is a very searching tribunal, since nothing is there expounded that cannot be proved, and nothing is proved that does not add a thousandfold to the glory of the Creator, and the immortal privileges and possibilities of the soul of His creature, man. We dare not tamper with these things. We dare not raise our eyes to the heavens and swear that we believe what not only our senses but our souls repudiate. We ask your church, all churches, to throw open their doors wide to science, to admit the entrance of the angels waiting outside—the angels of knowledge, truth, humility, pity, self-control, purity, love and peace! For these heavenly guides are the heart companions of science, and for the same lessons they are ready to impart Christ was crucified. We shall not love the savior less for knowing that His words are incontestably true. We cannot but remember His scorn of religious pretence and pious hypocrisy; we cannot but call to mind, in these days, how He scourged "those that bought and sold in the temple," saying, "My house is called a house of prayer, but ye have made it a den of thieves."

Do not, I beg of you, hastily judge that in such matters as these any sort *of special indictment is brought against* that particular church alone which you represent in England. We see, and we deplore, the intolerance of which we complain among the ministers of religion everywhere. Quite lately the Rev. J. M. Perry, of St. Paul's, Alnwick, has had the presumption to assert that the maxims of the New Testament, though binding on the individual, have no reference whatever to the State. Apart from his religious ministry it may be asked whether the gentleman has any *knowledge of merely elementary logic*? Will he explain what the "State" is? Is it not the whole community, the body politic," composed of numbers of individuals? And if the New Testament teaching is binding on every separate individual in that community, and all those individuals taken together make up the "State," is it not supposed to be a Christian State? And if Christian, is it not bound to maintain Christianity? Or is it, on occasion, to formulate a lie outside itself for political purposes?

My Lord Cardinal, *if you, as an honest man*, can honestly believe all your church commands you to believe and can raise your eyes unflinchingly to the All-Seeing

AND SWEAR YOUR FAITH

in such things, the excellence and assurance of your own position should not persuade you to say, or even seem to say, "*Lord, I thank Thee that I am not as other men.*" For the attitude of the devout scientist is exactly the same as that of the publican in the parable; he "dare not so much as lift his eyes to heaven!" Think of this, as with bell, book and candle you perform the surely embarrassing ceremony of excommunicating a brother from your particular form of church communinon. For one door shut a thousand fly open. We are not living in the tenth century, but the twentieth, and you can scarcely suppose any such *antiquated form of* ecclesiastical punishment will in these days seriously affect a sane man.

Therefore it is to be regretted that you, my Lord Cardinal, taking into consideration the advance of modern thought—the greatness and the usefulness of scientific research and discovery—and the strenuous necessity there is for the church to accept declared truths, and incorporate them, if she would still hold her own—it is, we say, regrettable that you should, as a scholar and thinker, *apart altogether from* ecclesiastical dignity, have "inhibited" any struggling, thinking, working human unit from such spiritual aids as you yourself possess.

We are told that we must forgive our brother not only seven times, but "seventy times seven," if we would fulfill the law of Christ. When the disciples forbade certain lepers and the like to approach the Master, He rebuked them sternly for their misplaced and unkind zeal. They would have *driven away the very children had He* not said, "Suffer them to come unto Me, and forbid them not." Your Eminence can scarcely be surprised that those who make a close and reverent study of the plain words of Christ as found in the New Testament are unable to understand intolerance or bigotry in any shape whatsoever. Between intolerance and Christianity there is a great gulf fixed—and among the various painful sayings which a too hasty press is beginning to record of the late Mr. Ruskin *is the following*: "I would become a Catholic if the church excommunicated all the worldly."

Now, why in the name of patience and charity, should the worldly

BE EXCOMMUNICATED?

The worldly are the very persons most needing to be taught and guided. Equally why should the scientist be excommunicated? If there is anything to teach him he should be taught. If the church can give him a greater and more divine proof of God than science, it should not be withheld from him. Even if he were a moral leper it is the duty of the church to cleanse him—not to cast him out of the community. At least, so Christ's Gospel teaches us. As a very humble student of a creed which *only lays down two laws* to be strictly maintained by its disciples through all life and conduct—firstly, to love God with all the soul and heart and mind and strength, and secondly, to love one's neighbor as one's self—I would venture to say that to many who are finding their way upward by noble effort to nobler things the tolerance and patience of a priest of the ever tolerant and patient Christ would furnish forth a finer example to the world than the condemnation of new and helpful truths by old and worn out edicts.

You will observe that to love God with all the heart and mind and soul and strength does not involve even a sacrament, save the sacramental offering of one's daily life in praise and adoration, and that to love one's neighbor as one's self does not demand a church. Nevertheless, Christ told us it was enough—"That is the law and the prophets." Hence it follows that if we love God with the heart, the mind, the soul and strength, we shall reject nothing that can disclose His goodness more openly to us, and if we love our neighbor as ourselves, nothing will induce us to either "inhibit" him from any communion, or cause him pain even in trifles.

What our neighbor does to us is no care of ours—all our business in this world turns, I take it, on what we do to our neighbor. Our neighbor may offend us, may slander us, may differ from us, may hurt us physically, intellectually and morally—that is his affair, and his alone We are not the keepers of his conscience. What harm he does must by law recoil *upon himself*; and we, if we are worth anything, shall pity and forgive, and if we see him in the dust, broken down under the burden of his own mistakes and follies, we shall stop in whatever we are doing and raise him up again. For that, and that only, is our business. We are not permitted by the Christian faith to judge him—we are only permitted to love!

My Lord Cardinal, if I venture to think that the "New Commandment" which Christ gave,

"LOVE ONE ANOTHER,"

is sadly lacking to-day in the churches, I am not alone in my thought. Away in South Africa brothers in the Christian creed are murdering each other; in Europe brothers in the Christian creed are hating and slandering each other; here at home half the population of our great cities is little more than heathen. *And in the face of these things we have* the unseemly spectacle of a number of ministers of religion quarreling together for the merest trifles of form and ceremonial!

At a time when the life blood of England fills the Boer trenches we see the "press organ" of the Vatican expressing gloating satisfaction at the slaughter! We quote the following from the Daily Telegraph of February 15:—

"From some obscure reason—possibly because Great Britain permits complete *freedom of thought in religious matters* —the Vatican press is betraying the most intense hostility to England, accusing her of a desire to set the whole world in flames. The Pope, who could stop this agitation if he wished, remains silent!"

THE POPE REMAINS SILENT!

The "Holy Father" has nothing to say *in recommendation of holiness*, tolerance or patience. Is his attitude commendable or Christian? Does it not seem to show that His "Holiness" is indifferent to the possible stirring up of fanatical furies as well as political ones?' And what can be thought of a form of "Christianity" which permits even one of its followers to "express hostility" to any nation of people, and to unchristianly advocate bloodshed? we are darkly reminded to-day of a certain scene in the "kitchen" of the High Priest, where Peter "warmed himself" while his Divine Master was being tried. "I know not the man!" he said, and on being pressed with further questions began to curse and swear. And later on "he went out and wept bitterly." He, who had been taught by Christ Himself the New Commandment of love to all men, "began to curse and swear." Was this the first excommunication?

In conclusion, though I do not for a moment suppose that the eyes of Your Eminence will so much as fall upon the few inadequate words with which I have endeavored to voice the clamoring *thoughts of many.* I would venture to suggest to Your Eminence that "charity suffereth long and is kind! * * * * Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." And we are told that that though we may have "the gift of prophecies and understand all mysteries and all knowledge," and though we may have "a faith so that we could remove mountains, and have not charity, *we are nothing!*"

And to "inhibit," or forbid a brother Christian sacraments because he is compelled

TO SPEAK THE TRUTH

as science teaches it to him is to make the church itself appear without this crowning grace of charity as a "sounding brass or a tinkling cymbal."

Praying that you may see fit to withdraw the antique and barbaric ban which in its very pronouncing must have injured your spirit more than the spirit of him whom you have condemned, seeing that the Founder of Christianity forbids us to condemn any one, and asking you to recollect that we are all—races, creeds and colors, flowers, trees, birds, insects and planets—part of the Eternal Alpha and Omega, and are in our separate ways humbly and devoutly pressing forward to

One far off Divine event
To which the whole creation moves,

I am a disciple whose faith can never be inhibited. MARIE CORELLI.

THOSE TINY LITTLE RAPS.

Though the churches hate our movement,
Stands the grand old fact the same,
There has been a vast improvement
In religion since they came—
Just those tiny little raps.

Though the frauds and fakes do bore us,
Stands the grand old fact the same,
That the loved ones gone before us
Fanned the coals into a flame
With those tiny little raps.

Though the courts quite all ignore us,
Stands the grand old fact the same,
All our friends above adore us
And are telling us the same.
In the tiny little raps.

Though the judges are all clannish,
Stands the grand old fact the same,
That the laws are all so mannish
They deny the very name
Of those tiny little raps.

Though the world has tried to "do us,"
Stands the grand old fact the same,
We've a declaration to us—
Just a little weak and lame—
To support those little raps.

Though dissension and a wrangle
And almost disruption came,
And a faction tried to strangle,
Stands the grand old fact the same,
And 'tis founded on the raps.

Let the future time unfold it
We'll be honored with the blame,
And the world will soon behold it.
Stands the grand old fact the same,
Bloomed immortal from the raps.

DR. T. WILKINS.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT OF THE EAST, CALCUTTA, INDIA.

REINCARNATION

illuminates the darkest passages in the way of life, dispels the haunting illusions and enigmas, and reveals cardinal principles which, if apprehended will steady the shambling gait of mankind. Virtue, kindliness and spirituality may thus be seen in their unveiled splendor as the only proper modes of thought and action.

Once the whole civilized world embraced reincarnation, and found therein a complete answer to that riddle of *man's descent and destiny which* the inexorable sphinx of life propounds to every traveler along her way. But the western branch of the race, in working out the material conquest of the world, has acquired the compensating discontent of a material philosophy. It has lost faith and drifted into a shadowy region where the eagerness for the "practical" things of life rejects whatever cannot be physically proven.

Even God and immortality are, for the most part, held as conjectures, believed *only after* demonstration, and not vitally then.

The realization of this condition is provoking a counter current of spirituality. The growing freedom of thought and the eastward look of many leading minds seem to herald a renaissance more radical, although more settled and gradual, than the reformation of Columbus, Luther and Guttenberg. As surely as the occupation and development of the western Eldorado revived Europe into unprecedented vigor, so the exploration of Palestine, and beyond into India, for treasures more precious than gold or dominion, shall revitalize the new world with an unparalleled growth of spiritual power.

Strangely enough, too, just as the "new world" proved to be geologically the oldest continent, so the "new truths" recently discovered are found to be the most ancient. They are as universal as the ocean. The latest philosophies and "isms" and cults are mostly fresh phrasings of early ideas. The most advanced conceptions of art, education and government are essentially identical with those of Greece and Rome. The newest inventions and industries are approaching the lost arts of Egypt. The modern sciences (as electricity and chemistry) are merely ingenious applications of what the school masters of primitive races knew better than Edison and Cooke. Geology *has just dawned on us to reveal the* sublime synopsis of earth's history, hidden for over three thousand years in the first chapter of the Bible. The last great thought of this era—Evolution—is as old as the hills in the far east. Although commonly rejected through Europe and America, reincarnation is unreservedly accepted by the majority of mankind at the present day, as in all past centuries. From the dawn of history it has prevailed among the largest part of humanity with an unshaken intensity *of conviction*. Over all the greatest eastern nation it has held perpetual sway, The ancient civilization of Egypt, whose grandeur cannot be everestimated, was built upon this as a fundamental truth; and it was taught as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered its seeds through Greece and Italy.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

At the present juncture, when a strong reaction has set in amongst the more experienced and thoughtful Spiritualists against physical phenomena, it becomes necessary to consider *how far* we can afford to dispense with a class of manifestations which have undoubtedly in the past been the means of profoundly impressing many skeptics, and inducing them to enter upon a practical investigation with the view of testing the soundness of the spiritual theory of their causation, which experience has shown, in all cases where ordinary diligence has been exhibited, invariably leads to a conviction of its stability. The manifestations of levitation, elon*gation of the human body, the playing* of musical instruments without hands or mechanism, the holding of incandescent coal in the hand without injury, and other analogous phenomena, as witnessed and testified to by Professor Crookes, Viscount Amberly, Lord Dunraven, Sargent Cox, and other equally competent observers, were timely, and gave an undoubted stimulus to investigation and research, and when materialization was reached, it was looked upon by many as the "coping stone" of Spiritualism. The remarkable manifestations of this latter phenomena, which occurred through the celebrated Eddy Brothers, at Vermont, U. S. A., as graphically described at the time by Col. Olcott, in an illustrated volume entitled "People from the Other World," created a world-wide sensation, inducing people to make pilgrimages from England, and even Australia, to satisfy themselves of the marvels there occurring.

This was all good in its time, it had its use, but the abuse soon followed; the great demand to witness the Eddy phenomena necessitated the family making provision for the numbers who flocked to their homestead, and very soon it became a thriving business affair, and as a matter of course,

DEGENERATED IN ITS SPIRITUAL

aspect and impressiveness. Other mediums sought and cultivated this particular form of development, some with disinterested motives, others with more personal ones. The first were helpful, but the latter, lacking that higher aspiration which ensures the co-operation of wise intelligences in the spirit world, pandered to the public demand for the sensational, and in many instances supplemented the phenomena with accessories, the not unfrequent exposure of which cast doubt on the really genuine phenomena, and minimised its usefulness. Very soon

CLEVER ADVENTURERS,

without any mediumistic powers, set up in the business, and by their skill and the superiority of their equipment, often outshone their competitors, till, for some time past, there is a consensus of opinion amongst the more thoughtful Spiritualists, that this class of phenomena, including all that can be successfully imitated by mountebanks and conjurors, are as a whole detrimental to the advancement of the Higher Spiritualism, and should be discountenanced, at all events in their professional presentation.

It is, moreover, well known by experts in Spiritualistic phenomena, that the palpable forms called materialization are "built up," as it were, of substance taken from the medium, the sitters, and the atmosphere, to represent the physical form which the spirit person represented wore when in the body, and even when it bears a resemblance to that,

IT IS NO GUARANTEE

that it is animated by the spirit it purports to represent. As an earthly artist or molder can produce with plastic material a model, more or less realistic, of an individual, so can the spirit artist or modeler, and more readily, because will is much more potent than the tools we use here; in nine cases out of ten

PROOF OF IDENTITY

is lacking where genuine materialization takes place.

There remains, however a number of physical phenomena, which give evidence of their spiritual source, and the genuineness of which can be readily tested by any intelligent investigator, the most prominent among which are psychography or direct spirit writing, and spirit painting. Wm. Eglinton, Henry Slade and Fred Evans were notable representatives of the former, and gave incontestable proofs of its genuineness, which were very commonly accentuated by test messages from the unseen, whilst *probably the most* remarkable representatives of this artistic phase are David Duguid, of Glasgow, and the Campbell Brothers, of America, who are at present in England, and one of whose seances is described in another column. We have a specimen of direct painting on porcelain that we obtained through one of the latter under strict test conditions in Chicago about six years since, and there are two of Duguid's on view in the V. A. S. Rooms, Melbourne.

A good *psychographic* medium will usually obtain writing between closed slates, which may be brought by the investigator, who can insist upon their not leaving his sight, and, as in Mr. Richmond's experiment, described in our last issue, not leaving his hand. We have obtained writing on paper that we had previously marked, which was then covered by our own and a friend's hand, *and was untouched by the medium.* On another occasion, a slate which we had personally cleaned was laid on the floor (fully six feet from the medium, with a small piece of pencil under it (in broad daylight), and on taking it up shortly after, was found written on the under side a long message of private nature from a deceased friend, of whom we were not thinking.

Such phenomena as these are still good and impressive, they cannot be counterfeited under like conditions, and even when *no proof of identity* is given in connection with the writings, they point so distinctly to the action of a discrete disembodied intelligence as to compel the recognition of their spiritual origin. The evidential utility of physical phenomena lies in their

BEING INIMITABLE BY FRAUD.

Colorable imitations can of course be made which might *satisfy* the credulous and gullible, but the conditions for testing the two classes of phenomena we have specially referred to are so simple that no rational investigator need be deceived. First, to be sure that the slate, paper or panel to be used is perfectly blank. Second, that it does not leave their hand, or, if it does, that it is marked in such a way that there can be no doubt of its *identification* when it returns to them, and Thirdly (with the paintings), to observe if the *paint be wet*, and note the time occupied in their production.

THE TWO WORLDS, MANCHESTER, ENG.

THE MYSTERY OF DEATH.

What a sublime and baffling mystery *is death. How manifold and varying* are the theories set forth on the subject by the many religious sects and scientists, and yet how truly simple are the symptoms and outward signs of this grand change through which we must all pass.

We watch by the bedside of a dear one perhaps, as he makes his last struggle in this mortal coil. We note the labored breath, the gradually stiffening limbs, and we know that the change we call death is passing over him. That is all; *we see nothing come* or go, no unusual or unaccountable sound breaks the silence, and yet the once living body is now but an inanimate piece of refuse.

What constitutes the vast difference? A Spiritualist, of course, knows that at the time the spirit is shaking off its earthly bonds forever, to fulfill a higher duty in the spirit-land. That, however, is not what I wish to consider.

What is it, and what are the conditions prevailing, which gives that spirit *the power to* leave the body at a certain given time? Sometimes the exit of the spirit takes place at the termination of a serious illness, but the mere fact of the illness cannot be a sufficient psychological reason for its departure. There is a more subtle and infinitely stronger power underlying it all.

We are so accustomed to associate physical decay with death that we search for no further explanation. It seems simply to be cause and effect. Yet, if the subject is looked into a little deeper, we shall find much food for thought. If the departure of the spirit from the body causes death, then so long as the spirit stays life continues. That being the fact, no matter how worn out the physical body may be by sickness or any other cause, that alone is not a logical reason for death.

It will be admitted that the spirit does not suffer with the body, therefore it seems reasonable to suppose that the invulnerable spiritual half would during that period stand still closer to its material house rather than leave it.

Two persons of a similar constitution may be both equally ill of a disease, yet one may survive and the other die. To what can we attribute the difference? To the unthinking, some outside physical condition may seem adequate as a cause. Not so to others. A perfectly strong, robust person may be taken suddenly ill and die in a few seconds. The doctors perhaps certify failure of the heart's action. Certainly the heart failed, but is it not more probable that that was brought about because the spirit was forced to leave the body through some unknown cause, and therefore for that reason the body had perforce to die?

Where we have to search for enlightenment on this point is in the Book of Nature's Laws. The natural law of death will, when discovered and understood, rank far before the famous discoveries of Newton and Kepler. Till that time comes the mortal bodies of men will continue to be laid low by the hand of death, and yet we shall be unable to tell from whence the blow has come.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year..... $1.00
Six months..... 50c
Thirteen weeks..... 25 cts
Single copy..... 5 cts

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Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

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SATURDAY, APRIL 21, 1900.

African Photographs Made in France.

A late article in the London Chronicle takes us behind the scenes and tells how illustrations of battles in South Africa are made for the delectation of the people. Scattered all over Europe are manufactories of ancient relics which are sold to travelers, specially to Americans, at enormous prices. Coins, ceramics, medals, seals, everything that human ambition would love to exhibit in homes, or in museums, even mummies, are imitated. Manuscripts on every variety of subjects are simulated to meet the demand. Go in any direction and fraud is met with, save when "sacred literature" is found in some old monastery, or is exhumed in some old ruin. Such finds are always genuine, always inspirations of God, saved by special Providence for the benefit of the church.

Here is what the London Chronicle said about battle scenes:

"Some remarkable snap shots of the war are being made in Paris. The French photographers have collected some old horses and guns with some supers from one of the Paris theatres, who are made up as Boers or Englishmen as occasion demands, the Boers being distinguished by their long whiskers and the Englishmen by their uniforms. Imitation breastworks have even been built near Paris and these are stormed by the supers while the photographer takes his pictures. One single bit of truth is the picture of a ford. It shows a big tree at the left in the foreground, with a shallow river behind, and a few cows and sheep wading to the further shore. Whenever our forces have crossed a river anywhere this picture has been used to illustrate the exact place of crossing. All these counterfeit pictures are much more dramatic than the real ones, which find a far less ready sale."

A Mournful Lament.

A writer in the April "Forum," probably a retired clergyman, laments the unfortunate condition of aged ministers. He complains that they are pushed aside on reaching 45 or 50 years, to give place to a young face, an erect figure, a spiritual delivery, and the vivacious thought of a boy. He says: "The learning, experience, insight and ripened character of a man past middle life is no longer appreciated." After a gloomy view of the fate of the discarded clergyman, the writer states a well-known fact:

"The preacher cannot enter any other calling save that to which he has given his life, because the clerical routine has unfitted him for successful endeavor in other directions."

But note, ye aspirants to decaying and unproductive pulpits:

"Would it not be natural to suppose so disheartening a condition would serve as a very effective deterrent for youthful aspirants toward holy orders? Yet at the very time when the dead-line is drawn with cruelest stringency, behold our theological seminaries thronged with ambitious students! What can possibly tempt them to hazard their all in so perilous a venture as the ministerial career?"

The problem is not a difficult one to solve. The boy just emerging from the school room has acquired a love for declamation. He conceives himself specially fitted for elocutionary exercises. His friends encourage him in that conviction. No other field opens such a dazzling prospect as does the pulpit. He rushes in to find himself a score of years after pushed aside to make place for another. From that on he is a fit subject for public charity. Behold the clerical wrecks all around us, many of whom have discovered the fraud of their calling, and have voluntarily retired from a professional life, to contemplate at leisure on the folly of youthful ambition.

To Postal Carriers.

We accept it as a high compliment for postal carriers to withhold the delivery of The Progressive Thinker to patrons one trip, until it is read by them, but subscribers are sometimes inconvenienced by the delay, and wish the practice avoided. Why not invest a dollar, Mr. Carrier, and read your own paper for a whole year? You will like it the better by getting its reading honestly.

Not Appreciated.

The London Globe calls the Topeka Capital, during the week of Rev. Sheldon's rule, "hysterical rubbish," and says:

"It will be an evil day when the hysterical rubbish which poses as religion in America, and to a lesser degree in England, ever has a large following."

The London press very generally made mirth of the paper, which was duplicated in the British capital.

A Subject for Profound Thought and Learned Research.

They who seek the early history of humanity very generally turn their attention to those regions bordering the Indian Ocean on the north and west. Authentic history seems to have commenced some 5,000 years ago. Back of this a few traditions, magnified into sacred history, and ruins of buried cities whose names are lost, are about all that is left to tell of the ages that ushered in the new order of things.

In great ignorance of the remote past it was supposed for long ages that civilization had its birth in the valley of the Nile; while churchmen contended it was bestowed by God himself on the first human pair, but much of it was lost because of their fall. These people seem impressed with the idea that the Garden of Eden, where the race is fabled to have originated, was somewhere in the region of the Tigris and Euphrates. And there they locate their tower of Babel, and near the head of a tributary of the latter they find a mountain on which they claim an ark rested when a great flood had subsided which had submerged the world, and destroyed all life save that preserved by miraculous interference.

The evidence is almost conclusive that the early inhabitants of Egypt, Phenecia, Syria, Arabia, Chaldea, Babylonia and Assyria, were of the Semitic race. A similar people are found today, with all the characteristic traits of that race, occupying that region of country bordering the Persian Gulf on the east. They are not descendants of those who removed westward and northward; but their remote ancestors were doubtless the parents of the emigrating parties. Search where we may among the Eastern nations and not a trace of a Semite can be found outside of the countries mentioned. From whence, then, came the Fars of Farsistan, that country with several mountain chains, many long and rapid rivers, deep valleys, and numerous lakes lying east of the Persian Gulf across ten degrees of longitude to Beloochistan and Afghanistan?

That marvelous changes in physical nature have transpired in those distant regions anterior to the historic period, there can be no question. Buried cities, lately exhumed in the Indies, tell a wondrous tale. The story of a great deluge, which inundated a large area, had doubtless a real foundation, an account of which was preserved by tradition, and was magnified many times to harmonize with the ignorance of that very distant period.

Geologists have long maintained that the evidence is great, almost irresistible, that the Indian Ocean occupies the site of a submerged continent that went down in a general cataclysm, whelming prosperous cities, a dense population, and an advanced civilization in a common ruin; that the immense tidal wave accompanying the event rolled far inland, engulfing the adjoining continents, giving rise to the tradition of a universal flood. The tidal waves following the earthquake in Java, on August 30, 1883, crossed the Pacific, and were noted by the Coast Survey then in progress under the auspices of the American government. If the convulsion on an island produced such consequences 10,000 miles away, we can hardly imagine the magnitude of waves produced by the subsidence of a continent.

It may be well to mention in passing, that incidental to that terrible paroxysm of nature in the Straits of Sunda, just referred to, the island of Tjeringen, with a population of more than 10,000, was engulfed, not one of whose inhabitants survived to tell the tale. Numerous other islands were rolled over by huge tidal waves which swept everything away, and left no traces of man or his labors.

Continents and islands are sometimes submerged by the oscillations of the earth. In such cases the process is so slow no note could be made of it before the invention of letters; but the opinion is generally entertained that the continent under consideration went down suddenly, probably when Siberia was uplifted and a tropical climate gave place to snow and ice in place of verdure.

Instead of Java and contiguous islands, covering a total area of 50,000 square miles, involved in the ruin mentioned, let us imagine it embraced a continent near 5,000 miles in width, extending from the west coast of Malacca to the east coast of Africa, taking in the Bay of Bengal, the Arabian and Red Seas. What a magnificent picture to the mind's eye!

Between Madagascar and the Indian coast there are now 16,000 islands, only 600 of which are inhabited, but nearly all are capable of sustaining life. Is it unreasonable to suppose those islands now rising from the ocean, were once elevated plateaus and mountain peaks of a submerged continent? Similar fauna and flora are found on each of those islands. This almost demonstrates that the time has been when the people and animals of one island had free access to the others. Were not the remote ancestors of those islanders saved from the general cataclysm which involved a continent in ruin, of the same blood and species as now?

But our object in this investigation was to suggest that on that now submerged continent, and among its inhabitants, civilization first dawned; that there was where the barbarous religions, slightly civilized, surviving in many of its features to these times, had their birth.

The Indian Ocean is still the site of many active volcanoes. There were more of them in an earlier age, and possibly there the pagan hell revealed in volcanic craters, was first utilized by priests to frighten the credulous into submission to their will; just as Christian priests are still doing in regions where volcanoes are now accessible, as in Central America, or with Etna in Sicily, or Vesuvius in Italy. And is it not probable the Semite people found bordering that submerged continent on the North, at the beginning of their historic period, had their origin on that lost empire, near where their descendants, the Semitic race are still mostly found?

We are sure thinkers will find herein a subject for thought, to be followed perhaps by deep and prolonged historical research.

Plundering the Poor for Christ's Sake

The total of Rockefeller's donations to the Chicago University now foot up seven millions of dollars. This great wealth was wrung from the hands of honest toil by the coal oil trusts, of which Rockefeller is the head. It will be expended, not in making the world better, or in relieving distress, but in tightening the rivets of superstition, and in educating young men to aid in prolonging sectarian rule, because the University is an institution of the church for the manufacture of theologians, and the coal-oil king adopts the good old maxim: "Let me do evil that good may come."

Curse the Other Fellows.

While Rev. Dr. Hillis is "shaking his fist in the face of the Eternal, if guilty of particularly and unchangeably designing to subject a majority of his children to eternal torments," we feel like crooking a little finger in his direction, and suggesting, if he was guilty of a liaison with a Jewish maiden, assuming the form of a dove, otherwise the Holy Ghost, as alleged, thereby copying the amatory examples told in heathen mythology of Jupiter, in his escapades with the daughters of men, in which he metamorphosed himself into a swan, as in his dalliance with Leda; into a bull with the fair Europa; and hid himself in a cloud when he embraced Io, to avoid the gaze of Juno, then he set a very bad example for us mortals to follow, which we cannot commend.

The God we adore, possessing "infinite intelligence," is destitute of human passions, and were he in their possession he would be so subtle and wily in his intrigues mortals would never learn of them.

Gentle reader, do not exhaust your entire vocabulary of invective in denouncing Dr. Hillis; nor waste any portion of it on The Progressive Thinker for exposing the damnable horrors of the prevailing orthodox belief; on the contrary augment its severity as largely as possible, concentrating all the bitterness of which you are capable, and direct it with double force against a system of pretended religion which degrades the Almighty Father, places him on a level with the libertine, charges him with incest, and then inflicts on his own son mortal agony and death to answer for the guilt of others. It is blasphemy, shameful blasphemy, and we have no toleration for those guilty of it.

Darwin Is Authority.

Darwin, the philosopher, never wrote a greater truth than is contained in the following brief extract:

"How so many absurd rules of conduct, as well as so many absurd beliefs have originated we do not know; nor how it is they have become, in all quarters of the world, so deeply impressed on the mind of man; but it is worthy of remark that a belief constantly inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason."

"Our Bible."

"Our Bible; Who Wrote It? When, Where and How?" This is the title of Moses Hull's new book. As set forth by him in a card in another column, the book is not what it should be from a mechanical standpoint; but that lamentable fact will be overlooked in a measure on account of the great value of its contents, it being a treasure-house of important knowledge, and in that respect is worth its weight in gold. Every-one, we have no doubt, will gladly accept the book on account of its intrinsic merit, regardless of the quality of the paper and printing which enters into its make up, and for which Mr. Hull is in no way to blame.

President H. D. Barrett.

After the mass meeting here, Mr. Barrett went to Bloomington, Ill., where he delivered two lectures; then on to the state convention at Stevens Point, Wis. The mass-meeting here was a grand success throughout, and paid well financially.

Dr. Mivart, the Catholic Doubter.

Had Dr. Mivart lived two centuries ago, the mother church would have burned him for a vile heretic. Now she is proud of him as the greatest of her scientific scholars, and is content to pass his heresy to her infallibility in silence. Now he is dead, she is also silent, not daring to insult his memory or the intelligence of the age, by consigning his spirit to purgatory.

"Once a Catholic, always a Catholic," may be true, yet it would appear that Dr. Mivart had wandered to the very antipodes of Catholicism. His fame, however, is too great to be lost to the church. The Holy Mother has few sons noted for their scientific attainments, and she cannot well spare a single one.

Dr. St. George Mivart was one of the foremost biologists of England, and professor of that department of science at the University of Louvain. He was a voluminous writer. His "Genesis of Species," "Nature of Thought," "Types of Animal Life," "Man and Apes," "The Origin of Human Reason," assisted in the firm establishment of the theory of Evolution.

He was not a theologian, his methods of thought were opposed to the ipse dixit of faith, and as the church taught the Bible, he disbelieved it, and boldly and honestly so declared.

Recently his convictions were tested by a sharp controversy with Cardinal Vaughan, Archbishop of Westminster, of whom he demanded an apology for a personal attack made in the Tablet, the principal Roman Catholic magazine. The Cardinal threw the responsibility on the editor, after the manner of cowards.

Dr. Mivart alluding to his signing the formula, declaring his belief in the Bible, says that he asked if it made him accept everything in the Bible as fact.

Dr. Mivart says: "It is very noteworthy that I could get no authoritative answer from the Archbishop." The fact was, he dare not answer. He could not allow that God had inspired men to write falsehoods, or that the church has (as of course it has) misled mankind as to the words of God for a long succession of centuries.

If the following be granted, what will remain of the church?

"The most imperative task for Roman theologians to-day is to so modify the meaning of the dogma of the church's infallibility as to render possible the admission by them that the Councils of Florence, Trent and the Vatican have erred, and that the Pope's encyclical (the Providentissimus Deus) is to be put on one side as of absolutely no account whatever."

The essential points assailed by the Archbishop in the controversy, was Dr. Mivart's declaration that to ask a man to believe the story of Jonah, the Tower of Babel and the creation of the world in six days, was an insult to his intelligence. He further said that the educated members of the church regarded the Biblical account of the fall of man as symbolical; the immaculate conception legendary, and the Bible inspired just as the works of Shakspeare, Dante and Homer are. He closed by saying: "It is now evident that a vast, impassable abyss yawns between the Catholic dogma and science!"

He was as catholic as Ingersoll! The particulars of his death are not given. It is presumable that he did not recant, or call a priest for absolution and prayers, or that priests have been assigned to pray him out of purgatory.

SURELY THIS WONDERFUL DOG HAD A SOUL.

Seemingly Wiser than the Great Mass of Human Beings.

Bozzie was tenderly laid at rest yesterday. Bozzie was only a dog, but it was her good fortune to be better known and more sincerely loved than most people. She now lies buried in the rear of the lot upon which stands the home of her master, George B. Clason, and her grave has been watered by the tears of more than fifty school children.

Strange as it may seem to those who did not know Bozzie, it was a funeral which made tense the heartstrings of everyone present. Staid professors, who had often marveled at the dog's wonderful tricks and mind reading feats, mingled their tears and regrets with those of Bozzie's sad playfellows, the children. It was a scene fraught with pathetic incidents. Mr. Clason had determined that the dog which had been his inseparable companion day and night for many years, should not be buried after the manner of common dogs, but he did not tell his neighbors of his purpose. He had Bozzie's body prepared for the grave and placed in a white casket all silk lined. Then he tenderly wrapped the body in the silk coverlet which had been her covering every night for five years. This coverlet was made for her master and was used on his bed, but Bozzie insisted upon sharing its warmth with him. Every night it was her custom to steal into her master's room, jump upon the bed and snugly roll herself beneath the silk coverlet, where she would sleep until time to awaken her master in the morning. Bozzie's last sleep will be enjoyed in her favorite coverlet.

Only a few intimate friends were invited to the funeral, but many who knew Bozzie read of her death and wanted to be present. It happened, therefore, that there came twenty or more who had not been invited but who asked the privilege of attending. Among them were men who did not hesitate to say that the dog's death was a loss to science. At 9 o'clock the casket was borne to the little grave dug in the rear of the lot. Upon the top of the casket was a silver plate with this inscription:

BOZZIE,
Born Jan. 17, 1895.
Died, March 28,
From being maliciously poisoned.

Just as the body of the dog was about to be lowered into the grave fifty or more school children came timidly in at the back gate. Their arms were filled with flowers. "Please, Mr. Clason," said one of the number, "we all loved Bozzie and we do so much want to see that he is not to be buried like common dogs. May we come in?" The children, for whose benefit Bozzie had always shown an eagerness to perform, surrounded the coffin and strewed upon it the flowers they had bought. It was a testimonial that few human beings ever received, and the older people were deeply touched by the incident.

There were no services. The casket was gently lowered into the grave and the servants grasped shovels to fill it in. Again the children hesitated, but one more bold than the rest stepped forward, took a handful of earth and dropped it upon the coffin. The procession quickly formed, and as each passed the grave the example of the leader was followed. There was not a dry eye there.

DEATH OF A GREAT DOG.

There may have been greater dogs in the opinion of the experts who run kennel shows than Bozzie, the remarkable collie that died from poisoning in Chicago Thursday, but no one who ever witnessed her wonderful performances will acknowledge it. Other valuable dogs are chiefly noteworthy on account of their pedigrees and "points" under the eye and tape of the judge in the ring or perhaps for their superior gifts in the field or chase. They win fame for excelling in doglike qualities according to breed and class.

But in Bozzie was developed something that made her more than dog, something so near the human and a gift in some way transcending the intelligence of man that we are not likely ever to see her like again. It is only a few days since that Bozzie gave an exhibition of her powers before members of the University Club. She added, subtracted, multiplied and divided as accurately and rapidly as a well-trained schoolboy. Bozzie had no words to give her answers, but gave them in quick, short barks. When the numbers ran over eleven or twelve she would divide her barks, as two barks, then a pause, and four more barks for twenty-four.

On the occasion just referred to she was asked the number of those present. After taking note of them as a well-trained collie might of a flock of sheep, she barked off the number correctly. Then she was asked, "How many wear glasses?" Taking a rapid survey of the room she barked three times. She was wrong, and was told to try again. This time she poked around among those present and found a fourth wearer of glasses who had been completely hidden from her casual glance, and then she gave her four sharp barks with an emphasis that challenged dispute.

On one of her welcome visits to the Times-Herald Building, Bozzie was asked how many persons were in the business office. After inspecting the whole department she barked twenty-six in her peculiar method of two and six. She was then asked, "How many are women?" and promptly answered four. This was thought to be a mistake, for only three were visible. So Bozzie was asked to try again. But she stuck to her four barks, and running behind one of the desks indicated where the fourth girl was hidden by the top of the desk as she bent over her work.

Similar instances of Bozzie's remarkable arithmetical gifts could be multiplied indefinitely. It remains, however, to speak of the inexplicable feats she performed which discount those of legerdemain and enter the domain of the marvelous if not incredible. An observer would be asked to place his hand on Bozzie's head and think of a number. In response to her master she would bark out the number. Her owner, George B. Clason, to whom we tender the sympathy of all who knew Bozzie and love dogs, would retire from the room and the dog would give the correct answer all the same. She could be blindfolded and in silence the company would fix its thoughts on a number indicated by one holding up fingers. Bozzie would instantly respond with the corresponding number of barks.

On one occasion when Bozzie visited the office of the Times-Herald, she was asked to tell the age of Peter, the colored sentinel of the editorial rooms. Peter was asked to place his hand on Bozzie's head and think of the two figures representing his age. Without hesitation or a word spoken Bozzie barked four times. Then after a pause she barked eight times, hesitated and gave a half-hearted yelp for nine.

During this performance Peter's face was a study of mingled amazement, incredulity and awe. When Bozzie had stumbled over the ninth bark Mr. Clason asked Peter how he had thought of his age. Peter explained that he first fixed his mind on 48, but while Bozzie was barking he bethought himself that he was nearer 49 than 48 years old, and so began questioning mentally whether he should not have given himself the benefit of one more year's experience of this vale of tears.

By what process of mental telegraphy did this dog read the thoughts of Peter or anyone concentrating them on numerals? This is a question that baffles the wisdom of the wisest, and yet this dog, the victim of as criminal a piece of brutality as was ever committed, performed it without hesitation and without mistake. Bozzie was as beautiful and gentle as she was gifted beyond her kind. The disposition and human intelligence of such an animal almost makes us question whether, like Byron's Newfoundland "Boatswain," she will be—

"Denied in heaven the soul she held on earth."

—Chicago Times-Herald.

Certainly this dog manifested a degree of intelligence, not to say reason, startlingly near to the human, besides demonstrating her possession of a high degree of the psychic faculty of telepathy or mind-reading, in which she was far in advance of the great mass of humanity. The loss of such a dog is to be regretted as a distinct loss to science. It seems like a clear case of animal mind overlapping and commingling with human mind and thought, and partaking of human apprehension of things. The thoughtful query will arise: What of the future of such an intelligent animal? Will Bozzie survive as an individual entity in the spirit world—or lapse into the great unindividualized ocean of life, to be renewed in some other form of individualized existence?

A Natural Born Medium.

The tiny blond daughter of Mr. and Mrs. H. A. Samuels of 3657 Wabash avenue, says the Chicago Chronicle, gives promise of becoming a very remarkable singer at some future day, when time develops the baby figure into a woman.

She is only a little tot at the present moment—a little tot with big, merry blue eyes, a face all dimples and smiling curves and a head of soft sunshiny hair. Her name is Frances Adelaide, a very long title for such a tiny little maiden to carry, for the baby vocalist is barely a year and a half old—only 17 months, to state it exactly.

Yet there is scarcely a tune that the little girl does not sing with all the the might of her happy little heart and her smiling little mouth. She cannot always pronounce the words—the long syllables are too great an undertaking for her childish brain to master—but she sings the air with faultless accuracy and keeps her tiny hands and feet moving rhythmically in accord with the time.

No one knows just how the little daughter of Mr. and Mrs. Samuels learns the music she sings so cheerily through the house all day long. A child passed by from school one day humming the air of the "Hot Time" and the tiny child at once began to hum it also just as she had heard it, without a mistake. A man whistles a tune on the street and the little girl immediately starts to reproduce the whistle in song. When she hears a piano she is instantly alert, listening intently. She sings everything she hears and where the tiny girl acquires the knowledge of all the music she is able to reproduce is a source of mystery to her parents.

Little Frances Adelaide Samuels has a very extensive repertory. She sings "The Hot Time in the Old Town Tonight" and the yankee doodle who rode into the town upon the historic pony. She is able to voice the sweetness of "My Old Kentucky Home" and the solemnity of "Nearer, My God, to Thee." She sings all the familiar dance tunes of childhood and while she sings she dances, too, picking up her little petticoats in her tiny hands and swaying up and down the floor in perfect time to the music made by the rosy mouth.

When one remembers that the baby vocalist is only 17 months old it is scarcely possible to credit her marvelous powers of memory and vocalization. Listening to the singer from another room, the voice sounds as if it belonged to a well developed girl or woman. It is too sure and fluent for a child's voice, but the wonderful gift of a little baby—a little baby all through the length of the day—a little baby who never cries and whose face is as sunny as her hair.

Tiny Frances Adelaide Samuels is a very remarkable child in other things than music. She talks quite plainly for a child of her years and is readily familiar with the names of the animals and objects which adorn her blocks and the letters of the alphabet imprinted on their sides. Yet music is evidently the delight of her infantine life. From the time of her early babyhood she would lie quietly in her mother's arms humming snatches of sound which never seemed discordant. Little by little as the baby grew in age, she developed the sounds into harmony and at the present day she sings whatever she hears. The little sunny-haired vocalist is the delight of the family and neighborhood and the joy and despair of a tiny dog who barks and scampers as she sings and dances. Certainly the future has much in its keeping for the baby singer of 3657 Wabash avenue.

This little girl is undoubtedly a natural born medium, like Blind Tom, and hundreds of others.

"ASPIRATION."

Poem of greeting to those who long to grow. Read at the mass convention.

Self-knowledge waits thee on the track
Of thine own best desires,
The soul is only truly great
That labors and aspires.
Tear down the idols of the past
If they have feet of clay;
Thy temple is eternal truth,
Thy light, eternal day.

Self-reverence is life's holy torch;
Uproot the weeds of fear;
Let joy in golden harvest bring
Full kernels in the ear.
Command the citadel of State
Empower the sturdy soul,
No beggar fragments idly break,
Be Sovereign of the whole.

EMMA N. WARNE, M. D.
La Cuesta de Castillo, Mexico.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

That "Cruel Creed."

Rev. Dr. Hillis when he cried out against the "cruel creed," seems to have voiced the thought of his clerical brothers. The Rev. Dr. Hoadley, permanent clerk of the Presbytery of New York, and recognized leader, says that for the past ten years that creed has not been that of the Presbyterian church. He, nor the liberal element did not accept the doctrine of foreordination. By a vote of two to one the Presbyterian General Assembly decided to revise the confession of faith. It was regarded as obsolete and the proposal was hailed enthusiastically.

There has been a vast change since the days of Calvin; there has been a change in ten years, for to have uttered such views ten years ago would have caused a trial for heresy, and the heretic would have met small compassion. Now the whole church has broken away, if we are to believe its own preachers! What has caused this advance? What has caused this renunciation of the "cruel creed" and the vengeance of God? The Bible told the same story then as now, and is supposed to have given all sufficient light and knowledge. It really did not, but fell far short, and the force which has pushed humanity and has been of a far different source. Every step of the way has been by hand to hand struggle, and the trenches of defense have been relinquished only when the advancing knowledge has made them untenable. The "cruel creed" which makes God a bloodthirsty tyrant, and man a despicable worm, corrupt by nature and of his own choosing destined for eternal wrath, is written to-day just as it was fifty years ago, with scarcely a variation from Calvin's time—the Calvin who burned Servetus for not believing it. The young churchmember, without understanding, hears it read and says he believes. At the semi-centennial anniversary of one of these churches of the "cruel creed," the speaker boasted that it had stood for half an hundred years and their creed had not changed a line or a word! Half a century of stagnation in the bogs of a savage theology does not strike one as a thing to be proud of!

Yet the church members have grown, if the creed has not; they are ready to throw it off altogether. They are held by hereditary superstition, the veneration for their father's faith, not by conviction. Once having broken through this restraint they will tolerate no fetters.

The creed has been like a millstone fastened to a neck of a strong swimmer, instead of a buoy to assist. It can make no claim to having assisted mankind out of ignorance. The Bible is the same to-day it was when Calvin extracted his evidences for his diabolical scheme of theology. What, then, has wrought the change? Knowledge. The children have gained a knowledge of the world, instead of faith in dogmatism. They have become humane instead of cruel. The humane man must have a humane God, and revolts at the monster of the creeds.

With a torturing God, who accepted pain as a tribute, came torturing man, with vengeance and hate for unbelievers, a perfidious friend, a relentless foe; who was a tyrant over his wife because she tempted man; who spared not the rod on his children because the Bible told him not to do so; who was pitiless with animals because God had given them to him to do with as he pleased; who believed in slavery and applied the lash to the negro, because of the mythical story that Ham and his children were to be slaves, and the Bible in its infallibility supported slavery.

In defiance of the creed, the Bible and the hundred thousand gospel ministers; in defiance of prisons, dungeons, tortures, the fagot flames; in defiance of the scorn of public opinion, manufactured by the churches, mankind has advanced out of the darkness, by inherent growth; by the all powerful force of evolution, and while there are masses in darkness, blinded by traditions and misled by priestly guides, the advanced columns are resplendent in the light.

With them the cruel creeds are of the past. Glad! are they not glad! The very angels of heaven rejoice at the coming of the cohorts from the boglands of dogmatic creeds, to the highlands of free thought.

SEND HIM A DIME.

To the Editor:—I beg permission to inform your readers that the Postmaster of Chicago, acting under orders from the Postoffice Department at Washington, has denied me the right to send more sample copies of the Union Medical Journal than we have subscribers to it. I offered to put postage stamps on extra sample copies, but was told that they would not be mailed if I did. I cannot, therefore, send sample copies to the readers of The Progressive Thinker, but if they will become subscribers I can mail the Journal to them. I therefore make this offer: For one dime I will send the Union Medical Journal three months, March, April and May, to any address. This journal, as the champion of medical freedom and of progress in medicine, appeals to the people as well as to the physicians.

Address DR. T. A. BLAND,
875 Jackson Boulevard, Chicago, Ill.

A Monstrosity.

There has been exhibited in Boston, Mass., a man having the body of a woman growing from his breast! She is not so large as he is, though perfect in form, all but her head, which seems to be lost among his vitals! That is, she seems to have emerged from his body at the point named, all but her head.

Nature, had she not been interrupted in this case, would have produced twins, but now she has produced a monstrosity.

The question is, what has become of this woman's soul she would have had, had she been born whole? Has it been absorbed by his, and is the future existence—conscious existence—provided there is one, to have a spirit monstrosity because the Earth has had a bodily one? Or is she to have an independent spirit?

Is the future soul, or spirit dependent upon a past earthly head, and its resultant brain?

Are these bodies two, or is the woman a mere excrescence on the man—a mere nothing owing to an accident of birth?

When the woman's body is touched I presume that it would be the man who would feel the sensation, and that the woman has no individual sensation, though I do not know. A post-mortem examination might, however, reveal within the man's breast the rudiments of a head.

This is an interesting subject for discussion, and worthy the thought of that vast army of able readers and writers of The Progressive Thinker.

F. WALTER OSBORNE.
Bridgewater, Mass.

Brethren, Let Us Reason Together.

The courteous manner in which the editor of The Progressive Thinker alluded in his issue of two weeks ago to the owner of this paper is a most forcible reminder of one of the great needs of the hour, to-wit, a more cordial fellowship amongst the publishing and editorial fraternity connected with the Spiritualist movement. Brother Francis has shown himself a man of rare perception and feeling. His great paper, The Progressive Thinker, is amongst the world's leading publications devoted to liberal thought. He has built his paper alone and unaided, by the push, energy and genius with which he is endowed. The Progressive Thinker is a power for good in the world and is feared only by those who have a weak cause. Brother Francis at close range is a study in philanthropy and earnestness for the common weal. He must be thus viewed in order to know him. The welcome he accorded the owner of the Light of Truth, Mr. Townsend, inviting him to his home, where in company with the charming and estimable wife of the publisher of The Progressive Thinker he spent a few delightful hours, is an earnest of what may be taken as a new departure, tending to closer bonds of mutual concord which ought certainly to obtain amongst all men and women engaged in liberating the spirit of man from the shackles of superstition and bondage of all other kinds.

Too long has there been rivalry instead of co-operative effort. Too long have we been bracing up non-essentials and wasting precious energy on invulnerable nothings. The Light of Truth believes the time is now at hand when hatchets of this kind should be buried, and the warm, vigorous purpose of co-operative effort against a common foe be resurrected and made to perform the work of the angel world.

If in the past this paper has appeared to antagonize this purpose in its contemporaries, the olive branch is now held out. Let us all get together, brethren. The great and wise guides in spirit bend and bow to our weaknesses in order that the best within us may be made to serve their cause. Should not we bow and bend to each other? Is this Spiritualism the gospel of hate, defiance, rivalry and hypocrisy? No! no! a thousand times no! It is the gospel of love and confraternity, the tidings of great joy destined to move the world toward the boundless realities and sublimities of life. We are but stewards, every one of us. We fret and fume and worry and are puffed up in a vain conceit that we are the whole thing, that upon us rests the burdens of the world, a regeneration. What a silly notion! The Light of Truth feels that Brother Francis has magnanimously opened the door to a better understanding of this our vital need. We all deal too much with persons, not enough with principles. In the warfare of evolution individuals must perish. We are perishing, every one of us, and why should the little time left to us be employed in pecking filth like vultures, when we ought to cry aloud in the wilderness the coming of that One, the eternal GOOD, whose heralds we presume to be.—Light of Truth.

Card from James B. Townsend.

To the Readers of Light of Truth:

During the last ten years the undersigned has owned and published the "Better Way," and later the "Light of Truth." In the early years while endeavoring to create a sphere of usefulness for the paper, there was some friction existing between "The Progressive Thinker" and the "Light of Truth." Slowly it dawned on both organs that there was plenty of room and real work for each to do. Eventually the papers drifted into an even tenor. During the last few weeks, I became personally acquainted with Mr. Francis, owner of "The Progressive Thinker," and after a number of visits and enjoying the hospitalities of his home, and being the recipient of a very gracious courtesy through the columns of his paper, I am frank to confess that I found Brother Francis holding many high purposes in common with myself. The final result of this friendship I hope will result in close and harmonious relations between these papers and all other Spiritual organs, and eventually lead to organizing the Spiritualists of this land into an army, on whose banner is inscribed, "That All Men Are of One Blood."

"That through the instrumentality of spirit return, and the exercising of the soul through prayer (its only method of development), this army so organized will lead mankind through Socialism to Altruism."

With this war cry, I sincerely hope the readers of the "Light of Truth" will join me in extending to Brother Francis and the readers of "The Progressive Thinker" a happy greeting, and a silent prayer for the consummation of this glorious state. Very truly,

JAMES B. TOWNSEND.

We are at all times and under all circumstances in favor of harmony where it can be attained without detriment to honesty, integrity or purity of character. With united efforts in the right directions great results can be accomplished. We believe the proprietor of the Light of Truth, Mr. James B. Townsend, of Lima, Ohio, to be an honorable gentleman, with high and noble aspirations, and who ardently desires to see Spiritualism and humanity generally placed on a higher plane. He is working heroically with that end in view. His reputation as a business man stands high, and no one ever questions his honesty, integrity or good intentions. We are always delighted to cordially accept any Olive Branch of peace and good will proffered by any one, when it is not done, as we said before, at the expense of honesty, or the best interests of Spiritualism.

We are glad to announce in connection herewith that the Light of Truth sees its serious error in championing the cause of an element in this city city headed by Mrs. Mabel Aber Jackman. Libel suits will not frighten us, or deter us from doing our duty, as the issue has been forced upon us, and will be met heroically with evidence of a startling nature.

In conclusion we say to Brother Townsend and his co-workers, here is our hand of fellowship, but let us exclude from our pages the flaming advertisements of all well-known frauds and charlatans, and thus commence at home to clean house.—Editor Progressive Thinker.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

OUR ECLECTIC MAGAZINE

REMARKABLE CASE OF AFFINITIES OF THE SPIRIT

Dual Life and Experiences Which the Pratt Twins Shared in Common.

DUAL LIFE AND EXPERIENCES WHICH THE PRATT TWINS SHARED IN COMMON—PSYCHIC PHENOMENA HAVE BEEN NOTICED IN OTHERS—MYSTERIOUS SYMPATHIES EXERT AN INFLUENCE ON PEOPLE'S LIVES.

The extreme sensitiveness and close sympathies of twins is quite well known, says the Chicago Chronicle. Francis Galton investigated the subject about twenty-five years ago. He found that there are two kinds of twins—"that corresponding to the progeny of animals that have usually more than one young one at a birth and the other corresponding to those double-yoked eggs that are due to two germinal spots in a single ovum." It is the latter kind of twins that so closely resemble each other in looks, tastes, character, and who in many cases think the same thoughts and are almost constantly aware, even when separated, of each other's condition. They have been known to have corresponding defective teeth which ached at the same moment, to be afflicted with the same diseases, like asthma or rheumatism, to be taken down with the same illness and to die from the same cause. Cases are even cited of an insanity common to both, in which they were the victims of the same hallucinations and exhibited precisely similar symptoms.

A marked instance of this affinity is to be found in the case of the late Frederick R. Pratt and his brother Frank, of Chicago, in regard to whom the Chronicle has already recorded a remarkable incident. More than a month ago Fred Pratt died of typhoid malaria fever in the Philippines. Two or three weeks before Frank was made aware that something was wrong with his brother. He could not sleep well. He was forced to get up and read or roam about the house and could not attend to business. Day after dayhe felt this very perceptible but ill-defined anxiety and restlessness. He told his family that Fred was in a bad way. He was absolutely certain of it. Suddenly one day he felt as though "a cable had been cut," to use his own words, and he had the same sensation of grief and bereavement as though he had witnessed his brother's death-bed scene. The cable dispatch later announcing the death did not in the least surprise him.

RESEMBLANCE WAS MARKED.

The two brothers were remarkably alike. "We dressed alike," says Frank Pratt; "we always had our hair cut in the same fashion. We wore mustaches or were shaved clean at the same time. In all our daily tastes and habits we were as one." If one had the nose bleed the other would have an attack a few moments later. They would frequently speak of the same subject at the same moment, or if one spoke of it the other would say, "I was just thinking of that." Without previous consultation they would both order new suits of clothes the same day. And when one went to the barber's he would almost invariably learn that his brother had been there only a few hours or minutes before.

When separated they were always aware more or less distinctly of each other's whereabouts. When in business together and Fred was not interviewing real estate men Frank could at any time call him up by telephone at the place he happened to be at the moment.

A few years ago Frank, returning from Europe, failed to get a letter from his brother in New York, and so waited two or three days to hear from him. Meeting an acquaintance, an attache of a New York paper, he invited him to dinner at the Imperial hotel, though he was stopping at the Fifth Avenue. They were scarcely seated at the table when he excused himself to his guest by remarking that there was somebody waiting for him at the telephone. His friend said, "Oh, nonsense!" But he knew too well what the feeling meant. On reaching the telephone he exclaimed, "Hello, Fred!" and heard his brother's greeting from Chicago. Although his brother would naturally locate him at the Fifth Avenue Hotel, an impulse dictated him to call him up at the Imperial.

While staying at Geneva Lake some years ago, Frank was taken suddenly ill, and wandering about in that region was finally taken into a stranger's—a farmer's—house, two or three miles from the hotel. His brother Fred in Chicago at once became aware that his brother was in some distress. He started, and without stopping at the hotel to make inquiries, proceeded directly to the farmer's house, of which he had previously known nothing.

One night Frank was awakened by the knowledge that his brother was ill somewhere along the line between Chicago and Milwaukee. Without arousing his family he stole out of the house and caught the early morning passenger train. As they passed the different stations—Kenosha, Racine, etc.—he rejected them one after another as the place where his brother was staying until he reached the Milwaukee switch yards. Here he was impelled to alight and go straight to the house where his brother lay ill from a sudden and unexpected attack. When his brother Fred, together with a hunting party, was lost in the north woods of Wisconsin, Frank, in Chicago, became aware that they were in difficulties and was conscious also of the moment of their rescue.

FELT DAWN OF FATALITY.

In his voyage around the world, fatally ending at Manila, Fred was taken slightly ill in Japan, of which Frank was made cognizant. Just before his sickness at Manila a friend in Chicago received a cheerful and good-spirited letter from him, that boasted of his fine health. The friend in vain cited this letter against the feeling of depression and restlessness felt by Frank. He knew better. He had had too many such experiences not to trust them.

Whenever these brothers desired to locate each other they would shade their eyes with the hand and see the other—the situation and appearance of the building, the room and other surroundings.

From early boyhood they felt this conscious intimacy. Barring an occasional slight childish quarrel, they always shared each other's hopes, plans, fears, griefs and pleasures. This common participation of each other's experiences was instinctive. Except as it differed from other people's experiences they were almost unconscious of it. It was not second nature, but first nature with them. They hardly knew what it was to do anything or at least to feel and think anything independently of each other.

Professor James, president of the American Society for Psychical Research, has written to the surviving brother asking him for details of his experiences.

The instances of this sympathetic consciousness between individuals closely related by actual kinship, or by ties of intense affection and friendship, or by the clairvoyant power possessed by some are too numerous and well authenticated to dispute. Mothers, brothers, sisters, sons, husbands, wives, have often been informed of events even before the telegraph could reach them. During the civil war Mrs. Legett, of Drayton Plains, Mich., heard her son say, "Mother! mother!" in the middle of the night. She knew that those were his parting words. When the messenger arrived next day she said before he could announce it: "Yes, Percy is dead. He told me last night."

WEIGHT ON HER HEART.

Louisa May Alcott, the author of "Little Women," was one of these "sensitives," particularly in respect to those she loved. After the birth of a child to her sister May abroad (the Amy of "Little Women") Louisa wrote in her diary:

"May not doing well. The weight on my heart is not all imagination. I fear the end is coming. This peculiar feeling has never misled me.

"May died at 8 a. m., after three weeks' of fever and stupor. At Mr. W.'s funeral I felt the truth before the news came.

"A dark day for us. A telegram to Mr. Emerson [Ralph Waldo] tells us 'May is dead.' It was sent to him because I was feeble and it was hoped he would soften the blow. I found him when he called looking at May's portrait, pale and tearful, with the telegram in his hand. 'My child, I wish I could prepare you, but, alas! alas!' Then he gave me the telegram. I was not surprised, but read the hard words as if I knew it all before. 'I am prepared,' I said and thanked him. He was much moved and very tender. I shall remember gratefully the look, the grasp, the tears he gave me."

While yet a young girl another sister died and she wrote:

"A few moments after the last breath came, as mother and I sat silently watching the shadow fall on the dear little face, I saw a light mist rise from the body and vanish in the air. Mother's eyes followed mine, and when I said, 'What did you see?' she described the same light mist. Dr. G. said it was the life departing visibly."

APPARITION OF WARNING.

On a morning in April, 1890, Mrs. Paquet, of Muskegon, Mich., having felt in low spirits all the morning, was in the act of making tea when on turning from the pantry she saw her brother, Edmund Dunn, standing before her. He, or his image, was in the act of falling forward, seemingly impelled by a rope that had been looped around his leg. Then he disappeared over a low railing or bulwark. "My God! Ed is drowned!" she exclaimed. When her husband returned home he said, wishing to break the news to her: "Ed is sick in Chicago. I have just received a telegram." To which she replied: "He is drowned. I saw him go overboard." Then she described his appearance. He was bareheaded, she said, had on a heavy blue suit, no coat, and as he went over the rail she noticed that "his pants legs were turned up enough to show the white lining inside." She also described the appearance of the boat at the point where her brother went overboard. He was not subject to fainting or vertigo.

Her brother was a fireman on board the tug Wolf, of Chicago, and at about 3 o'clock that morning the tug was fastened to a vessel inside the harbor piers to tow it up the river. While adjusting the tow line he was thrown into the water and drowned. He was dressed exactly as his sister described him, and having just bought a pair of trousers that were too long for him, he had turned up the bottoms that showed the white lining. The captain thought he had had a fit, but one of the crew declared that he was caught in the tow line and pulled overboard exactly as his sister described it. She had also given a correct description of the vessel and its position.

FRIEND IN VISION.

In January, 1889, a lady in Washington was sitting sewing in her room between 2 and 3 o'clock in the afternoon, when she had a vision of her friend Mrs. Connor, who lived in the same city.

"What should I see but your own dear self," she wrote to her almost immediately, "but heavens! in what a position. You were falling up the front steps in your yard. You had on your black skirt and velvet waist, your little straw hat, and in your hand were some papers. You got up very quickly, put on your bonnet, picked up the papers and lost no time in getting into the house. I feel almost ready to scream with laughter whenever I think of it. You did look too funny spreading yourself out in the front yard. I can distinctly call to mind your house, but for the life of me I cannot tell whether there are any steps from the sidewalk into the yard as I saw them or not."

She ended her letter by doubting the truth of her vision.

But it was literally true. At that hour Mrs. Conner fell while entering the house. She was dressed as her friend described her, and the incidents were also correctly described. Moreover, two steps had recently been added to the house in consequence of lowering the grade of the street. The two were intimate friends, and the lady had had visions of Mrs. Connor two or three times before.

The son of the late Bishop Lee, of Iowa, between whom and his father there existed a "peculiar bond of affection," was attending to his duties in a bank at Syracuse, N. Y., when he suddenly became aware that his father was in great danger. At that moment he was in a car on the Hannibal and St. Joseph (Mo.) Railroad that had left the track and rolled down an embankment. He was much shaken up and lost consciousness for twenty minutes.

In 1874 his son, while living in Denver, was awakened by the loud crash he heard about 2:30 o'clock in the morning, when he saw his father fall down a flight of stairs. Such an accident had befallen his father in his new house at Davenport, Iowa, at almost exactly the moment when the son saw and heard him falling, from the effects of which the bishop subsequently died.

WIFE IN A DREAM.

In December, 1889, S. R. Wilmot, of Bridgeport, Conn., on board the steamer City of Limerick, from Liverpool to New York, dreamed that he saw his wife come to the door of his stateroom, and on seeing another man in the upper berth, hesitated about entering. She finally came forward, stooped down, kissed him, and caressing him a moment, withdrew. Next morning the passenger in the upper berth reproached him for having a lady come and visit him and behave in that manner. On his return home almost the first question his wife put to him was as to whether he had received a visit from her "a week ago Tuesday." She then repeated her own dream of that night, describing the cabin, the peculiarity of the upper berths extending further back than the lower, because of its being in the stern of the ship, and a man in the upper berth who looked straight at her, making her at first afraid to go in.

CLAIRVOYANT POWER.

Mrs. Alexander, of Birmingham, Mich., has clairvoyant powers. At 3 o'clock one morning she saw a neighbor a mile or two away dying in her bed, surrounded by her family and the forms of some of the dying woman's deceased friends hovering about her. The woman had died at exactly that hour, with her family about her, and announced to them that she saw the faces of these dead friends.

Mrs. Alexander also had a vision of Garfield in some kind of a conflict or battle at the hour of his assassination.

A lady in Chicago, who is not a professional clairvoyant, once announced to an acquaintance whose mother was in Paris that in a dream she had seen her struggling for breath, as though she had been suffocated. Nothing more was thought of it until a letter from Paris informed them that the mother had been nearly asphyxiated by charcoal fumes the same night that the Chicago lady had seen her. This lady also informed a friend that she had seen the friend's relative shipwrecked but rescued off the coast of Brazil. This was subsequently proved to have happened just as she had described it.

A REMARKABLE GIRL.

She Has "God Corralled."

Leaving Clyde, Ohio, April 6, I switched off at Erie, Pa., and the "faithful few" rallied to improve the opportunity , and secured Grand Army Hall, and advertised an anniversary lecture for Sunday, evening, the 8th.

Kindly cared for in the pleasant home of Wm. Arbuckle, whose father used to sing for me 25 years ago, I used the time in pleasant ways.

On Sunday, Miss Laura Davids conducted me to the home of Mrs. Witherell, where resides a most interesting and decidedly original girl. It was a whole camp meeting to sit in her bracing sphere, and take in the intellectual draughts so abundant all around her, for she makes the atmosphere vital with her life and thought, and her lively, spicy style so full of wit and merriment, leaves no chance for weariness or monotony, and every moment was thrilled with interest and intelligence, expressed without fear or favor. From the standpoint of a Rosicrucian, or Presbyterian, she was very radical, and if understood literally and superficially, decidedly irreverent—not to say blasphemous. But when one realizes that she was analyzing the characters and conduct of a mythical theology, as sketched in an ancient book of uncertain origin and authorship, the blasphemy is turned to the account of the book, and creeds that shiver in its shadow, and not to the soul of this rare young girl. To make this report more suggestive I might state that she is now confined to her bed, from a severe injury caused by a fall some six or eight months ago, and is unable to help herself; but her tongue is free, and remarkable fertile in uses. She can repeat Bible, almost verbatim, by the chapter, from Genesis to Revelations, and apply it in ways that startle and amuse.

She has "no use for God, or Devil, hell or heaven." To her they are all myths. But she is certain of a post mortem life, and Paul is one of her spirit guides. She tells the preachers that she doesn't want to go to heaven, for every murderer and villain goes there, and she has always kept good company in this life, and she doesn't propose to retrograde after death. She wants to associate with decent people, whose conduct here has been such as to entitle them to associate with good morals after death.

She quotes Bible to prove all she affirms. She has got God in hell, where she claims he is corralled for eternity. To prove it she quotes from Revelations that "all liars have their part in the lake of fire and brimstone," etc., and to prove that God is one of them she quotes his threat to Adam, "In the day thou eatest thereof thou shalt surely die." But the Bible shows that Adam lived many years after that. Therefore she says God is a liar and is in hell, where all liars go! Now, this is only a sample of this girl's scriptural analysis, and while it may seem shocking to many, they cannot escape the logic, if they accept the data. When we remember that the Bible is still held as an infallible guide, a direct revelation from God to man, and the clergyman of the accepted school of orthodoxy who ventures to express a doubt of the "inerrancy" of that record, is pretty sure to lose his place and salary, can we blame this unsophisticated, but inspired girl for applying the rigid rules of logic to the statements of the book? If the Bible is infallible, and it tells us that all liars are in hell, and the same Bible declares that he told Adam a lie, how can we escape the radical conclusion? But we must not forget, in honor of this young lady, to discriminate between "Infinite Intelligence" and the God that talked to Adam.

But she makes no apologies for her opinions, and the man who undertakes to confuse, or refute her is sure to get left, especially if he be a Christian minister, or priest. There are many interesting things that this hour's visit evoked I cannot now report. But one that may interest progressive thinkers. This remarkable lady is not ashamed of her age! She says she has more fun than all the rest of the town, and until this fall and hurt, 8 months ago, her health was perfect; and her age, according to the almanac, will be 93 years the 5th of next May, and her name is Tompkins.

LYMAN C. HOWE.

IMMUTABLE LAW.

Whatever Has Been Will Be.

If God's laws are the same yesterday, to-day and forever, immutable and unchangeable, as is claimed by the orthodox world, then it would seem a reasonable deduction that his relations to humanity must necessarily be the same now as in ages past, and whatever spiritual gifts were enjoyed in the days of the apostles, surely belong to the present generations.

"If ye have faith and doubt not, greater things than these shall ye do." This declaration echoing down to us from the lowly Nazarene, would imply a spiritual growth, even to the extent of working what were regarded as miracles and not limited by the boundaries of Palestine, but is for all nations, in all ages that have been, and are to be.

All prophecy comes to us through human beings who were no more highly gifted along this line than those living in this day and age; but the prophecy of the past has been wafted to us with a momentum born of printer's ink, and a lavish pulpit advertising. We are continually magnifying the events of the past through these channels, and belittling the things that occur in this age, which is the grandest in the world's history. Whatever gifts humanity ever had, such as St. Paul declared they did have, in the 12th chapter of I. Cor., they surely have in our day. We do not have to occupy back seats because of those who have preceded us along any pathway.

There are as grand prophets living today as ever walked the earth, who in future ages may appear, under the search-light of a liberal advertising, even greater than their predecessors. Many worship the prophecy of the past and reject and despise that of today which comes to us in either age through the same old channels of humanity. This of course is the result of a contracted education, shorn of all liberality, and warped out of harmony to that degree that would blind them from seeing the beautiful flowers that are forever blooming over the fence of their own construction. We dignify those who foretold events in the past, as seers or prophets, while those of to-day equally gifted, we reduce to mediums or witches, actuated as some unthinking, prejudiced people claim, by the spirit of that mythical "Satanic Majesty" that we have all heard so much about and know so little.

We talk about and emphasize the religious liberty enjoyed in the present day, which it is said the Pilgrims sought on this rock-bound coast, but as soon as they fairly established themselves in this fair land, we hear of an uprising of a spirit of persecution, and the word liberty, for others, sank beneath the waves of bigotry. Through a misguided spirit of fanaticism they no doubt thought they were doing God service by burning what they chose to call witches, thereby losing sight of the great Christ principle of "loving thy neighbor as thyself." The great Sermon on the Mount has been most woefully misconstrued in the days and years that have been, and the conceptions of it to-day may be but little better; at all events, the much desired harmony seems to have been entirely eliminated.

All denominations known in the world to-day had to fight for an existence in their early beginnings, but as soon as they become strong, and have dug a few entrenchments, and have secured a following, they in turn open fire upon the weaker bodies who desire a little of this religious liberty, which they themselves claim is their inheritance.

The constitution of our country vouchsafes to every American citizen freedom to worship God. Why should there be any abridgment along these lines? It is most fortunate that there are so many denominations or different religious organizations; were they all in one, the last vestige of religious liberty would be swept from the face of the earth. Bigotry and intolerance would again clasp hands, and the damnable tortures of the past would again be enacted in the present century—"all for the love of the Master!"

What terrible things have been done in the past by these frenzied misguided bigots, who were giving to the world their interpretations of what should be, and even in this day the old spirit of persecuting those who differ, in opinion, has not been entirely quenched. There are in our day weakly denominations knocking at the door of brotherhood desiring admission and receiving only persecution from the fortified organizations who sit in judgment and declare the new body that seeks religious freedom, as unworthy to touch even the hem of their royal garments.

One of the most pleasing signs of the present is the fact that people are learning to think and act for themselves, more than ever before in the world's history. They decline to be led about by those who imagine they have all the truth securely bound in their little bundle. In the coming century humanity will witness a general departure from the creeds of man's designing; and each individual may be permitted to work out his or her own salvation free from priestly dictation. Let us hope that the white-winged messenger from the other shore will lead us independently "beside the still waters," where we can "consider the lilies," and eventually into the path called beautiful, to go no more out forever.

ANNEX.

THE GREAT TROUBLE.

A little while, and all
Our struggles will be past;
A little while, and we
Shall cease to dread the blast.

A little while, and you
Shall lay your tasks aside—
Those that you hate to do,
And those that give you pride.

How good to look ahead
Where all our toil shall cease,
Where all our cares shall end
And all our joys increase!—

Ah, but the trouble is
When we are there we may
Still crave the world's applause.
E'en as we do to-day!

—S. E. Kiser.

Attention, Wisconsin Spiritualists

Rates have been granted over the different railroads coming into Stevens Point, giving one and one-third fare for round trip, provided one hundred are in attendance. Secure certificate or receipt for ticket purchased, and ask your ticket agent for full particulars. Deposit all certificates with me as soon as you arrive, and avoid confusion.

CLARA L. STEWART,
State Agent N. S. A.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. **Don't delay. Direct to him at Blair, Neb.**

CRITICAL ANALYSIS.

Spiritualism Versus Religion.

RELIGION ANALYZED IN ITS VARIOUS STATES AND CONDITIONS.

In The Progressive Thinker, of March 10, H. W. B. Myrick in his "Philosophy and Religion" offers the latter word (the skelton of the ages) as a substitute for Truth and Reason, and after futile attempts to breathe life into its dying carcass sets it to dry in the broad light of this present-day advanced thought.

Though not equal to the task of reviewing, as deserved, all he has said in favor of the word Religion as a fit representative of "peace, friendship and sympathy," etc., if permissible, I will offer a few thoughts with "malice to-none," as they impress me.

Religion, or its equivalent, has been the giant factor in ruling the acts of all races, whether civilized or savage, and we have but to take a backward glance over the scarred and mutilated leaves in the history of the centuries, whose pages are written in blood, to see the product of its terrible work and the ignoble influences it had, and still has, over superstitious minds.

All men have a grain of truth locked away in their souls, even though enshrouded in the "mysteries or religion," but I will say that it is an indisputable axiom that no really sane man who has a true knowledge of the past record of Religion, and had impressed on his sensitive brain the horrid picture of torturing and burning of his fellowman, in its name and through its power, would ever think of doing aught to foster its soul-blighting effects among his enlightened kindred.

The vital point in question is hinged upon what Religion consists in, and I respectfully accord the brother sincerity in his concept thereof, but whether he is defending the word from utter extinction because of time-honored popularity and Christian usage, or guarding the principles of "love, peace and friendship," which he says it represents, is difficult to solve. He may not have conceived the possibility of having these essential qualities, a much better article and in more edifying form by dispensing with Religion, which of itself has no intrinsic value sufficient to produce even a shadow of truth as existing in the realms of Nature, and that these "cardinal principles" are not dependent upon it for their true unfoldment, more than a flower or leaf, governed by unfathomable law, is subject to its foolish dictate for their spiritually beautiful growth.

Close scrutiny of Mr. Myrick's language reveals the fact that he is "bound back" by his own Religion, and needs re-binding; that his pet word is a skeleton, a pitiful beggar, and false in its premises, when it essays to offer itself a Savior, a restorer of man's (supposed) fallen condition, to an immortal state, and pre-supposes a God utterly incapable of fulfilling to the letter his immutable laws. This is the ghostly phantom which conceals all real good from its sincere, but veiled devotee.

Let our brother contemplate the horrors religion has brought into the world (even though he defend its ghostship at the expense of eternal verities) and say if it is not exasperating to see humanity hypnotized by its influences and willingly wear the weight it imposes, traversing the desert of superstition where no oasis offers the true spiritual draught from the waters of life, when the light in the temple of reason is shining for them behind the veil of their fanatical postulates of a God and his attributes.

Again, religion must have a live God, else itself could not exist. Knock the prop, superstition, from out this tottering dogma, religion, and we have left love, peace, friendship, sympathy, which are ever existent principles in the universe despite this tiger of vengeance. These eternal verities of the human soul for Good, never were, never can be, the offspring of religion or religionists—never were evolved from her fanatical rage, her faggot fires and inhuman treachery.

Religion is the father, the mother, of tyranny. We may liken it to a building without concrete foundation, whose upper stories, unfurnished, unfinished, wind-racked, make fit abiding place for goblins and fairies of wild, fanatical imagery. And again it illustrates, illumines the ignoble profile of a two-faced monster. She smiles if in awe you kneel at her court, or with fire and sword of eternal vengeance, frowns if you dare be free to enter the Temple of Reason. And yet again we find her the vital essence, the very quintessence of greed, sitting on the ignoble throne, in the burning courts of its own self-made hell, and would rule the world at her beck or call. The English language fails to produce word-symbols to justly picture its soul-blighting record, but we may name her an arrant coward in every stitch of her wily make-up, yet she darts a two-edged, charming, fiery tongue, which has hypnotized millions of our unthinking race into fighting her battles for pelf that she might gloat in her ignoble glory. Superstition, one of many of her treacherous children, has held the reins in the mental world, and is responsible for most of the fallacies in the cob-webbed minds of humanity!

Religion is the nightmare of the soul—the grinning skeleton ever on guard duty in the broad way of true spiritual progress, and with flaming sword attempts to turn all her twin cowards from the hall of knowledge and exalted wisdom. Then, let not the brother, who is seeking actual proof of the continuance in spirit of his departed, sunny-haired daughter, who laid down her life at eighteen years of age, confound religion as being equal or equivalent to the unfathomable principles and spiritual laws inherent in universal force, the unbiased study of which will spring the gates ajar and show, partially, at least, the inner temple wherein dwells his loved one of long ago.

All religions are man-made and thus the true concept of the power of Universal Good, in its most exalted degree, can never be reached by man until all creeds or set dogmas have become extinct, since it makes bounds to spirit manifestation and attempts to limit the free unfoldment of mind, both in the earth and spirit planes of life. It is not, and never has been a promoter of peace and love, but one of the greatest instigators of war. Mark, that wherever reigns the most persistent effort to sustain superstitious dogmas, then you will find the vilest, desolating butchery of man in their defense. When reason, peace and love rule, religion will be dead! dead!!

It is the destroyer of all that is beautiful in the soul of man, and even today, indirectly, is a cruel murderer, as it has ever been in the past. That its power is limited now, is the fact that the light of reason, through the aid of true Spiritualism, is shining into the souls of humanity. It will be difficult for the Reverend to prove that the race has not attained this somewhat exalted height of spiritual unfoldment through the partial extinction of the power of (so-called) religion. Then let not the brother give all honor to the churches and its creeds for our civilization—rather give praise to the gray-haired veterans in the infidel world who have made possible the joy of this enthusiastic age and paved the way over jagged rocks of ignorance and superstition to the Mount of Freethought.

Then, how can Brother Myrick set limits to the world's further progress by "respectfully defying any carping critic to suggest another word in the language * * * which will equally well express the cardinal principles and precepts which bind men and women together in the higher life upon earth?" It is an audacious mandate and futile attempt to limit the onward march of physical and spiritual evolution both in the temporal and supernal realms of existence. As to the word which he defies any to coin to equally fill the place of religion and represent those moral qualities mentioned above, is of no spiritual importance—nothing akin to them, as we should first make effort to possess these manly principles before we attempt the foolish coining of word-symbols to represent that exalted state, if we would be thought worthy our professions! Mark you, the gaining of these spiritual Alps forever makes useless and meaningless words evolved from the realms of ignorance, so far as in forming or portraying to the world our status as a moral entity is concerned, and our very aura, if spiritually developed, is pregnant with the vital principles of truth (or its opposite as the case may be), and cannot pass for more nor less than we really are.

Then let us all (the brother, too, if he so will) enter the temple of reason, form into one grand organization of Reasonists and wherever privileged by the laws of our spiritual unfoldment, walk, uncontaminated, through spaces of eternal light, leaving every vestige of our earth-bound religion far to the rear! Until then it will ever remain a crumbling, scarred and most ignoble monument of shame to make the reign of ignorance in our own time and that of the blighted past!

BURR CHAAPEL.

Waverly, N. Y.

CONGER ON CAMPS.

A Worker Makes Speedy Response.

To the Editor:—In the current issue of your valuable paper, just to hand, I notice a communication from Dr. M. E. Conger, on Camps. In this article there are a few points which demand consideration at the hands of your readers. The principal suggestion given by the writer is "that our camps should be free." We admit this would be a great stride in advance of present methods, but he should have made a greater demand first, viz., That all other things should be free also—railroads, clothing, food, hotel accommodations, stationery, medicine, books, street cars and all other necessaries (as well as a few little luxuries of life thrown in). If he will go this far every worker will probably be willing to go with him.

Dr. Conger offers to work for his board and lodging at the summer camps. Now this at first sounds very liberal, but the board and lodging costs somebody something. It is not free to them. And another thing, it may be possible that Dr. Conger has a side line to work, an axe to grind outside of his mediumistic work. Medical works for sale, or something of that nature! Why not give this part of his work free also? He thinks that all spiritual missionary effort should be voluntary. Why not all medical work, too? It is a part of the mission of Spiritualism to heal the sick! Then why charge for his works along that line?

Dr. Conger further suggests that a radical change is necessary in our methods of inculcating spiritual truths. We perfectly agree with him in this respect, but beg leave to differ as to the best method in bringing about such change.

He says, "Spiritual missionary work could all be condensed into the camp-month." That is the great trouble with many of our Spiritualists to-day. They are satisfied with going to camp once a year—while on the camp grounds they are active, earnest Spiritualists seemingly, but it is only seemingly; when they get home among their church member acquaintances, they are absolutely without any backbone whatever. They almost refuse to notice a medium in their own towns or localities. After quite an experience as an itinerant worker I know whereof I speak. I am prepared to say that fully four-fifths of those who are regular attendants at camps are too much afraid of public opinion to invite a medium or speaker to hold meetings in their own neighborhood. If a medium or speaker writes to them in regard to coming to their town, ninety-nine times out of a hundred they reply (if they condescend to reply at all): "We can't get out an audience in our town." Many of these who answer in this way have never tried to get out an audience, yet try to discourage a worker even if they take the matter in their own hands and take the risk themselves.

Many are even afraid to have a spiritual paper come to their address. Such are the facts in free America.

We will conclude by saying that the one thing needful among many Spiritualists is back-bone. The great change, necessary in our methods is active work at home, in every community as well as at camp. One thing he forgets, thousands of Spiritualists are absolutely too poor to travel hundreds of miles to camp, while others cannot leave their business.

On the other hand every person interested in Spiritualism could do something toward a regular meeting in their own localities. The spiritual papers are doing a mighty work, but they cannot reach the masses as long as only a very small minority know of their existence, and many of those who do, are either too stingy or too much afraid of Mother Grundy to patronize them.

Question: If one month of spiritual missionary work is sufficient for the year, as Dr. Conger proposes, why do we need any?

A WORKER.

Galveston, Texas.

The Spiritualist Society of Galveston, Texas, celebrated the Fifty-second Anniversary of Modern Spiritualism, beginning Thursday, March 29, with a seance by Messrs. George W. Banner and F. C. Brandon. The former occupied the early part of the evening with cabinet phenomena and the latter closed with spirit messages. The hall was filled and a sentiment of satisfaction prevailed. Friday and Saturday afternoon and night the ladies held their annual bazaar, presenting a musical and literary entertainment each night. One of the principal numbers was a sketch representing Washington's vision in Valley Forge. Sunday morning the Progressive Lyceum held appropriate service, and at night the celebration was brought to a fitting close with an inspirational lecture by Mr. John W. Ring, from the Bible subject, "I will not leave you comfortless, I will come to you." The proceeds were applied to the "Temple fund." Messrs W. St. Ceran, of New Orleans, and George W. Banner and F. C. Brandon, of Canada, are doing very satisfactory work here at present.

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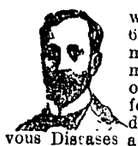
The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.



..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Mr. and Mrs. Geo. W. Renner, mediums for full form materialization, trumpet and light physical seances, are open for engagements between Pittsburg, Pa., and Findlay, Ohio. They can be addressed at 66 Elm street, Pittsburg, Pa.

Mrs. Helen Waters writes: "Mrs. Ida Crouch Hazlett, of Denver, Colorado, is speaking through our State in behalf of the equal suffrage amendment. She gave us a stirring address Saturday evening on Equal Rights, and another in the M. E. Church Sunday evening on General Reform. She is doing a grand work."

Brother Regester writes from Granite Falls, Minn.: "G. W. Kates and wife held services here the 20th and 21st of March, and they stirred the 'dry bones' of our people in favor of Spiritualism as they were never stirred before. The above is but a faint expression of the kindly feeling of our town at present, but kindly feeling is not sufficient always to procure papers or books." Thanks, Brother Regester for the list of subscribers.

Mrs. M. Theresa Allen writes from Springfield, Mo.: "We had two very successful anniversary services on April 1. In addition to the general program outlined in the inclosed circular, we had four fine tableaux, 'The Spirit Sister,' 'The Message Medium,' 'Angel Guardians,' and 'Beckoning Hands.' Both the afternoon and evening meetings were well attended and all enjoyed the occasion. The rostrum and stage were beautifully decorated with natural flowers, ferns, etc., and had a fine effect."

Moses Hull writes: "By the change of time of one camp and the failure of another, I have no camp engagements after August 24. I am engaged every day up to that time. Camps in need of my services, even those which I had refused on the grounds that I had supposed that I was engaged, can apply again. I will do the best I can for them."

Virginie Barrett writes: "I am serving the Second Spiritual church of Allegheny, Pa., for April. I find a band of noble workers in the officers and members. I can be addressed here at 822 Rebecca street. I would like to engage with camps as vocal soloist and speaker, on reasonable terms."

The Cleveland (O.) Plaindealer says: "There are no books in the Public Library which are so often and so thoroughly read through as those on psychical research. In this class of books are included books on Spiritualism, faith cure, Christian Science, palmistry, astrology, phrenology, hypnotism and insanity. The patrons who draw books on any of these subjects seem to be students. There are men who have read every book on Spiritualism in the library, and some of them two or three times. When these persons have read everything on the subject they are interested in they are apt to become nuisances, for many of them seem to believe that it is the duty of the library to buy a lot more. Palmistry and astrology seemed to be a fad last summer, and one book, 'Solar Biology,' was more in demand than any other book outside of fiction. Mary Baker Eddy's book, 'Science and Health,' is in constant demand, while ten or a dozen volumes of each of the 'White Cross' series are not enough to satisfy the demands of the patrons of the library. Sometimes the devotees of one of these classes of reading is at the same time almost as close a reader of some other class not allied. Another class of reading which is quite popular with lovers of the mysterious, is that on theosophy and Oriental religions."

Frank T. Ripley is speaking and giving tests this month for the First Spiritual Church of Pittsburg, Pa. He has a few dates for camp-meetings. Address all letters to 218 Isabella street, Allegheny, Pa. He can also be engaged for the Sundays of May, June and July.

A new Spiritualist society has been organized in Belmont, N. Y., with Mrs. Lizzie Bremer, formerly of Toronto, as pastor. Two years ago Mrs. Bremer was a devout worker in the Methodist Church. Now she is a good medium and speaker and brings all her Methodist energy into Spiritualism.

Mrs. Nellie Hackett writes from Los Angeles, Cal.: "The premium book, the Occult Life of Jesus and the Hull-Covert Debate, came to hand. I thank you most cordially for it. I can say, as many other of your contributors have said, I do wonder how you can send out such a large and beautiful book for so little."

Mrs. E. Blake, of 369 South Division street, Grand Rapids, Mich., is open for engagements for May and June. Address her as above.

Mattie E. Hull writes: "Our mass meeting and anniversary celebration was a magnificent success—never had so harmonious a meeting of Spiritualists in this city."

R. A. C. Mack writes: "My name has been on a church record for forty years, and a part of that time I persecuted Spiritualism as bitterly as Paul did the early Christians, but, like him, the scales of superstition and ignorance was stricken from my eyes, and I was compelled to acknowledge the sublime beauty and truth of Spiritualism." Mr. Mack objects to the manner in which Mr. Loveland uses the name of Jesus, but he must remember that Jesus was only a man, and in some respects a very imperfect one.

Lyman C. Howe writes from Fredonia, N. Y.: "After a two weeks' sojourn in Clyde, I visited Erie, Pa., and gave two lectures—one in a private parlor, and one in Grand Army Hall, Sunday evening, to a good audience. Mrs. Alice Caughey presided, and gave some psychometric readings, seemingly acceptable to the subjects. Erie needs a resurrection. Perhaps some luminous teacher in occultism and metaphysics might do the job. Some very good mediums are sprinkled over that field, among them Miss Laura Daniels; and I judge there is timber there for a pretty good building, without evoking the mystics. I arrived in Fredonia the 9th, after three months and four days absence, and found Mrs. Howe about as well as I left her, and a cozy, well-ordered room awaiting my arrival, and a sweet, warm welcome into the home sphere and life. A look into the pictured face of our Angel Maudie, as it shines in that marvelous picture, made without mortal hands, touches a deep chord of immortal melody in my heart, and renews the sweet enthusiasm of love, and unabated interest in the mediumship that made it possible, and the eternal principles that underlie all spiritual phenomena. I never cease to be grateful to the Bangs Sisters and their guides for this priceless treasure and infinite solace for sorrow. No one, I think, appreciates more than I the value of spiritual culture and attainment to the inner life and highest ideals. But to discount or disparage the importance and indispensable necessity of perpetuating all possible phases of mediumship, strikes me as the most pitiful abuse of talent and opportunity and reckless exploiting of egotistic ambition and selfish vanity. I would not exchange that one experience, and what it has brought us, for all that the combined attainments of metaphysical teachings can accomplish in a lifetime. I am free to answer calls for April, May and June and the fall and winter months."

Maggie Waite writes from 23 Main street, Springfield, Mass.: "My meetings here are crowded. The hall is inadequate to hold them, and I am crowded during the day giving readings. Mr. Wellman Whitney lectures every Sunday evening. A very enjoyable reception was tendered me at the home of Mrs. Haskins and daughter, Mrs. Vesper, where the evening was passed in progressive whist, your humble servant winning the first prize; the second prize was won by Mrs. Wrightman; my daughter Hazel and Captain Smith carrying off the booby prize. I can be addressed here until June."

E. R. Kidd, of Canton, Ohio, writes: "Never in the history of Lake Brady have the prospects for a successful and pleasant camp been more flattering than are they at the present time. Through the united efforts of the officers of the Lake Brady Spiritualist Camp Association, all of whom are men of business tact and integrity, with the cause of truth at heart, together with some of the best speakers, test and phenomenal mediums to be found within the ranks of Spiritualism, and now engaged, those who visit Lake Brady this year for a day, week, month, or for the season, will be cordially received, handsomely entertained and courteously treated. With Mr. J. J. Brittan as general superintendent; George L. Pierce, president; George N. Abbott, secretary; D. A. Herrick, chairman; E. R. Kidd as special excursion agent, and all having an eye to business and the camp's success, together with a willingness to perform well their respective duties, the Lake Brady Camp this year is bound to eclipse those of former years. The Lake Brady Hotel will also be run under a new and efficient management, the table supplied with the best that can be had that tends to fill up and please the inner man and every possible courtesy shown to the guests, all of which will be pertinent features of the hotel management this season. Under the supervision of Mr. J. J. Brittan, the row-boats and steamer will be put in tip-top shape, with Mr. William Davis as their guardian; also many new features added that will tend to entertain the guests. The grounds will also be improved and beautified; in fact, no pains will be spared to make this the banner camp in the history of Lake Brady. With the within facts in view, a cordial invitation is now extended to all respectable and law-abiding citizens regardless of political or religious views to prepare now to spend your summer at Lake Brady."

Dr. J. H. Taylor can be addressed for a short time at Milan, Ohio, where he has spent the winter. He is open for engagements to lecture for societies and at camp-meetings during the spring and summer. His study of New Thought ideas and practice of Mental Science enable him to interest his audiences in advanced thought which is making so much progress.

Correspondent writes from Saginaw, Mich.: "We continue to hold meetings at Anchutz Hall, and they are well attended, much better than was anticipated, for it has been so long since there has been meetings here; but it looks as though we would have to secure a larger hall, for we cannot accommodate all who come in this one. Dr. W. S. Eldridge was the speaker, and took for his subject, 'Psychic Power and How to Develop It.' He held the undivided attention of all for nearly an hour, making every point on which he touched clear to all. After a song by the audience he gave a few tests of spirit presence and character readings, in his convincing way, that were all correct. He closed by announcing that he would speak the next Sunday at the same place and hold circles every Tuesday evening at his home, 211 North Mason street."

Mrs. M. E. Walker will speak for the Spiritualist Freedom Society, Sunday, April 22, 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Subject: 'The White Man's Burden; Spirit Birth and Growth.'"

T. J. Haynes writes from Grand Rapids, Mich.: "Our camp program is rapidly nearing completion. Arrangements have been made for a tent 60x90 feet, which will have a seating capacity of over 2,000. We have engaged as workers, Dr. Peebles, Dr. Spinney, Mrs. Marian Carpenter, Oscar Edgerly, A. E. Tisdale, Mrs. R. W. Barton, Augusta Ferris, Mrs. Blake, Mrs. Josephine Ropp, Samuel Smith, Mr. Holmes, and Anna L. Gillespie. This completes our program up till August 5. We intend continuing until August 19. I should be pleased to hear from one or two good workers for second week in August. Extensive arrangements are being made for entertaining a big crowd. Elmer E. Carpenter will be our chairman again this year. Information cheerfully furnished. Address me at 38 Ransom street, Muskegon, Mich."

C. E. Winans and A. Norman, mediums for materialization and independent slate-writing, are open for engagements in the West for the months part of April and May. After June 1, their address will be Lily Dale, N. Y.

Mrs. Howard writes from Clear Lake, Iowa: "Mrs. Mattie E. Hayden is still with us, and has awakened quite an interest here among the best class of people. We expect to have Mr. B. F. Hayden with us in about a week. Mr. Hayden and wife would like to hear from camp managers and societies anywhere in the west. They can be addressed here in care of Lock Box 23."

Abbie E. Sheets writes from Grand Ledge, Mich.: "A mistake occurred in a late item sent by me to your paper. All camp inquiries should be sent to the secretary protem, M. P. Phares, Grand Ledge, Mich., instead of Grand Rapids. Our programmes will be ready in the near future. The camp has done a fine work in liberalizing public sentiment here. The home circle has been instituted in several families with promising results. Spiritualism under one name or another, is filtering itself through creed, dogma, prejudice and all the barriers erected by human selfishness and ignorance, which have stood in the past between man and his spiritual wealth. Your paper is an 'iron clad,' showing no quarter to error. Long may you stand at its helm. We returned from California the 31st ult. Mother is slowly improving."

Oscar A. Edgerly, having concluded his engagement with the Southern Cassadaga Camp, Lake Helen, Florida, is during the month of April making his headquarters at the delightful plantation home of Mr. R. C. Hall, Irwinton, Ga. Mr. Edgerly is open for engagement for the last two Sundays of April. He is engaged in Grand Rapids, Mich., for May and he has engagements with the following named camp associations during the coming summer season: Ponshewaing, Mich.; Briggs Park, Mich; Lake Brady, Ohio; Vicksburg, Mich.; Chesterfield, Ind. Mr. Edgerly will be pleased to hear from secretaries of societies desirous of employing a trance speaker and test medium for the lecture season of 1900-1901. Home address, 42 Smith street, Lynn, Mass.

Thos J. Haynes writes from Muskegon, Mich.: "On March 25 we held services commemorating the Fifty-second Anniversary of Modern Spiritualism. They were well attended. George B. Holmes and Mrs. Emmeliss Blake of Grand Rapids, were our workers. All seemed pleased and repaid for attending. This meeting closed a two months' engagement with Mr. Holmes. As a lecturer he has few equals. One thing can be truly said of him and that is, he is not continually threshing over the old straw. His thoughts are advanced and tend to better humanity by enlightening the people. Such workers should be always busy for the good done by them is great. Mrs. Blake will be with us during April, and as she is an excellent demonstrator of psychic philosophy we expect grand results."

Dr. H. O. Andrews writes from Allegheny, Pa.: "I have just closed a very *successful engagement of three months* with the Second Church of Spiritualists of this city. My address for the present month will be 261 Pearl street, Cleveland, Ohio. I will answer calls for week evenings to any points in Ohio; also to attend weddings and funerals."

Mrs. R. W. Barton writes from Rochester, N. Y.: "The First Spiritual Church of Rochester celebrated the Fifty-second Anniversary of Modern Spiritualism, April 1, at Odd Fellows' Hall. The meetings was opened with the reading of 'Resignation,' from Longfellow, by the elder Mr. Campbell. He gave a short address, followed by Mrs. Barton. The other Mr. Campbell closed the meeting by giving tests to almost everyone. I think the church was very highly favored by these noted mediums. I close my engagement here June 13. I go from her to Grand Rapids, Mich.. Briggs Park camp. I begin my work there Sunday, July 8. I go from there to Minneapolis, Minn., my home. I can be addressed at 22 Melville street, Rochester, N. Y., for engagements for the fall and winter until that date. I can give the last of July and August to camp work. I will be pleased to hear from camps."

Harry Wiggin writes from Los Angeles, Cal.: "After reading in your valuable paper and in others of the falling off in the attendance at the churches, the question comes to me, how Mr. McKinley can have the assurance to ask the Commissioners of the Paris Exposition to close the American part of it on Sundays? He must certainly know that the church-going portion of our population do not comprise the majority. Must minorities prevail in this democratic country of ours because a few religionists say so? I think it an insult to the French Government. Mr. McKinley's two brothers in San Francisco were Spiritualists. Eliza Howe Fuller McKinley, the wife of the President's brother, was a medium for years; a beautiful character. She supported her husband by her mediumship."

Brother Lowe writes from Clyde, O.: "Lyman C. Howe has been with us two weeks, visiting old friends and lecturing. He spent two Sundays here and delivered four lectures to good audiences, giving general satisfaction. It has been many years since we have had a real Spiritual meeting in our little city, and some of the old Spiritualists began to feel that there could be no resurrection; but the grand inspirations of Brother Howe awakened a new interest with old Spiritualists as well as adding some new converts to a belief in immortality. One lecture was given in answering questions, and at least one-third was given in poetry, which to all thinking people was conclusive evidence of his inspiration. We shall not be satisfied with what we have had, but will arrange to have him with us again as soon as possible."

F. T. Cleal writes from Buffalo, N. Y.: "On March 25, 1900, a new Spiritual society was organized, known as the Social Spiritual Society of Buffalo, with fourteen members on our list. The following officers were elected: "Mrs. E. Nugent, president; Mr. J. Huck, vice-president; Mr. H. S. Pickett, financial secretary; F. T. Cleal, recording secretary; Mr. D. J. Williams, treasurer, and Mrs. E. Nugent, Mrs. Dillon and Mr. Chas. Dickenson, as trustees. We will hold our meetings on Sundays at 3 p. m., in Franklin Hall, 50 W. Eagle street, and will be glad to welcome any who can make it convenient to be with us. On Wednesday evening, April 4, the Social Progressive Euchre Club joined with the Protective Home Circle in giving a euchre party for the benefit of the Social Spiritual Society, and in honor of the birthday of Mrs. E. Nugent, 283 Seventh street. It was well attended. Mr Jerome Squire, the noted attorney of Buffalo, made the presentation of a number of beautiful presents to Mrs. E. Nugent, among them was a valuable diamond ring given by the euchre club and friends. Mr. H. M. Carpenter presided over the euchre game; after the game refreshments were served, followed by dancing."

Anniversary reports sent to us two weeks after the occurrence, will not appear in The Progressive Thinker.

D. H. Bradt writes from North Hannibal, N. Y.: "Having read in one of your late issues of a wonderful dog, I will give what I know of animal mind-reading. I have a horse that knows my mind, for when driving her and I come to a turn that leads off on another read, I say mentally, 'Katy, I want you to turn here (or keep straight on) and she will do as I say. I have tried this repeatedly. Reading in your issue of March 31, Esoteric Science and Criticism, a passage which reads: 'They forget or never knew that there is always a soul of goodness in things evil,' which puts me in mind of my experience on the lowest round of the judicial ladder (a J. P.) of sixteen years. I found most always a little spark of goodness in those who had trials before me. Very near one-half of the suits I got the litigants to settle, often giving in my costs if they would do so. Now, Brother Francis, I want to say something about spiritual papers. Some twenty or more years ago I commenced taking a Spiritualist paper, and have taken twelve different spiritual papers; some quite small and short lived, but none of them I like so well as The Progressive Thinker; and how you can afford to publish so good a paper and give such premiums I can't imagine. I think Spiritualists do not take spiritual papers as much as they should. I know of several who do not take one. If I live a year and a half longer I will be ninety years old. I am a writing medium and can get answers any time I ask for them."

Cornelius Van Buren writes: "I desire to make known through the columns of your paper, a new medium who is now before the public, and is creating much excitement among the cultured and lovers of the dramatic art. She is a young country girl, born and raised in a small village on the prairies of Iowa. She possesses a most wonderful gift of inspirational opera singing and playing. *Much of her singing and acting is in foreign languages*, over which she has no control. This wonderful gift came to her in a moment of time while at work in the kitchen. From that time on she has been able to entertain her friends for hours, playing and singing. She has never been instructed, and professional players are baffled at the power and force she possesses as a dramatist, personating from two to six different characters. Miss Lena Clark is now before the public, and will only visit the principal cities of the West, and in the near future play in Chicago. She played before the Spiritualist Society of Waterloo, who heartily endorse *the above statements. For particulars* regarding this girl medium, write me at Waterloo, Iowa."

N. A. Stevens, of California, writes of the "God Question": "The writer H. ST. in his article of March 24, hits the nail squarely on the head on this God question. No one will know how to define God in this material world or to give a description of that great deity and what he does or how he looks. This question is of no interest to my individual self. I have no time nor desire to delve into these great questions; my greatest desire is to know how to get along in this material life. I live because I was born into the world by legitimate parents, subject to planetary conditions and laws; and long ago gave up and cast out all fear of hell and the Devil. If there is a spiritual life I am sure to be there, and to this end I must work out my own salvation, living a life of sobriety, observing and obeying the Golden Rule, and living in the love of the brotherhood and sisterhood of humanity."

C. H. Dennis writes from Seattle, Wash.: "The Seattle Spiritual Association celebrated the Anniversary of Spiritualism at its hall in Masonic Temple, corner Second and Pike streets, Sunday, April 1, 1900. The hall was decorated with flowers and bunting. Afternoon meeting was called to order at 1:30 p. m., with President Little in the chair. Music by Professor Andrews and others. Poetical invocation by Lena I. Gifford. The president made the opening speech. Selection of poetry by Mrs. Sweany, composed for the occasion, by her guides. Short addresses by the following members: Mrs. Humphries, Mrs. Hatton, Mr. Barsley, Mrs. Jones, Mr. and Mrs. Spalding, closing with music and tests. Evening meeting at 7:30. Called to order by President Little; selected music by Miss Shoulty; poem read by Mr. Little; music and singing; short address by Mrs. Humphries; selection by children choir. Evening address by Mrs. Lena I. Gifford, closing with tests and music.

The Trinity Spiritual Society meets at Van Buren Hall, Madison and California avenue, Wednesday, April 18, at 1:30 p. m., and every two weeks thereafter. Open doors.

H. E. Chase writes from Detroit, Mich.: "Mrs. M. J. McCoy and myself have closed a very successful engagement with the first Spiritual Society of Jackson, Mich. We had a pleasant time. Andrew Watson and his noble little wife are doing a grand work there. Mrs. Dr. Kowe, the old stand-by, is always ready to do her share, both speaking and giving tests."

The Sunflower Social Club has secured a celebrated orchestra for their coming masque ball, which is to be held at the America Auditorium, 77 Thirty-first street, Friday, April 27, instead of the 26th, as formerly advertised. This is the club's last ball for the season and no expense or energy has been spared towards making it a delight. With excellent music, smooth waxed floor and spacious hall, the lovers of the terpsichorean art will find a rich treat in store for them. Twelve elegant prizes will be awarded the deserving parties such as a handsome cake dish; lady's beautifully trimmed spring hat; gold ring; gentleman's kid gloves; hand-worked handkerchief box; elegant bicycle lamp, etc.; prizes given for the first and second best dressed lady and gentleman; best sustained lady and gentleman character; most original character gentleman and lady; best Indian chief and squaw costume; best clown; best juvenile costume.

Corresponding secretary writes: "The First Spiritual Church celebrated the Fifty-second anniversary of Modern Spiritualism, Sunday, April 1. Dr. Thomas McAboy, pastor at Falls City Hall, opened services at 7:30. The hall was beautifully decorated. He made the welcoming address. He then called on Brother F. Schnarrenberger. His subject was given, 'Spiritualism and Science.' As usual he spoke in a trance, and his guides handled the subject to the general satisfaction. The mediums Mrs. Mary Jewell, Mrs. E. Howard, Mrs. E. W. Harper, Mr. Chas Hocfstetter and Dr. T. McAboy, were called on to give tests. They were all very interesting and satisfactory to the recipients, and proved positively the immortality of the soul. After services many of the congregation congratulated all of the mediums on their success and the good work they were doing. The congregations are a very intelligent class of people and are increasing in numbers every week. Dr. McAboy announced that his church would celebrate the fifteenth anniversary on the last Sunday in this month. All strange mediums and traveling speakers will receive a hearty welcome."

(Continued on page 8.)

SAN FRANCISCO.

Anniversary Celebration and Doings.

The anniversary of Modern Spiritualism was celebrated by the different societies and organizations of San Francisco on that occasion, with fidelity and brotherly love that characterizes the true faith and knowledge of the higher life. The Hermetic Brotherhood, Dr. Phelon president, celebrated in artistic style. After the exercises were over which were interesting and edifying to the members, all were invited to partake of dainties in ample and tempting hospitality, and all those who worship at their shrine, and drink of the wine of their kingdom felt that it was good to be there.

The Ancient Atlantean Brotherhood—Dr. Louise S. Drew, the president and instrument through whom the intelligences manifest, a psychic who has been working on the line of advanced thought for years—celebrated in the richness and holiness of the true and right path to knowledge of the past, and light of the present which gilds the horizon of the future. The room dedicated to the guests, both spirits and mortals, was profusely decorated with choice flowers gathered from the hillside as well as from cultivated gardens; select music was rendered by skillful hands, spirit voices joining in song. Readings appropriate were given, experiences were related. Two etherealizations took place. The face of one psychic in the room became illuminated in the midst of the silence of meditation. The president delivered an able and instructive discourse, aye, divine in its meaning; dates were given through her lips, and descriptions which held all attention with delight. The benediction given, all were called to a collation which in its beauty, appointments, and daintiness of design, classed it "fit for the gods." There was added to the charm, low, soft music, which crowned the happy hours with a never-to-be-forgotten harmony.

The Atlantean Brotherhood has been in active work for over a year on this coast, and some of the best minds of man and woman here are its adherents. Its doctrines are uplifting and soul-inspiring, and as we are all searching after the truth wherever we can find it. It is purely spiritual in its principles. We have participated in a feast that hath kindled the fire anew upon the altar of the soul. The feast consisted in a course of lectures by Swami Vivekananda. He raked over the embers of old fires that have smoldered for ages and showed their spiritual meanings in a new light that set the mind adrift in fresh channels. As fast as the brain of man is prepared as the receptable of knowledge, it will receive and profit thereby. Whatever may be the thoughts advanced, theories, isms, etc., no one or sect, has got all these to learn. "Truth, (like water) will take the shape of the dish it is poured into, and all dishes are not alike. The children of earth are all striving after happiness, and each and every one is quite sure that he is on the right road to reach that goal. The more our spiritual senses are quickened the greater and freer flows our thoughts towards the higher in every-day life. The world is rapidly and surely advancing in free thought, one actually reaching towards that knowledge, so long denied through ignorance, which now is a star of undimmed lustre to many. Many have arrived at the truth that man lives after so-called death, and think that they have got it all. The poet says, "A little education is a dangerous thing." There are people who are egotistical enough to imagine that if they had the making of the universe, they could have improved somewhat on the present plan. They would have all believe their pet theories. Politics must be up to their standard, social life must accord with their ideas of decorum. They would have no conjunction of the planets, no disturbance of the elements, no pestilence, no sickness, no sorrow or death. They would have no droughts, no blinding storms, tornadoes, tidal waves, etc., no, none of nature's calamities that she is heir to. They would have made the earth ever fair and prosperous, ever smiling and bright. Under such conditions what would have been humanity, its aims and purposes? Man would have been very tame, foolish, ignorant and insipid as the dear traditional Adam and Eve were in the garden of Eden, when they had it all their own way. As storms and winds clear the atmosphere, and as furnace fires burn away dross, so must mankind struggle with Earth's elements and build up an individuality, must round out the character through cause and effect. Man's physical nature is with the universe, he has to take it as he finds it. The universe takes no more thought of him as a physical being than she does of the reptile, bird or beast, the rock or shrub. The laws of the universe are as merciless as the grinding wheel. It matters not who may violate the laws of nature, intentionally or ignorantly, they suffer thereby. There is no vicarious atonement for matter. Nature will deal gently with man if he will but obey her mandates. She will gladden his life in every way. She will sing her sweetest songs in the ripple of the brook and murmur a lullaby in ocean waves; she will waft to his sinking soul in hours of grief zephyrs laden with spicy breath of many flowers; she will whisper loving messages and tender blessings in laughing leaflets of grand old sheltering trees; she will bend above her smiling skies all radiant with warm kisses; she will cool his fevered brain with silvery-hued dew, and change his tears into blossoms; she will give him health of body, cheerfulness of heart; she will scatter o'er his pathway gems of stardust that will light him onward and upward where jewels that never grow dim will beckon him to his inheritance in the spiritual kingdom.

"Death, the white-robed angel separates and arranges specialties which mark human character on earth, or conditions of progress in spirit world. All must and will find their special department of life, each and all will be garnered up into the place and associations to which they belong," or have builded for themselves in their capacity of wisdom, and purity of heart and soul in earth-life.

The period that man dwells close to nature's bosom, revels in the fair fields of the universe, climbs her lofty elevations, studies her various emotions, delves after her secrets, is but a moment compared to that which he must experience again and again ere he hears the welcome sound, "Well done, thou good and faithful."

Science is fast finding proofs of man having lived, loved and prospered in remote ages, that he had his place of worship, his forms of expressing a worship for something higher, something more divine that he hoped to reach at the door of death. Earth as well as other planets is but the playground for the soul's expression in which it must experience desires and aspirations for loftier scenes and higher realities than its present. It hears faint echoes of songs whose melodies have once awakened the soul in rapture of bliss and found there in an abiding place through all the journeys it must take through matter. Spirit is dependent upon matter, as matter is dependent upon spirit. One the higher, the other the lower. There is no separating their interest, their attractions. The great varieties of expressions tell us that.

We cannot tear down or destroy the principle. Principle is eternal, it is life itself. We can change the expression of its manifestations, destroy its beauty that appeals and pleases the human eye, but not its principle. Principle hath no limit, no compass, no length or breadth. It hath no master. Pope's immortal lines that sum up the whole problem, never will lose their divine meaning, their grand fundamental truths—

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

ROSE L. BUSHNELL.
San Francisco, Cal.

A STARTLING NEW BOOK.

By Dr. J. M. Peebles, Entitled "Death Defeated," or the Psychic Secret of How to Keep Young.

This book of 300 pages and more now in press and the proof being read, will consist of twenty-three chapters, and treats of conception, gestation, birth, early impressions, foods, drinks, baths, sunlight, garments, occupations, auras, unseen influences, deep breathing, psychic environments, suggestion, thought-force, will-power.

It treats of marriage, divorce, the laws of procreation. How to improve the race. Who not to marry.

Herodotus, and what he ate and drank; Hesiod, and what he ate and drank; Ovid, and what he ate and drank; Plutarch, and what he ate and drank; Chrysostum, and what he ate and drank; Cheyne, and what he ate and drank; Voltaire, and what he ate and drank; Buffon and what he ate and drank; Paley, and what he ate and drank; Oswald, and what he ate and drank; Hufeland, and what he ate and drank; Phillips, (Sir Richard) and what he ate and drank; Sylvester Graham, and what he ate and drank; Shelley, and what he ate and drank; Richard Owen, and what he ate and drank; M. St. Chad Boscawen, and what he ate and drank; J. Anthony Froude, and what was his diet? The ages of a score or more English centenarians, where they lived and died. The kind of religion that conduces to long life. The three living Russians, aged respectively 120, 118 and 117. The way to live a century and grow old gracefully. The secret of perpetual youth on earth, etc. This book will be elegantly bound in cloth, and illustrated with the author's photograph on the front page. Price, $1, postage paid. For sale at this office.

The Veteran Spiritualists' Union

The Veteran Spiritualists' Union celebrated the Fifty-second Anniversary of Modern Spiritualism, Saturday, March 31, morning, afternoon and evening. It was a grand harmonious meeting. President C. O. Shaw presided. Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mrs. Alice Waterhouse, Mr. F. A. Wiggin, Mrs. Buck-Hall, Miss Lizzie Harlow, Mr. J. S. Scarlett, Mrs. M. L. Sanger, Mr. A. P. Blinn, Mrs. Ida P. A. Whitlock, Mrs. Hattie C. Mason, Mrs. Nellie F. Burbech, Mrs. Sadie L. Hard, Dr. E. A. Smith spoke glowing words of past, present and future of Spiritualism. They all alluded to the need of more unselfishness and the necessity of caring for our poor and needy—making appeals for the Waverly Home in particular—urging upon our people to help—that the doors may be thrown open to the many waiting the happy day. The Ladies' Schubert Quartette as usual dispersed most appropriate music. Mr. Harold Leslie sang "The Holy City," as one inspired, his voice rang out and filled that audience room as did none other.

A letter was read from Prof. J. Jay Watson expressing regret that illness prevented him from being present, as Miss Annie Watson and he had rehearsed special music for the occasion.

Mrs. Georgie Chipman Merchant sang very nicely, and Miss Kate Bell Walton contributed much in her readings.

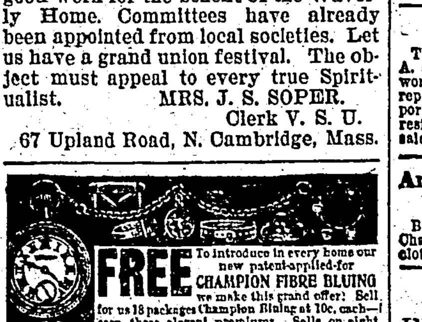
Prof. Willis Millikin, accompanist, was an important factor of the day with his practiced and accomplished playing upon the piano.

Mrs. MacDonald ably accompanied Mrs. Merchant's singing.

The evening, after a few speakers had taken part, including tests by Mrs. May S. Pepper (who was given a royal welcome as she stepped upon the platform, and was also presented with a beautiful bouquet of flowers from the V. S. U. at the close of the evening) was under the auspices of Mrs. M. J. Butler. The entertainment was up to the usual high standard given by Mrs. Butler, and the performances of the little misses would do credit to children of more experience and older growth. They were veritable little actresses and soubrettes. All who helped make the day a success have the thanks of the V. S. U.

The door receipts, memberships and collections of the day amounted to 312.26 and a deed of lot of land at Lake Pleasant, given by Dr. E. A. Smith. The expenses of the day were $135. 26 leaving in cash $177 to which has been added a donation of $10 from Andrew C. Berry; $5 from Mrs. J. W. Wheeler and $50 from John Q. A. Whittemore, making the result of the anniversary in cash $242 and lot of land worth $30. Every bill up to date is paid from the above excepting just the mortgages—even to bills incurred three years ago. I give the foregoing figures that our friends may see that we are progressing—any one can call on our treasurer and verify just how true these figures are. The past year has been a hard one paying up old debts, but we are in clear sailing now, and never have been on a more solid basis. We need your co-operation to pay off the mortgages that the Home may be opened. Join the V. S. U. and renew your memberships. The annual meeting is near. Come and join in the noble work for humanity. A grand bazaar is being planned to be held at the Home the first week in June. The co-operation of every society is earnestly solicited. If you cannot send money or fancy work to be sold, come and patronize the tables and see the Home. I would be pleased to hear from every society that will join in the good work for the benefit of the Waverly Home. Committees have already been appointed from local societies. Let us have a grand union festival. The object must appeal to every true Spiritualist.

MRS. J. S. SOPER.
Clerk V. S. U.
67 Upland Road, N. Cambridge, Mass.



QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Mrs. M. P., Tallahassee, Florida: Q. I am 70 years old and enjoy my cup of tea. I am told that tea is harmful, and would like to know if I should break from its use?

A. The physiological effects of tea are identical with those of coffee, the active principles, caffeine and theine being almost indistinguishable in their action on the organic functions.

The dried leaves, tea, contain from a half of one per cent to six and a quarter per cent of theine, a volatile oil giving the aroma, of from half to nearly one per cent, and from 12 to 25 per cent of tannin, resins, etc. When quickly made only the theine and fragrant oil are extracted, and the injurious effects of the tannin avoided. Then we would have to deal with these and inquire what their effects are on the human organism. A cup of tea taken when exhausted is a restorative, dispels fatigue, and quickens the mental processes. Those who claim that all stimulants act like whips and the exhaustion is greater after their effects have worn away, are in error when they apply their theory to tea, for it is well known that it at once arrests the oxydization of nitrogeneous substances, and thus prevents waste which is the main cause of its restorative influence. Really instead of the whip and spur, it is the strong bit and rein.

For the same reason tea, in common with that small group of substances which have been discovered by man and used for the same purpose, assuage the pangs of hunger. Coffee, cocoa leaves, tobacco and alcohol, all have this effect when taken in small quantities. The abuse of these is where the danger lies. Tea taken as a restorative, not over strong, or in great quantities, is in no way objectionable. The habitual use of strong tea, in excess, brings on nervousness, sleeplessness, a tremulous expectancy of evil, and disorder of digestion which may result in distressing forms of dyspepsia. Tea may be taken in such large doses as to produce death. The effects are cerebral disturbance, rigidity of the muscles and at last death by failure of respiration, the effect of this rigidity and waste of nervous force.

But many substances used as food and highly beneficial are injurious or poisonous taken in excessive quantities.

This correspondent who has drank her cup of tea for 70 years cannot have found it excessively injurious. If she does not go on increasing its strength as so many do, she will find no harm in her favorite beverage. If she is wakeful, and has dyspeptic symptoms, she may know that she is overstepping the boundaries, and should use a smaller measure of tea and a larger measure of water.

With approaching age, when the waste of the body constantly tends to exceed that of restoration, there is a marked craving for something to arrest the destructive processes and maintain the equilibrium. Tea and coffee supply this demand, and are helpful with readily digested cereal foods and fruit.

Another benefit of these infusions is that the water is boiled and thus freed from lime and other mineral matter, and becomes a solvent of these substances which in age, or a low state of vitality, are deposited in the valves of the arterial system, and nerve centers, and expels them through the secretions.

Charles. H. Fowler, Washington: Q. It is constantly being asserted by the orthodox Protestants that the Roman Catholic church was alone in its Inquisition, its torture and its murder.

Did not the Episcopalians murder and torture the Roman Catholics, and the Puritans murder and torture the Quakers?

Has not the Christian Religion the bloodiest record of all the religions?

I should be pleased to have a short history of the different Protestant creeds that have indulged in this cruelty for Christ's sake, and I shall watch for the coming of The Progressive Thinker with a great deal of interest.

A. The above questions contain their own answers. Persecution is a peculiar product of theological belief, which acts like a spiritual poison, befogs reason, inflames the passions, and obscures the understanding. Christianity furnishes the most bloody examples of persecution, of any religion in the world. It may be questioned if any other religion has persecuted for belief alone, as constantly practiced by Christianity in the past. Greece and Rome never persecuted those who did not accept their form of worship. And hence the so-called history of the early persecutions of the church by the Roman emperors may be relegated to the rubbish heap of frauds and myths which accumulated during the Dark Ages. The hated Nero as early as 64 A. D. began this warfare on the church—a church which did not then exist. In 95 A. D. Domitian; then Trajan the good and noble emperor; Hadrian, Marcus Aurelius, Septimus Servus, Maximinus, Decius, Valerianus, and last Diocletian in 303 A. D. gave the poor Christians the last of the persecutions, known as the "ten." As Rome never interfered with the belief of her subjects, if these were persecutions, they could not have been caused by religion. The only plausible explanation, granting the story, is that the members of the new sect filled with zeal, and more ignorant than the most stupid European peasant, filled with the belief that the Messiah was coming in clouds and glory to rule over the earth as its king, were apparently in constant incipient sedition. For political offenses, Rome had no sympathy, and her punishments were swift and decisive. Of these persecutions of which church history makes so much, there can exist no doubt in the minds of a well informed critic, that they are as mythical as the story of the Wandering Jew, and written up in comparative recent times, to show the miraculous power of Christianity in combating such overwhelming opposition.

The real persecution began when the Roman Catholic church became strong enough to dominate political power. The most vindictive and implacable hatred existed between the constantly arising sects that differed in belief, which they could only maintain by crushing opposition.

Protestant persecution began with the Reformation of Luther, and hence the "Mother Church" had many centuries more and vastly greater strength to persecute, and used it with merciless cruelty. She alone organized persecution and made it a part of her scheme for world domination by enforcing belief in her dogmas by torture.

According to her history she began this career of disobedience in the reign of Theodosius the Great in the 4th century, and continued, growing in strength and blood thirstiness until it culminated in the Spanish Inquisition, the most horrible chapter in the history of mankind. It had its branches in every country of Europe, and its "familiars" stood by the peasants' door and the monarch's throne, eager to inform the priesthood of a taint of heresy. In Spain alone from 1841 to 1808, it is estimated by Llorente that 31,912 persons were burned alive, and tortures inflicted on 291,450 more. For all European countries from the beginning of the 5th century to the close of 1800 it is safe to say that fifty times this number were burned at the stake, torn by horrible torturing instruments, or miserably perished in dungeons. Think of the millions of human beings chained to fagot piles, lacerated by torturing instruments or thrown into dungeons! For every one thus suffering a family of five share in the punishment!

The Inquisition was the means of destroying the incipient civilization of the Incas of Peru and Aztecs of Mexico.

No, the Protestants cannot show a record comparable for cruelty with the Catholic church, which until Martin Luther began the Reformation, lorded over mankind, using kings and emperors as slaves.

It was not because of an especial form of religion, for the persecution of the Catholics was among themselves, and the greatest cause of discussion was the trinity and unity of God! They settled this mystery not by reason, but by fire and the thumb-screw.

Protestantism had scarcely become strong enough to walk alone when its votaries began persecuting each other. Calvin was so angry when the learned Servetus overmastered him in debate, that he betrayed him and not only had him burned, but with green fagots to prolong the pain! The Church of England tortured Catholics on the one hand and dissenters on the other. Her appalling cruelty drove the Puritans to America, as Catholic auto-da-fes exiled the Huguenots of France. The Puritans were scarcely established in the wilds of the new world than they began to scourge the Quakers, Baptists and other non-conforming heretics. A history of these persecutions would fill volumes with gruesome reading, which would make an Apache appalled with its vindictive cruelty. Whenever any Christian sect has been weak it has taught tolerance and humiliation. Whenever it has been strong, it has enforced belief in its dogmas with fire and dungeon.

The great difference between Protestana and Catholic is this, that the latter was allied with the state. For centuries it was the state, and thus able to command obedience in the name of the executive. Its most fiendish atrocities against human rights, and liberty were maintained by the government.

Only at rare intervals has Protestantism received such support. In its weak beginning it cried out against this union of church and state, so antagonistic to its own existence, and the great drift of the people toward intelligence, carried them beyond supporting this claim after there were Protestant nations. This soon carried the Puritans beyond their first attempt to make the new state, subject to the church, yet as long as this state of affairs existed, there was fierce persecution of those who sought refuge in the wilderness, yet dared to differ in the least from their demonic theology.

There is a revival of this accursed spirit in the attempt to place "God in the Constitution," and make the Bible the foundation of national law. The growth of intelligence, and diffusion of knowledge prohibits the recurrence of such a union of state and church, but were it possible, could these fanatics have their way, then learning, science and the arts would disappear, as they did when the Christian priest usurped the place of the sage and philosopher, and as then the blight of the Dark Ages fell on Europe, so would the civilization of freedom be blasted, and again would be supreme the canting priest, and he who dared to reason, or oppose, would meet the fate of those heroic spirits who grappled in past centuries with this hideous vampire, and broke loose her hold on the throat of mankind.

The Arcana of Spiritualism—Now Ready.

After this long and disappointing delay I have word from the English publishers that this work is now ready, and those who have so kindly subscribed will have the book mailed direct from the publishers as soon as they send their subscriptions to me. The book is much larger than anticipated, and the publishers have added to the price, but to those who subscribed, or send their orders before the 15th of April, the price, $1 mailed free, will not be changed. Afterwards, if copies are imported they will not be sold less than $1.50. The Arcana is bound in full scarlet and gold. Subscribers must remember that after their order is received, it will take about 20 days for a return of the book from England.

While I take neither merit nor demerit for writing the Arcana of Spiritualism, for I have only acted as the pen in the hands of the supernal writers, I have the consciousness that it is the ripest fruitage of my inspiration, the best of over thirty years the book has been preparing, the best that can be given through my sensitive powers. The writing of it has been a source of pleasure and instruction; I hope its perusal will prove the same to its readers.

HUDSON TUTTLE.

Berlin Heights, Ohio.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

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

GRAND MASS MEETING.

Order, Harmony, Interest, Charity and Patience Prevailed at the Sessions at Handel Hall, Chicago, April 10, 11, and 12.

TUESDAY—MORNING SESSION.

The morning session was devoted entirely to receiving Spiritualists, and the committee was kept busy until the little room was well filled and the people got to visiting and having a good time. If our anxious enemies could see anything in those bright smiles and beaming eyes to criticise, they are welcome to their hide-bound prejudices.

There were many of the same kindly faces from abroad that were visible at the last convention, and it is always cheering to see them.

AFTERNOON SESSION.

This session opened with an invocation by Cora L. V. Richmond, and music, after which Mrs. Richmond delivered the address of welcome and Harrison D. Barrett responded, each being in their best mood, and doing justice in his or her capacity.

Col. Jas Freeman, acting president of the State Association, made a few remarks, sanctioning what President Barrett had said, as a response in behalf of the association of which he is the vice-president.

Dr. H. V. Sweringen, of Fort Wayne, Ind., delivered a masterly address on the subject, "A General View of Spiritualism." It was repeatedly applauded all through, and was certainly appreciated.

Mrs. Marian Carpenter gave in her pleasing manner many tests, all of which were recognized.

EVENING SESSION.

The first lecture of the evening was delivered by Mrs. S. J. Ashton, and was listened to with marked attention.

Moses Hull gave "Reply to Frank De Witt Talmage's Attack on Spiritualism," and all we need to say to express the methods used is that "Our Moses" handled the clerical gentleman with naked hands and the naked truth.

Mrs. Clayson gave a beautiful alto solo and responded to the hearty encore.

J. Frank Baxter and Miss Maggie Gaule gave the tests of the evening and were in good form for the work, and in his and her inimitable manner gave to the hungry souls food and drink.

WEDNESDAY—MORNING SESSION.

H. D. Barrett delivered a discourse on "How Best to Eliminate the Fraud, Fakir and Charlatan." This was a discourse that should have been heard by every honest, sincere Spiritualist in the land. He spoke in unvarnished language; spoke as many other speakers are afraid to speak on this delicate subject.

In part he said, after preluding his remarks with the statement that he was a thorough Spiritualist and believed in every phase of Spiritualism, from the tiny little rap to etherealization, but was determined to spend his life energies in eliminating the false from the true, the fraud from the genuine. He was radical in his denunciation of this element, sparing no words to explain his position, and giving good reasons for standing in that position. In answer to the question by Mr. Dunn, if he had ever seen the book in which he was recorded as "dead easy," he replied he had not, but had been given an excerpt from the same by persons in whom he had perfect confidence, one of whom is now in the higher life, and the other still here. He expressed all that any true advocate of genuine Spiritualism could be expected to, and it ought not to be misunderstood by anyone. Assuredly it will be misstated by the "gang" to mean an onslaught on mediums generally, but he is strong and well protected by friends here and friends over there.

Dr. Juliet H. Severance spoke upon the side of mediums and against frauds. She believes in educating mediums and educating people who go to them, in fact everywhere. She could not see how we should expect mediums to be the only honest class of people in the world, citing to various avocations of life that are all honey-combed with fraud. She thought this would be class legislation. She said much that was to the point and little that was not. Holding strictly that it adds nothing to the virtues and goodness and truthfulness of persons to ever be condemning them. She finished her remarks with quotations from two noted poets and was roundly applauded all through her talk. She has lost with sickness or age but little of her eloquence and profoundness, and none of her interest in the cause.

Maggie Gaule spoke splendidly and to the point for a few moments, standing in favor of eliminating the fraud, but believed in having charity as we go along, lest we tread upon the flowers of sacred grounds and press down some of the genuine. She spoke under a strong influence and her words were well received.

Mr. Dunn, a lawyer, spoke to the point, giving his experience with mediumship, and finished by declaring that no man had a right to limit him in his desires to attend seances. He is a lawyer of considerable experience and is sound and earnest.

Geo. H. Brooks, was called out and talked after the manner of himself—straight from the shoulder. His points were made in the popular Spiritualistic drift of opinion—for eliminating and purifying.

Ervin A. Rice spoke from the standpoint of a business man and a Spiritualist, and believes in placing Spiritualism upon a solid business basis, by protecting it from this gang of disreputable charlatans who seek to fatten upon the good name of our cause and the credulity of a hungry public. He believed in something of a plan like that which is done in business, namely, "listing" or "black-listing." This is the idea advocated by your reporter in articles previously published in The Progressive Thinker, and still held to. It is a practical method of quietly making the impostors unwelcome and especially undesired by organized society. Mr. Rice here read a short communication from Mrs. Carrie E. S. Twing.

AFTERNOON SESSION.

H. D. Barrett read greetings from Washington, D. C., by Mary T. Longley; also read from the Light of Truth an editorial regarding The Progressive Thinker, and burying the hatchet. The audience by motion of Moses Hull, voted to send to the Light of Truth a vote of thanks for that editorial. And now let the Spiritualistic press of our nation stand together in harmony for that truth which should wholly eclipse all other interests. Let them pull for the higher Spiritualism and the world will be the better for the brotherhood and man be benefited by the education.

C. M. Wellington, delivered a splendidly worded and very logical address, and we are glad to see the budding and blooming of this talented young speaker.

Vocal solo, "The Lord is My Life," by Mrs. D. G. Fuller.

Mrs. Clara Stewart, of Stevens Point, Wis., missionary for the N. S. A., now working in Wisconsin, spoke of her work along that line, and invited workers in Illinois to attend some of their meetings.

Geo. H. Brooks spoke for the Wisconsin State Association, and wove in an earnest plea for the lyceum.

Mrs. Cora L. V. Richmond also spoke for the Wisconsin Spiritualists, having been an old-time worker in that state. She stated that she made her initiatory step when ten years of age, but refused to state how long ago that was. See?

Vocal solo, "Just For To-day," by Preston Osborne. Truly this beautiful solo needs more than a passing notice, having influenced a response in tears of appreciation. Mr. Osborne's encore was "Let the Little Ones Come Unto Me," also beautifully rendered, as is always the songs of true artist.

Georgia Gladys Cooley made a few facetious remarks pertaining to some of the other speakers as a prelude to her general short talk along the line of harmony and love, and suggests a kind of spiritual incubator with which to hatch the eggs of pure thought and higher aspirations among Spiritualists.

Max Hoffmann gave tests, twelve or fourteen in number, in rapid succession.

EVENING SESSION.

The vocal solo, "Dream of Paradise," by Miss Hambleton, that of Mr. Flood, entitled "Jerusalem," and the encore, "Wait, My Angels Friend, for Me," and also that of Master Robert Grice, boy soprano, entitled "I Love Thee," were distinct features of appreciation of the evening, especially the sweet and beautiful tones and accent of the "boy soprano."

Harrison D. Barrett delivered the lecture of the evening on the subject, "Is Spiritualism True," and to say he did himself proud is only a touch of the expression of the entire audience all through the grand discourse. He is rapid of speech, thereby crowding much into little, utilizing the hour to the greatest possible advantage to his hearers. We have seldom listened to such a lecture from him and certainly never from any other source.

The tests given by Miss Maggie Gaule and Mrs. Marian Carpenter were all recognized and satisfied those to whom given.

THURSDAY—MORNING SESSION.

The morning meeting was devoted to a conference. The subject for discussion, "Our Declaration of Principles," was handled by the speakers as a thing to be admired and fostered and unfolded.

Your reporter led off in the absence of those whose names came first upon the programme, with an original poem, to be found elsewhere in this paper.

George H. Brooks really began the discussion with a short, enthusiastic speech.

Mrs. Richmond elaborately spoke of the cowardice and fear of those opposed to any kind of declaration from the National Association.

Moses Hull took the declaration plank by plank, and gave his assent to the construction of it, but thought its discussing a dead issue.

Mrs. Lucinda B. Chandler spoke for the declaration of principles, but objected to it because it does not affirm that all human beings are spiritual beings, and did not recognize other reforms.

Rev. Hewitt spoke eloquently to the point of the subject. He is a speaker who should be put forward and kept at work in the field.

H. H. Warner, a rapid, concise and eloquent talker, finished the conference with a general review of the situation and an analyzation of the declaration of principles.

AFTERNOON SESSION.

Geo. H. Brooks lectured on "The Spirit of Spiritualism." In part he said he "wouldn't give a cent for a Spiritualism that is always looking into the spirit world for the good and the true;" his Spiritualism hunts for the good and true here.

Geo. F. Perkins sang a basso solo that certainly was fine.

Moses Hull spoke upon the text, "If a man die shall he live again?" and spoke as only "Our Moses" can speak on a biblical text.

Mrs. Julia Steelman-Mitchell followed Mr. Hull in a short discourse and a few tests.

J. Frank Baxter gave tests and spoke and sang.

EVENING SESSION.

Rev. R. A. White spoke on "Spiritualism as Viewed from the Modern Pulpit." He gave a splendid outline of the pulpit opinion of our cause. He said in part that so far as Spiritualism is concerned as proven by the Bible it has the advantage of them all. He also claimed that Spiritualism was one of those great psychic forces that were beating against materialism like a great sea beating and beating against its banks until some day they will crumble and fall. His discourse was received with great applause.

Dr. H. W. Thomas was present and talked on the "idiotic ideas that old orthodoxy had of Spiritualism." The pure logic and deliberate delineation of the situation, the feeling of the liberal churches and their pastors, was grandly given us by this veteran pastor and spiritually-minded man. When Dr. Thomas announced that he was in hearty sympathy with the principles of Spiritualism because he considered it eminently scriptural, the large audience gave way to tremendous applause. He said in part: "I am a Spiritualist. I would have to give up the Bible if I denied the ministry of spirits. Thirty years ago when I was so unfortunate or fortunate as to discover that Spiritualism meant a continuity of life, I found that I was in sympathy with its teachings. We all have our beliefs. There is no church large enough to accommodate the beliefs of the human family, and therefore when a new theory is advanced a new creed is born. I am a Spiritualist also because it deals with humanity, and we will hear more, before less, of this scientific faith."

"Magnify His Holy Name," was rendered by a trio composed of Miss Sherwood, Mr. Tullar and Mr. Yarndley.

"The Attitude of Spiritualism Before the World," was given by Mrs. Richmond as the closing discourse.

Tests followed by Mrs. Carpenter and Miss Maggie Gaule.

NOTES OF THE MEETING.

There were but few slight flurries of inharmony throughout the time of the meetings.

As usual, Brother Barrett was pulled here and there and everywhere, and must sometimes get weary of well-doing.

Ervin A. Rice makes a good manager of a meeting like the one just held, but he could not do his whole work without touching some one's corns. Every public worker is bound to have some criticism, but in these notes there shall be naught but praise for his energy and zeal to do his duty.

Prof. Bechtel, who presided at the organ and gave of his own composition the organ voluntaries throughout the meeting, deserves thanks for his work.

The weather became so uncertain, or rather so stormy, during Wednesday and Thursday that many were hindered from coming out.

The one objection to the meetings was the lateness of the hour of adjournment. But this is a slight objection.

Geo. H. Brooks asked us to pray for him before his time to lecture on Thursday afternoon. We did. Our prayer was answered through him.

Geo. F. Perkins will go to Stevens Point, Wis., next week to take part in the Wisconsin State Spiritualist Association and N. S. A. mass meeting.

Mrs. Richmond made the peculiar statement, during the discussion Thursday forenoon, pointing to Brother Barrett, that one editor in the city of Chicago lost his life in fraud-hunting. Brother Barrett not being a "fraud hunter," but a truth hunter and fraud extinguisher, the remarks may not have been meant for him, but that statement ought not to make any difference with those who feel there should be some effort made to rid the cause of the fraud element. If a person buys sanded sugar he hates to have his honest neighbor fooled from the same barrel. Something must be done besides toadying to this element to get rid of it. They are being unveiled on every hand and go right on and on with their work. That was a hot thrust for the sincere truth hunters who are sometimes termed "fraud hunters." This may be their affair, but as it was made a public affair, it is also our affair. There certainly has got to be a cessation of brigandage, an end to outlawry somewhere. We know of no one who was killed for "fraud hunting." We do remember that about the time Mr. Bundy, the editor of the Religio-Philosophical Journal, began his onslaught upon the tricksters, the dear old credulous souls whose windows were darkened by their zeal to do for the cause and their fear that such exposures would injure instead of aid, began to drop from his list and the paper sank to a non-paying basis. It was a kind of boycott. This was when the cause was younger and weaker. As it has grown and become profitable to the world, the counterfeiters have increased in number and wealth. This is the situation at present and Brother Barrett's zeal to hold up to the world nothing but the true, the pure and the good is commendable and should have the sanction of every noble-minded Spiritualist in the land. While this is considered a delicate subject, it is none too delicate to handle for the good of the cause and the world. More anon upon this subject.

Greetings were read from John W. Ring and the Spiritualist society of Galveston, Tex., Jennie Hagan Jackson and the Temple of Fort Worth, Texas, Carrie E. S. Twing and the Norwich (Conn.) Society, and Mr. and Mrs. Geo. B. Warne, from Mexico.

On the whole the Mass meeting was a grand success throughout.

DR. T. WILKINS.

Anniversary at Topeka, Kansas.

The Progressive Spiritual Union and Church of the Good Spirit, both of this place, united in a grand celebration of the anniversary of Modern Spiritualism. April 1 was chosen as the day, and a very interesting programme was arranged.

The meeting opened at Lincoln Post Hall at 2 o'clock, and continued until 4:30, when it was adjourned for supper. The afternoon programme consisted of short speeches, essays and tests, interspersed with music, instrumental and vocal; instrumental music by Miss Emma Challand and sister, violin and piano. Vocal solo by myself, words and music original. Also congregational singing.

Among the speakers of the afternoon services were A. Markley, Mrs. Crone, (medium) Mrs. Maybe and Mrs. Johnson. A very interesting paper was read by Miss Emma Challand.

A large crowd was present and a general good time was experienced. Shortly after the close of the afternoon session the people repaired to the banquet hall where an elegant supper was served, free of charge, by the ladies of the above mentioned societies. All was joyful harmony. It was a day of rejoicing to all, and the wheel of Spiritualism made an onward move which has been noticeable here ever since.

The evening session opened at 7:30 with singing, followed by an invocation by Mrs. Crone.

C. Payson Longley's beautiful song, "Our Beautiful Home Above," was then sung by a quartette, after which Colonel Smith and myself each gave a short address on Modern Spiritualism.

Mrs. Inez Wagner, Mrs. Alla McHenry and Mrs. Benson gave tests.

Our talent on this occasion was local, yet a large crowd and a good time was had. Spiritualism is on the upward move in this place. Notwithstanding the fact that there are several societies of Spiritualists here, the meetings of all are well attended, and the best harmony prevails among them.

It has been said that Topeka is the psychic center of the United States, and I do not doubt it. Since to be a Spiritualist, is to be a thinker it is no wonder that there are many Spiritualists in this sunny Kansas, this state of thinkers and investigators.

LAURA B. PAYNE.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

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Imagination and Impressions.

When viewed by the hard, cold light of anatomy, in its organic construction, the brain of a human being reveals nothing to distinguish it from the brain of many of the lower animals. Yet there exists a difference which has been beyond mortal comprehension for ages in the past, and is at present very imperfectly understood. In physical strength man is in many respects far inferior to the wild beasts of the forest, and yet through the exertion of his superior brain power, he has made many of the most ferocious of wild beasts his abject and submissive slaves. For centuries, by the power of his brain, man has been able to conquer and utilize for his special benefit, the vast and savage forces of vegetable and animal life by which he is environed.

The human brain is of a dual nature, consisting of a physical and mental division. Each part is closely connected with the other, yet when required, each part can work alone. The mental part of the brain is again divided into Mind and Spirit. The mind is the seat of Imagination, from which emerge the creations of phantasy. Lovers in the springtime of joyous youth, wandering in the balmy air of a shady grove, or watching the setting sun on the quiet seashore, often weave many a golden dream which is never realized in the coming years. The artist working patiently at the easel, transfering the glowing vision to canvas, by carefully blending true to nature, the various colors of the palette. But let us now gaze at a few of the dark and revolting scenes, also painted by that wonderful artist Imagination.

In pursuit of a deadly revenge, the mental vision of the slayer portrays in hideous colors the tortures which he intends to inflict on his enemy. The felon in his cell condemned to die, suffers more from his imagination than he will eventually endure on the gallows in the awful struggle of death. Thus it can be easily seen that an overwrought nervous system often places the brain in a peculiar state; causing the thoughts to blend into various delusions, generally known as the imagination. From the Spiritual part of the brain is evolved that strange and often mysterious human instinct known as Impression.

It is to this apparently little understood phase of the brain or mind of man that I wish to invite special attention. From thoughts that are formed in this mental or spiritual mind, spring premonitions, warnings, and many of our dreams. When the mind is at rest in calm repose the spirit or soul of man silently reveals the most serious events about to occur, and which may have a direct influence on his present welfare; and yet leaving him a free choice between good and evil. Impression is beyond a doubt the immortal part of our nature, inherent in every human being.

To perfectly understand this ever truthful monitor within us, requires no special talent or years of earnest study, but like all other talents or faculties of both body and mind, spiritual impressions can be greatly improved by means of a liberal education.

When people are under the peculiar influence of trance, clairvoyance, and other phases of mediumship, they appear to have a double existence; fluently relating the private affairs to the utmost detail, of a perfect stranger, while at the same time the mediums are fully conscious of their own individuality. Impression in this state seems to have complete control over all other parts of the brain and mind, and it is then when the earthbound soul vacates its mortal home for a brief space of time in favor of the disembodied spirit. Though ideas of the Spiritual part of man, from a scientific point of view, appear very simple, yet it has always been a hard and intricate problem for the general public to understand.

When people who are naturally gifted wish to become public mediums, they should acquire a thorough training for the purpose, just as a competent bookkeeper is required to pass examination in a business college, before he can even hope to attain success in the commercial world.

Were this already an established fact among the prominent mediums of the world, any spirit who wished to converse with mortal friends could then easily find a medium competent to correctly translate a message from the spirit world. Writers on Spiritual philosophy should make their works more practical. Many books treating of mediumship in all its phases can be readily obtained, yet I have long since discovered that very little knowledge of a practical nature can be gleaned from them.

People of the present age are ever searching for information that is of vital interest to them in their own personal affairs, and the majority of them care nothing for the costly and elegant bound volumes, filled with glittering generalities, even though the subject were couched in the most glowing and sublime language.

DR. B. F. WEYTHMAN.

Memphis, Tenn.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

THE CONSOLATION

That Spiritualism Brings to an Afflicted Family.

I am the mother of five children, four boys and one girl. I did have two girls, but one, the oldest, Leathy Ethel, passed to spirit life only a few days ago. It has always been my desire to give my six children a fine school and musical education. My daughter Ethel had just began her school course, and was taking lessons on the piano. She was very bright, and learned very fast for a child of only seven years of age. She passed away to spirit life, Saturday evening, Feb. 24, 1900, at 10 o'clock. At eleven o'clock on the same evening, she appeared to me and said, three distinct times, "Mamma, take me and love me; I feel so tired." I opened my arms to her, but I could not feel her; still I knew she was there. Then Ethel's grandmother, who is in spirit life, appeared to me, and she had in her arms a lovely black kitten, and her grandma said to her, "Come Ethel, and see the kitten grandma has brought for you," and her grandma took her away. I saw her no more then until the following Sunday. As Ethel passed to spirit life with scarlet fever, she was buried the following Sunday afternoon at 4 o'clock, and when we returned home from her burial, I saw her grandma in the kitchen door with a spoon and cup in her hand. I asked her what she was going to do, and she replied that she was going to take care of Ethel until I should come to her.

I saw Ethel and her grandma the other day and Ethel came skipping into the room, dressed as if she had come from school, and she said to me: "See, mamma, I am getting lots stronger, and grandma and I would feel lots happier if you would not mourn so over me." She comes and kisses me, and I can feel her kisses. When she was in this life I taught her Spiritualism. She knew death was only a new life. Nights when I sit with the spirits, she floats by me, and says, "Mamma, isn't it grand that little girls can float by their mammas and feel them and see them?"

MRS. M. A. HERRING.

Pueblo, Col.

BOOK REVIEWS.

Spencer and His Critics. By Charles B. Waite, A. M., Author of "History of the Christian Religion to the Year 200," Etc.

As the author states, "No writer of the Nineteenth Century has had greater influence in the world of thought than Herbert Spencer. At the same time no one has been more severely and unsparingly criticised. These criticisms with his replies, have exhibited an intellectual gladiatorship such as has seldom been witnessed; one which has had the effect to arouse discussion and to stimulate thought and inquiry all along the lines of his philosophy."

This book presents in condensed form and able and clear resume of Mr. Spencer's philosophy, and the criticisms and replies.

It is a very instructive presentation of the subject, and of especial value to all students of Herbert Spencer's philosophy; and not least instructive and valuable are the author's own criticisms as presented in the closing chapters, which prove him a deep, clear, philosophical thinker.

GENERAL SURVEY.

(Continued from page 6.)

Mrs. M. Summers has been doing missionary work at DeKalb, Ill.

E. J. Bowtell spoke at Providence, R. I., April 15; he will speak at Olneyville, R. I., April 29. He would like engagements for May and June; also for camp meeting and season of 1900-1. Address 20 Home avenue, Providence, R. I.

Dr. A. M. G. Wheeler writes: "I am a daylight trumpet-speaking and platform independent slate-writing medium, and open for engagements with camp-meetings this season. All work done in the daylight, under strict test conditions and on the public platform. Private work not desired, though I will give it. All persons and associations desiring my services this season can address me as follows, Dr. A. M. G. Wheeler, 718 Jackson street, Louisville, Ky."

Moses Hull was one of the stars of the late mass-meeting in this city. Last Sunday he spoke twice for Mrs. Cooley's Society to large audiences. He went from here to the mass meeting at Stevens Point, Wis.

E. W. Sprague and wife are serving the Spiritualists of Columbus, Ohio, the Sundays of April and May. Their services may be secured to hold meetings or to officiate at funerals on week days, at places within reach of Columbus. Address them at 288 East Town street, Columbus, Ohio.

A. D. Marble writes: "For the benefit of all progressive citizens of the United States, the Government (the agent of the people) has published a large number of 'Senate Document No. 53' for free distribution. It is a good one, containing much valuable information and can be had by writing a postal card to your member of Congress, asking for it."

R. Gilroy writes: "The South Side Spiritual Endeavor Society, presided over by Mrs. Dobson, at 3243 Wabash avenue, held its Easter services, at which a very fine musical and literary programme was presented to an overcrowded house, and a very appreciative audience. A very beautiful address was delivered by Mrs. Dobson. There was a fine array of talent participating in the exercises, but the report was handed in too late to be published in full.

Mrs. Eugene York writes: "The First Spiritualist Society of Vicksburg, Mich., celebrated the Fifty-second Anniversary of Modern Spiritualism, April 1, afternoon and evening. The society secured the services of Rev. B. F. Austin, of Toronto, Can. He has given us ten lectures, closing Sunday evening, April 8th. The lectures were well attended, and every one seemed well pleased. Saturday evening, March 31, the society gave a reception in honor of the speaker which proved a very pleasant affair. The Ladies' Aid served refreshments to one hundred and twenty-five people and all went home feeling that it was good to have been there. The First Spiritualist Society has the following executive board for the ensuing year: Robert Baker, president; Arthur W. York, vice-president; Mrs. Emogene York, secretary; George A. Smalley, treasurer; Miss Jeanette Fraser, C. F. S. Cook and Robert Butcher, trustees."

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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Address Dr. J. M. Peebles, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

With pleasure and sadness we record the relief from physical torture long endured, and birth into a higher life, at Rockford, Ill., on the 7th inst., of Mrs. Helen Mar Temple, aged 66 years, consort of H. E. McPherson, who survives her. Mrs. McPherson was a woman of remarkable ability, with great force of character, a natural clairvoyant, and an earnest Spiritualist. During all her protracted illness she was constantly attended by those gone before. She frequently described them as sitting by her side or ministering to her comfort. She was a frequent writer for the press, and always along the lines of a noble life, which found practical exemplification in her own person. All who shared her acquaintance will sorrowfully blend their tears with the survivors of the family in their great bereavement.

B.

Passed to spirit life on March 22, 1900, Mary Huntly, aged 46 years. Reared in the Baptist faith from infancy, nine years ago she became interested in the philosophy of Spiritualism through the lectures and tests given by M. Theresa Allen at this place. She with seven others formed a circle, and in a short time she saw the forms and heard the voices of those called dead. The form which she inhabited was placed in the silent city by the Order of the Eastern Star, of which she was an honored member.

Riverside, Ia. MARY M. DRUF.

Mrs. H. W. Mariner, of Bushnell, Ill., passed to spirit life, March 18, at the ripe old age of 83 years. She was a beautiful character, honored by all who knew her.

MRS. ADDIE Y. SCUDDER.

Bushnell, Ill.

Passed to spirit-life, April 5, 1900, from her residence in Leonidas, Laura L. D. Jacobs, aged 91 years. She has been in the Spiritualist ranks over fifty years, and has been an earnest worker for the cause to the last. At her request her body was taken to Detroit to be cremated.

JAS. R. LOWTHER.

Leonidas, Mich.

Passed to spirit life, March 19, at Greenfield, Mass., Mrs. Julia A. Clark, aged 77 years, 8 months.

Funeral, March 21, conducted by Dr. Chas Harding, the writer reading the Veteran Spiritualist Burial Service. Mrs. M. V. Lincoln also gave a brief address. Mrs. Clark had been a faithful Spiritualist since being convinced of the ministry of angels at the first lecture delivered by Joel Tiffany at the old Melodian Hall, Boston. Her casket, covered with flowers, the gift of Greenfield Helping Hand Society, Mrs. John Wheeler and ladies resident in Columbus Block. We carried the worn-out body to rest in Bedford, Mass.

FRANCIS B. WOODBURY.

Uncle John Wagner, of Waukesha, Wis., passed to spirit-life, March 30. For forty-six years he had known and enjoyed the truth of Spiritualism. He was 87 years of age. He has waited patiently for the call since 1887, when his wife passed from her earthly home. Everyone called him "Uncle John." He was widely known and loved by all. Cora L. V. Richmond officiated at the funeral, he being the last of four pioneers whom she had promised she would attend when the white messenger came.

MRS. C. H. MULLINS.

Passed to spirit life, April 11, at the home of her daughter, Mrs. P. A. B. Kennedy, 448 Cleveland avenue, Chicago, Ill., Mrs. Elizabeth E. Hoyt, aged 59 years. Mrs. Hoyt was one of those rare sensitive spirits that live largely within themselves and shrink from coming in contact with the outer world. The funeral services were held in the chapel at Graceland. The writer officiated and offered the consolation of Spiritualism. G. H. BROOKS.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

Your Melted Pebble glasses are excellent, easy and very restful to my eyes.

I have tried various remedies, but have received greater benefit, for the least money from the use of your Elixirs Nos. 1 and 2, with Magnetized Compound, and your directions how to receive silent treatment from spirit forces than from all others combined. I thank you most sincerely.

MRS. HATTIE CRAFTS.

Monson, Maine.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE,

Clinton, Iowa.

BOOKS by Carlyle Petersilea.

Given by automatic writing through the author's mediumship.

The Discovered Country—$1.

A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist.

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Experiences of the author's mother in spirit-life.

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A deep philosophical romance by the band of guides, the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist.

Oceanides—Paper Cover, 50 cts.

A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

MEDIUMSHIP,

A chapter of experiences, by Mrs. Maria M. King. Price 10c. For sale at this office.

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VOL. 21 CHICAGO, ILLINOIS, SATURDAY, APRIL 28, 1900. NO. 544

THE HOME CIRCLE

And the Beautiful Results That Flowed Therefrom.

About three years ago, the philosophy of Spiritualism was first really introduced into our home through the mediumship of Mrs. Mary Brent. Through this dear friend our spirit loved ones made their presence known to us through the raps; and we also made the acquaintance of many spirits whom we never knew in the mortal. Many were the beautiful and comforting messages of love given us by our dear angel bands, and I can assure you, dear friends, we were in need of this beautiful knowledge to soothe our souls and fill that long felt yearning to know something of this future existence, and, for one word from the loved ones who had passed beyond.

One by one our dear ones came to us and informed us that they were not dead, but living, and were with us in the spirit just as real as they ever were in the body. In each message we were more and more enlightened in regard to our future existence and were told that our lives begin in the spirit just where we leave off here, and that we would find no atoning blood to wash our sins away. But instead, all mortals or spirits must work out their own salvation. We were very earnestly told to begin now while in the body to live such a pure spiritual life that when we entered into this new existence, we will be able to enter in a much higher, better and more happy condition than those do who never understand this beautiful philosophy and who expect to have their sins washed away by the atoning blood of Jesus.

Our spirit loved ones told us that their life was one of constant progression, and as they progressed or developed a higher perception of spirit life and things, their homes and surroundings became more beautiful and glorious, as also did their duties. Is this not a beautiful gem of knowledge to realize, that if we try to live better, more pure and God-like, our heavenly father rewards the efforts we put forth by enhancing our spirit homes and surrounding, and also endows us with new strength and power to continue our good works. Later we were informed that as a spirit progresses from one school of knowledge into a higher line of thought and soul development, the occasion is celebrated by the spirits very much in the same way that we celebrate these occasions when permitted to do so in our home. Before these transitions of the spirit take place, some high spirit comes and gives us the programme to be carried out from both sides of life, which we do in a very beautiful manner. The first transition we were permitted to celebrate from our home was about two years ago (March, 1898), this being the transition of my father's niece. This bright young life passed out when we least expected it, and at a time when her life in the mortal seemed most necessary to earthly conditions at that time; as the daughter of a minister of the gospel, her life was one of devotion to the church and its teachings. Little did I ever think my sweet Christian cousin's soul would ever suffer in darkness, as it did for several months after she passed out of the body. She did not find life as she expected, and hence for a time her soul was in darkness; but thanks be to God and his holy angels, she was soon led to the light, and from that hour when she first found light her flight upward has been very rapid. This dear cousin has had three earth transitions from our home, and one from the beautiful island home of dear Mr. and Mrs. Randall. For these most sublime and enjoyable occasions our home is draped in delicate colors and decorated with flowers, and we try to give our loving angels the very best of harmonious conditions, and we burn within our earth tabernacle our sweet incense of love, purity of thought, peace and good will to our brother man and sister woman.

Under these conditions I can assure those who read these few lines that we have some of the most sublime occasions, and come in very close touch with the spirit world, and as mortals we are most wonderfully benefited.

The next most beautiful occasion we enjoyed was the transition of my dear Indian guide. This transition developed something we knew very little about—that of soul unions. I was informed by my guide that he had been working hard for nearly one hundred years to reach the bright and guiding star of his life, as his soul companion was far beyond him in spiritual progression, and it was a grand occasion for my dear guide the night he was united to his soul companion for all eternity. The service was beautiful for this occasion and for those who could see, it was something beyond earthly expression.

Soon after this my father's Indian guide had a transition. For this dear spirit we made a very nice wigwam surrounded by foliage and flowers. The rooms were draped in pink and white, and we had many Indian relics lying around the rooms.

The next very beautiful occasion we were permitted to enjoy and celebrate was the soul union of my dear parents' three children. These three children were born thirty years ago; two lived a few months on earth but one never breathed in the mortal. These children have grown up into spirit manhood and womanhood, most tenderly cared for by loving spirits, and reared as they have been in a world where the atmosphere is so pure and holy they are as all such children, the divine angels of the most high God. Through my mediumship they informed us that they were to be united to their soul companions at such a date, and were desirous of celebrating this occasion in their earth home. I can assure you, dear reader, we were delighted to enjoy such a glorious privilege, and our parlors were most beautifully adorned with palms and flowers. At exactly half past seven the spirit wedding party arrived, and took their places before a bank of palms, while I rendered Mendelssohn's wedding march. My mother who is clairvoyant could behold her beautiful angel children in all their glory. The rest of our little circle of friends who were not so fortunate as to see spirits listened very attentively to her description. After the ceremony was over our loved ones received our congratulations, and then ascended to the wedding festival awaiting them in the spirit world. Nearly every week we are blest with the privilege of enjoying these beautiful occasions, either in our home or at the home of one of our friends.

I have only written that which we have experienced in our home, but I could relate many more such occasions which have taken place in the homes of Mr. James A. Randall, Mr. and Mrs. Truba, Mr. and Mrs. Joseph Brent.

Our circle of friends are few, but, all are earnest spiritual workers and rapidly developing their spiritual gifts. We are all striving to live right and to do good with the knowledge that God has sent into our lives, and we are striving to more fully develop our inner selves. Our circle is growing larger very gradually. We number now just eleven, but hope to add as many more by next fall. We are told by our angel bands that these earth transitions are doing much good in the uplifting of spirits as well as mortals; it seems to be an incentive for both sides of life to push onward and upward into higher realms of knowledge. At nearly all of these services we listen to some very beautiful spiritual talks from Mr. Joseph Brent, who for many years has been a most earnest worker and student in the philosophy of Spiritualism, and from Mr. Randall some very fine dissertations and remarks.

When we first commenced to hold these services only three of us could arise and make a few remarks, but now every one feels it a pleasure to say a few words as the spirit gives utterance. Our programmes are very interesting, as we have some of the most beautiful of inspirational music. We have had added to our circle of late, Prof. Hans Mettke, who plays the violincello in a most sublime way, and with my own inspirational music of voices and piano we render some very fine music. All through these transitions can be heard the sweetest kind of music in the soft, tiny rap through the mediumship of our dear friend and sister Mrs. Joseph Brent. Indeed, we simply have heaven on earth, and no word can more adequately express it.

At Christmas time we thought it very nice to celebrate the occasion with our loved ones in spirit. The suggestion was very quickly taken up by my spirit sister who teaches a class of fifteen little boys under ten years. She thought it would afford the little cherubs much pleasure to attend an earth Christmas tree, so we got a tree and with her help made fifteen little bags of tarlatan, and filled them with popcorn and candy. We also had a large dish of fruit on the table of which all could partake if they wished to. After the little angels had looked the tree all over and carefully examined everything in the room, they came one by one through me and gave their names, and thanked us for the pleasure we had afforded them. They they were taken back to the land of sunshine a little more wise in earthly things than when they came.

Of course one such party brought more, and the next evening my mother's two spirit sisters brought their class of twenty young girls, about fifteen years of age. All this was very interesting to us and also instructive for both sides of life.

I will now relate one more incident which happened in our home in a very touching manner. A few weeks ago a very high and exalted spirit entered our home and through me informed my parents that he was their son. My mother at first could hardly believe it was possible that she could have another child in spirit, but this spirit in a very clear way explained to us that all such creations do live and develop in the spirit, and grow up just as children do who arrive at a full stage of development before they are born. Again we learned another wonderful lesson, and not only learned it, but realized its magnitude and significance. The family reunion was a most joyous occasion on both sides of life, as my dear brother and sisters in spirit were not aware of this brother's existence.

I do not know whether I have related anything new or not, but I have never heard or read of Spiritualists celebrating on earth the transitional occasion of their loved ones in spirit. There may be many who do, and from the bottom of my soul I hope so, for from our own personal experiences we have found nothing yet in a spiritual manner which has so much benefited us, as these transitions. May God continue to shower us with these delightful privileges, and many more of our earth brothers and sisters.

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WHAT NEXT?

A Letter to Mrs. Longley, from Rev. Mr. Grumbine—Her Rejoinder.

To the Editor:—In the earlier years of my message work in the Banner of Light circle room, Luther Colby, the veteran editor of that paper, asked my "control," Spirit John Pierpont, to give him a motto for his paper, and the following was given: "The work of Spiritualism is as broad as the universe, it extends from the highest spheres of angelic life to the lowest condition of human ignorance, it is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind." For years this motto was placed on the editorial page of each issue of the paper. I can agree with this opinion of my beloved "guide" as to the work and mission of Spiritualism per se without prefix or affix, just Spiritualism. I also agree with the metaphysicians among us who tell me that Spiritualism ought to be broad enough to take in all the "osophies" and "isms" of the times. But I do not agree that all the best teachings and half century unfoldments and lessons of Spiritualism are to be swallowed up by "Theosophy" or "Mental Science," or any other cult and ism, and the credit of them be claimed by these new comers while Spiritualism and its mediumship are either ignored or denounced as something too unworthy to be thought of in connection with the very "spiritual" attitude and exaltation of those who assume to know and teach it all. In later years, Mr. Colby asked Spirit Pierpont for another motto, and the following, which took the place of the first, remained on the fourth page of the Banner for years:

"Before the oncoming light of truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge." These are the teachings of Spiritualism, and they are backed up by any number of demonstrations, and of spiritual teachings by and through pure and good speakers and mediums, who are not ashamed to avow their work in the cause of unadulterated Spiritualism. If the new lights and teachers have anything better to offer, may they be blessed in their work.

It is to be presumed that all the readers of The Progressive Thinker perused my late article in its columns on "Is He a Spiritualist?" I am in receipt of the following letter from Mr. Grumbine, which he gives me permission to print, in the following words: "You can publish this, but if you do, I wish every word of it to appear."

I have no desire to suppress any part of this remarkable letter and here it is verbatim:

"Dear Mrs. Longley:—I have just read your article and it is most amusing, your allegations are very ill advised and will do you and the N. S. A. more harm than good. You did not adhere to the text of my criticism, which was no condemnation of mediums, but a statement of fact of spiritism. The medium and the phenomena are two vastly different things. I never took such radical grounds concerning mediums which your president, Mr. Barrett, has taken, and we have had a few tilts on that subject. As to the "controls," I have none and never had any. All spirits who are associated with me in this spiritual—not spiritistic or spiritualistic movement—are teachers, not controls. I am free and independent as they are to let the Divine Glory in and through.

"As for support from Spiritualist societies, I have never been so supported. My income does not depend upon such support, and it amounts to a very meagre and small sum and would not pay the rent of my house.

"And as for engagements, are you or the N. S. A. going to decide what teachers or speakers a society must employ? Thank God that a few of them are liberal and broad enough to wish the whole truth, and in this are entering upon a new era, and are opening the doors to a larger following and a more munificent support in behalf of Spirit. I am a prophet in this, that unless the platform is broad enough for truth and truth alone, the old will die and the new will take its place.

"J. C. F. GRUMBINE."

Comments on this letter are unnecessary, except to say that in my former article I quoted Mr. Grumbine's own words from his own Magazine, and I cannot see wherein I failed to "adhere to the text of his criticism"—as he avers. I refer one and all to the article from which I quoted, in the December 15th number of his "Immortality." I am willing the public should judge for itself.

It will be remembered that in my former article I distinctly stated that I did not write it for any association or in my official capacity, therefore the references of the reverend gentleman to the N. S. A. and its methods, also to its president, in the above letter are wholly unwarranted—as is well known, the N. S. A. dictates to no one in regard to speakers or other workers of societies. Some others are prophets too, and dare to predict that the airing of truth will not harm the N. S. A. or any one.

Now as to the article in The Progressive Thinker to which Mr. Grumbine objects, I am already in receipt of a mass of letters commending the same; one from Lyman C. Howe leads the list, he has spoken for himself in The Progressive Thinker and I will not quote from him; Dr. Peebles writes "Bravo, Bravo," and gives a ringing scathism to the Grumbine philosophy and methods; E. W. Bond, president of the Ohio State Association, writes: "Your article in The Progressive Thinker is well timed," and goes on with words of no uncertain sound. A prominent worker of Rochester, Ind., writes as plainly. A sweet souled worker now giving spiritual teachings in Boston, an author of wide renown, writes me as follows: "I want to commend heartily your much needed article on Grumbine in The Progressive Thinker, and to tell you our hearts were grieved 'many times and often' here in Boston during his March visit. Of course he was on an independent platform then, having hired his own hall, but, for example, at the close of one of his class lectures a lady asked, 'Do you think it ever desirable to seek communion with the spirit world?' He replied: 'Well, it is an open question with me whether the manifestation is ever justifiable unless some instruction is imparted. I have spoken for the Spiritualists many times, and for this I have been accused of trying to spiritualize the Spiritualists. I would not undertake such an impossible task; they don't want to be spiritualized, not one of them.' The lady replied: 'I think they are a very unhappy class of people myself.'"

What do our old time, tried and trusty Spiritualists and workers think of that? If there are not as spiritual and pure minded people in the ranks of Spiritualists—mediums as well—as this man of allegation and assumption, then we had all better retire to the shades of oblivion and leave him and his cult to run the universe on a diviner plan.

This is all I have to say on the subject. Spiritualists are intelligent enough to judge for themselves on these points, and I leave the subject to their consideration. M. T. LONGLEY.
Washington, D. C.

SPIRITUAL JOYS.

A Chapter of Home Experience.

To the Editor:—At the request of a number of friends, I enclose a short poem that I got over a year ago, under, to me, very curious conditions.

I had retired early and being somewhat tired, fell asleep, almost immediately, and did not awake for five or six hours; then on awakening a sense of the most delicious music seemed to steal over me, until it seemed as if my whole being was filled with the harmony of music and song. Now let me say right here that while I am passionately fond of music, I am not musical, nor a singer.

I got up seemingly impelled by another will than my own, and without a light—I felt no need of one—I got pencil and paper and wrote the enclosed poem and the following:

"A kind act, a loving word or a look of heartfelt sympathy may do more to help our fellow-creatures than we may ever know.

"How much more worthy we are of having been created in 'God's own image,' when making others happy and encouraging the faint-hearted ones, and lighting their pathways with our soul's sunshine."

I was perfectly conscious, but entirely controlled by another will than my own. When I had finished writing, the influence was gone and for the first time I noticed, with surprise that I had not done so before, that I was in the dark. My husband was in the room, but did not speak to me until I first spoke to him. He was interested and wished to see what would occur, so did nothing to disturb me.

Since you published the poem "Possibilities," in The Progressive Thinker, of February 24, I have received a great many letters from people who had read it, and feel very grateful for the many kind thoughts that were sent me in this way. I would like to answer them all, had I time, but I feel sure that each one will forgive my not having done so when they learn that since then a loved one has been called from us to spirit life; and I have been ill myself since. The parting was sad, but was not death, just a laying aside of pain. She told me that all was well, and the only regret was the leaving her loved ones—they would be so grieved at parting.

She believed in our beautiful philosophy, though she did not call herself a Spiritualist, and while her life was one beautiful example of patience and unselfishness, full of charity and loving thought for others, she had never adopted any creed, except the Golden Rule in all her 63 years.

SPIRITUAL JOYS.

The sweetest words they have no words,
They're sung within the heart;
The sweetest music hath no sound,
That mortal can impart;
The sweetest joys they have no name,
They shine within the soul,
Making a glorious harmony,
A complete perfect whole.

Oh! let us fill our inmost hearts,
With these immortal songs,
And feast upon this music
For which each spirit longs,
And let the nameless joys so sweet
Illuminate the way,
To make each day a stepping-stone,
Toward the eternal day.

Our earthly life is but a dream,
That soon must pass away,
But if we strive with earnestness
We'll win eternal day;
Each worthy deed we do on earth,
Puts in our hearts a song,
And there is music in our souls,
When Right has conquered Wrong!

Then, dear ones, comes the nameless joys,
That tongue cannot express;
Something that earth can never give,
'Tis true soul happiness;
But we must share our happiness
Where'er we have a chance,
By doing all the good we can,
By deed, and word, and glance.

HELEN M. SWAN.
Roseburgh, Mich.

OUR PART IN LIFE.

Be it oblivion's pall
That ends our human strife,
Be it a blessed call
To endless future life;
This is our task on earth,
This is our duty clear,—
To make our lives of worth
To mankind now, and here.

WALLACE BATTLES.

ONWARD AND UPWARD.

Evolutionary Development of the Ideal.

THE PART THAT IDEALS PLAY IN THE GREAT DRAMA OF LIFE.

In the efforts of human life to attain unto a condition superior to the one that it at present occupies, the plan of the structure, whether it is in the realm of the mental and spiritual development, or in the erection of a new building or any other material structure, if the process of development and improvement is carried forward intelligently and to a successful issue, first there must be a mental unfoldment of the plan which is termed the ideal; that is held up before the vision, presented as a model to copy after; and the more perfect the external representation, greater is the proof that the mental representation is the real as it is the directing force or spirit which is guiding the development of the internal into its material form.

In the recognition of the truth of the reality of the ideal we are brought to the acquaintance of the fact that superior to and above the externalities of life, dwell the spiritual forces, infinite in their variations and methods, by which their influence is brought to bear in moulding human thought which, resulting in acts, has brought life up from the lower planes of its existence to its present phase of development.

Some materialistic thinkers try to present facts proving that human life does not need any manifestation of spiritual force or energy only what is inherent in the individual life. To illustrate the false premises on which such a statement is based, we would ask, could the infant child, left to its own resources, unaided by the superior power and ministrations of its parents, develop even the physical powers of its being? They are certainly inherent in that infantile organization, but there also is need of a ministration from forces superior to any that it can manifest, for if not it would perish.

The evolutionary forces that are slowly lifting all forms of life to higher planes of existence are inherent in those forms, though latent; but to be quickened into growth they must be ministered unto by a power that they in their undeveloped state do not possess. This is the ideal, that ever ceaseless and tireless energy that is moving the world; and as life unfolds, grows as a result of what it can assimilate, and by that method it is able to and does constantly receive that which it is capable of accepting, and whether on the plane of physical or spiritual growth that law is in operation that it must be ministered to by superior forces or perish.

Standing as each individual does at a different angle while viewing the results produced by the causes that are the operation of the great idealistic law, it can only be recognized and accepted according to the degree of development possessed by the individual observer. To one whose object in life is the accumulation of wealth regardless of the methods used, the ideal attainment is in the enjoyment of that life which it is supposed the possession of that wealth will give. But how many times do we see that when the supposed goal is attained the anticipated pleasure is not forthcoming. Why is it that so many who make the object of their life to amass riches are disappointed in the result? Because many times unconscious to the lower or animal selfhood, the higher spiritual part of their being has advanced to its ideal, placed it beyond the limitations prescribed by the lower selfhood.

In the progress of the soul toward its ideal, it obeys the universal law of moving on the lines of the least resistance; many times, then, it finds its advance antagonized by individualities representing ideals which have not evoluted up to that point where they can comprehend the more advanced position. Take our own country for an illustration. Would it have been possible to organize the forces that at present are moving with such irresistible force in the direction of greater individual freedom and the more perfect development of the ideal republic while the incubus of chattel slavery was the load which the country was carrying, and was the all-absorbing question that quickened the energies and inspired the work of those reformers whose mission was to educate the public conscience to a realization of that wrong? That ideal must be reached and the first intrenched position held by the barbarism of the past captured and destroyed; then it could be brought face to face with another phase of those same conditions; the first step was taken and another must be. The ideal has been advanced and still that irresistible energy is demanding an incessant forward march.

To suppose that life will ultimately arrive at that position where it will cease to evolve any further advance would only result in having its vision clouded so that it could not view the border lands of the illimitable fields of progression. Such a consummation is impossible, because it contradicts the divine law of eternal progress.

While only a limited portion of the infinite can be presented to the finite, and every step and experience needed in the upward journey must be taken, not one can be neglected; but as each one is taken there is seen going before a shining light, the ideal which is clearing the way and opening up to the soul's vision the grand highway over which it is marching to still greater possessions, and so onward forever.

The practice of hero worshiping, whatever may have been the abuses and inconsistencies manifested in the exercise of that faculty, can while dealing with the memory of its past representatives be made to benefit the present and coming generations, if the ideal is an advanced one; one that is considered an honor to strive to emulate. What is more calculated to hold the ark safely that contains those precious jewels of human freedom, religious, political and economic liberty than the honest adoration and copying of the example of those grand characters that laid the foundation during the stormy times of our revolutionary era, or in the contemplation of the true nobility of soul manifest in the character of our beloved President Lincoln? They are ideals that as time passes on will constantly be growing brighter, and if appreciated by the present and future generations will be a help in guiding the world through the coming period whose mission will be the shaking of the old heavens and earth to their overthrow, and will point the way to a higher vantage ground. The more of such ideal characters as can be presented to those who are now in training as the future directors of the world's destinies, the better, and whether it is in remembering their natal day or honoring some special act with which they have immortalized their names, the influence will be beneficial; but the more of the opposite class that is presented for the adoration of the coming generations the greater weight will they have to carry in their efforts to cast off the outgrown and wornout garments of their former idealism.

It is impossible for the soul of man to remain stationary, fixed rigidly to any special line of thought, without the ability to bring into the field of his activities that magic word change, by which it may accomplish its benign mission, is evident to the intelligent student of human life; and the efforts that have been made to enforce the fossilization of their mental and spiritual life has been the primary cause of those convulsions, political and religious, that shook the former systems and destroyed them. The development and progress of the ideal on those lines that are broadening the horizon of its vision must become a fact in human life; if not by evolutionary growth the revolutionary forces must be brought into operation to accomplish the result. The statute of limitations cannot be applied to the immortal spirit. Nations and races, governmental systems have their limitations; they grow, mature and then pass away, but that is no evidence of retrogression; they are only the external, the material form occupied by the living spirit. They when their work is done will be laid in the grave and forgotten, while the higher manifestations of progressive life will go marching onward.

As life advances step by step its boundary line is extended, its former limitations removed; proving false the assertion that the road which must be traveled to attain unto the heavenly conditions is narrow, contracted in its sphere of usefulness. That term can only be applied to the starting point of progressive life; for as each step is taken the horizon is broadened and the soul realizes the infinity of the progressive forces and views more clearly the illimitable fields in which it is called to explore. HAMILTON DEGRAW.
Shakers, N. Y.

The Mayer Fund.

It seems to me we are all interested in this effort to meet the generous offer of Mr. Mayer, for the good it may do. Why harbor prejudice? Why distrust the object? Mistakes may occur—have occurred—but what of that? Who is free from them? Some people may act unwisely—selfishly—and misuse their opportunities. What of it? Is it not always liable to be so? Is that any reason for ignoring, or opposing, an effort, the central aim of which is good, and for the interest of all? Are not church members human? Do they not make mistakes?

Are they all honest? Do they never betray a trust? Are they not often selfish and ambitious? But churches raise money and do a great work, much of it for good, with the means they are able to command, by working together, and rising above petty personal prejudice—at least enough to support the cause, at the expense of personal spleen. In Buffalo the Baptist church made an Easter appeal to raise a $64,000 mortgage, and in one day got pledged from one audience, $23,000! Oh! that we were Baptists! How easily we could raise the $10,000 required to secure $15,000 more as offered by Mr. Mayer. But Spiritualists numbering millions (according to the common estimate) and representing hundreds of millions of dollars, have had a year to raise $10,000 and are $3,000 behind yet!

Suppose you do not approve all the doings of the N. S. A. Do you approve all of your own doings? What if you do suspect that some of the officers are ambitious and self-seeking? Are you sure there is none of that poison in your own soul? The N. S. A. has already done much to impress the world, and secure a respectful hearing where ten years ago Spiritualism could get only sneers, or worse. Why should we paralyze ourselves, by refusing to co-operate, and let churches, Theosophists, Christian Scientists, and even Agnostics, lead in the world's spiritual work, and keep us down, and our influence for good handicapped by our own folly?

Suppose we do have many calls for time and money, and have to economize. Do not others also, while they raise $23,000 in one day, in one congregation, to pay off a church debt? Who of the two hundred thousand Spiritualists in fair circumstances, could not send one dollar to the Mayer fund and not miss it at the end of the year? Who does not spend twice that sum every year for trifles that they could easily do without? It is not poverty that withholds. It is indifference, or prejudice, or some whim, or freak, that is not justifiable, and does not represent the best side of human nature. Very few out of 500,000 Spiritualists but could spare 30 cents for this fund, and would, if it were tobacco, tea, coffee, candy, or any pleasure, and why not act at once for this laudable cause?

LYMAN C. HOWE.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

THE INFINITE.

An Episode on Imagination.

To the Editor:—The days of imagination among the civilized people of earth are by no means ended, but are as prolific in the production of imaginary and incomprehensible ideas, myths and shadows, as facts, as in ages past. Each writer in turn striving in a masterly effort to overshadow, overreach, and smother his opponent by wordy, paragraphs and nicely executed sentences, and thus secure an advanced position for himself in the minds of the people, upon the subject under discussion that will give him great prestige, whether it is tangible, or susceptible of reasonable proof or not. We see this exemplified in the secular and religious press every day. People are getting disgusted with their old dogmatic, religious, erroneous, and blind superstitious theories, and seeking new fields for exploration for that and higher attainments of intelligence and facts, and discarding the old fossilized ideas of a God, heaven and hell, and embracing new ideas of eternal life, instead of eternal damnation.

Very able men among Spiritualists writing for The Progressive Thinker, pro and con, are racking their brains in useless effort to substantiate or disprove an Infinite Superiority, a controlling power pervading the universe, a question that has occupied the attention of the most able writers and profound thinkers for centuries past, and the most able scholars and profound thinkers of to-day are just as far from a correct solution of a mysterious infinite controlling power as they were when the subject was first agitated.

While the agitation of the question might be beneficial and instructive for those of unsettled opinions, and the less intellectual classes, yet it is perfectly useless and an egotistical assumption on the part of advanced intelligences to spend time, talent, and brains in essaying to prove or disprove by any logic whatever the existence or non-existence of such a quantity. They might just as well undertake with an equal assurance of success to counteract the laws of Nature by turning backward all the planets in their solar circles throughout the universe, in a counter movement, as to endeavor to establish such an existence. No mortal eye has ever pierced the far distant realms of endless space. No spirit of whom we have any knowledge, ever has or can descend from those vast ethereal heights of space, and disclose to mankind the far distant length of a past eternity.

No physical eye has ever seen an infinite spirit substance permeating the universe, with sufficient density to become illuminated with an eternal intelligence, and the proof of such a quantity, no matter how plausible it may appear on the surface, is an absolute impossibility, and exists only in the cranium of inflated imagination.

There is only one way out of this apparently insurmountable dilemma that so many are harboring. Admit that the universe with all its mysterious component parts, always existed uncreated—consequently always will, and the long sought mystery of infinite intelligece is solved; for as it always existed there was no creating power; as no creating power, no Creator; as no creator, no embodiment, for intelligence outside of an embodiment is non-existing. But, just as long as surface people and thinkers spend their time and exercise their talents and brains in striving to locate a beginning, an origin, a design or an infinite intelligence, just so long will they flounder in the meshes of hallucination, darkness, uncertainty and imagination.

Moline, Ill. C. P. MITCHELL.

MY DEAR DOG "JOE."

Dedicated to a New Jersey friend whose pet dog died recently. He was a very intelligent animal and lived to be quite old. One of his well-known tricks was, when his owner placed his dish of food before him, to not touch it until she patted him on the head.

I have reared no child to love me;
I have won no world-wide fame,
But the sky is clear above me
And the world is mine the same.
But oh, I am so weary,
And this world does seem so dreary
Without my dear
dog
"Joe."

I have lived my life so quiet
On this dear old Jersey shore,
And I shared with "Joe" my diet
And my home, but all is o'er;
And oh, I am so weary;
The world seems cold and dreary
Without my dear
dog
"Joe."

I have other loves around me
Who are kind and good I know,
But my sorrow seems to drown me
When I think of poor dead "Joe;"
The world seems blank before me;
A sadness lingers o'er me
Without my dear
dog
"Joe."

Oh, I wonder if he'll meet me
When I pass beyond the veil;
If he should I know he'll greet me
With the wagging of his tail.
I'll rise up then from weeping
Around the place he's sleeping,
And pet my dear
dog
"Joe."

Then I'll place his dish before him,
Filled with dainties and with meats
And I'll stroke my fingers o'er him,
And I'll pat him till he eats.
In heaven when I meet him
I'll be happy there to greet him,
For he's still my dear
dog
"Joe."

DR. T. WILKINS.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER NINETEEN.

I have in a former letter stated that very much more might be known of our life here in the celestial world than is known at present on earth; and very much will be known as the years go by. When telepathy, or thought transference, becomes an established scientific fact in the lower world among the people there—and by this I mean all the people of the world, for it will at length be tested by nearly everyone—then will come the grandest revealment the world has ever known, and this interesting epoch is opening up rapidly. Very soon it will seem as natural, and to be expected, to hear direct from loved ones in the celestial world as it is at present to hear from friends who have gone to another town, or to another city, or across the ocean. Of course we are well aware that very many at the present time do thus hear from the loved and supposedly lost ones, but this is now confined almost exclusively to the people called Spiritualists, and those not Spiritualists call those who are, crazy cranks, fools, lunatics, and so forth; but, the tables will soon be turned; they are turning now as fast as the important subject will admit, and then the whole world will understand it as well as telegraphy is understood at the present time.

Think, my friends, of the many wonderful experiences that spiritual beings are continually passing through, and how much they desire to tell their friends left on earth all about them.

O my dear son, what wonderful things I could relate, what interesting thrilling, dramatic stories I could tell you. You will understand that this is true, but the world at large would not accept them as real facts but would say that you were drawing upon your imagination. Well, let them thus say, for their say will be short at the best.

The editor of The Progressive Thinker will know that much or all I may tell is true. I have lately visited him—put myself en rapport with him—and consequently know that he is my friend; and I wish right here to talk to him personally for a short time.

Do you know, kind sir, that your paper is the open doorway between the two worlds? Yes, you do know it. Can a greater mission be given to a being yet on earth than the one of door-keeper between heaven and earth? Think of the vast resources of heavenly wisdom that are passing through your hands wherewithal to feed the multitude. Over forty thousand readers, you say; but, as I have looked around, I find it is nearer fifty thousand people who are fed and refreshed from the celestial world weekly. Each week about fifty thouand persons' thoughts are raised from earth to heaven, and when their thoughts are agitated on spiritual subjects that is the very time when we take the opportunity of transmitting truth to their minds.

Just at this present time thousands of human beings are being sent to this world through the awful horrors of war; their bodies lie broken, maimed and bloody on the field of carnage, and many spirits and angels are busy receiving and caring for their spirits or souls. These poor men are mostly young, unripe, inexperienced—not fit to come here at all at present—men just entering at the threshold of earthly life; they have been robbed of the material life and experience that should have been theirs; they come here filled with sorrow, grief, disappointment, bitterness, hate, revenge, ignorance; their first and greatest thought is to return and wreak their vengeance on their enemies. Man is a freewill agent, and these unripe ones are very headstrong and slow to learn wisdom, consequently they cannot be held in check as a body. There are a few who listen to words of wisdom, but they are few; they return in spirit to the battle ground, or to their foes in private, and oftttimes their vengeance is of a most horrible nature—so horrible in fact that it may not be related here. Not only do they wreak their vengeance on the foe but on the foeman's innocent wife, child, sister, mother and relatives, even upon infants and old men; then, again, the foemen meet here in spirit and the warfare is kept up indefinitely. The body can no longer be slain and so they devise horrible tortures for the spirit.

Brothers, sisters, these things are so; they are not imaginary. Taech and practice war on earth and it is continued within the heavens, often long and extensively before those engaged in it can be brought to see the error of their ways, for nature evolves but slowly and a spirit does not become wise and good at one stride.

Now when an ambitious general comes to this life, whose sole desire has been to conquer by force of arms—that is slay his foeman—he is generally met by a large army of the slain men, greatly to his surprise. How strange he feels when he finds that none of them are really slain, simply transferred from one plane to another. Now there stands before him an army that cannot be slain, a bitter, revengeful army of living souls. He glares at them and they glare at him. It is now their turn, they think. It is now an army against one man. Everything is reversed. But a short time before, at his command, a whole regiment could be destroyed at one fell swoop; now he stands alone, and a regiment swoops down on him. He may gather a few of his own men about him, but it is useless. He can no longer slay his foes and they cannot slay him, yet their feelings are not changed in the least. He desires to annihilate them, and they would like to make him suffer for the wrongs they have received at his hands. Filled with wrathful hate they swoop down toward him and every man there wants his own separate revenge and is bound to have it if he can get it. It doesn't take long for that wretched general to discover this. He cannot kill them and there is nothing now left him but to fly.

Carlyle, my dear son, I have met a captain, colonel, or general, flying at great speed, horror and fear depicted on his countenance, with an army of revengeful, wrathful spirits in hot pursuit—an abject coward. Sometimes they overtake him and are able to hold him for a time and then they plot how they may best torture him, and often his sufferings are fearful to behold. This state of things cannot well be avoided, or made at once right; but, as rapidly as it can be done, all wrongs are righted. How much better to make things right on earth, to work for the right there, how much better that man should not slay his brother man. On the other hand a soul comes here who has, during his earthly life, worked only for the good of mankind in general. Perhaps he has been a great musician, a great writer, a great inventor, a great philosopher, a great reformer; a man who has striven to give truth to the world and not error either in religion or politics; a man who has loved his brother and tried to help him in every way he could; he comes to this life; all the spirits and angels have taken cognizance of his doings. How is he met? Let me tell you. After his immediate relatives and friends have met and received him, a throng of grateful and loving spirits and angels are waiting to do him honor, and they vie with one another to see which shall give him the greatest amount of happiness; for every kind act he has done for humanity, a thousand souls—aye, a million—stand ready to do him every kindness in their power; they meet him with reverential gestures and acclaim; they crown him with laurels as their king; they weave garlands and bowers of beauty for him; they form triumphal arches with his name inscribed thereon; they often seat him in a golden chariot, crown him with flowers and march to the strains of angelic music through the arches, while the chariot is drawn by prancing steeds.

These are no idle tales, my dear son, but as true as that I write them to you; and how we want to tell men of earth all these things. Listen, listen! O men of earth; for you will soon hear more about this life than you know at present. Commit no wrong, for it will meet you as sure as you commit it. Oh, there is so much I want to tell you. A man or woman who has lived all his or her life on earth trying to do something to benefit humanity, on coming here and having received very little on earth as recompense, finds as the general before mentioned, that the order of things is reversed. All those whom he or she has ever been the means of benefiting now array themselves to benefit him or her, and untold riches are heaped upon them; but money has no power; the wealth of the soul becomes all powerful. Still, as I have said before, we have spiritual correspondences. We have that which appears like gold, silver, and precious stones, but one soul has as much power over such things as another, providing the soul itself corresponds or has wisdom enough to manufacture them from sublimated matter; but, no one can possess these things except those who have wisdom, love and truth; and these cannot be bartered for gold. There each soul stands for what it is really worth.

To be continued.)

IN PRAISE OF TEXAS.

Illustrating Some Interesting Facts and Experiences.

To the Editor:—Your correspondent is of the opinion that your readers would enjoy a brief description of the climate to be enjoyed within the boundaries of the great state of Texas, which is almost an empire by itself. Spring is already here in all its sweetness, and has thrown its beautiful carpet over the face of the earth, ornamenting tree and shrub, valley and hill-top with all possible loveliness. The bluebird and the jay have come to stay, and the voice of the mocking-bird is chanting the melodies of the angelic choirs in this fair southland of ours. Nature, the only absolutely dependable revelation of the Creator, is spread out before us decorated in surpassing beauty.

After a mild winter's repose comes the resurrection of vine and rose-bush leading up to fruitage and flowers. Divinity never spread before humanity, even in fair Italy, a more gorgeous panorama of his handiwork, than can be seen in Texas at the present time, and if it is possible to create so much for man's pleasure at the beginning, what may be the ending? If this is the morning of our existence, what shall the day be? Coupled with the beautiful is to be seen the man with the hoe, smiling with great emphasis, because of the most opportune seed-time ever offered to the husbandman, bespeaking a bountiful harvest. Perseverance and manly effort can reap as grand a harvest in Texas in the agricultural line, as in any other known locality.

The ancient herds in far Palestine would pale before the unnumbered bovines that range over millions of acres of Texas grazing lands. Before the cattle, the buffalo and the Indian had undisputed ownership to this vast arena, but the latter has retired because of his laziness and his preference for governmental support to the territory assigned him, while the buffalo has become almost extinct. Fabulous stories are told of the habits of the buffalo by the early pioneers, one of which is claimed to be a fact, that all over Texas upon a given day in the spring, they would start upon their journey northward, and everything in their pathway had to give way; even railway trains were forced to give the road. When we think of the grasshopper becoming such a burden as to stall a locomotive, we can easily imagine how the buffalo might possibly be his equal. One would suppose that the buffalo had a system of wireless telegraphy far in advance of man, otherwise how could they know the day to take up their line of march? Man with all his boasted intelligence could not exploit in so marvelous a way with the same means at his command. The same can be said of wild horses; there is with each herd a general in absolute command, who is always to be found in the rear inciting the lazy ones to greater effort, at the same time signaling to the leader which course to pursue in their rapid flight. If so much wisdom has been given the dumb brute, is it not possible that humanity has undeveloped gifts far more important than those already known? Many of man's endowments have been folded in a napkin; they are yet in obscurity, undeveloped, but by and by the glory of the Creator will shine out in unexpected places, and man will gladly exchange beliefs for knowledge, the mythical for the real, fables for facts. He will have a wisdom born of divinity. Let us suffer ourselves to be led by invisible hands to higher plains of exploration. ANNEX.

FROM DARKNESS TO LIGHT.

"Lo! he comes, the great Jehovah,
Israel's God and mighty Lord!
Lo! he comes, with Christ descending,
As is promised in his word!
Flames shall wrap the earth in splendor
And a glory never known,
And the blue sky roll asunder,
Sun and stars to darkness thrown!
Oh, the joy of saints arising
From a reeling, flaming world!
Oh, the terror of the wicked
Into fire and darkness hurled!"

Trembling, faint with fear and horror
To my mother's side I clung,
Listening to wild exhortations
And to lurid hymns then sung.
Will he burn me? Mother, tell me—
I have heard and understood.
"Not, my child, of you obey him,
And are very, very good."
Just how good? oh, mother, tell me.
"You must ask the Lord to save you,
Love him; read his blessed word,
For its every page is true."
Love him! oh, I cannot, mother,
Love this cruel, awful God—
"Hush, my child, for he will hear you,
And may smite you with his rod."

Years rolled on; before me ever
Loomed the terror of the day
When the earth should reel and tremble
And the heavens flee away.
And it darkened all my childhood,
On my girlhood cast a blight;
Filled the sky with "signs and wonders,"
Added horror to each night.
But at last a voice in pity
Spake from far beyond the tomb;
Told me of a life immortal,
Banished all the haunting gloom.
Then it was my life grew brighter;
Hopes sprang up unknown before;
And the sky was filled with sunlight
To be darkened nevermore.
Truth at last! O blessed freedom
From grim Superstition's sway!
Truth that leads the spirit upward
From the darkness to the day.

Bethel, Vt. ASTRA.

Noble deeds, good thoughts and kind words are the spiritual stock-in-trade. Money is a handy commodity here, but will not purchase a ticket to the beautiful hereafter.

The older a man gets the more desirable things he can think of that is too late to do.—Puck.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

A VOICE FROM MEXICO

George B. Warne Sends a Greeting to All.

Fellow Spiritualists of Illinois:—I send a hail of fellowship and the greetings of Godspeed to your council and your work.

The fact that a hindering stream is not yet fully crossed accounts for the official duty that I am asked to discharge. Without malice toward any, but with an adherence to the right as it is shown to me, I ask your thoughtful hearing of the following words from the Brooklyn (N. Y. Eagle in friendly criticism of Spiritualists:

"This faith is too beautiful, and if it were demonstrated, would be too vital to have it smirched with the long line of imposture which masquerades in its name. Until the charlatans are rooted out it will be very difficult for Spiritualists, who attempt to make their proofs square with the rules by which evidence on other matters is judged to get a fair and unprejudiced hearing. The frauds are so many and exposures so frequent that they make the whole world skeptical."

Is Spiritualism to become the personal property of insatiate tricksters, or shall it be established as a perpetual evangel wherever toilers struggle, hearts sorrow or souls aspire? Forty years and more have passed since Abraham Lincoln, facing an audience of Illinoisans, uttered these memorable words: "I believe this government cannot endure half slave and half free. It will become all one thing or all the other."

Before the pendulum of time had measured the flight of the succeeding decade, recording pens of men and angels tipped with human blood, had traced the complete fulfillment of the prophetic warning of that honest soul.

Spiritualism can not permanently survive one part trickery and the other truth. Either the opponents of fraud within our ranks must arrest its further spread or its cunning and ofttimes brazen champions will push it forward until our distinctive tenets shall become but a noisome stench to all honest nostrils. The irrepressible conflict is not between mental manifestations and physical phenomena, but one for honesty of mortal instrument and truthfulness of spirit teacher in every phase of expression, at all times, as against willing deception many times.

It is well known that many mediums, regardless of locality, are exchanging tests and using information from human sources as heaven prompted—that some workers of physical phenomena are using dummies, confederates and inflated bladders to do the works of righteousness—that some speakers are simulating inspiration and delivering discourses beyond their own powers because they are the fruitage of abler brains stolen from manuscript or type—that mortal manipulations prepare many a slate message whose key, if in hieroglyphics, may sometimes be found in the angles of the four parallel lines of childhood's "tit-tat-toe," while the matter has been known to duplicate exactly several pages of Marie Correlli's "Two World's," of course demonstrating that excarnated intelligences can use two different brains widely separated by miles and months, so perfectly, that the resulting messages shall not vary so much as in a single letter.

Solemn gravestones and musty newspaper files now suffer from the competition of laymen, aye and of laywomen, too, who lend themselves to sacrificing service for the Celestial Press Bureau that stocks a favorite medium. Meanwhile mediums who will not barter their genuine gifts for a mess of pottage are allowed to fatten along the border line of starvation, hide their talents under a bushel and drop into the niche of the forgotten. They know full well that a conscience is not always a profitable possession, measured by the gold standard.

At a time when some of our best brain and conscience is growing restless and disheartened, it is fitting that something should be done to save the genuine from eclipse. What is it, and whose the duty?

Our Brooklyn editor before quoted answers this dual question thus: "The persons to whip the frauds publicly should be the Spiritualists themselves." Come to think of it we might vary our recreative search for microscopic motes that limit the horizon of other creeds by a determined tug at the millstones that weight our own progress. Instead of comparing ourselves with the worst, or weakest portions of our neighbor's systems, let us stimulate our easy-going consciences to the adoption as a standard of some thing beyond their best and that is in keeping with our greater effulgence of light, thus rousing them to an improvement of their ideals. We can always afford to measure upward, but seldom in the reverse direction, if we seek to rise.

Effective helpers of imposture are found in some among us who are not mediums. Possibly they are irresponsible because suffering from myopia, or short-sightedness, but there seems better reasons for believing their besetting complaint to be mental blepharospasm—a counterpart of that physical condition in which the eyelids are violently and persistently closed. Worms are said to be a cause—perhaps in the cases under consideration they are maggots of decadent Spirituality.

Dependent upon assumptions for their facts, and tireless iteration for their weapons, they are steady apologists for impositions in our name and adepts in misconstruing the motives of fellow workers, shifting the real issues of contest and in fulminating direful intimidations against individuals and press who are indifferent to their self-complacent estimates of their own influence.

They vow a hatred of trickery but insist there is no such thing as fraud, rivalling in strict impartiality the Scotchman who affirmed he was open to conviction but that the man was not yet born who could convince him.

Regretably near-sighted are our sincere co-workers who, bowed in bitter humiliation over indisputable evidences of humbuggery, plead that they kept quiet so as to save added ignominy for our cause. Local Spiritualists at many points can testify how this tempting plea has saved more than one sheep-clad rascal from the daylight of exposure and dreaded punishment. Harm springs not from the publication but from the slightest toleration of such deeds. Earnest investigators will have their zeal sharpened when they know of the motive that openly strikes dishonor.

Do not forget the constant procession from our fold into the communion of liberal churches of those who withdraw, forever, saturated with disgust and despair because wrong seems rampant and indifferent. Converts to attractive professions will falter in devotion when they find them to be the outer shell of a charnel house of deceit. Alarms rouse to impending danger. Blood poisoning only yields to remedy and knife. President Dewey of our Michigan State Association has wisely said: "I fear no harm from an honest admission of guilt, or weakness on our part, believing that the less we boast through press or public utterance of questionable phenomena, or that obtained not under strictly test conditions, and the more strictly we characterize the results so obtained as unworthy, the more quickly will we establish confidence in the glorious and attractive field of the genuine."

"Let us have Harmony." Sometimes this cry comes from those who wish to distract the attention of the keenly critical from their doings; at others from those who are too indolent or too bewildered, to do anything else but halloo—and then again, it wells up from the heart to the lips of sincere men and women. Earnest differences are forerunners of the possibility of such a state. But its semblance can only be simulated until we first learn to dwell together in honesty. Its rosy dawn will not break until we can agree that trickery is not truth and mortal trumpery is not spirit manifestation.

Because our qualifications for ordination have almost seemed to be the single one of a self-denying ambition to travel at half-fare railroad rates, mediums for revenue only have thronged our entrance gates, absorbed by the quest for an easy means of livelihood. The lessons of their lives and the want of an unselfish ring to their work soon betray them. Can we not hinder their coming, speed their going and bar return? Spiritualism acknowledges but a single obligation—that of giving to the world unadulterated truth. Spiritualists owe patronage only to upright mediums.

While good men slept the authors of many of our ills organized themselves into secret leagues. Bound by stringent oaths, equipped with signs and words for mutual recognition, they unite in outraging the confidences of the soul hungry and constitute themselves sole arbiters as to what is real Spiritualism.

Such organizations have blunted the moral sensibilities of their own members—corrupted mediums having genuine powers by representations of the greater ease, popularity and profit in "doing as the others do,"—sought to Kentuckyize the reputations of mediums who will not join in their villainy, as well as those of laymen who will not defend it, and have established centers of corruption, similar to Chicago's three fake outfitting depots, where a ready-made mediumship is bartered. These modern incubators have greatly multiplied the quantity of so-called psychic pabulums, but fall far short in quality of that bestowed by natural endowment and gradual unfoldment. Genuine mediumship needs no other protection than the words, deeds, pocket-books and votes of the alert masses of Spiritualists. However specious the plea for social fraternity, any association which bars the laity from an equality with the medium in its privileges and responsibilities is a plague spot of infection—a menace to purity of methods. Its members ought not to be bidden to the platforms of our societies and should be shunned upon their own.

One of the fully initiated has said that the people demand more than can be genuinely given in return. Let us as laymen accept whatever of responsibility is justly ours and see to it that there is so sudden and complete a change in this spring's fashions as to leave the merciless hucksters bankrupted by an unwanted stock.

We can lie ourselves to circles of family and tried friends where mercenary motives can not raise doubts, or can sit in the peace of silence until our own upflashing illumination shall replace a worthless gullibility. It is ours to carry into the presence of mediums a purity of purpose, a hungering for the genuine, a spirit of patience that will say better nothing at all than a falsehood, and a justness of discrimination that will try, but not repel, the unseen teachers. Let us not abandon common sense at every breath a medium draws, or every word a control is supposed to utter. Infallibility is not of mortals and would not seem to be a Jonah's gourd in growth among the re-born.

Death is but the transient dressing-room where our vanished ones have paused to exchange mortal garb for spirit guise and then gone onward in their living, loving and learning. Truly welcome are their signals of presence, flashes of identification, tidings of cheer, crumbs of counsel and fragments of revelations. Layman and medium can find a lesson in their chorused refrain:

"Thou must be true thyself if thou
the truth wouldst teach,
Thine own soul must overflow if thou
another soul wouldst reach.
Think truly and thy thought shall the
world's famine feed—
Speak truly and thy word may be a
fruitful seed—
Live truly and thy life shall be a great
and noble creed."

GEORGE B. WARNE.

Sonora, Mexico.

FRIENDSHIP'S JEWELS.

A friend may be poor or wealthy,
Polished or void of grace,
But he must have the sweet endowment
To stand in another's place;
To put his soul in the shadow
Where your soul stands alone;
To make you know that he understands,
By language, and look and tone.

The world is so full of people
Who live for themselves alone;
Whose tongues are of blood and muscle,
But whose hearts seem more like stone;
Who will listen, but comprehend not,
Who can speak, but can never feel
The swelling throb of a tender heart,
Nor a friend's unvoiced appeal.

The one who can change from his place
To the place whereon you stand;
Can sense all your lights and shadows,
And the plunkety-plunk hand
Who sees how the arrows pierce you;
The blessings which make you glad;
How you longed to be what you could not,
But mastered the chance you had.

The one who, with eyes far-seeing,
And that sympathy which reads
From a person's tout ensemble
The record of untold deeds.
Who seeing white lips a-tremble,
Or eyes uneasy with pain,
Knows quickly, without the telling,
Of a crushing overstrain.

Dispensers of consolation
Which our souls meet, face to face,
Are the ones, who, self-forgetful,
Can stand in another's place,
Demanding not whys and wherefores
For all we have done, unplanned
They enter this dearest comfort:
"Yes, friend, I can understand."

EMMA ROOD TUTTLE.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perucal. For sale at this office. Price, cloth, $1; paper, 50 cents.

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

WHAT HAVE DOCTORS TO DO IN SPIRIT LIFE?

By the Spirit of a Physician—Given through the Lips of Mrs. Cora L. V. Richmond.

Since the days of Esculapius medical science has been experimental.

There is a science of anatomy; there is a science of physiology; there is no science of materia medica. I learned this while upon the earth, for I graduated in one of the most reputable of medical colleges in a large city. I had such a practice as a young, studious physician would have. I had good opportunities in my profession, not only for enlarging my study and experience, but for discovering how foolish are the supposed remedies of materia medica. Nevertheless, I was thoroughly conservative in my views, never rejecting, it is true, a new discovery when it was brought forth by sufficiently respectable authority. But I accepted no heresies. I did not believe in homeopathy; I accepted no hydropathy, excepting as one of the natural remedial agents; and all ideas that were in vogue in my time concerning any possible aid to medical science from occult or other sources of that kind were utterly rejected by me. I came also to doubt my early religious training, my belief in a future life by direct contact with the human body, living and dead. The scalpel, the dissecting knife and the clinics must harden a man. Also the failure of science to discover any supreme remedy for disease made me distrust even the intellect of man, and I came to think that when the body dies it ends all.

I thought this, until illness came of a serious nature to my own household, taking as a victim my daughter, a young woman of unusual ability—not resembling her father, I assure you—and of beautiful person and rare mental promise. As is customary among physicians, because one's mind can not be clear when a beloved one is in danger, I employed other counsel, and another, and another until six of the best physicians in our city were summoned, and I even sent to distant cities, but all in vain. Her malady increased; it was the most virulent attack of pneumonia—typhoid pneumonia.

In the course of her illness, in what I supposed to be delirium, she would give evidence of wonderful visions and intellectual attainment. She would give an address and give the name of some prominent orator; at another time she would ask for pencil and paper and write most beautiful lines of poetry. Often, in what I supposed to be delirium, she gave evidence of artistic power which she herself, in health, did not possess. I said this is the result of disease.

There came the last hour of her mortal existence, when, with her mother's arms supporting her and I partially aiding, she said to me: "Father, you have supposed that all that has come from me in this illness was the result of disease, of delirium; you have thought it was the fever preying upon the physical brain and wearing the life away; but a new world has been opened to me; it is opened to me now, and I shall soon be in that world away from my mortal body. I will tell you whom I now see." She described a multitude of people, giving their names. Among them were people whom I had known, but had never mentioned to her as being known by me before; there were our relatives and friends and something from each that would designate their individuality and personal presence.

I had entire knowledge of psychology and mesmerism which were ascribed by me as a mere dream. But this that came to her and through her dying lips to me, made a new impression on my mind, such as had never been made concerning a future life since I was a youth.

She passed on; her mother fully accepted all that the child had said, believing that it was the work of God's love and of ministering angels to lead me back again to religious thought. I rejected that proposition, but said nothing. However I conned it o'er and o'er, and the more I thought of it the less could I explain it on any hypothesis of physical malady.

It was not long before my life was ebbing away; no skill of the physicians could avail. I employed all of my own knowledge and all the knowledge of my friends who were physicians; yet I knew precisely the time it would require for the disease to take its course, and it did. But that for which I was not prepared was, that in my own case there came almost a similar experience to that which came to my daughter. I was perfectly conscious, yet I beheld these beings. They were beings that had lived upon the earth and whom I had known. I also gave to my wife descriptions of them; and there were times when animated by their presence I would speak fluently on subjects with which I was not familiar.

At last the gates flew open and I was admitted into the presence of my daughter, and there were many of my friends. It was as though a morning had burst forth in the midst of the night. It was as though a great luminous glory had come into my existence after it had been shadowed. It was as one might awaken from a dream into a real existence. But was I dead? My laboratory, my study, my place of experiment, my patients, all were gone.

I had devoted my life to my profession and my family. I had some of my family with me, but what of my profession? I found no schools, universities or other institutions like those on earth. I found that there seemed to be no necessity for what was my profession. I had no spiritual knowledge or especial instructions. I said: "In this new world, this realm, are there not those who are ill, who require medical aid?"

One, who was a friend and much of a philosopher even in the earthly state, said to me: "There is much need of physicians here, but not of materia medica."

"How, then, can I heal or cure the sick, unless there is medicine?" "You will presently see," said my friend, who proved also to be my instructor. He soon conducted me through several states of spirit existence, which I will attempt to describe:

I saw shadowed people who seemed to be deformed in their appearance like many subjects or patients I had treated in earthly hospitals, excepting their deformity was of a peculiar nature; it related not so much to their external appearance, though it affected that, but it seemed to be inward, and whatever shadow was upon the mind or spirit seemed to change their appearance. To my surprise, I saw some whom I had known in earth life as possessing very fair physical appearances, but who were there deformed. I said, "Explain this to me; such an one was not deformed in earth life."

"Oh," said he, "that deformity is the result of mental and moral perversion. Wherever there is moral perversion it affects the spiritual appearance."

Then as I passed on I saw what seemed to be a large company of men apparently doing nothing, yet they were moving about with a great deal of egotism, were considering themselves with apparently a great deal of consequence, but I could see that they were feeble; they had no power; they seemed to be in many instances combating with the shadows. I said' "Who are these apparently in such good condition, and why are they so feeble?"

He said: "These are those who, like yourself, had much earthly knowledge but very little wisdom. They had knowledge of material science and were somewhat proud of their professions, but they lacked the kindliness that you possessed in your profession. They followed their professions exclusively for the intellectual attainment or exclusively for gain."

"But," I said, "are they ill, very ill?"

He replied: "They are ill with the malady of self-consciousness, self-importance, and of learning merely. The technical knowledge which they possessed is not of any value on this side of life, since they are differently related to matter. But the first healing must be with them."

I passed on to where there seemed to be those who were receiving much attention, and still I could discover, as a physician I thought, no especial malady, and I said, "Who are these?"

"Oh, these are those afflicted with criminal desires and wishes while in earth life, which, nevertheless, were perhaps not expressed, but having sway over minds and spirits of men corrupted them spiritually in the first place, and these must be treated for this malady."

I entered another place, where I saw people whom I had known in their professions of doctors of law, jurists and doctors of divinity. I said, "Are these men afflicted with any malady here? I know they suffered the physical conditions through which they passed from earth life, but surely the disease from which they passed away is not with them?"

"Oh, no; they are not suffering with any physical malady. But that judge," pointing to one whom I had known, "is suffering from remorse because of an unjust decision. That doctor of divinity is suffering from a similar state of mind, because of the creed that he inculcated in many lives which he had found to be erroneous; and another I see over there, who was mentioned as a great philosopher and doctor of law, and science, is suffering from spiritual inactivity since he made matter his god, and he has not recovered his equilibrium here."

I passed through many states, and saw many minds that seemed to be receiving different kinds of attention and instruction, and he said: "These people do not know they are invalids, they are not made aware that they are receiving especial treatment. We treat them for such maladies of mind, or conscience, or spiritual lack as we perceive, yet we do not make ourselves appear above them, or appear in any way beyond them, because that in itself is an oppression. Wherever they lack we are made to perceive it; and into this great sphere of healing where you have been admitted, all states and conditions of human life where there is a morbid state of mind, where there is spiritual lack, where there is moral infirmity, where there is lack of spiritual unfoldment, all are received."

Then, I said, "How many people that pass from earthly life to spirit life are exempt from this condition?"

"Very few," said my instructor.

"Can I do anything here?" I said. "It is true that I have very little knowledge of spiritual remedies; my knowledge of therapeutics extends only to material substance, but can I do anything?"

"Very much," my friend said. "Because you ask I am free to express this to you, for you have the strength to bear it; you are one of my patients, and each patient can become stronger by giving help and assistance to others."

With a partial start and a great feeling of humiliation, I said: "From what disease do you think I am suffering?"

"You are not suffering from any disease; perhaps it would be better if you were, but it is lack of spiritual awakening and regeneration. The mind has its material habits of thought. The spirit has been weighed down by its lack of knowledge of spiritual things, and you even desired when your daughter passed on and was admitted to the visions of this realm, to claim that it was her human disease. My friend, you have been diseased spiritually more years than your body has been afflicted; and it is that disease that prevents clear perception and more knowledge of this spirit life."

I then discovered that my volition seemed to be impaired compared to his. He seemed to have great power over all these people. At his approach they brightened up and took on different conditions. Each one seemed to be adjusted to some especial work in ministering to one another, so that they outgrew their own conditions. I saw one sitting apart from the others, who seemed to be brooding and brooding. I said, "What is the matter with him?" My instructor told me to ask him. I said, "How shall I ask him?"

"Ask him as you would ask any one whom you might approach."

Then I spoke to him, but he did not answer. I tried to enter into conversation or communication with him, but he made no response. I looked into his face; he did not, seemingly, see me. Returning to my instructor, or he to me, I said: "But I cannot make him hear me. Is he deaf? I cannot make him see me, is he blind?"

"No, he is neither deaf nor blind, but you lack the essential thing to make him see you, the essential thing to make him hear you. You must remember that this is a realm where optics is not the only law of sight, where vibration is not the only law of hearing and perception."

"Then how shall I make him hear me and see me?"

"You lack the essential quality of sympathy. There is but one way that spirits communicate with each other, and that is by the law of sympathy and adaptation. Your intellectual methods could no more reach him than if you or he were adamant; you cannot enter his sphere of consciousness because you choose to know his state of mind. You could ask him but you could not make him see or hear you, unless you could awaken a sympathetic chord." My instructor passed to him, and straightway he turned his eyes upon him, sad, but still upon him, and with a little more hope When he looked at him there seemed to come from that countenance a most unutterable look of longing, almost of despair. He said: "That man is in despair because of something he did while in human life; he now sees his great error and is trying to cure it, but he has not yet arrived at the consciousness that he cannot cure it by brooding over it. That is his condition, and it must be removed."

Then I saw something like a great flash, as a new feeling came over me and I said, "Could I help him?" "Ah!" said my friend, "now the chord is struck, for you sympathize with his state; if you understand that he is not to be rebuked for his shortcomings, that he perceives them more than any one else. That which is to be cured is this remorse; it is a state that cannot be removed by brooding over it; if he was to torment himself for ages how could he undo it? You have struck the note in my heart. Tell him that you feel sad; that you have great sympathy for him. I will appoint you to try to restore him."

Oh, friends! I had stood in the presence of human sickness. I had stood in the presence of those whose physical bodies had been nearly broken to pieces by accidents. I had perhaps felt, too, the responsibility of saving human lives, but I never felt my feebleness. I never felt my lack of ability as I felt it then. To have placed in my charge a human spirit whose only malady was beyond the possible reach of any science that I had ever attained, how could I reach a sin-sick, remorseful spirit? I thought of the hymns that my mother sung when I was a child, and of the power of that Savior of whom she sung to reach such souls. I rejected the creed, but it now came to me with a different meaning. Perhaps it was the love of which she sung; perhaps there was something I had missed in that religion that was deeper and truer than I knew; perhaps there was coming to me a new meaning of religion with strength, and I believed, I prayed. I lifted my spirit in aspiration to the Infinite, to my instructor, to my tutor, who then again appeared to me, that I might help that one sorrowing spirit. As I thought that I drew nearer and nearer. He turned those inscrutably sad and longing eyes upon me, then recognizing my interest and sympathy, the look changed as much as to say, "What can you do for me?" I then found myself entering into conversation with him. Now do not misunderstand me; I do not believe there was a sound between us. There was no vibration, such as is made upon this earthly air when any sound is produced that is audible to the human ear, as I uttered these words, but he seemed to know my thoughts, seemed to know my sympathy. He said, in response, or he thought in response: "That which I have done I cannot undo."

"But," I said, "if you cannot undo that particular thing you can still help others."

"There may be those whom you can aid; perhaps even those whom you think you have wronged, you may be able to aid, for there is always some one who is in sorrow; try to comfort that one."

I said: "Can you think of no one human life or in spirit life whom it would be possible for you to aid, who would be more glad because of your presence, whom you could reach as you are speaking or thinking with me?"

His face changed as if he was studying. I said, "think that he is near, for I am sure that is the way." Presently, without my thinking or knowing what he thought, we both stood beside a human being, one whom I had not known at all, but whom he evidently knew. I could feel that his remorseful confession was going out to that human being with all the throbbing of a very intense nature, and the effect upon the mortal was such as to produce sobbing and almost convulsions.

I said: "That will not do; let it be lighter and more hopeful."

"How can I," he said, "be hopeful?"

"But," said I, "for the sake of the one whom you are trying to aid, let it be hopeful and helpful."

He seemed to catch my spirit, and even my thought reached the one whom he was seeking to benefit. Then there was calmness, and a light as if there might be hope, something that thrilled toward him, a great throbbing of forgiveness for something that had been done. I felt that I could not enter into the sanctuary between those two lives. But the spirit, feeling sure of that forgiveness from the mortal became more and more radiant than I had seen him. Then he drew still nearer and nearer as if to aid, and there came distinctly a thrill into that human life which had been despairing, a thrill of hope, "Now," I said to him, "you have your charge." I felt that I could report to my instructor, that I had partially succeeded.

Time went on and we visited many places together; then other lives were given in my charge, though I almost longed to know from the very first if I could visit my earthly companions and friends. But I had passed out of their realm of thought apparently; of course they looked upon me as dead, thought of me as dead, and very considerately all my friends kindly forgot my shortcomings, and very charitably put me away somewhere in the cloister of their memories, as some one they would never see until that "great awakening." My wife had some religious faith that she would meet me somewhere, that I had received some gift of Divine grace that would make me her companion in the heavenly land where she expected to go. I sought to make her know my presence, as my daughter did, and sometimes she almost realized it. But the great shadow of her theological training came between us. The sweet spirit of her religion, however, kept me near.

I then said to my instructor, "Is there no room in all this realm for the kind of knowledge that I spent my life in obtaining and practicing?"

He said: "No room for your practice, as you see, but there is a great deal of room for your knowledge. Now you have knowledge of human anatomy, of human physiology; I will give you knowledge of human psychology, the relation of the spirit to the body, and you may become a true physician if you will."

I did not feel that this was a great compliment to what I had been, at the same time I felt willing to learn. I said: "Do you mean to say that there is nothing true in medical therapeutics?"

"Not at all here; even if it is true relatively, there is no truth in matter or material drugs at all; it is only their relation to human life, their adjustment to human conditions that makes them valuable at all. There may be certain specific poisons and their antidotes, but the antidote is just as liable to be poisonous to the condition of some individual. There is no science of therapeutics that can reach human life excepting the power of the spirit."

"Then," I said, "what is that? How will it apply to healing of diseases?"

"It is the key to the healing of disease."

"But"—and the old feeling of disgust came over me—"you do not mean faith cure, or prayer cure, do you?"

"I mean," he said, "whatever can set in motion the healing forces of the universe to the relief of human suffering. I mean whatever moves from the spirit side of life to heal disease, as in the case of Jesus and his disciples and hundreds and thousands of other people. I mean to say, that which can act upon human existence so as to adjust the spirit to the body and thus to cure physical maladies by spirit power." Then I said: "Do you mean to say that the system of human therapeutics that adopts a physical remedy for a physical disease is wrong?"

"No," he said, "it is right as adjusted to human consciousness and human conditions in the past, but the world is entering into new conditions of thought, and the age is rising into new experiments and practice, and it is becoming perfectly true that the healing of diseases is possible without drugs. Not only are the agencies of the atmosphere and nature remedial, such as pure air and pure water, healthful food and hygienic life, but, and you as a physician know, from your life-long practice, that the mind of the patient as well as of the physician has very much to do in changing the symptoms and possibly in producing them."

I recalled many instances in my long practice, and I said, "I do know it."

Then he said; "I can even now tell you that this realm is the great realm of healing; that it acts upon human life by all those agencies that I have named; that there are powers constantly at work trying to reach human lives, and reaching them approximately by those spiritual methods. Sometimes it is prayer that sets in motion the healing agencies of existence, for the Infinite is not particular as to what agencies shall be employed. Prayer opens the door-way to spiritual perception, and there is always response. You know, from scientific experiment, that whatever will set in motion those globules and nerve conditions that have been disturbed or are stagnant; whatever will cause the pulsation of the blood or the renewal of the nervous forces, must be a healing agent. Now a thought can do this; can it not cure as well as kill? Can it not restore as well as make one suffer? You have seen a woman prostrated because the knowledge came to her that her son was dead! Why should she not be restored if the knowledge came to her that he is alive? You have seen people made ill because of misfortune, poverty, misery or some sudden loss of money. Why should not the knowledge that money is not the real wealth restore them? That no adversity can overtake them unless they choose to call it adversity."

"Do you deny," I said, "the physical cause and effect in the diseases of life, that certain specific forms of maladies are the result of distinct disease germs?"

"By no means," he said. "Disease germs are one thing, their action upon human existence quite another. There may be millions of bacteria in a room, but if the human bodies in that room are well balanced, well conditioned, the bacteria might starve; they would find no sustenance in these well conditioned, well balanced, well poised organisms. Wherever the consciousness of the spirit can be acted upon to pervade the body so that every fiber, sinew and nerve are in direct accord with that spirit there can be no encroachment of disease."

He opened up to me all that realm that had been closed; he revealed to my spirit the manifestations that had been in the world for fifty years now, that had brought this knowledge that healers endowed with this gift, but lacking in the very first elements of anatomical and physiological knowledge, had been able to cure diseases where others had failed.

"But," I said, "do you mean to say that it is right to let loose a lot of ignorant, uneducated people upon the world and to trust human beings to their lack of skill?"

"Oh," said he, "if you had never lost a patient you might talk like that. But when your 'educated' doctors are called in to see a patient die, and when they, under their own treatment, lose a majority of their cases, it is not necessary for you to say anything about 'uneducated' people. The principal thing that you lack in this realm of causes is the result of your education. You have been educated in effects. You have been dabbling in results. Now listen: If one is endowed with the gift of healing and does not know one bone from another, it is a great deal better that the patient be healed than that he know the names of the bones and loses the patient. At the present time there are any number of states in that free country of yours, called America, where laws are passed prohibiting people from practicing medicine who have no diplomas from certain universities and colleges. At the same time, no doctor is fined for losing his patients. The treasury receives no increase from the great number of people that die under the doctors' hands. What a revenue it would be if the government could have something for every patient that dies under the care of a doctor. But if a person dies, who has been given up by all the 'regular' physicians, under the treatment of a 'faith curer,' a 'mind curer,' a 'spirit healer' or a 'Christian scientist,' there is the greatest hue and cry conceivable. Now people are beginning to think that they have just as good a right to die according to the dictates of conscience as to worship according to the dictates of conscience, and that if they feel more comfortable, if they feel in a better condition in the presence of the healer than in the presence of the regular M. D., they had rather have the healer. I am not a champion of ignorance," he said, "but the ignorance of spiritual principles is the prevalent epidemic on earth; and you were one of its victims," he said to me, and I was informed consequently, that everything I had learned must be unlearned. "You must begin at the beginning, and now. instead of chemical analysis and atomic and molecular vibration begin with spirit, and from this side of life watch the influence of this great tide of spiritual life that is flowing out upon the people; no matter under what name, it existed with the Shakers and the Quakers. It was poured out upon earth in the Christian era. It began in the Orient. It was accepted among all people, and it is growing now to be an accepted fact. And the physicians, so far from denying it, are endeavoring to monopolize it; 'hypnotism,' 'mental suggestion' along with electricity and that kind of psychological therapeutics that effects all this kind of healing." He continued: "With the right thoughts you will presently be able to be one of our healers." Then he pointed out to me many physicians who employed clairvoyants to diagnose the diseases of their patients and treated them with drugs; many physicians who employed healers to accompany them to impart the magnetism and health-giving action, while they pass through the semblance of healing by feeling the pulse and prescribing some harmless remedy.

"A great many doctors are beginning to realize that this spiritual force of healing is in the world," he said. "This realm is the realm of healing. We are not only busy curing minds that are afflicted that come here, but we are helping to cure the bodies and minds of those upon the earth." He then told me that there were "little messengers" trained to be ministering spirits who bore messages of healing. He then told me that there were noble red men—every medium has an Indian control—who, having great powers of healing because of living close to nature when on earth, may be employed to give strength and vitality, and great healing, as they recognized in their earth life the power of healing. He then told me that there were many mediums under the influence of this healing sphere of the spirit world whose lives were devoted to this ministration, who can heal the sick, and who can cast out the evils of minds that are disturbed; of spirits that are out of harmony with their bodies." He said to me: "This great realm of life is gradually being opened unto the inhabitants of earth until instead of the corner drug-store and the curing of poison by the introducing of poison into the human system, and instead of the horrible new discoveries that are now supposed to be made of the inoculation of a disease for the cure of that disease; instead of the horrors of vaccination and vivisection; instead of the horrors of experiments upon helpless patients in hospitals, there will be such a hue and cry of indignation from the people, and such claim from the true spirit of healing that at last, the people on earth will only call for this power of the spirit. It is coming, the great tide and baptism of spiritual therapeutics. It is the regeneration of the mind that constitutes the first education and intelligent baptism of the body by the spirit, the pervading of the body by the spirit. There is no vibration of nerve, muscle, vein or pulsation of life that cannot be pervaded by the spirit, and health and strength will come as soon as the spirit is conscious of being healthful. When that is known sight will return to the blind, the deaf will hear, the lame will walk, and the morally decrepit and infirm will know the true way of life."

Talk about disease! The whole world has been taught to flee from death as from a shadow, as from a horror, and the skeleton in the closet of every human life was the place of death where loved ones had been assigned. But when death is known to be life, when those who have "passed on" are known to exist and to be present, what room is there for the fear of death? And when the mind and body are attuned to healthful aspirations and pure desires, where is there room for disease? It is because of the light in this room that the shadow has departed. Those shadows over there in the corner do not come out into the room and say, "I am stronger than you," to the light. The great, pulsing orb of day mounts up the heavens with the morning's splendor, dispelling the shadows of the night because the light is stronger than the darkness, and even when the darkness is here, lo! yonder myriad worlds and suns, vibrant to the breath of Infinite love, respond and give their pulsing light. Health, happiness, knowledge, through wisdom and love are the light of the universe; and the healing sphere of spirit life draws near to baptise, strengthen, uplift and make manifest that which is in their power and possession. Reject not the hand of your little daughter who comes to you when you are weary with business cares and says: "Papa, I can cure your headache." So she can; and the little charmer shows a new way, which is to love it away. Reject not the hand of wife, sister or friend, because in the hand inspired by love, hope and courage lies the great healing of the universe. Reject not these invisible presences, even though invisible, that draw near with faith to help when you are suffering.

Remember that there is more health than disease in the universe; that health comes in response to your need. So there is more life, and light, and beauty. When Robert Ingersoll said, if he had been God, he would have made health as contagious as disease, he forgot to state, that if health was not a billion times more contagious than disease there would not be a human being left to tell the story. It is because health is contagious and health-giving inherent that you are all here; that the human race is growing better, notwithstanding the sophisms, investigations and discoveries of men of science—I am ashamed to say that I once tried to be one—notwithstanding the insidious poisons introduced into the systems of babes to prevent disease; notwithstanding the noxious things taken into your bodies, the world is comparatively healthful; notwithstanding your horrible religious instruction, or theological instruction the world is comparatively happy. If men believed in their souls that there was a place of eternal torment they would be bound to be insane, and every human being believing it would be bound to be unhappy; but that they are not is a credit to their human nature, and to their souls. If human beings yielded to all the discouragements of disease, adverse conditions (added to which medical science has put upon humanity untold misery) there would be nothing left but disease. Disease would be considered to be the natural state of man, and the most diseased would be considered to be the most triumphal life; but health is the inherent possession of the body as happiness is of the soul, and when the soul, breathing its true spirit of life upon the body pervades and stamps it with its own image there will then be no more sickness, pain, or (fear of) Death.

No affection that has ever glowed in one human breast is ever wholly absent in any humanly organized being.

Spiritualism reveals the great truth that the divine life is inherent in man and each man has the attributes and capacities of every other human soul.

The ills we breathe forth are poisonous and must live somewhere. The thoughts of our innermost selves are stamped upon our very spirits.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, APRIL 28, 1900.

Coming to Their Senses.

All preachers are not impracticals. Occasionally one rises above his fellows, and shows he has practical common sense, a thing so rare it should be favorably mentioned, to encourage others in that direction. When a whole conference makes such an exhibition then we have proof that the spirit of reform is abroad in the land.

Prof. W. N. Rice, of the Wesleyan University, at the New York Conference of Methodist Episcopal churches, set the ball in motion the other day, by proposing to remove the restriction in the Book of Discipline prohibiting dancing, theatre-going and card-playing. The Professor declared "The attempt to legislate evil out of the great Methodist Episcopal church has proved an evil of itself." He said it was a mistake to have such specifications in their book of discipline; that it drove the young into other churches that tolerated amusements, and the restriction was harmful and pernicious.

Dr. Buckley thought the law promoted the evil the discipline was designed to prevent. Dr. Beatty expressed the belief the prohibition flatly opposed the teachings of Paul. Dr. Pullman was afraid it would go abroad the Methodists were letting down the bars.

But the conference not only "let down the bars," but removed each one of them, "by an almost unanimous vote," says the report, "the resolution was adopted, so hereafter dancing, card-playing and theatre-going are no longer under Methodist church ban."

Rev. Copeland Explains.

Mention was made in these columns a few weeks ago that the Unitarian clergyman at Salem, Oregon, had resigned his charge, to take effect July 1, to the end he could soar with unclipped pinions. A late letter from the gentleman alluded to, Rev. W. E. Copeland, says he enjoyed great freedom in his pulpit, but his special object in leaving it was to labor in the interest of the Co-operative Brotherhood, with headquarters at Burley, Washington. That fraternity combines Life and Accident Insurance, with collective ownership of wealth. He will travel and lecture in the interest of the new fraternity.

The Progressive Thinker has no disposition to antagonize any of the heretical sects that repudiates the sale of a seat in heaven for belief in an earth-born God, or who reject an eternal hell; and it is sorry to note the departure from the pulpit of any person capable, as Rev. Copeland is reported to be, of exposing the horrors of the old pagan belief. Possibly in his new field his opportunity of "kicking hell" will be enlarged. If so, and he improves it, the change may be beneficial to the spread of truth.

The Ex-Preacher Was Well Advised.

Rev. Dr. Jackson, in the Hyde Park Presbyterian pulpit, said during a late discourse that he had recently listened to an interesting statement from a gentleman, formerly a clergyman, who had abandoned his profession and joined the manual laborers, that he might study life from the practical view of a working man. He claimed there was too much preaching to women and children; that the toiler wants a religion for to-day and for this world; that promissory notes, payable in heavenly blessings do not pass current any longer with men of thought.

The retired preacher might have added with propriety that the church has sent such vast crowds of the ablest minds this world has produced to hell that they have finally formed a syndicate; have established a republican form of government, with Washington at the head, and have either put out the fires of that inhospitable region, else bridged over its hottest places, and have made it a splendid resort for the best thinkers of the world. It is said they take special delight in the "great gulf fixed, so that they who would pass from heaven to hell cannot," thus ensuring them against annoyance from intermeddling preachers, children and idiots.

A Minor Hell.

Rev. Harvey Kennedy, of the Methodists, of Charlotte, Mich., is now coming to the front. It is reported that he was interrupted during a discourse two Sundays ago, and was asked to come down from the rostrum. The preacher resigned his charge, under the threat of being forced from the building if he attempted to remain. Whether Rev. K. preached too much hell or too little of it we are not advised; but from the press reports it is clear there was a minor hell in the neighborhood of that Charlotte church while their preacher was being disciplined.

Antiquarism with Pick and Spade.

Readers of The Progressive Thinker are ever watchful for new discoveries in archeology, because it is among the ruins of long wasted cities the early history of humanity is to be recovered. The stone age, during which the ax, hammer, knives, arrow-heads of stone are found scattered over the habitable globe, carry us back to a period so distant it is impossible to even conjecture when their inventors were in full life; for the material is indestructible, and they are as likely to take us back a million years as they are a few thousand.

Not so with the remains of buried cities. They tell a large and a more instructive story. They point to an earlier civilization than our own, when men collected in large numbers for mutual advantage and protection against a common foe. Every one of those ruins explored by moderns has let in a flood of light on the past which is everywhere sought after with intense interest.

The exhuming of Pompeii, and the exposure of the remains of a people who were engaged in the ordinary avocations of life 1830 years ago, with all their surroundings as then, give us a better conception of those olden times than all the verbal histories scholars have written relating to them.

So the ruins of Grecian, Egyptian, Phenician, Chaldean, Babylonian and Assyrian cities, have, through their explorations, brought us in immediate contact with the long extinct people who inhabited them.

Buried cities in India, found far beneath the surface while excavating for canals, or grading for railroads, to which we merely hinted last week, tell their own tale; and to those qualified to read their silent record they teach of an ocean wave that rolled far inland, destroying all life, and burying the productions of human toil beneath a great depth of sand and gravel which were borne along in a grand march over a continent. Chronology can fix no date for the event; can only say it was at a very remote period, and that it was followed by a new order of things. It tells that even in that distant age men dwelt in cities as now; that they loved, and toiled and wrought; made habitations for families and occupied them, engaging in all the activities necessary for the support of life common to populous districts.

Those interested in antiquities—are not all so?—will be glad to learn of the great work now going on at Susa, the ancient capital of Persia. When first made known to Europeans Susa was a treasure city of the Persian kings. The royal palace was built of white marble; its pillars were covered with gold and precious stones. The city was taken by Assurbanipal 643 years before our era, who razed it to the ground. On a pantile, now in the British Museum, Assurbanipal says of it:

"I destroyed the tower of the city of Susa, whose base was of marble. I turned its walls upside down. During a month and a day I swept the country of Elam from one end to the other. I took away from its fields the voices of men, the sound of joyous music. I brought into it savage animals, serpents, the beasts of the desert, and the gazelles."

The whole province was reduced to a wilderness. Fire completed what the sword was powerless to destroy. This action recalls the doings of Joshua and his marauders, under direction of Jehovah, to the cities of Canaan, in which nothing was left alive that breathed.

Susa was afterwards rebuilt and fell into the hands of Alexander, about B. C. 330. But back of all this the Persian capital had a history which the pick and spade are now revealing.

The French government, which has always shown great interest in archeological matters, under the supervision of M. De Morgan, with 600 laborers, is now making excavations which reveal a far more ancient period than even conjecture had before suggested. The ages of Alexander and of Cyrus are modern compared with the deep past which the explorers have found far beneath the more recent ruins. The evidence is complete, it is deemed conclusive, that the civilization of ancient Egypt had its birth in this far northern region east of the Tigris and the Euphrates.

Unlike the buried cities of India, covered by the drift of the ocean, Susa was gradually elevated by deposits from human hands, a series of cities one rising above the other as time, or the destroying hand of man prostrated what had been before.

Some twelve feet below the ruins of Assurbanipal, in which present interest centers, late discoveries show beyond question that a high civilization prevailed there from 8,000 to 11,000 years ago.

The site of the ancient city occupied some 3,000 acres. During the last year the explorer had ten railway cars in constant service transporting rubbish from the many trenches he has made in the mound. He contemplates employing fifty cars during the present year. He says it will require five years of continuous labor with all the force he can command to remove the debris down to the ancient level. He hopes within ten years to make the whole ruins give up their entire secrets.

Various valuable "finds" have already been made, among which are a bronze table, a granite obelisk, a sculptured monument, and numberless vases. At the top of the monument the sun is shown with its diverging rays. Below thereon the helmeted king appears with bow and arrows. Dead enemies are prostrate at his feet, while others seem to be wounded and are in the attitude of falling. Still others beside his retainers are shown with hands uplifted, evidently in supplication. Traces of the son of Sargon the Mighty who lived 3,750 years before our era, have been found among the ruins. It is believed by Mr. De Morgan the history of a nation covering 3,000 years of earlier history than of Sargon, with the names of a whole dynasty of rulers, will be found during the research.

Crazy Fanatics.

American religious demagogues are now trying to run the World's Paris Exposition, soon to open, in the interest of Pagan Sun Worship. They are now "plowing" with President McKinley and Secretary Hay, asking them to close the American exhibits on Sunday.

Know all the world that Sunday was set aside by Constantine as a day sacred to the sun; that at that time the sun, under some specious name, was worshiped as a god, hence the decree of the Roman emperor. Jesus, his life, death or resurrection, had nothing whatever to do with the subject. As Christians inherited the pagan religion they inherited its sun worship. Now they are intent on saving it, without which they can retain no portion of the pagan faith.

Education Leads to Agnosticism.

Archbishop Keane is reported to have said, during a discourse at Kansas City on the 8th inst.:

"Universities of to-day lead to Agnosticism. I was visiting Cambridge, England, not a great while ago and a professor told me there that young men entered with the faith of their fathers. The second year they cared little for any faith, and the third year they were rampant Agnostics. That is dreadful, but it is true."

Properly conducted universities teach science. Science is ascertained facts. It is knowledge in place of conjecture; it is truth in place of error; it is the foe of superstition, the friend of genius, the companion of the scholar, the object of all education.

The young man commences his collegiate course with his inherited ideas, those which were impressed on his ancestors by intriguing priests. He leaves it the scholar, familiar with the history of the ages, and the cruel devices of an aspiring church to gain power and perpetuate its tyrannous rule.

Agnosticism, which frightened the archbishop, is nothing but doubt on subjects no one can know. It does not assert with positiveness, nor deny anything. It is the condition of the learner, the position of all the great scholars—Darwin, Spencer, Huxley, Tyndal, Haeckel. Faculties for acquiring knowledge are intensified by education, and man is thereby the better qualified to grasp the great truths of nature; whereas when he left the parental roof he took with him only the narrow conceptions drilled into his undeveloped mind, the offspring of many centuries of cruel bigotry, originally foisted on his remote ancestry by fraud, force and fire, aided by the sword.

The prelate has the thanks of all of us for his assurance that education leads away from the church. It is a truth long known; and this is why all the world's great thinkers; those who are mature in years as in thought, are classed by the clergy with Infidels.

That person who first had nobleness of character to question the authority of the creeds became an investigator. Investigation confirmed him in his skepticism; and left him in a condition to acquire real knowledge. He was an Agnostic. It was then the spirit world came to his aid and unlocked the secrets of the ages in regard to a continued life. Doubt was resolved into certainty; the Agnostic became a believer in immortality; and to-day we have Spiritualism, demonstrated as an eternal truth, as well established as is the solution of the easiest problem in mathematics, and education has led the way to its establishment.

Their Occupation Gone.

The London Echo, said to be a paper of great influence in the world's metropolis, is quoted as saying in a late issue:

"Many of our clergy are practically on the verge of starvation. This remarkable statement was made yesterday afternoon by Archdeacon Sinclair in a sermon delivered at Christ church, Newgate street, on behalf of the Queen Victoria Clergy fund. Poverty in the ranks of the clergy exists to an alarming extent, said the archdeacon. Their sons and daughters had to be content with cast-off clothing provided by charitable societies. In many instances they were compelled to take situations as ladies' maids, footmen and grocers' and drapers' assistants in consequence of their inferior education. In many cases the clergyman's house in winter was the poorest and worst in the village."

Young men in America who are fitting themselves for the "gospel ministry" can see their own future by gazing a little while on this gloomy picture.

Spiritualists, behold in this faithful delineation of real life in London the destiny of all creed mongers. The sooner we get rid of the little creed we have the sooner we will build wholly with facts, hard and unyielding. The wise man does not build his castle on the shifting sand to gain the world's applause.

Saltpeter Won't Save Them.

Judging from the tone of a recently published orthodox sermon, the clergy have changed their tactics for the current year, and propose hereafter to discuss in their pulpits subjects germain to evangelism only, to the neglect of literature which many maintain has absorbed the attention of the educated preacher, to the prejudice of the church. That is, they will push education aside, and devote their attention to the sensational; will give disquisitions on hell, the devil, the miseries of the damned, contrasted with the joys of heaven. They will tell how God left his Eternal Throne, assumed the robes of mortality, pretended to die on a cross, suffering mortal agony to save a sinful world from woe, and yet redeemed none save those who believe he is the real God, and suffered death at the hands of vile man. Let them juggle however wisely their creed is doomed and saltpeter won't save them.

The Ohio State Association.

The Spiritualists of Ohio may be congratulated in the efficiency of their officers. The president, Mr. Bond, of Willoughby, has for many years been identified with the cause, and the secretary, C. B. Gould, of Cleveland, is enthusiastic in the work. The great essential at present is funds to carry forward the plans which have been formed. However devoted the officers may be, it cannot be expected that they will assume all the burdens, and devote their time. Shared equally among all the other Spiritualists of the state, it would be scarcely felt. If the cause is to be upheld and extended, and the enthusiastic meeting confirm this view, then Spiritualists must make personal effort, and not expect a few to take the cost and responsibility.

May Come to Chicago.

There is a possibility that the Jewish College at Cincinnati, will be removed to Chicago, and become an attache of the Chicago University. It is said there is a move in that direction. The late death of its founder, Rabbi Isaac M. Wise, makes a reorganization of the institution a necessity. A removal to this city would infuse new life into the school and give it a more national character than it can enjoy in a smaller and less enterprising city.

A Nine-Pound Baby.

We are glad to announce that Harrison D. Barrett, the efficient president of the N. S. A., has been made exceedingly happy and joyous in consequence of the arrival at his fireside of a nine-pound baby daughter. Mother and child, we are glad to state, are doing well. We congratulate Mr. and Mrs. Barrett on the happy event.

A UNIVERSE
With No God Is an Ineffectual ABSURDITY, SAYS MR. INGALLS

—:o:—

God Is Indispensable.

When Voltaire said if there were no God [New York Journal] it would be necessary for man to invent one he formulated, unconsciously, perhaps, the fundamental truth of existence.

A universe without a God is an intellectual absurdity which reason rejects spontaneously. God is indispensable. Fate, force and blind chance do not satisfy the mind. If all the letters in the play of Hamlet were shaken in a dice box and thrown at midnight in a tempest on the Desert of Sahara they might fall exactly as they are arranged in the drama. It may be admitted that if destiny kept on casting long enough they would render the Bard of Avon superfluous and unnecessary. But this does not disturb our belief in Shakspeare.

Irrespective of creeds and theology, they are wise men who would recognize God in the Constitution, because faith in a Supreme Being, in immortality and the compensations of eternity conduces powerfully to social order by enabling man to endure with composure the injustice of this world in the hope of reparation in that which is to come.

In as much as both force and matter are infinite and indestructible, and can be neither added to nor subtracted from, it follows that in some form we have always existed, and that we shall continue in some form to exist forever.

Whence we came into this life no one knows nor cares. Evolution, metempsychosis, reincarnation are not beliefs. They are parts of speech, interesting only to the compiler of lexicons.

Our appearance here is not voluntary. We are sent to this planet on some mysterious errand without being consulted in advance. Many of us would not have come had opportunity to decline, with thanks, been presented.

To multitudes life is an inconceivable insult and injury, an intolerant affront; torture and wretchedness indescribable from poverty, disease, grief, fortune's slings and arrows; wrongs deliberately inflicted by some unknown malignant power, as Job was tormented by the Devil, with the consent of God, just to try him, till at last the troubled patriarch cursed the day he was born.

Worst of all, we are sent here under sentence of death. The most grievous and humiliating punishment man can inflict upon the criminal is death.

Human tribunals give the malefactor a chance. His crime must be proved. He can put in his defence. He can appear by attorney and plead and take appeal. But we are all condemned to death beforehand. The accusation and the accuser are unknown. An inexorable verdict has been pronounced and recorded in the secret councils of the skies. We are neither confronted with the witness nor allowed a day in court. From the hour of birth we are beset by invulnerable and invisible enemies, the pestilence that walketh in darkness and the destruction that wasteth at noonday. Fatal germs, immortal bacilli, heaven-sent microbes inhabit the air we breathe, the food we eat, the water we drink, poisoning where they fly and infecting where they repose.

Science continually discloses malevolent agencies, hitherto undetected, which vainly try to extirpate or to build frail and feeble barriers against their depredations.

Theology complacently announces that for the majority of the human race this tough world is the prelude to an eternity in hell. If any trembling sinner desires comfort and consolation in these awful miseries let him read the sermon of Jonathan Edwards from the text "Their feet shall slide in due time."

Nature, like a witness in contempt, stands mute. Science returns from its remotest excursions, shakes its head, and, smiling, puts the question by. Christ contented Himself with a few vague and unsatisfactory generalities: "This day shalt thou be with me in Paradise;" "Whoso liveth and believeth in me shall never die;" "In my Father's house there are many mansions." Saint Peter, the greatest of the teachers of Christianity, could only respond by a misleading analogy. He knew the wheat which is reaped is not that which is sown. The harvest is a succession, not a resurrection.

The evidences of a superintending moral purpose and design in the affairs of men are faint and few. The wicked prosper, the good suffer. The problems of sin, pain and evil are insoluble. Visiting the sins of the fathers upon the children to the third and fourth generation, making the innocent suffer for the offences of the guilty, is an unjust and cruel law that ought to be repealed. Civilization has long since rejected the principle from human jurisprudence. Even treason, the highest crime known to its code, no longer works corruption of blood or forfeiture of estate.

Unless man is immortal, the moral universe, so far as he is concerned, disappears altogether. If he does not survive the grave, it makes no difference to him whether there be God or Devil, or heaven or hell. And it must be not only a survival, but with a continuity of consciousness as well, if the evil are to be punished and the good rewarded hereafter. To inflict the penalty of violated law upon a being who does not know that he has offended is not punishment, but revenge. Conscious identity may not be a necessity condition of intelligence, but it is essential in morals. It is conceivable that a being may know without knowing that he knows, but he cannot sin without knowing that he sins, nor be punished unless he knows for what wrong he suffers.

Frederick W. Robertson, the eminent English divine, closes one of his discourses by saying, "Search through tradition, history, the world within you and the world without—except in Christ, there is not the shadow of a shade of proof that man survives the grave."

Many years ago I heard a distinguished American orator deliver a lecture upon the evidences of immortality outside the Bible. In the stress and pressure of the closing days of a short session of Congress he held the rapt and breathless attention of an immense audience, comprising all that was most cultured, brilliant and renowned in the social and official life of the capital.

He dwelt with remarkable effectiveness and power upon the fact that nowhere in nature, from the highest to the lowest, was an instinct, an impulse, a desire implanted, but that ultimately were found the conditions and the opportunities for its fullest realization. He instanced the wild fowl that, moved by some mysterious impulse, start on their prodigious migrations from the frozen fens of the pole and reach at last the shining south and the summer seas; the fish that from tropic gulfs seek their spawning grounds in the cool, bright rivers of the north; the bees that find in the garniture of fields and forests the treasure with which they store their cells, and even the wolf, the lion and the tiger that are provided with their prey.

Turning to humanity, he alluded to the brevity of life; its incompleteness; its aimless, random and fragmentary careers; its tragedies, its injustice, its sorrows and separations. Then he referred to the insatiable hunger for knowledge; the efforts of the unconquerable mind to penetrate the mysteries of the future; its capacity to comprehend infinity and eternity; its desire for the companionship of the departed; its unquenchable aspirations for immortality, and he asked, "Why should God keep faith with the beast, the bee, the fish and the fowl, and cheat man?"

JOHN J. INGALLS.

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THE OTHER LIFE
Toward Which All Are Tending. HEAVEN A REALITY.

—:o:—

Views of the Editor of The New York Herald.

Since those old days the number of those who mock has steadily decreased. We have heard again of this matter, and have attained to something like a certainty concerning the continuance of life after the incident of death. The time for argument has passed, and, while all regard immortality as a possibility and many look upon it as a glorious and alluring probability, the great majority have a faith which cannot be shaken.

The world presents to the careful observer a curious and interesting paradox. First, it is true that we are wonderfully absorbed in purely material things. We have discovered so many forces which our fathers knew nothing about, and have so eagerly set ourselves to the task of making them contribute to our convenience and comfort, that at first sight it seems as though we had abandoned all thought of the future and were making ourselves content with the present, to the exclusion of what will happen when we fall asleep.

But, second, this very enjoyment of to-day is a hint of to-morrow. If we can do so much now, if we have developed capacities which grow by what they feed on and which hint at no limitation, a silent and subtle logic tells us that extinction in the midst or on the very threshold of achievement is an unthinkable anomaly. The orchestra must not lay down their instruments in the middle of a symphony; the thinker must not cease to think when he has barely learned how to do it, and the builder must not leave his work when he has laid the foundations of the house, but should certainly go on until the structure is completed.

It seems to me, therefore, that the trend of the age is in the direction of a larger, a wider and firmer belief in immortality. The more we know of this world the more we feel the need of another. We have not done with God when we have done with our earthly life. A quiet conviction has stolen into the universal consciousness that there are other rooms in the Father's mansion which we shall some time occupy, and that they who have gone are simply a day's march ahead of us in the soul's journey.

This thought is so prevalent that we can feel its presence everywhere. It has changed our mental attitude toward sorrow and bereavement. The desolate churchyard of other days, with its moss covered stones and its atmosphere of loneliness and hopelessness, has no place in the spiritual economy of these days. A brighter outlook has forced us to change all that. Our cemeteries are no longer neglected, but their broad acres are covered with flowers, as with a sad kind of good cheer.

This change in the outward is proof of a change in the inward. The heart of man is not as the heart of our fathers, and the faith of man is deeper. The other world is no longer a dream, but a mist covered reality. In time to come the mists will roll away, because the sun will grow brighter, and the future will be as clear to us as the present. Possibility has given way to probability, and probability is slowly surrendering to demonstration.

A light fills the eyes, a joy fills the heart, and separation is no longer the equivalent of despair. God has spoken often, but we are just now learning to hear what he has been saying ever since death first brought its shadows into the household. Religion has a larger element of rejoicing in it. We have heretofore stood at the door of the tomb and tearfully wondered who had taken the body of Christ away, but now we have heard angel voices say, "He is risen as He said!" and our graves have become resting places, a mere bivouac on the road to heaven.

During the last half century the whole complexion of human experience has been altered. The fear of an arbitrary judge has given way to love of a just, a merciful, a sympathetic and loving Father. For the first time we take a positive pleasure, unalloyed by timidity, in repeating the Lord's prayer. When we gaze through our tears at the sky we feel as though we were looking into the windows of our future home. When we bear the ills of life God's goodness drives away the old thought of His wrath, and patience and resignation bring a smile to weary lips. When the stars come out at night they seem to be lights in the house not made with hands, and the dear ones who have gone are there awaiting our coming and the glad reunion which will follow.

All this is the result of a better understanding of Christ. His words have a new meaning, and when we read them in the broad light of our new day we breathe pure ozone, and are not only refreshed but purified in thought and feeling and made to rejoice with a joy unspeakable. Religion is sunshine, is strength, peace, food, drink, sleep. It is a mother's arms enfolding her child. It is the helmsman at the wheel; it is the pole star which directs our course from shore to shore; it is the skillful guide when we toil to reach the mountain's summit.

When the day is done we hear the angels sing, "He is risen!" and after the sleep of death we follow the echo of their voices until the gates are reached and heaven changes from a dream to a reality.

GEORGE H. HEPWORTH.

A UNIVERSE
With a God Is an Ineffectual ABSURDITY, SAYS A CRITIC.

—:o:—

The Works of Infinite Intelligence.

As long as mortal man inhabits this earth the works of our old friend God, now known and designated as "Infinite Intelligence," will forever excite his wonder, rouse his curiosity, and compel his reflection. These works are so varied and so different in kind and character, that no matter how much some of them may reveal attributes to which the term "love" is applicable, others will, must, and do convey to the mind impressions of cruelty and heartlessness. I would invite for a moment consideration of the following newspaper clipping:

"Ceylon is the home of the largest species of spider that has yet been made the subject of entomological investigation. This web-spinning monster lives in the most mountainous districts of that rugged island, and places his trap—not a gossamer snare of airy lightness, but a huge net of yellow silk from five to ten feet in diameter—across the chasms and fissures in rocks, says Our Fellow-Creatures.

"The supporting guys of this gigantic net, which in all cases are almost strong enough for a hammock, are from five to twenty feet in length (as conditions and circumstances require) made of a series of twisted webs, the whole being of the diameter of a lead pencil. As might be imagined, this gigantic silken trap is not set for mosquitoes, flies and pestiferous gnats, but for birds, gaudy moths, and elegantly-painted butterflies, some of the latter having a spread of wing equal to that of a robin or a bluejay.

"Some extra fine skeletons of small birds, lizards, snakes, etc., have been found in these webs, with every vestige of flesh picked from them. The owner and maker of these queer silk traps is a spider with a body averaging four and one-half inches in width, and six inches in length, and with legs nine to twelve inches from body to terminal claw."

It will be readily seen from this statement that "design," if accepted as a fact in nature, caused the creation of this great spider with his remarkable net, to catch and consume alive other forms of sentient life, to whom we may reasonably suppose, existence had equal charms and desire to live. The moment design is admitted in nature's works, that moment human intelligence, if honestly consistent, must deny to the designer, goodness, mercy, and universal love for his creatures; for throughout the entire realm of creation, we find one form of sentient life living and feeding upon some other. It shocks human sentiments to see the cruel things in nature, and when the hawk kills the chicken; the snake swallows alive the toad; the cat eats the canary; the dog the rabbit; the lion the lamb; the spider the fly, and so on, that each in turn may prolong their lives, we can but wonder if such things really need be under conditions subject to Infinite Intelligence. Human intelligence may be finite and limited in scope and comprehension, but it ever views with disapproval and a desire to prevent if possible, needless suffering among all forms of sentient life. Is Infinite Intelligence right, and human intelligence wrong, in the conflicting views they seem to hold, or, is it one grand mistake to suppose for an instant that conscious, Infinite Intelligence is a reality in the universe? I can by no course of reasoning convince myself that nature acts under anything but the impelling force of blind, purposeless, and irresponsible laws, or modes of action. I cannot see the evidence of Infinite love in a world where death is the great essential of life, and not only "tooth, beak and claw," but human hands are forever stained with blood. "Universal Good" is a nice expression to juggle with where credulous minds gape and swallow without reflection, but no thinking man can ever be satisfied with efforts thus far made, to show Infinite Intelligence is running this world in the best possible manner and that we can calmly repose on his bosom, so to speak, with full confidence that all things will be well done. It is only those who do not think, or purposely shun the cruelties and injustices of nature, that can rest satisfied with a belief in Infinite Intelligence whose chief characteristic is defined by that much abused and misapplied word—love.

The moment admission is made that Infinite Intelligence controls all things and shapes every event in the universe, that moment belief must have found responsibility for every good and evil thing that ever did or ever will occur. If we are the creatures of Infinite Intelligence, then we are forever the puppets of this Intelligence, and that long page of horrors with man's inhumanity to man, known as human history, has been in full accord with the will and wishes of God, now under a new name. There is no possible way to escape this conclusion while retaining the use of our reason; and I for one decline to surrender mine in order to join that happy but deluded class that sees nothing wrong in the world and talks so complacently about "undeveloped good." With an eternity of time behind us for development of good, how long will it probably be before the desired development is completed? Is Infinite Intelligence yet running the world in the experimental stage; or has the past eternity of time demonstrated that nothing better can be expected? The horrors of war fill the principal chapter in the record of humanity, and the world to-day is making more history along the same lines that were pursued in the dim and distant past.

The man of refined sensibilities who deplores the prevalence of war, and protests against such awful cruelties and suffering as war engenders, is termed by the word at large "effeminate;" and the fighter, who goes forth to slay his fellow-man, whether in a just or unjust cause, excites the plaudits of the great majority. A military hero, alias a wholesale murderer, is yet the idol of society; and when we are boasting over our great advancements in civilization, ot might be well to give this fact brief consideration. It is generally admitted that wars will never cease among mankind until inventions and discoveries make them too destructive to life and property to be indulged in. That is all the hope held out to us by any except the visionary portion of humanity, which, as every one knows, never had any practical influence in the affairs of life. It removes me farther and farther from Infinite Intelligence as these things are considered; for what purpose or plan can possibly be seen in a world that ever has been and now is, run in a manner so evil, unjust and reprehensible. But we are told, all these things will be righted in another world, and there, peace, harmony and progress will be the programme. Where is the proof? Hard to find. Outside of that limited portion of the world's population known as Spiritualists, no pretence is made of actual knowledge of another life; and faith in one alone, is the staff on which the great majority of mankind lean. Nature holds her secret well if she has such a one, and Infinite Intelligence has either taken great pains to prevent knowledge in this matter, or there is no basis for knowledge. My thoughts come to me under the same law that all men receive theirs, and yet I honestly differ with untold numbers.

If Infinite Intelligence controls our thoughts under general laws and men differ so greatly, what responsibility can any man have for the conclusions he reaches? None at all; and this fact, if it is a fact, brings us again in contact with the responsibility of God for men's conduct; for thought always precedes action and controls it. There is no escape from this conclusion by a logical reasoner, that all men are what they are from necessity, and every act in every individual life is the product of some cause which they had no power to divert or avoid. If this is so, and I defy successful contradiction, then men's conduct is the result of intelligent design, or the unavoidable sequence of an endless and purposeless play of natural forces; and I incline to the latter belief because the way the world is organized and run, it makes it impossible for reason to find any trace of Infinite Intelligence working for some definite and desired object.

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JAMES MOORE.
A Blind Leader of the Blind. A VERY PECULIAR CASE.

—:o:—

Dr. D. B. Smith, of Cleveland, Ohio, removed the balls of the eyes from the head of James Moore, and afterwards he was employed in the Doctor's office for the purpose of receiving visitors when the doctor was absent. He appeared in every respect different in his movements from ordinary blind persons, and, as he wore green glasses, few persons who met him were aware of his infirmity. When desired to go on an errand, he found his way without difficulty, and he rendered himself so familiar with the streets of Cleveland that he rarely had to inquire. Although he carried a cane he hardly ever permitted it to touch the sidewalk, seeming to be guided by intuition away from contact with obstacles. His sense of hearing was so acute he was able to state whether a street was narrow or broad by means of the sound of the footsteps of persons passing along on the opposite. When crossing a street he managed to avoid the vehicles, stopping and waiting in the middle, if necessary, until the coast was clear, it being indicated to him by sound. He was frequently sent to conduct blind patients who did not possess his wonderful faculties to Charity Hospital from his employer's office. Sometimes he would walk, guiding their tottering steps, and at others would take a street car, stationing himself on Euclid avenue, and inquiring before stepping on board if it was the right one. He could remove every speck of dust from the furniture of an office or parlor, handling the most fragile articles without breaking or damaging them in the least.

Several plausible reasons for Mr. Moore's possession of his remarkable gift might be given. Possibly he was a sensitive—highly mediumistic perhaps—and en rapport with a spirit who was able to observe earthly surroundings, hence could easily guide him. A person while entranced, and the eyes closed, can move about easily, avoiding all obstructions. The eyes of the somnambulist are frequently closed, yet he rarely fails to avoid all obstructions in his pathway. Essays of great merit have been written by the somnambulist in total darkness, every line written straight, and every word spelled correctly. Feats requiring great strength, sagacity, skill and intellectual acumen, have been performed while in that state.

Of course that is an abnormal condition, so-called, though perfectly natural, for nothing can transpire outside of the laws of nature, or independent thereof. The same powers or forces brought into activity in the mind of the somnambulist, are also aroused in Mr. Moore, hence he could without difficulty travel from place to place, and avoid danger. The powers of the mind brought into action "abnormally" in the somnambulist, hypnotic or mesmeric subject, may be aroused under certain circumstances normally, and equally as wonderful feats be performed. Such was the case with Zerah Colburn, Blind Tom, Fielding, the mathematical prodigy of Missouri, and Hoffman, the wonderful pianist, whenever they exhibited their wonderful powers.

Hell for Suicides.

One of the poorest uses a preacher can be put to is make a suicide of himself. We are assured on Bible authority "No murderer has eternal life abiding in him." Inferentially, then, according to good orthodox preaching, he goes to hell. Killing one's self is no less murder than killing another fellow. Of course, then, the suicide gets his portion where there will be weeping, and wailing, and gnashing of teeth. Rev. Dr. Joseph Hemphill, at Ballard, near Santa Barbara, Cal., has practical knowledge on this subject, provided he is not a "soul sleeper" until the general wind-up, as many believe; for he made his head the target for his shotgun a few days ago, and came out of the contest minus the top of his head and of life.

Whether hell or no hell, The Progressive Thinker is of the opinion a man, whether a preacher or but a humble sinner, makes a consummate fool of himself when he suicides, unless he gives his body to the doctors for dissection, so it may be seen of what material these defunct scapegraces are made of.

Too Late in the Season.

"We are on the eve of a great revival," said a preacher in his pulpit a week ago. That is what the dominie wanted; but the aspiration will not materialize. The season for revivals—the last part of the winter—has passed, and "lost souls" do not scare worth a cent. Revise your creed, Brother Ely; discard your pagan inreritance, and inject modern thought into your teaching, inculcate common sense instead of monkish fables the world has outgrown; then you may hope for converts again.

VERY MELODIOUS.

Musical Notes from Mt. Pleasant PARK, IA., VIBRATING AROUND.

—:o:—

Prospects of Camp-Meeting Musically Considered.

The committee on Music of the Mississippi Valley Spiritualists' Association, is pleased to report the re-engagement of the superb company of singers, the Zumbach Quartette, of St. Paul, Minn., for the camp-meeting season of 1900, July 29 to August 26 inclusive. This quartette, under the able direction of Prof Paul Zumbach, has delighted the music loving visitors at Mt. Pleasant Park during the past two seasons, by the exquisite rendering of a fine repertoire of music, such as is rarely heard outside the great musical centers. Everybody who has once heard them will be glad to know they are to be with us again, and newcomers may be assured of a rare treat.

The Weise Orchestra and Brass Band of Clinton, Iowa, will furnish instrumental music during the entire season. Prof. Weise and his company come to us highly recommended, and amply prepared to furnish a high grade of music in their line.

Altogether the prospects for our camp-meeting, musically considered, are unusually excellent, and this feature alone will attract many visitors.

As a rule committee work is a tiresome and thankless task, but occasionally a gleam of sunshine relieves the dullness of business deliberations, as is evidenced in the following letters which are a part of a humorous correspondence in regard to an imaginary quartette which should include as members some well-known figures in camp-meeting life. Frequenters of Mt. Pleasant Park during camp seasons will recognize them and smile with us. The first letter here given was referred by its recipient to the committee on music, and replied to by the chairman, as in duty bound.

Janesville, Wis., Dec. 8, 1899.

Mrs. Grace A. E. Fraser,
Beloit, Wis.:

Dear Mrs. Fraser:—I am in receipt of your formal inquiry looking to my engagement to warble for the delectation, or detestation of the annual gathering of spiritual-minded people at Mt. Pleasant Park, camp-season of 1900.

I need not say that it would give me great pleasure to form a fraction of a quartette selected by your competent self, and of which organization it is understood you are to form a conspicuous part. I hardly need say, that I would not consider a proposition to sing with people, except those of distinguished talent, hence what I have to say hereafter, is with the distinct understanding that Mr. Dow and yourself are to form a part of the grand aggregation. In regard to compensation, I consider the privilege of singing to so intelligent a people as annually gather in the sacred precincts of Mt. Pleasant Park, and especially being associated with classical musicians, naturally would supply a sufficient remuneration, and I should ask for no more, but for the fact of a stomach trouble I am subject to, and which usually comes on about 7:30, 12 and 6 o'clock each day. So far I have been unable to get relief except by administering certain quantities of beef, bread, tea, coffee, etc., so if the association will furnish me with medicine, I will undertake to sing either, or any of the parts without further compensation. I will further undertake to sing each piece in a different tune every time. As to a sleeping place, I should prefer to sleep on the rostrum, so that I need not be far at any time from the scene of my triumph.

In regard to the solo parts, I will undertake that function for the gate money, with the stipulation that Sol Seely and Mr. Cooley shall be gate-keepers, and the charge shall be made for going out. Musically yours,

WM. SMITH.

Mt. Pleasant Park, Clinton, Iowa,
Dec. 10, 1899.

Judge William Smith,
Janesville, Wis.:

Dear Mr. Smith:—

My friend, Grace A. E. Fraser, of Beloit,
A bright young woman, by the way, and most adroit,
Has written me enclosing word from you,
That you are open for engagement, and will do
All parts of singing, tenor, treble, alto, bass,
Or any other part, with most surprising grace,
And that the only payment you will take,
Will be a little "something for your stomach's sake,"
And possibly a cot to sleep on near the scene
Of daily triumph, and enjoyment keen,
Provided the aforesaid she and Mr. Dow
Will do the selfsame thing and show "the natives" how
To cut the classic caper in true style elite,
While pouring out your souls in music sweet.
I need not say I'll be extremely proud
To introduce such talent to the crowd
Of wonder-seekers drawn from far and near,
To camp Mt. Pleasant Park the coming year.
But three's a triangle you are aware,
A fraction more is needed to complete the square.
If you could but suggest the name
Of one who hankers for undying fame,
And who, with talent not a whit the less
Would join with you and condescend to bless
The ears of spiritual-minded folk
Who into supernatural mysteries poke,
I say, if such an one you could but find,
The thing were done, and to my mind
We'd have such exhibition of the warbler's art,
'Twould cause the masters from their graves to start,
And call from heavenly planes a few
White-winged Devas, and Arch-Devas, too.
Please look around, dear Mr. Smith, and find
Another fraction suited to your mind,
Or help, at least, our Grace to fill the gap,
With some one who has classic song "on tap."
Oh! me! I've overlooked for sure
The "solo parts,"—a most important score.
No doubt old Sol will beam in usual way,
And to your hand the gate-fees Cool-ey pay.
Perhaps I'd better say a word, or more,
About the stomach trouble you deplore.
Truly, it is a matter of regret
That stomachs will into such habits get,
But let me warn you that you may endure
Worse ills from taking the Association's — cure (?)
Allow me to suggest a substitute
For action alimentary, twill cut
The galling chain of habit right in two.
Adopt the Christian Scientist's high view,
That you are one with God, the Father, Spirit, Good,
Then, when your stomach trouble, (mortal mind) "claims food,
Affirm the One-ness, and deny the need—
My Father suffers not, nor will I feed
Upon the nothingness of matter (found at camp),
The Spirit is the only guiding lamp.
It fills all empty places full of light,
The only real substance, and dispels the night
Of mortal mind's deceit. This habit bad,
This constant craving is a foolish fad.
'Tis a mistake to think of stomach ills at all,
Especially when one to sing has had a call.
'Twill take a little practice to abstain from food,
No matter—matter's nothing—nothing is but good.
I offer this relief for stomach trouble sore,
As a suggestion only, nothing more;
No doubt the Association will be glad
To furnish you with "medicine," (too bad 'tis bad),
And feel most highly honored in the act.
I'll leave this matter now to the fine tact
Of Grace A. E., quite confident that she
Will bring it to a happy focus speedily,
And when you sing at camp, or anywhere,
I only hope I may be there to hear.

Yours for the delectation of spiritual-minded humanity through exhibitions of high art in song,

EMMA J. KNOWLES,
Ch'mn Com. on Music, M. V. S. A.

Good.

The French authorities have decided all exhibits at the World's Paris Exposition, whether coming from the United States or elsewhere, shall be open to the public on Sundays. What will be the next move of the clerical agitators who mistakenly suppose the adoration of a day which the Creator has not distinguished from any other day, is indispensable to the soul's salvation?

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

INCONSISTENCY

Of an Orthodox Church Member. THE BRAIN AND VIBRATIONS.

—:o:—

A writer in the New York Tribune says that "one will often meet men, who, while supremely indifferent to the pressing problems of the age, are very much concerned about many problems of the remote future. Here, for instance, is a dear old clergyman writing to him in much alarm over the question what the churches will do when all the world is converted to Christ. It gives him great pleasure to reassure him on this point. When the churches have converted the world, they will discover that they will have to begin all over again and convert Christianity, a task that will require their very best efforts; for experience shows that it is much harder to convert Christians than heathens. It is because we are so busy holding our own in Christendom that we are doing so comparatively little today in heathen lands. It is, alas, only too easy to turn up the seamy side of our own current Christianity. 'Do you know,' said a commercial traveler, 'that a large number of men on the road are not only tempted but forced to go to the Devil by Christian men of high standing? You are surprised, but it is a fact. My own experience is a case in point. Some years ago I was employed as a drummer for a big house, the head of which was not only a church member but a church officer. And yet he instructed me in almost so many words not to hesitate to get my customers drunk, if I could in that way sell them a big bill of goods. I got many a heavy order by helping my customers to paint the town red, and my Christian employer knew it, and cheerfully footed the bills, large as they often were. Instead of rebuking me he praised me for my business ability, until under his tutelage I at last became little better than a common drunkard. I began to lose my customers, and then for the first time this good Christian realized what a wicked man I was, and promptly discharged me, with a highly moral lecture on the importance of temperance. It took me ten years to reform and rehabilitate myself. Do you, therefore, wonder that I speak bitterly of the professing Christian who forced me to make a drunkard of myself in order to fill his coffers?'"

The New York Tribune is somewhat skeptical in regard to things generally that relate to Christianity. The experience of the drummer is only one of thousands, and it speaks in no unmistakable language. It illustrates an important point which is not often taken into consideration. A man with large veneration from a phrenological point of view, will be inordinately pious and worshipful, while at the same time he may be as dishonest as the vilest wretch in the land. It is not strange, then, that the merchant advised his drummer to use questionable means in order to increase his business, for conscientiousness which would inspire in him honesty was sadly deficient. The vilest sinner and thief often indulges in solemn prayer, incited thereto by his large Veneration, while in an hour afterwards he perpetrates a bold robbery or performs some other scandalous act. That those who call themselves Christians, are often villainous in their make up, should not surprise the reflective mind. They are full of Veneration, from an inordinate development of that faculty, and worship God splendidly, while from a lack of Conscientiousness, at the same time they will be planning some disreputable act.

The human brain is the organ of the mind; the seat of vibrations which bring us into contact with the external world, and man himself has nothing to do with their original texture or the character of their first make-up; nor does he determine in all respects the general tenor of their vibrations. If his brain is highly responsive to music he will become a musician; if to figures, he becomes a mathematician; if to the intimate relation of one thing to all others, a mechanic; if to selfish designs and purposes he becomes a thief or robber; if to the benevolent or charitable deeds, a philanthropist, and so on in all the acts of life.

THE DEAD

Actually Brought to Life Again. THE MARVELS OF SCIENCE.

—:o:—

Amazing but True. Experiments Fully Attested by the Most Famous Scientists of the French Academy. Dog, Dead for Hours, Restored to Life. An Entirely New Method. Twitching the Tongue by Electricity. Possibilities Which Stagger the Imagination. Wonderful Results in the Treatment of a Drowning Boy. Revived by Twitching His Tongue Steadily for Three Hours.

The above is the heading of an important article in the New York World.

For three hours a human being may be dead—or apparently dead—and yet be brought back to life.

How long is it, then, before the apparent death, which may deceive the most astute physician, gives way to actual death, from which there is no appeal?

At just what point does the life-principle—the spirit, the soul, whatever you please—become eternally separate from the structure of bone, flesh, blood and muscle into which it was born?

These sensational inquiries are now deeply agitating medical and scientific Paris, and an endeavor which will profoundly interest the whole world is being made to answer them.

The secret of the restoration of life consists in twitching the tongue of the subject. This must be performed rhythmically and uninterrmittently, the object being, of course, to reinduce the processes of respiration, which are almost synonymous with life.

Simple as this process is for a five-minute experiment, it is most impracticable for a treatment of several hours' duration. To remove the mechanical difficulty Dr. J. V. Laborde, of the French Academy of Medicine, has perfected several instruments which perform the work automatically.

The end of a rod connected with automatically rotating machinery is attached to the patient's tongue. The machine, which may run by electricity or by clockwork, is then set in motion, and the treatment may be applied for one hour or three, or in fact until the patient is restored to life.

Three hours, it has just been proved, a man may lie dead and yet be resuscitated. But according to Dr. Laborde three hours is probably far from being the limit. Indeed, it is not improbable that latent life may endure twice that time in a body seemingly dead.

Until recently it has always been believed that the case of a drowned or asphyxiated man was hopeless after breathing had been suspended for ten minutes. After the lapse of half an hour efforts at resuscitation have been undreamed of. The possibilities of renewed life which have therefore been nailed up in coffins and buried in the earth ever since the world began offer, since this new widening of medical knowledge, an appalling subject for contemplation.

What if, as certain French doctors now believe, death is never hopeless or immediate except when the body has been actually wasted away by disease or when there has been a serious injury to some essential organ? What if drowning and asphyxiation are not death, but suspended consciousness? The horrors of being buried alive become then something more than an old woman's story; they become an imminent peril to everybody. Life is a harder thing to quench than the wisest have dreamed and death a less formidable foe.

Two years ago it was fully realized for the first time through an incident to be narrated later on that the suspension of all the functions of the body need not necessarily mean death. For it is plain that the cessation of one essential function, such as that of respiration, throws the entire human mechanism out of order.

That does not mean, however, that the mechanism is destroyed, for if this function can be restored the mechanism, as it has now been amply proved, resumes its work.

A most interesting series of experiments illustrating this great discovery have lately been conducted by Dr. Laborde on a dog aptly nicknamed "Lazarus." This dog, which was perfectly strong and healthy, was first made to inhale chloroform until breathing ceased and the dog seemed dead. But after twitching his tongue for fifteen minutes he revived completely.

The experiment was repeated in varied forms, and finally the chloroform was applied until every known test showed that the animal was completely asphyxiated. A human being in the same condition would ordinarily be buried without question.

Lazarus was left in this condition for five minutes. Then the twitching instrument was applied to his tongue and the motion kept up for an hour. No result. Another hour; still no result. This time Lazarus seemed dead.

But a laboratory assistant who had a tender feeling for Lazarus could not bear to give him up even then. So he renewed the action of the instrument and was gratified by seeing the dog's tongue redden. And after two hours and a half Lazarus began to breathe, and a quarter of an hour later the dog was walking about the laboratory, casting astonished glances at the people who had brought him to life.

It is plain that without the aid of an automatic instrument it would be difficult to twitch the tongue rhythmically for three hours without a break. Yet this was done by a police sergeant named Agnel in 1898 in the now famous case of his rescue of a cabin boy named Igardens, who had been ten minutes under water in the Mediterranean. The boy, who had been so rash as to plunge into the sea directly after eating, lost consciousness, sank, and was rescued with difficulty. For three hours, the sergeant, who chanced to know of Dr. Laborde's theory, worked at the tongue of the apparently dead boy, and the result justified his remarkable persistence. The boy fully revived and was afterward as well as ever.

A score of similar instances, all recurring within the past two years, may be found in the reports of the Academy of Medicine. Yet previous to 1898 no physiologist in the world believed that life could subsist in an entirely apparently dead body for as long as an hour even.

Dr. Laborde's discovery, therefore, is properly considered one of the greatest advances of the century.

Dr. R. H. Cunningham, formerly of Columbia College, now demonstrator at the Vanderbilt Clinic, says of the Laborde experiments:

"It would be necessary to see the experiment by Dr. Laborde in order to speak intelligently about it. The use of electricity in cases of suspended animation is by no means new. Usually when a dog is under water for a minute and a half animation is suspended, although he will live for from four to five times that length of time when the air merely cut off.

"When a man is submerged five minutes is generally the limit before resuscitation becomes impossible, but there have been cases where a person under water for eight minutes was restored to life by artificial respiration. Some people drown much more quickly than others."

SOWING—REAPING.

He Shall Reap As He Has Sown. A VERY THOUGHTFUL SERMON.

—:o:—

The one lesson of all religions, ethnic or Christian, says the St. Louis Globe-Democrat, which man appears to accept without demur is that he shall reap as he has sown. Throughout all phases of society, good or bad, grave or gay, this tremendous truth of life and the moral order of the universe is acknowledged with as little concern as if it involved only a forecast of the weather or a chance in the grain markets. Men who have scarcely known one noble impulse or compassed one unselfish act in a life time, politicians who have bribed Legislatures, money loaners and business men who have traded daily upon the hard necessities of others, and all the army of ruthless self-seekers and banqueters who have treated the world at best as "mine oyster," appear quite content to turn themselves over to the great reaper with the song which Du Maurier aptly enough fits to gay recruits from the Latin Quarter:

A little trust that when we die
We reap our sowing, and, so, good-bye.

Now, in all the history of human madness there is nothing more astonishing than this, and the only thing that can account for it is that the majority of the people who proclaim this doctrine either do not honestly believe it, or have no passing conception of what it must mean. Moreover, life has not borne it out in their earthly career, for if it had, in many instances it would have ground them to powder, instead of leaving them to dwell in king's houses and ring out this note of bitterness to their less fortunate brethren. In any cases, too, where it does seem to be on their track and at all likely to catch up with them, they are swift to call in some scapegoat of fate, circumstance or a bad world to help them out and save them from the legitimate conclusion which so stern a law would give to their crop of failures.

There is scarcely a theoretical advocate of this principle in any field or calling who will accept its practical bearing on his life if that life goes wrong. Does any fallen statesman, outside a play, admit that it was time-serving and selfish ambition that cost him his place and honors? Does any business man, however unscrupulous, trace his collapse to his own dishonesty, hard measures and meanness? From nations to individuals, down to the veriest drunkard or criminal at the docks, do any creatures who make shipwreck of life's better forces fairly admit that their harvest of misfortunes is but a legitimate return from the seed they have been sowing? Evidently this is not a point in that law of reaping as man sows that is generally considered, any more than that other far deeper one that only to a perfect being could such a law bring unmixed delight. Only the blessed angels, or beings as pure as they, can logically rejoice in such a rule of reckoning. The saintliest Christian who ever lived knew well that he would be undone by it, and hastened to put a spotless life between him and its awful lines.

Therein lies the point of logic which lifts the Christian's attitude far beyond the pagan in this respect—whether he can achieve it or not, he recognizes the necessity of perfect goodness to meet its high demands, and realizes how heavily it must bear upon a fallen world. Creatures of weakness and sin, blind passions and mad desires, who can scarcely get through one day without a thousand stains, or achieve one act in a lifetime without some dross of self, are in a nice situation to revel in a law that exacts the last pound of flesh for every dereliction. The Brahmins, who, in their doctrine of Khama, were the profoundest teachers of this awful truth, well recognized the necessity of absolute holiness as the only rescue of the souls submitted to it, and swept man through countless reincarnations and stages of purification to meet its demands. But the veriest dabbler in what someone calls the "undigested Buddhism" of to-day, or, as Du Maurier sets forth, the gayest Lothario of the Latin Quarter, will advance it as cheerily and glibly as though rapt priests and brooding sages had not wrestled with it for ages before turning it over to heaven itself to resolve for them through some mystery of regeneration for a sin-wrecked world.

In his powerful arguments for the greatness of matter, Herbert Spencer tells us that the faintest thought, flitting through the secret chambers of the brain, stirs waves of matter that sweep on and on in changing motion to the remotest star. What then may be the eternal sweep and influence of those thoughts and deeds that stir the currents of the spiritual world? The tremendous and far-reaching consequences of some slight deed or word may be traced through many a page of history, and, no doubt, if man's dim sight could follow the track of a single act of sin or folly, flashed into the eternal spaces, instead of proclaiming himself smilingly content to abide by it, he would be on his knees praying some pitying God to turn his mad heart aside lest it return from ten thousand quivers to destroy him. Not for payment in their own coin can erring mortals wisely plead, but rather for some divine alchemy of love to transmit their base metals of hatred, passions and pride into the pure gold of that realm where no alloy finds entrance, and, as the poet tells us, "All's love, yet all's law."

IRENE A. SAFFORD.

New York State Association.

The third annual convention of the New York State Association of Spiritualists, and meeting of board of trustees will be held in Empire Hall, in the city of Syracuse, on May 11, 12 and 13, and a full attendance of society delegates and individual members is earnestly desired. A large number of good speakers and mediums will be present, the names of whom will be given later. The election of officers will be held at this meeting.

The convention headquarters will be at Empire Hotel, where special rates for board will be given. For further information address

HERBERT L. WHITNEY,
Secretary N. Y. S. A. S.,
953 Madison street, Brooklyn, N. Y.

BLIND TOM A MEDIUM

A Most Wonderful Prodigy. HARMONIES IN HIS BRAIN.

—:o:—

The name of "Blind Tom," says the Chicago Chronicle, was more familiar to an older portion of the concert-going public than it is to the amusement lovers of the present day. The blind negro pianist was a unique and interesting personality of his time and the following reminiscences of A. H. Gott, his press agent and general manager, will bring the aged musician back to the memories of many who long enjoyed his harmonies:

"Of all the peculiar enterprises that I have ever been connected with, the celebrated Blind Tom's was the most so. I acted as press agent and general manager for the attraction for a couple of seasons when Tom's fame was at its highest point, and I am still of the opinion that he was one of the most marvelous pianists that ever lived. I have heard it reported several times that he was dead, but he is not. He must be nearly fifty years old by this time.

"I don't think that Tom was entirely blind, although he has generally been so considered. On several occasions I remember his calling my attention to objects which he could not have known about without seeing them, but he was so nearly blind that what glimmering of sight he had could not have been of any assistance to him in his work on the piano.

"His memory was simply phenomenal. Every night we used to have some local pianists play their most complicated pieces on the piano which Tom used on the stage, and after once hearing them Tom would play them through without an error. The local musicians were usually pretty nervous and almost invariably they would make errors in execution and these Tom would reproduce as faithfully as he did the rest of the composition. This used to furnish much amusement.

"Tom was a harmless fellow and, nearly a giant in stature, I never knew of his being violent but once while I was with him, although he was always hard to manage and inclined to be sullen, like a spoiled child. The instance I speak of occurred in Cleveland, where we had an immense audience. During the first selection Tom pressed too hard on the soft pedal and it snapped off. The piano was a magnificent grand furnished by a local dealer and put on the stage at considerable expense. Tom jumped up instantly when the accident occurred and left the stage. Mr. Betts, the other assistant, and I ran to him at once.

"'Tom wants another piano,' said the prodigy. He always spoke of himself in the third person. I never heard him say 'I,' 'me,' 'my' or 'mine' in all of the time I was with him. 'Tom wants a new piano; this one broke. Tom won't play on it again.'

"Of course it was unfortunate, but we knew that with his marvelous touch that blind darkey had little more use for a soft pedal than he had for eyes so far as his music was concerned, and we reasoned with him and tried to get him to go back. The audience was applauding like mad. But he would not be reasoned with. 'Tom won't play on that piano any more; get Tom a new one.'

"It was a bad few minutes for us. There must have been 1,500 people in the house and to get a new piano soon enough would have been impossible. Betts got hot and took hold of Tom to push him out on the stage. Tom did not seem to get mad, but he just hauled off calmly and deliberately and struck Betts a blow on the face that knocked him into the corner of the stage among a lot of set rocks and practical trees. I did not want the same experience, so I told Tom it was all right, he needn't go on if he didn't want to.

"Mrs. Bethune, the wife of Tom's former owner, who had always had charge of the colored boy and was appointed his legal guardian after slavery was abolished, was at the door looking after the finances, for which she had a sharp eye. I knew that no one else could do anything with Tom when he got one of his moods, so I sent for her and she came at once. She did not storm at all at him, just appeared grieved. 'Why, Tom,' she said 'aren't you going to play for the people?'

"'No. Tom won't play. Piano broke.'

"'Well, that's too bad, Tom, but all right; we'll pack up and go back home and not travel any more ever. It'll be pretty lonesome home, but nobody will want to hear you play anywhere again now that you have disappointed them and nobody'll care for Tom any more.' In five minutes Tom was fairly begging to go back, and he never played better in his life than he did the rest of the programme.

"Tom was a great mimic, and soon learned by heart the speeches used in introducing him, and, for the novelty of the thing, we used to let him announce himself, which he always did in an exact imitation of the regular lecturer, something like this:

"'Tom will now play for you, in his inimitable manner, a selection which he heard during his tour of Scotland some years ago. The circumstances were as follows,' etc.

"As soon as he had finished a selection he would always start the applause himself, as those who have heard him will remember. He always had a craving to hear praise of his work, and I used to go into his room every morning and read the newspaper notices to him. They were usually very flattering, and Tom was always immensely pleased. When the notice was an ordinary one I would interpolate a few words as I read it, just to see him plume himself. One day, when there had not been much applause the evening before, Tom was in a wretched humor. He did not know it, but the house had been pretty slim, and the newspaper notices were very commonplace. I felt sorry for the darky, and made up my mind to read him a good notice anyway, so I only read part of the printed report and then launched out, making one up as I went along. It went something like this:

"'Blind Tom stood before the immense and cultured audience in all his magnificence, a very Hercules in stature. The enormous building was packed to the doors, and outside was a seething, struggling, perspiring mob of people besieging the entrances and begging for even standing room, but several thousand disappointed people were turned away unable even to get within earshot of this prince of pianists. Among the distinguished people present were General Grant, Roscoe Conkling, James G. Blaine, the English Minister, the Governor of Ohio, Prince of Wales and many others. Tom's playing held the people spellbound from start to finish; the audience hesitated even to applaud, so rapt were the hearers in the work of this great master of harmony. The Prince of Wales, who made a trip to this country for the express purpose of hearing Tom, said,' etc.

"I must have talked what would have made two or three columns of unleaded minion. You never saw anybody so tickled as Tom was. I forgave myself freely for the imposition when I saw how it was delighting him. He sat there rubbing his hands together, drinking in every word and grinning ecstatically. Then I went back into my own room, which was next door. By and by I heard Tom walking the floor and declaiming to himself. I put my ear to the wall and listened, and I found that he was repeating that stuff which I had fed to him word for word, and he never stopped until he had gone all through it, and I don't believe that he misplaced a syllable.

"The part of the brain which controlled his playing seemed to be distinct. His mind never seemed to be on his work at all. As an instance of this I remember once we had a date in Buffalo, and while we were traveling through Canada to reach that city we had a long tiresome wait in a little railroad station. There was the usual crying baby and the irascible old man. The baby would yell 'Yah-yah-yah,' and then the old man would growl, 'Oh, kill the brat. There it goes again,' etc., while the harassed mother would be saying: 'Hush, hush, hush; there, there, there,' and some sympathetic woman near us would murmur, 'Poor little thing, poor little baby, too bad, too bad,' etc.

"That night I had a seat in the wings, as usual, close to the piano. Tom was doing one of his most difficult feats, playing two distinct compositions selected by the audience, with variations and the accompaniments at one and the same time and doing it exquisitely. Noticing that his lips were moving all of the time I got a little nearer, so that I could hear what he was saying, and this was it: 'Yah-yah-yah; oh, kill the brat; hush, hush, hush; there it goes again; too bad, too bad; oh, heavens! poor thing, poor little baby, there, there, there,' and so on through all of the melange of talk we had heard during the day. One part of his mind was away off in that little Canadian railroad station, while the musical part was executing those delicate harmonies.

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

THE DOCTRINE

That Whatever Is Is Right, VIEWED BY AN AUSTRALIAN.

—:o:—

The Editor of Harbinger of Light Comes to the Front.

The doctrine of "Whatever is is Right," based upon Pope's affirmation, has been rather extensively promulgated in America of late; and some Spiritualists, having adopted it as belonging to the cult, the question is being discussed in both The Progressive Thinker and The Religio-Philosophical Journal. In the former, Dr. J. M. Peebles speaks out in no unmeasured terms, denominating it, and another doctrine formulated by Mrs. Eddy and the Christian scientists, viz., "Whatever is, is Mind" as "Twin Sons of Diabolism."

Poetically, Pope's affirmation may be accepted in the light that the general conduct of the universe is right, but the practical acceptation of the doctrine is repugnant to reason, and calculated to encourage immorality in various directions. With one who realizes that there is an antithesis to right, there is a strong incentive to live purely, act justly, and exhibit the best qualities of his nature; but if anyone can bring themselves to believe that everything is right, there is every inducement to let the animal and selfish propensities have full sway and enjoy yourself from a purely physical point of view, for conscience is hypnotized by the idea, and is not likely to awake while it persists. To the unbiased individual the appropriation of another person's property, the wilful injury of his person, or the infringement of his liberty, are undoubted wrongs, which the moral man, instigated by a sense of justice, seeks to rectify; but where would be the incentive to do so if he could be brought to believe that it was all right. We cannot but think with Dr. Peebles that the promulgation of this doctrine is demoralizing, and its attempted attachment to spiritualism calculated to increase prejudice against us, we have too many excrescences on the branches of the spiritual tree which we are trying to cut off or eradicate without encouraging the growth of new ones.

That there is a preponderance of good in the world, and that the general tendency of things is right, we are prepared to admit, and this may be the meaning of some of those who make the affirmation, but its unqualified reiteration to minds unprepared to receive it in its ideal aspect, impresses a percentage of them psychologically, they accept it without logical or spiritual analysis, and it is then calculated to influence their moral conduct (in our estimation) detrimentally. The world is not ready for such a doctrine, and we are inclined to think that the very people who affirm it would be the readiest to deny it when applied directly to themselves. Is there one of them who, if their employees were to do things diametrically opposed to their instructions, wilfully waste their property, and generally obstruct their freedom of action, who would either realize or say "it is all right?" if so we would like to known him, he would be a phenomenon.

To bring into play the highest faculties of our nature, and use them to advantage, it is essential that we should have a standard of right living, and consequently a realization of the antithesis of right; and how is this practical if there is no antithesis? Reason says there is, and experience demonstrates it. The median line, however, cannot be drawn very fine, for what is right in some aspects to one man, is wrong to another of different mental conformation, who views it from another aspect. It is as it were like two bands or parallel lines of black and white, graded off to meet each other; the grey median line, from different aspects, and in different lights, may appear and be pronounced white or black, but there is no mistaking the positive white for the positive black; nor is there in any sane mind any mistaking absolute right from absolute wrong.

The tendency of all things in nature is upward and towards the light; the inversion of this order where, by human volition, things are made to turn downward and total darkness, is unnatural, and consequently, from a rational standpoint, wrong. The only escape from this conclusion is suggested by one of the writers on the affirmative side, viz., that all these manifestations of degradation are the result of immutable law. To accept this, however, we must abandon the idea of human responsibility, and that we are not prepared to do without proof of its untenability.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Chicago Tribune says: "Spiritualistic seances and manifestations have become a fad in Germany. In Berlin such seances are held every night, new mediums appear almost daily, and the papers publish statements pro and con. In Catholic Germany this is also the case, especially in Bavaria. The Episcopacy of Augsberg has issued an encyclical to the clergy, warning them against the fad, threaten to interdict it, and reminding them that Catholicism has always declared against Spiritualism as a 'gross superstition.' "

H. M. E. writes: "Dr. W. S. Eldridge spoke again at Auschutz Hall, Saginaw, W. S., and although Easter Sunday, we had the largest audience since opening the meetings. There is a steadily increasing attendance and our hall cannot accommodate nearly all who come, so we are compelled to look for a more commodious one. We feel sure that we have the right medium to build up and carry on the good work here. It is needed, and the people seem ready for it. He followed his lecture with readings and tests of spirit presence that were said to be convincing and satisfactory."

M. L. E. R. writes from Watertown, N. Y.: "We had with us for the month of March as our pastor one of our home mediums, and from her work we have concluded that Watertown has just as competent a worker in Mrs. R. E. Jackson as can be found in the Spiritualistic field. She began her investigation of Spiritualism in our midst some ten years ago, and by continually striving to obey her best impressions has reached her present state of unfoldment, which is one she may be proud of. Subjects chosen by her inspirers at different times, such as 'I and the Father are One,' 'Nature's God,' 'Keep Thy Spirit Pure,' 'The Tiny Raps,' and 'Day by day we weave the garments that shall clothe our spirits there,' together with the many clear messages given at each meeting, show how sensitive she is to that power beyond the physical. Her audiences gave her the best of attention all the way through, in fact, so much interest was manifested that for the first time since Spiritualism has been advocated in Watertown has the secular press of this city approved of a medium's work."

L. D. Putnam writes: "I thank you so much for the beautiful present, that is what I call it, the Occult Life of Jesus. I have Antiquity Unveiled, and after reading the two books, feel that Apollonius of Tyana was not Jose, and that he was not a myth, but a good man and medium."

Carrie F. Weatherford lectures for the First Spiritualist Church of Battle Creek, Mich., during the remainder of April. Her Easter lecture upon Primitive Christianity was especially well received. Michigan societies wishing her services for lectures, tests and improvised songs, or for funeral sermons, can always reach her by Citizen's Phone, Alaska, Mich. Battle Creek address, 205 Champion street.

J. M. White writes from Topeka, Kansas: "Having left Kansas City, Mo., I wish to state that I am now stopping here on my way to Alvo, Neb. In this city three meetings are held every Sunday, and Spiritualism is in a thriving condition. It is my intention to stop at Beatrice and Lincoln, Neb., en route to Alvo."

We have received from San Bernardina, Cal., and Protem, Mo., letters with money enclosed and no name signed. Please give name and amount sent.

J. L. Frank writes from Louisville, Ky.: "On Easter our church was most beautifully decorated with the choicest palms, ferns, lilies, and other greenhouse plants. The day was beautiful. A large crowd gathered at the Lyceum. After the regular exercises, some good remarks were made by several prominent visitors. At the close, every child was presented with two fancy colored eggs, and some of the older ones claimed they were as good as the children, and they were presented one; but the laugh was long and hearty when Bro. Val Speed, the president, was handed a large goose egg, decorated with some of the emblems of the several secret orders he belongs to. At night the choir sang some very appropriate hymns. Rev. George Heinsohn delivered a very fine lecture on the 'Resurrection of Jesus,' after which the crown jewel, Mrs. Mary Mann, gave tests."

C. H. Figuers, platform test medium, has a few open dates in July, for camp work. Address him for terms at 639½ Pearl street, Cleveland, Ohio.

Mr. James Godbu, of Wellington, N. Z., accompanied by a friend, were in this city last week. A large number of Progressive Thinkers are taken in that far-off country.

C. E. Quinlan writes: "Saturday evening, the 4th of April, we had a fine meeting here in Evanston; about thirty-five present. Mrs. Edwards lectured and gave tests.

Mrs. C. H. Mullins writes: "The Easter services of the Spiritualist Freedom Society at the People's Institute, were greatly appreciated. Mrs. S. J. Ashton gave a beautiful address, followed by Chas. M. Wellington, whose remarks were short but sweet. Hattie B. Sears gave a few beautiful words, and Dr. L. Bushnell added a few well chosen words, saying that each day should be an Easter day with good will towards all. His remarks were highly appreciated. Many spirit messages were given. April 29 will close the Sunday meetings of the Spiritualist Freedom Society, until September 2. Mrs. Hattie B. Sears will deliver the farewell address. The next Wednesday meeting will be May 2, at Mrs. C. H. Mullins', 746 Adams street, at 2 p. m."

C. W. Stewart is still lecturing at Marshalltown, Iowa. He stands among our ablest speakers.

W. D. Noyes, of Columbus, Ohio, writes: "Arrangements for the camp-meeting of the Columbus, Ohio, Liberal Camp Association are going steadily forward. The prospects for a successful and pleasant camp are very encouraging, as we are receiving letters in every mail congratulating the association upon its central location, and signifying their intention of being with the new camp this season. The association has leased for thirty years thirty acres of beautiful grove land. The grounds are clear of brush and undergrowth, having been previously used for picnics. There are two wells of pure water and two living springs, and a creek running through the grounds. The camp is eight miles north of Columbus, and reached by the Big Four, and C. S. & H. R. R., which have a depot at the gate's entrance. The Columbus street railway connects with the Worthington, Clintonville and Columbus electric line direct to the camp. Arrangements have been made for a large tent with a seating capacity of 1,500; also a large dark seance room, and other buildings. Our rostrum workers are Lyman C. Howe, Willard J. Hull of the Light of Truth, Will C. Hodge, Dr. W. D. Noyes, Dr. C. H. Figures, Dr. W. O. Knowles, Frank T. Ripley, Mrs. Abbie E. Sheets, Mrs. Cora B. Noyes, Mrs. Anna L. Gillispie, Mrs. Maggie Stewart, Mrs. Clara Watson, Mrs. Nellie S. Baade, Mrs. M. Emlie Kratz, and Dr. Nellie C. Mosier. All phases will be represented. A cordial invitation is extended to all regardless to religious views. Send for programs to Dr. W. D. Noyes, 189 North Cleveland avenue, Columbus, Ohio."

W. F. Peck writes from St. Louis, Mo.: "Will you kindly note in your 'General Survey' column that the First Church of Spiritual Unity of St. Louis has by unanimous vote re-engaged me as settled speaker for this coming year, being the third consecutive season. We have reason to congratulate ourselves on the success of our work the past year. Our membership has increased most encouragingly, and the future is bright with promise. Our meetings will close for the season about June 1, and shortly after I shall start Eastward to fill engagements at Onset, Harwich and elsewhere on the way, returning West in time for our own camp-meeting at Clinton, which bids fair to eclipse even the banner season of last year."

The programme of Island Lake Camp for the season of 1900 is nearly ready for the public. The hotel, which is undergoing extensive repairs, will be open June 1, camp commencing July 19 and closing September 3. Physical mediums intending to locate at Island Lake will please notify the secretary in time to have their names on the program. Anyone desiring programs please send address to Ella B. Brown, secretary, 266 Twenty-first street, Detroit, Mich.

N. H. Eddy writes from Buffalo, N.Y.: "The Woman's Progressive Union held a fair in the Spiritual Temple, corner Jersey street and Prospect avenue, April 5, 6 and 7, for the benefit of the building fund. The fair was under the direct management of Mrs. Nellie Whitcombe, with Mrs. A. Atcheson as assistant. Both are efficient workers and much credit is due them for the very able and successful manner in which they accomplished their work. The friends donated quite liberally in nice articles, the same giving a good display. The fair was a complete success. A suitable tribute was accorded the workers for their able management.

Mrs. Gertrude R. Gillette writes from Fairfax, Vt.: "While Spiritualists are not by any means perfect, born of the frailties of the flesh, many falling back into the darkened conditions of life that constitute physical environments, yet there is the desire and yearning for the upliftment and advancement of the soul that reacts upon the physical conditions and brings them out of the 'shadow' into the 'light' of spiritual living, hence the growth we see manifested. We cannot expect to be thrown into material conditions of all kinds, and not partake of them somewhat, no matter how derogatory to our natures thew may become. But it should be our highest aim to rise above them to the best of our ability, and not to any great degree be trammeled by them. There is no one in this life I believe but who desires a better understanding, a better life. And somewhere, some time, that desire must be fulfilled. Some people become so grasping over this world's goods and pleasures, that at the expense of honesty and fair dealing they are going to get what they most desire. We know they are surrounded more by the material, and seek only the gratification of such, but some day their eyes will be opened to the 'littleness' of their motives, and the shame and remorse so plainly felt that there will come a desire for a different condition."

Sunday, April 15, Dr. J. M. Peebles spoke to an immense audience at Leonidas, Mich. He writes: "Thirty or forty years ago I used to speak there occasionally and the old friends that I knew in those years long gone, flocked out to hear me, these, their children and their grand-children. I go again in four weeks. My new book, 'Death Defeated, or The Psychic Secret of How to Keep Young,' will be ready, so the binders say, for delivery the last of this week. I have already sold over a hundred copies just from the advertisements of the book before it came from the press. These were advance applicants."

Clyde Goodrich writes from Marcellus, Mich.: "Easter Sunday was celebrated at Marcellus, Mich., by the Progressive Spiritual Society in a very enjoyable way. At 11 a. m. we had our regular lecture, followed by inspirational poems by H. L. Chapman, after which tables were set, and about fifty of the friends—some from quite a distance—did justice to the good things to eat. Several baskets were filled with selected dainties and sent to some worthy ones who through sickness and other causes were unable to be present. The afternoon was spent with a mixed program of recitations, music, etc. We depend mostly on our home talent for our speakers and mediums. The rapidity of the improvement of our speaker, Mr. Chapman, is a surprise to those who only hear him occasionally. If societies that are too poor to employ a regular lecturer from abroad would do as we have done, rent a hall by the year, develop a speaker and medium, much good could be done, and many enjoyable times could be had."

Charles L. Ainsworth is lecturing and giving tests from the rostrum of the First Spiritualist Church of Indianapolis, Ind., for the month of April, and meeting with fine success. Address him for engagements at No. 35 Talbott Block.

G. K. Kates and wife are very active in the missionary work in Minnesota. They have large audiences everywhere. Meetings during April, since leaving Minneapolis, were held at La Crescent, April 10; Mabel, 11; Hesper and Burr Oak, Iowa, 12 and 13; Canton, Minn, 15 (three meetings); Wykoff, 17 and 18; LeRoy, 19 and 20; Rochester, 22. The active work of these persistent missionaries is rapidly developing the interest in Spiritualism in Minnesota. Address them 509 Northwestern Building, Minneapolis, Minn.

Mrs. L. A. Barr writes: "A few days ago I was very agreeably surprised on receiving by mail the three volumes of 'Encyclopedia of Death.' While I was absent from home, my dear daughter Amelia took advantage of the situation and ordered the books together with one year's subscription for the paper. Inasmuch as my subscription runs out only in August the surprise was a complete one. Surely the books are all that is claimed for them. I have started to read the first volume, but I feel sure my curiosity will carry me into the second and third before finishing the first. May the great Intelligence of the Universe speed the day when all shall come to the knowledge of the beautiful truth found in the philosophy of Spiritualism."

Mrs. A. A. H. writes: "In Kenwood Hall, 4308 Cottage Grove avenue, on the 16th inst., Dr. Hallowell lead the service by giving an inspirational talk on individualization. The Doctor has consented to deliver a series of lectures on Occult Science, the first of which will be given on Sunday, the 22d in the evening. The afternoon services were under the direct supervision of Harry J. Coates, who gave many tests. Saturday evening the Ladies' Auxiliary gave one more of their delightful socials which numbered among its attractions both vocal and instrumental music of a pleasing order; followed by cards; and wound up with the delicious coffee, cake, etc., for which this society is noted. The object of this little band of workers is, first, to foster that social element so often conspicuous by its absence in all church societies, and secondly, to raise money with which to establish a modest home of its own within whose portals all shall be welcome—the loved ones on this side of life, the loved ones gone before, as well. That these objects are being successfully carried out, not a doubt exists in the minds of those who are familiar with the ladies and with the methods they pursue toward completing the work in hand."

Henry H. Warner, inspirational trance speaker and test medium, is located temporarily in Chicago. He would like engagements for Sundays or week days, with societies and camps for the season of 1900 and 1901. He is the son of Mrs. Sophronia E. Warner-Bishop, the veteran speaker, and he was the medium for the message department of the Better Way, and while in charge of that department gave some remarkable messages. Mr. Warner has been in the east for the past ten years and at one time was connected with the Banner of Light as foreman of its composing room. Societies desiring his services can address him at 738 Kedzie avenue, Chicago, for the present. He lectured before the First Spiritual Church (South Side) Mrs. Georgia G. Cooley, pastor, on Sunday evening, April 22, the subject being the "Science of Mediumship, and Its Relations to Spiritualism,' and has just closed a successful three weeks' engagement with the Independent Association of Toledo, Ohio.

Moses Hull, a general favorite in Chicago, called at this office on his way home from Stevens Point, Wis. He reports that notwithstanding the heavy rains they had a very fine convention; that good work was done by Mrs. Clara L. Stewart, Harrison D. Barrett, G. F. Perkins, and Dr. Houghton. A state association was formed, of which Mrs. Stewart is president. He has great hopes for the success of the work in Wisconsin.

H. H. Scoville writes: "Last Sunday evening, Miss Thomas' subject was 'God's Design in the Philippine Islands,' delivered to a full house and very attentive audience. She said in part that history shows that all advancement in the line of world's progression has come through war and bloodshed; the cause sometimes just, often unjust, but always through God's will, ending in the advancement of humanity. The control, she said, who was a new one to her, referred to the exodus, and so on up to the persecution and crucifixion of the Savior, which brought with it a condition of affairs that would never have taken place had he not been crucified, and one of the best proofs of this statement is the incontrovertible fact that the nations accepting Christianity are by far the most enlightened of the world. After alluding to a number of the wars of Europe and the results, the control reverted to our Civil War, which was forced upon the country by the dominant Southerners, and resulting in freeing millions of the dark race, from this to the war with Spain to free Cuba, and the war still on that the United States inaugurated against the Philippines. Whatever the reasons advanced by our administration for using the army and navy to kill the natives for doing just what our forefathers did in Colonial days against the mother country, Great Britain, the was has resulted in killing 6,000 of our boys who enlisted to free a people. We have many times 6,000 more with health destroyed, and pensioners on the American people; but it is undoubtedly a part of God's design, and for the best. The control concluded by saying 'Three weeks from to-night I will tell you who I am. I am a Chicago boy who lost his life in the Philippines while in the service of the United States."

An old subscriber writes from San Francisco, Cal.: "I read with much interest in The Progressive Thinker of Mrs. Maggie Vestal's daylight trumpet seances, now being held in Wichita. Daylight work is convincing and ought to be pushed to the front everywhere. While the cause is languishing here, yet I'm sure if Mrs. Vestal could come to San Francisco it would benefit her personally as well as our philosophy."

Mrs. Lilly Le Sieur writes: "The Band of Harmony celebrated the birthday anniversary of Mrs. Cora L. V. Richmond, April 19, afternoon and evening. Our program consisted of music, recitations and congratulatory addresses. A basket of flowers and a purse of one hundred dollars, contributed by Mrs. Richmond's friends, was presented by our vice-president, Mrs. Hattie Peet. Ouina responded for the medium in her usual graceful manner, and related a short history of her medium's public work, stating that the guides began to speak through her at the tender age of ten years, and that she was placed upon boxes or tables so that she could be seen by the audience and that this year was also the fiftieth anniversary of her work. The annual election of officers will take place the first Thursday in May."

Carri F. Weatherford writes: "I bade my Southern friends a reluctant farewell and started north April 9, but was unable to remain in Chicago during the mass meeting, much to my regret owing to ill health at home. The society at Battle Creek 'phoned to me to fill Mrs. Carpenter's place, who unfortunately was taken unexpectedly ill, for last Sunday; and my own engagement here will keep me here until May 1. This society is in a flourishing condition and deserves a great deal of credit. They have a nicely furnished hall and banquet room of their own and are very harmonious. Those wishing my services for funeral discourses or for lectures, tests and improvised songs shoud write me at once, 205 Champion street, Battle Creek; after May 1, Alaska, Mich."

Rev. Moses Hull of Buffalo, will deliver two addresses in Detroit, Monday and Tuesday evenings, April 30, and May 1.

W FitzHugh Smith writes: "Remember to come to the grand masquerade and dance, last of the season, given by the Sunflower Club, 77 Thirty-first street, Friday evening, April 27. It is to be held in the large hall. The music will be fine. Twelve elegant prizes in store for the lucky ones. Admission 25 cents."

April 15 is a Sunday long to be remembered by the Spiritualist Society of Galveston. Early in the evening the members and friends gathered with vines and flowers and decorated in memory of departed friends. A side rostrum containing portraits of the Fox Sisters was tastefully decorated with tarlatan and flowers; laden with a wreath in memory of Dr. DeBuchanna and other arisen workers who had labored for Spiritualism in Galveston and fourteen other chairs were carefully decorated through the audience. The service opened with Longley's 'Angel Loved Ones Give Us Greeting.' Other appropriate numbers were rendered by our faithful choir," and then Mr. John W. Ring gave us an inspirational lecture from the subject, 'The last enemy that is to be destroyed shall be death.' The discourse was replete with beauty and comfort, carefully and surely strengthening faith and brightening hope until for the time one realized that knowledge conquers man's every enemy even death. The lecture was brought to a most impressive close by the audience rising to their feet for several moments in silent consecration to the memory of arisen ones."

Lyman C. Howe has engaged to the following camps for the summer of 1900: Columbus, Ohio, July 1-4; Lake Brady, Ohio, July 12, 13, 14, 15; Lily Dale, July 22 to 28; Island Lake, Mich., August 11 to 14 inclusive. He is yet free for August 1 to 9, and 16 to 30. Address him at Fredonia, N. Y.

Mrs. Hamilton Gill, trance and test medium is now located at 82 South Oakley avenue, Flat A. Friends will please note that the Sunday evening meetings have been discontinued, but the regular circles Tuesday afternoon for ladies, and the general public circle Thursday evening will be held as usual.

Mrs. Warren Lisk writes from Howard City, Mich.: "George B. Holmes, of Grand Rapids, has just finished a course of 4 inspirational lectures, which were given in such a masterly manner that he impressed all hearers as a character of truth, justice, honesty and purity of thought. Our small society grieved that financially we were unable to longer retain so able a speaker and true gentleman."

Mrs. Mary Huey writes: "How I wish I could send you one hundred subscribers, for the paper alone is worth $2.35, and the books are really gifts. I can not see how you can furnish them for that sum."

Married.—Mr. Dennis D. Glass and Mrs. Sarah V. Hughes Graham, by the Rev. G. V. Cordingley, pastor of the Progressive Spiritual Church at his residence 3300 Wabash avenue, Thursday evening, April 16. The ceremony was most spiritually performed, after which messages from the spirit friends were read from Master Glass.

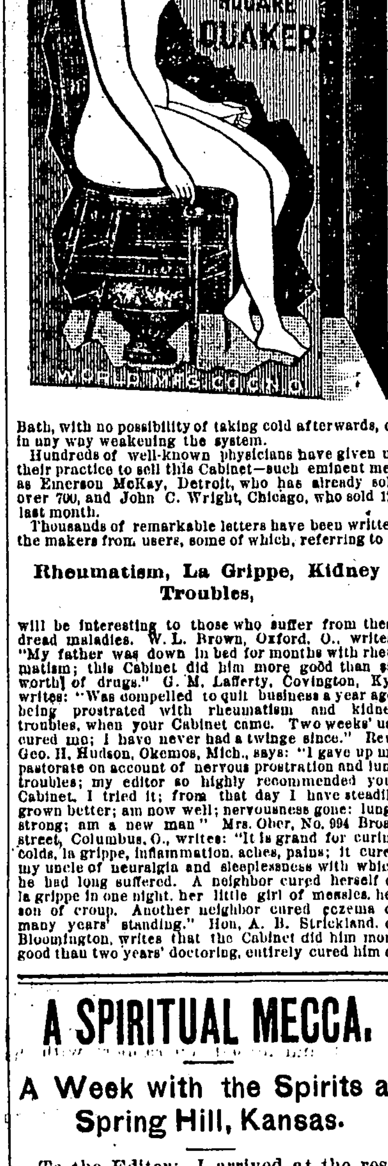
Mrs. Mary E. Cox writes from Texas: "I think a great deal of my premium library. I shall peruse it with interest."

Dr. J. M. Peebles writes: "Generally about every week or two I am asked to endorse some medium and some speaker for our societies, through our Spiritualist papers. Sometimes I cannot and will not endorse those who apply to me. Yesterday Dr. Daniels called to see me and wished me to write you a letter endorsing him as a medium and lecturer. Now you know that I take great pleasure in helping my fellow-workers, but through my good nature I have often been deceived. However, I will say of Dr. Daniels this: I met him first last August at a camp-meeting here in Michigan. He played the organ and gave some very good tests. He is a medium. He came to Battle Creek in October and lectured a month or more and gave very good tests, but was exceedingly eccentric. Once or twice while lecturing he turned around with his back to the audience and while entranced talked to the wall behind the desk. His descriptive tests here pleased the people very much indeed. I cannot call him a very good lecturer, but as I know nothing against him and know nothing about him only what I have seen personally, I have to say this: He is a fair speaker and a very good test medium, especially in the line of astrological tests, and the reading of character."

E. Richter writes from Napoleon, O.: "Mr. and Mrs. E. W. Sprague gave two lectures in our town, in a public hall, last Tuesday and Wednesday evenings and one seance on Thursday night with the best results. The hall was crowded, and on the second night there was not even standing room, and a good many people could not get a chance to get in. This is the first time there has ever been any spiritual lectures given in this place and most everybody was satisfied with their tests, and many were convinced of this beautiful truth. Mr. and Mrs. Sprague are good mediums and well worthy of their spiritual gifts. I will try to organize a society as soon as possible and keep the ball rolling."

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.



A SPIRITUAL MECCA.

A Week with the Spirits at Spring Hill, Kansas.

To the Editor:—I arrived at the residence of J. H. Pratt, April 3, about noon, and was most hospitably received. The regular seances here are held on Tuesday, Thursday and Sunday evenings; the two latter for forthcoming work which is to follow in the logical order of sequence Rending the Vail, the work already published.

I wish I could impress the reader with the realization of the facts I witnessed as they impressed me. However clear and vivid scenes may be described, they fail to impress other minds as they do the beholder.

The seance-room is about eighteen feet square. In the southeast corner is the cabinet formed by curtains parting in the middle, and in the northeast is the piano. Just outside, near the west wall, is a table high enough for one to write on while standing. On this are some tablets, clean and free from any writing or sketching, and a box about 20 x 24 inches, and about 6 inches deep, opening about the middle of its depth, and the lid secured by lock and key. This box is for the purpose of holding the sketching paper and crayons. Near the southeast corner is the secretary's desk, and a music box that discourses sweet, soft music is near the desk first mentioned. The members of the circle sit facing the cabinet. The medium (W. W. Aber) enters the cabinet, the music starts and the manifestations begin.

On Tuesday evening Prof. Denton materialized and spoke in a clear, strong tone and distinct utterance for a few minutes on the subject of the work now going on, followed by a few well-chosen words by Thomas Paine. I at once recognized the voice and manner of speech of Prof. Denton, having heard him lecture in San Francisco, Cal.

Then appeared a number of materialized forms, several of whom were recognized by Col. Van Horn, who had arrived in the afternoon, April 3, and two for me; one my brother, who called me by name to the cabinet; the other was my daughter. These I fully recognized. A number of others came and were recognized by members of the circle. The seance closed with a humorous talk by Sam, the medium's control.

Thursday evening, before the seance, Mr. Aber opened the box for holding sketching paper, as above described, took out the sheets one by one, which we all examined and found to be clean, white paper. He replaced them, locked the box and gave the key to Col. Van Horn who kept it in his pocket until next day.

Then out came Prof. Denton and greeted the circle, mentioning the two visitors (Col. Van Horn and myself) and expressed his pleasure at our presence. After an eloquent and able address, he was followed by Thomas Paine, who gave us a speech in plain and forcible language. Then appeared Dr. Reed at the desk, took up the tablet, wrote one side of a leaf in full, tore it off; wrote about half a page on another, tore it off, and came across the room and handed the leaves to Col. Van Horn, who gave them to the secretary. While writing, Dr. Reed kept up a steady talk, addressed to the secretary, concerning the subject about which he was writing.

Then the artist appeared; the lid of the box was lifted and a sheet of paper taken out by the artist and shown to all the circle, as being perfectly clean. In a short time the paper was replaced in the box and securely locked.

Now appeared my daughter, coming toward and greeting me, and went near the secretary, saying, "My name is Frankie Schellhous," and gave him a message, preceded, however, by another female who appeared at the secretary's desk and gave a message for the forthcoming book. Then came my brother before the circle and going to the secretary's desk, said: "My name is Edmund Schellhous," and gave a message. After several more forms appeared, the seance closed with a conversation between Sam and members of the circle, in which much merriment was created.

At the close of the seance, the artist's work was examined. It was a life-sized picture of a beautiful lady, but not as yet recognized. The work was most skillfully done, and would have required the time of an artist several days to accomplish as much.

Sunday evening, the same arrangements as before. Prof. Denton came and gave an eloquent and instructive discourse, followed by Thomas Paine, who spoke seriously and earnestly of the value and importance of the work in which they were engaged. Then appeared James A. Garfield. He expressed his interest in the work, saying that he would visit the higher spheres and give us the result of his visit. Then appeared a form who announced himself as General Sheridan, and was recognized by Col. Van Horn, who knew him in his earth life. The artist then came out; the aforesaid box was opened, a sheet taken out and shown to all as being entirely blank. A lady came out from the cabinet and announced herself as being a teacher of a school in the spirit world, and wrote a message.

Col. Van Horn's mother came to him and gave him a few words, as did others; one of whom (a lady) gave him a flower. My daughter came out and gave me a flower. The seance closed with a lively conversation in which Sam was the principal talker. On examining the artist's work, was found a full, life-sized picture of Mrs. Aber's control, Red Feather, an Indian of the Sioux tribe. It is a most exquisite piece of work. Around his head is a band supporting three beautiful feathers, and on it are thirteen symbols. The band itself is an intricate piece of net-work with fine and clear lines, without a blemish or blot. Around his neck are four strings of fine beads; and a very complicated work in his dress.

This imperfect description of the seances will give a general idea of the work now going on here; a work unique in character and destined to accomplish a great deal. That already done in the work "Rending the Vail," (as also will the work now in progress) has the peculiarity of having the utterances directly from the spirits. When made through mediums they must take on something of the mediums' characteristics, and we cannot tell how much. Then again, the principal workers are men who had made themselves a name while living on earth—men distinguished for their philanthropy are engaged in it.

The coming work is in continuation of "Rending the Vail," for once having opened the door, the light will shine with greater brilliance than ever before. No one who gives this subject an earnest thought can doubt its source and purpose; and an opportunity is given, and a greater one still in the forthcoming work, affording all the means for acquiring the knowledge so much needed and so authentic in its source.

In Mr. Aber and his wife I find earnest, faithful and able workers in the cause in which they are engaged. They receive one or more letters every day in acknowledgment of their slate-writing, and other forms of mediumship.

I have never seen nor heard of the kind of work done in their cabinet. Dr. Reed is an accomplished spirit chemist, and can bring out materializations whose genuineness cannot be doubted. His work and Mr. Aber's mediumship attracts men of noble and lofty character, and the true and earnest workers for humanity will find ample means and grand opportunity for their work, by no means the least of which is the aid they can give in sending abroad and making known this work to the world.

I cannot close without a word regarding the secretary, J. H. Nixon, who records this work and prepares it for the world—a herculean task, indeed—a man whose fidelity and ability cannot be questioned.

But of our worthy and noble friend, J. H. Pratt and his earnest and faithful wife, to whose generosity in providing the means for carrying on this grand work, too much cannot be said. Their reward will be in their consciousness of well doing, rather than in the appreciation of the world.

E. J. SCHELLHOUS.

"OUR BIBLE."

"Who Wrote It? When? Where? How?"

Although Moses Hull has been obliged to send an "Erratum" and an apology with each copy of his book, it is replete with good things and will sell wherever introduced to the reading Spiritualists and unprejudiced readers of the Bible. It has come out under great difficulties, as is explained by accompanying printed slip, but that will only lend to the finish of the next production and any errors will be overlooked in the make-up of it in the study of the contents.

As the cause of Spiritualism looms up before the world religious bodies begin to investigate the old book of books and its relation to the world outside of their various beliefs, and above all, just at present Spiritualism from a biblical standpoint comes in for a share of investigation. This is the book of the hour for this class of readers and should be put into their hands.

Too much praise and patronage cannot be given Moses Hull for his untiring zeal for the cause and its proof by the Bible, to those whom that book appeals to as proof.

DR. T. WILKINS.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

E. G. Woodward: Q. I have circulars of "institutes" that give six lessons in occultism, personal magnetism, etc., for $30. Is theirs legitimate business, and is it right to influence persons by magnetism so their actions are different from normal?

A. The enlightenment given by such widely advertised institutes is a lightenment of the pocket-books of those caught by the lofty promises. Why should you give $30 for what you can learn in any book on the subject, not costing more than a single dollar?

The claim that every one can be taught a method by which he can hypnotically control any one he pleases, is utterly false, and that made as to its great value in business is purposely false. That its students after the $30 is absorbed will be able to hypnotize, or exercise occult influence to their own advantage, in business, friendship and love, if not false would be what every rascal and villain would seek, and only a rascal would teach.

There cannot be anything wrong in using mesmeric power for the good of others, but no words are sufficiently strong to express the villainy of thus forcing them to disreputable actions.

The science of spirit is yet scarcely outlined; its facts are not established, nor its laws clearly defined. The demand is for observers, far more than for teachers. Yet there is a great number of professed teachers in the field, who have such profound knowledge of this subject that they ask $5 an hour, or as much for a brief written lesson! The science of spirit has yet to be formulated, how can it be taught? Only at best in fragments.

Yet there has recently been started a great number of "schools," "institutes," and "classes," not so much for teaching the science of spirit, though that is all there is of value, as occultism, psychology, and a score of other things with high-sounding names. The names are all there is, and and these will be forgotten, when that of Spiritualism will remain in increasing lustre.

"My Valentine," Montreal: Q. Will you give the origin of Valentine's Day?

A. Valentine's Day is of most ancient origin. The claim that it is observed in commemoration of St. Valentinus, decapitated 270 A. D., during the Claudian persecution at Rome is modern in comparison. The existence of the good saint, and the persecution are quite apocryphal. The pagan rites of the Lupercalia present the unquestionable source of this lovers' day. The Lupercalia was a yearly festival held at Rome on the 15th day of February, in honor of the god Pan. On that day his priests, Luperci, clothed only with a goatskin around their loins, went out into the street with goatskin thongs in their hands and struck everyone they met, especially being severe on women. On that day as a religious rite everyone chose one of the opposite sex, as a lover, or went to the temple and gave their vows to the god. In degenerate times the orgies which followed are not to be described.

The Catholic church, wishing to appropriate this observance, as it had everything else from paganism, spiritualized its grossness, and the worshiper of Pan when converted to Christ, was required to choose on that day a patron saint instead of a lover. St. Valentine was substituted for the god Pan, a good saint who, while he favored lovers, forbid the wild revelry and abandon of the old worship, and demanded chivalrous chastity.

At present the exchange of humorous, grotesque and more or less objectionable representations, preserves a lingering shadow of the vulgarity of the Lupercalia, while the more esthetic is presented in the artistic valentines with doves, hearts, arrows, and other symbols of the god of love; harmless inanities, the meaning of which is not understood by those who thoughtlessly give and receive, and which would appall them if it were.

Querist: Q. The idea that if the ground-hog comes out on Candelmas day, and sees his shadow he retires for six weeks is so whimsical, I do not know as it is worth attention, but if it has a meaning I should like to know what it is.

A. In the first place what is the significance of Candlemas day, which the Roman Catholics celebrate as the purification of the Virgin Mary? In the old religion of Greece and Rome the month of February was the month of purification, as its name (from februati) implies. The Feast of Februalia in Rome, for purification and atonement lasted twelve days. The Christian church stole the day, and its significance from the pagan religion. It was debased from its general application to all the people, and narrowed to that of the Virgin, and presentation of her child at the temple. As Ceres, mother goddess, in her search for her lost daughter Proserpine, at night carried candles to guide her steps, the Christians when they stole the day carried her candles with it. Even to this day in England, Candelmas day is call the "wives' feast."

The myth of connecting animals with the day, is of norseman origin. It is simply a fabulous rendering of the saying that signs go by contraries. If Candlemas day is bright and sunny, there will be six weeks cloudy and wintry weather, just as a late autumn makes an early spring, a warm winter a cold April. The same animal is not invariably chosen. In the Eastern states it is the bear who makes his weather observations. In the Middle West, the ground hog, in the farther West it is the badger who looks for his shadow.

There can be no connection between the weather of the day and the following six weeks, more than any other day with the succeeding. And the animal seeing its shadow is only another way of saying the sun shines.

Hygiene: Q. How long can a man live without food?

A. Nine days, is the answer in most text books, when water is freely drank, and four to six days without water. The latter is more essential for prolongation of life than food. Notwithstanding the assertion of the text books and learned physicians, the time that fasting can be prolonged is extremely variable, depending on the condition of the individual. If he be thin in flesh, he will not bear more than six or seven days priyation of food, but if fleshy, then his endurance will be measured by the surplus fat, and he will not suffer until this is consumed by interstissual digestion.

To test this matter our good friend, Milton J. Rathbun, of Mt. Vernon, N. Y., set himself to fasting. Mrs. Rathbun is well known as one of the most brilliant writers and speakers in the ranks of Spiritualism. Mr. Rathbun is a prosperous business man, and their home is one of the best appointed, most elegant and hospitable. Exquisite paintings adorn the walls, folios of etchings and engravings in almost endless number are on his library tables, and his library contains only Lux editions of the standard works, and all the best of recent publications.

Mr. Rathbun became too fleshy to suit himself. He sits at such a hospitable table he cannot well help it if he be endowed with hearty appetite. He came to weigh 207 pounds and he did not wish to exceed 175, so he determined to regulate his diet. One would suppose he would have reduced his breakfast to a cup of coffee, dispensed with lunch, and dined on a bread crust, but not so, he broke away entirely. In the past years he has made three trials of endurance, and the last time reached 28 days with only water for sustenance. This time he was bound to reach 40 days or a little more and show the Christian world that Christ's forty days' fast was not a miracle, and a smart business man in the year of 1900 could equal if not exceed it by the stress of grit and determination. The fact is patent that Mr. Rathbun was not fleshy enough to begin with to hold out forty days. Christ must have been a great deal more adipose, or else he was not as active. Mr. Rathbun exhausted his surplus on the thirty-fifth day, and when telephoned by his clerk from his city store, "How do you feel?" replied, "Fine; I'll not be down to-day. I'm going to take a day off and eat a square meal." All the time he sat with his family at dinner, drinking water while they ate the canvas-backs and plum puddings, just to show his strength of will.

When it was rumored that he had broken his fast numerous friends called at his home to congratulate him, on his success in an undertaking many of them at first looked on as at least cranky, and a very painful means of sending one's self over the border. Others had proposed to him, that if he was determined to die, there were more easy methods, such as rough-on-rats, carbolic acid, and that precious mixture suggested and employed successfully by Dr. Harris. Now it was the host's opportunity to retort. He had shown the triumph of mind over the body; that is for thirty-five days, then the body became so obstreperous the will gave in. This object lesson we commend to the Christian Scientists who claim the will to be supreme. The old body is bed-rock after all.

Mr. Rathbun could say to the doubters, "Just look at me after 35 days and 7 hours on pure water, air and will power! Here I am reduced from 207 pounds of gross flesh to 164½ of fine fibre. Not an ounce surplus to spare, and if I wanted to I am able to go ten or twenty days more. But I didn't want to! I am just now anxious to take a square meal. Mrs Rathbun will be lonely without assistance."

For the first two days he suffered from the sense of hunger, after which until the 35th day he felt no desire for food. Then his appetite came and he ate a dozen raw oysters, two-thirds of a cup of beef tea, a couple of oranges and a third cup of tea. Then he slowly entered into the earnest work of supplying his hunger.

"I am satisfied with the results," Mr. Rathbun declared. "I have shown that man naturally eats too much. I have shown that a man can easily go from ten to thirty days without food and without injury to his health. I did not break my fast until I felt hungry. I drank on an average a quart of water a day. My eyesight has improved, as has my sense of smelling and hearing."

"We all eat too much"—that is those who have a plentiful supply, and a fast now and then might prove more beneficial than doses of drugs given by the family physician.

The Arcana of Spiritualism.

The opportunity to subscribe for the Arcana of Spiritualism, for $1 postpaid, is extended to May 1, in compliance to many requests which have been expressed. My earnest wish is to supply the book as cheaply as possible to those who desire it. The publishers limited the time of English subscribers to April first, but they did not allow sufficient time after the time of publication was announced to American subscribers to take advantage of their offer. Address HUDSON TUTTLE.

Berlin Heights, Ohio.

THE OLD MELODEON.

Over the keys her fingers fell,
And she bowed her head to weep;
For the strain that answerd seemed a knell
Of her hopes once bright and deep.

"Oh! dear old keys!" she whispered low,
"When you and I were young;
Just now it seems so long ago—
With jubilant, joyous tongue,

Your music echoed from my hands,
And bright the future glowed;
Not life, but sparkling, fairy lands,
And fair and wide the road

To honor, fortune, fame and power;
While hope, with mighty nerve,
Made fleeting every shining hour,
Around each graceful curve.

But not for long. There came a time,
When mournfully you spoke,
And ashen memories made a chime
Which sobs and heartbreak woke.

And now "all in the past" you say,
And the sweet "it might have been,"
But friends still linger round my way,
Tho' tear-worn eyes are dim.

"I would not live it o'er again,"
She sighed, "The way was steep;
But for that girl whose joyous strain
Soon died—I can but weep."

EVA AMES.

So. Wallingford, Vt.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A SLIP OF THE TONGUE.

A Roman correspondent of Il Vessillo Spiritista (Vercelli), writes as follows: "The Jesuits are combating Spiritualism a outrance, and last week one of them preached a sermon against it; but the beauty of it was that, in one of his flights of oratory, he told his congregation that the spirits who manifested were demons who adopted Jesuitical methods of deceiving mankind!" This was not exactly what the speaker meant to say, no doubt, but it must have greatly amused some of those who listened to it.

AN UNGUARDED ADMISSION.

A French ecclesiastic, one Monsignor Merle, as we learn from La Progres Spirite, is endeavoring to battle with Spiritualism in the Revue du Monde Invisible; but, in speaking of a clairvoyant, he gives himself away in this amusing fashion. He describes her as thirty years of age, a nun, calm in character, and in good health. "She exactly follows the rule of her monastery (he says), edifies her companions by the sweetness of her virtues, and, by the dignity of her life, excludes all suspicion of trickery and fraud. Therefore she seems predestined to those favors which God gratuitously, according to the laws of supernatural Providence, grants to some privileged souls." Mediumship, then, is a divine gift. What an admission for a Roman Catholic ecclesiastic to make! We thank him all the same.

SPIRITUALISM IN WESTERN AFRICA.

La Lumiere contains an interesting article on the spiritualistic beliefs of the various tribes of Western Africa, as described by recent travelers in those regions. Miss Mary Kingsley, for example, speaking of the typical African savage, remarks: "It is possible that his nervous system, certainly more sensitive, permits him to see things which the Englishman, with a more obtuse nervous system, does not see; or rather we may say, that the African's mind is a more perfect photographic plate, upon which the spiritual world can impress itself." This expresses it exactly; and the more highly sensitized that plate, the more vivid are the impressions it receives.

Another African traveler, Dr. J. Shepley Part, as we learn from our Paris contemporary, is an involuntary convert to a similar belief. He relates that on his departure for Africa he was a thorough specimen of an Englishman, without superstition, and entirely skeptical as regards clairvoyance, apparitions, and all "supernatural" religion. He listened to the most stupid talk about these things, and he attributed everything of the kind to the imagination, to excessive cerebral excitation, to suggestion, and so forth. But to-day he has changed his ideas. "I hope to prove, up to a certain point," he writes, "that inexplicable phenomena are sometimes produced by ordinary scientific methods; and that certain men may set in motion certain forces which are beyond the scope of the ordinary individual. It is certain, that, the first time I found myself en rapport with these things, I was incredulous; and in consequence I laid them aside for a very long time as unworthy of investigation; and now I regret it very much."

According to Dr. Part, among the more highly developed of the indigenous tribes of Western Africa, there are several persons who are capable of projecting their consciousness for a great distance; and those who exercise this power are specially trained for it in a secret society, which has many degrees of initiation, admission to which is only procurable by those who are prepared to undergo a strict discipline. Perhaps the nearest analogy to it is the secret brotherhood of Pythagoras, and the School of the Prophets (or mediums) among the Jews.

THE HUMAN AURA.

According to the testimony of many gifted clairvoyants, the state of a person's health is indicated by the nature of the lines which radiate from the human body in all directions and constitute its aura. But in whatever part of the frame they are deficient in these characteristics, their disease is localized. According to L' Echo de l' Au-dela at d' Ici bas (Paris), Dr. Johnson, of Brooklyn, U. S., possessing the faculty of clairvoyance, perceives the aura of the patients who resort to him, and being thus enabled to fix the precise organ or region which is disordered, is qualified to treat it very effectively. By the poorer population of that city he is habitually spoken of as the Christ, because he has devoted so large a portion of his time to the gratuitous healing of necessitous patients, in imitation of his great exemplar.

AN INTUITIVE WRITING MEDIUM.

M. A. Caron, of Chateauneuf, in France, communicates to L' Humanite Integrale, an interesting narrative which we translate, partly because its accuracy is confirmed by the personal experience of the present writer, and partly because there may be many persons, similarly gifted, without understanding the rationale of the phenomena, and to these M. Caron's account of his mediumship may prove instructive and helpful:

"I have been for twenty-five years an intuitive writing medium. The following were some of the peculiarities of the psychological mechanism of my mediumship.

"I began by waiting passively, pen or pencil in hand, concentrating my attention on what was about to be said to me.

"It sometimes happened that no spirit wished to communicate. I was then like one who has turned on a tap and has ascertained that the reservoir is empty and that nothing runs.

"In the contrary case, at the end of a generally short time, the communication commenced. It began by a succession of fragmentary phrases, and then by formulated ideas. Once launched, it continued as rapidly as I could possibly write—at least if it did not happen to be an inferior or suffering spirit I was engaged with. Then, in certain cases, the dictation dragged more or less painfully.

"It sometimes happened that an expression to which a spirit attached importance as a better rendering of his thought, was produced with difficulty, which would lead to a delay of variable duration, but generally brief. I was conscious of the situation and proposed synonyms; but the spirit would not accept them, and persevered until he had given me the very word he wanted.

"It is in the brain that the phenomenon takes place, by a kind of inner hearing. The ear goes for nothing. Once the dictation is finished, there is a sense of void in the brain which then resumes its normal activity.

"The word dictated is exact; and the phrases formulated are given me complete in themselves, without any cerebral effort on my part, all I had to do being to be perfectly attentive to what was said to me."

THE TWO WORLDS, MANCHESTER, ENG.

PERSONAL RESPONSIBILITY.

The central principle of modern Spiritualism, the one principle by which it stands or falls, is the exact antithesis of vicarious atonement, viz., Personal Responsibility. Orthodoxy says there is no salvation for you except through what Christ has done; Spiritualism says there is no salvation, that is, no spiritual development for you, except by what you do for yourself, your own personal effort; it is pointedly summed up in Mr. Morse's axiom, Deeds not Creeds.

Our deeds still travel with us from afar,
And what we have been makes us what we are.

The orthodox systems say you can only be saved by the merits of Christ; Spiritualism says that your condition, position and happiness in another world will depend upon your own merits, and your own intellectual and spiritual worth and character. Mrs. Richmond says: "The thoughts, feelings, emotions and actions of life make up the wealth or poverty of the individual soul; and when the spirit enters the spiritual world, be he king or be he pauper, he passes there for what he is spiritually worth. If his soul be draped in charities, adorned in goodness, robed in humility, he is crowned among the kings of the spiritual world; but if his soul be filled with selfishness and pride and folly, he is a pauper in spirit, though he may have ruled over empires on earth."

Orthodoxy says that Christ is your Savior, meaning the humble Jesus of Nazareth; Spiritualism says you must be your own savior, no one else can save you. It tells us by the mouth of every spirit that has been able to communicate with man during these fifty-two years, that man must himself work out his own salvation; that each individual has to look to himself, that he may secure his own progress in knowledge, purity and strength; so that by his own progress he may be able to aid the advancement of every other human being with whom he comes into contact—"clinging to the strong ones, drawing up the slow;" and that in proportion as individuals are elevated in enlightenment, freedom and goodness, so will the whole human race be benefited and improved. Thus you will perceive that on this particular point, the point with which this article specially deals, there is perfect antagonism between Spiritualism and the most vital doctrine of the orthodox faith—the one is the perfect antipodes of the other. It is when we remember this that we are able to realize what a tremendous revolution Spiritualism is bringing about in the realm of religious thought. The world has been taught for hundreds of years, and is being taught all around us to-day, that by believing in Christ, or in the doctrines of the orthodox creed, you will be sure of future happiness. Spiritualism says that that is a perfect delusion. It says that you attain to a state of happiness by what you do for yourself, and not by what someone else has done. If you take the example of another as a guide and stimulus for your own conduct and action, that is quite another matter, there is nothing to forbid or prevent you doing so. But Spiritualism is firm and stern and uncompromising upon one point—you cannot be saved by proxy! You will be in a future state exactly what your own motives and actions and your moral character have made you; and I will take this opportunity of saying that moral character is the standard by which every man will be universally judged, and by which he will judge himself.

LIGHT OF THE EAST, CALCUTTA, INDIA.

YOUR OWN NATURE

is sometimes reflected in others. When you discover such a thing, try to root out evil from your mind. If you are sincere in your determination and perseverance, Grace will help you. But many prayers are not the outcome of a sincere heart; and hence is the delay for the removal of the passion or the desire complained of.

YOU SHOULD TAKE CARE

not to succumb to the temptations of indulging in richly prepared dishes, for such things are detrimental to your spiritual health. Whatever be your food, you should devoutly make an offering of your dishes to the Supreme Father before you commence eating.

TAKING ONLY ONE MEAL A DAY

is more applicable to Sadhus (the recluse); but as regards the family man having had business, all that is necessary is to take meals by one-third less than the total quantity. If food be essentially necessary for you at night, you should not abstain from taking it, say by two-thirds only, or take a little food and a certain quantity of milk.

THE SUPREME FATHER

is present in you as well as in others. When you have the ways and means pointed out to you, you ought to try to approach him within yourself and look to him for grace and mercy, help and protection. Have affection for the Supreme Father, as without love you cannot be drawn towards him. The affection of love (attraction) is reciprocal. The more you will love the Supreme Father, the more will his mercy and grace attend you in all your work. At times

YOU PROGRESS IN SECRET.

On your onward march you are traversing the ground before you daily; but you know little of what progress you are making. You therefore think that you are not doing very well, whereas the reverse is the case. Wait and you will soon derive some sort of contentment and internal pleasure so as to satisfy your mind that your complaint is altogether incorrect and that this is owing to your not having fully known the ways and means adopted by him for your advancement.

IF YOU FEEL DISCOURAGED

or disappointment at any time pray to him, internally ask for his grace, and still continue your devotional practice without insisting upon immediate response. These are the ways by which a devotee can proceed on his long journey. Too much impatience, nearly amounting to despair, is to be carefully avoided.

SECRET GRACE IS WORKING

at all times, although its palpable manifestations are not so often as you wish them to be. These will gradually increase in frequency, and the Supreme Father will grant you power to perceive better the workings of his secret grace. It should be borne in mind that grace is sometimes hidden and that there is some advantage in its non-appearance to you.

A MESSAGE OF LOVE.

Rosemary Whitley, aged 18, passed to the "land of music and flowers," November 5, her bridal robe her shroud.

O I long so to comfort you, mother,
And bid your deep anguish to cease,
That I send through the soul of another
A message of love and of peace.

As I lay in the valley of silence,
The fever that beat in my brain
Set itself to the softest of music
That ended forever the pain,
And the last thing of earth I remember,
I seemed to be floating away
From the chill and gloom of November,
Right into the glory of May.

As the world faded out of my vision,
Dim faces of those who had died
Seemed to smile through a veil that was misty
And soft as the veil of a bride,
Just beyond were green fields without number,
And valleys where wild roses creep;
But my weary soul sank in a slumber
So dreamless, life-giving and deep.

When I woke it was morning in heaven;
The blossomed-decked couch where I lay
Was as soft as the white clouds of summer,
My spirit as peaceful as they.
Someone kissed me and cried "Little sister,
O welcome! so glad you have come."
And I knew the dear face as I kissed her,
The last that we missed from our home.

There I found the first bud early faded,
Unfolding in sunshine above,
And the beautiful half-open blossoms
Outblooming the hopes of our love.
Gentle lips were caressing and voicing
Their love and their joy at my gain;
O that wonderful hour of rejoicing
Outweighed all the weeks of my pain.

Like a flash I remembered your sorrow;
Your voice seemed to call from afar;
All in vain was the pleading of loved ones,
Their gentle white hands could not bar.
What to me were the beautiful mountains,
Green valleys that sloped to the sea,
Flowery fields bright with faces and fountains,
If mamma were calling for me?

Bending low o'er a bridal-robed shadow
I found you, and clasping you, cried:
"Feel my lips, and my warm arms around you;
I live, for I never have died."
Blind and deaf you wept on in your anguish,
The tears of an angel fell then,
And I cried "For the gift of earth's language
I'd suffer death over again."

I was glad when the poor cast-off garment
Was laid in the green wardrobe there,
Where the fingers of Nature re-fashion
Old robes for the roses to wear.
Seek me not in the grave nor the starland;
I dwell on the "flowery divide;"
Borderland of two worlds—not a far land—
A whisper brings me to your side.

Call me back when the sunset is fairest,
The clouds like gold isles in the blue;
When the sun touches earth I shall clasp you.
The same loving child that you knew.
When in fancy you reach to enfold me,
Let not your arms fall in despair;
O believe though unseen, that you hold me,
Your kiss is not lost on the air.

Face to face we shall meet some fair morning,
Each day is one less day to wait;
That which darkens your pathway with cypress
Shall garland for you the last gate.
I will come when earth fades from your vision;
The veil when it lifts shall disclose
The first face in the garden elysian,
'Mid blossoms immortal, your Rose.

CALLA HARCOURT.

Chesnut, Ill.

SPRINGTIME.

When genial airs around us play,
And crocuses begin to peep,
When brightest verdure crowns each way
And April skies begin to weep.
When sweetest odors fill the gales,
From blossom-laden shrub and tree,
When birds enraptured fill their sails
And homeward fly across the sea,
When woodland flowers sweet and fair
Look up to us with modest eye,
And seem to say: We emblems are
Of beauty rare, but born to die,
When cheering sunlight sheds his glad
And glorious beams o'er hill and rivers,
That heart, 'soever dark and sad,
Must bound to see the golden quivers.
This is the time when Hope and Youth
Are ever searching for new pleasures,
When all seems goodness, beauty, truth,
And hearts beat time to Love's own measures.
But oh! the springtime of the soul.
How lovelier far than this must be,
When wearied mortals reach the goal
Of peace and rest—Eternity.

VIOLA.

GLOWING WORDS FROM BOSTON.

To the Editor:—Your premium books beat anything we have in the Boston Public Library not excluding Rev. M. J. Savage's "Psychic Facts and Theories." G. E. LATHROP.

INTERESTING AND VALUABLE ARTICLES.

To the Editor:—Returning from leave of absence, I find a mass of mail matter awaiting me to-day. Many thanks for Vol. 3 of "The Encyclopedia of Death," which, on examination, I find contains a number of interesting and valuable articles by writers and lecturers of note. Much good matter is in these three volumes.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

FROM THE PACIFIC COAST.

To the Editor:—I have Vol. 1 and Vol. 2 of the Encyclopedia of Death, and will tell you that of all the premiums given, they are the most instructive and interesting. You are doing the grandest work ever accomplished by any journalist in the world! ROSE L. BUSHNELL.

San Francisco, Cal.

A VALUABLE CONTRIBUTION.

To the Editor:—Your issue of "The Encyclopedia of Death, Vol. 3," is a valuable contribution to the literature of Spiritualism. The contents are practical and timely. The book is just what the friends of our cause need to offer enquirers and disputants, and will be a great help to every person who wants to present a friend with "a first book" to read about Spiritualism and its claims. Fraternally.

Minneapolis, Minn. G. W. KATES.

WILL LIGHTEN THE HEARTS OF THE SORROWFUL.

To the Editor—I thank you for the book you sent to me. It is a work that will lighten the hearts of the sorrowful and strengthen the faith of the doubting. You are doing a noble work for the race, and whatever the future may hold for you, be it Nirvana, or a conscious life of activity and change, the present is yours, with its manifold blessings; and may your sojourn on earth extend through many long years to come.

Chicago, Ill. URIEL BUCHANAN.

ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT WORLD.

To the Editor:—I received your last volume of the Encyclopedia of Death. I am charmed with it. I thought your first volumes were very interesting, but this is doubly so. This ought to be in the house and hand of every Spiritualist in the country, for the sake of the logic of the sermons of Rev. Mr. Savage and others. I feel that I cannot say too much in favor of the book by way of recommending it to those who feel interested in the subject of Spiritualism as well as those who do not.

Meadville, Pa. A. B. RICHMOND.

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

The Progressive Thinker

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

VOL. 21 CHICAGO, ILLINOIS, SATURDAY, MAY 5, 1900. NO. 545

A LAY SERMON

Developing a New Line of Thought Concerning "Infinite Intelligence."

Scintillating with Grand Ideas, Furnishing Food for the Thinking Mind.

"but human pride
Is skillful to invent most serious names
To hide its ignorance."—Shelley.

Spiritualism has no pope, ecumenical council nor central authority that speaks ex cathedra "to the whole body of the church concerning matters of faith and morals." At least, if it has, such authority need not expect to be obeyed by any self-respecting, individualized, free Spiritualistic thinker. Each Spiritualist is a pope, bishop, priest and minister unto and for himself. If he needs absolution he gives it to himself by good deeds and good thoughts. If he has wronged any brother he does not seek for forgiveness from other than his own heart and the brother wronged. In short, he recognizes his own responsibility for his conduct, his words, his thoughts and beliefs. He knows that like the universe around him he is governed by natural laws, proceeding either from his environment or from his own personality, and that he will find his level in the world of souls in exact accordance with his spiritual, moral and intellectual worth. No sham, no subterfuge, sacramental viaticum or other paltry device for relieving the guilty conscience can stay for him the chastising hand of the Nemesis of justice or quench the fury of the purifying fires of the gods of progress and love.

The Spiritualist realizes every moment of his existence that he must work out his own salvation, with fear and trembling if need be, but nevertheless with his own brain and brawn.

No statement is truth to the individualized Spiritualist until it passes the crucible of his own reason. Bibles, dogmas, creeds and even "declarations of priciples" must crumble into ashes before the all-consuming fires of this divine effulgence in men and be tested by its standards ere they may became a part of the spiritual life of the god within.

The late convention of the National Spiritualists' Association seems to have furnished a text for an almost infinite number of lay preachers, in its declaration of principles, wherein is set out a belief in "infinite intelligence"; and while most all of the phases of the question have been quite thoroughly and ably presented to the readers of The Progressive Thinker I have not yet seen exactly that kind of discussion which I now propose to present.

In dealing with the problem of whether or not there is in the universe of mind and matter such a thing as infinite intelligence, it seems to me that we can best do so by first considering the nature of finite intelligence, for this is certainly the kind of intelligence that most immediately confronts us in our experience in the human world. Then, too, we can only think of infinite intelligence as exactly alike finite intelligence in quality; and we think the framers of the declaration must have so considered it or they would have given us an explicit definition of the word; in fact they would have been bound in common fairness to do so had they intended any different meaning.

What, then, is intelligence?

One almost despairs of any adequate definition of the word itself, yet, we all know it when we either experience it in ourselves or witness its manifestations through others. It certainly implies the power to think, or to realize within the subjective ego, the metaphysical self, or the rational principle, a certain superior status or condition with reference to the objective or external world. It also implies in the fact of self consciousness an ultimate condition beyond which we seemingly cannot go, albeit we may speculate somewhat with reference to it.

In considering the nature of intelligence we are first led to inquire into the processes of thought, since intelligence is inconceivable to us except in connection with the power of thought. Thought is an activity involving at least two factors, a thinking subject or being, and a passive object or thing to be thought about. If we think, we must think about something, and if infinite intelligence or "an infinite intelligence" thinks, it must likewise think about something. There must be both for the finite and the infinite intelligence a subject and an object. The object before it becomes identified with the subject is a stranger to the subject and hence not from or of it, but in the case of infinite intelligence there is here a palpable contradiction for an infinite intelligence must know all things without thinking. There is in fact a grotesqueness involved in the conception or notion of infinite intelligence, for it raises in the imagination a being who though infinite and possessed of all knowledge must still yet think in order to gain knowledge.

Measured by human standards—and we have no others to guide us—the purpose or object of thought is to enhance the power, both in scope and quality, of our intelligence, and to raise us as a personality, an intellectual and spiritual entity, into a higher sphere or grade of being. Does the exercise of thought perform the same office for infinite intelligence, or an infinite intelligence? If so, infinite intelligence is an infinite being or personality, defective, imperfect and limited like ourselves, and belies its very name.

Intelligence in the human is inseparable from that which we call mind. In the acquisition of knowledge we increase our power to produce results either for good or evil and this seems to be the end which knowledge subserves. Those results being good or evil elevate and improve, or debase and lower the tone of the moral nature of the thinker. Hence, thinking has a moral end, or object, and the thinker must be possessed of a moral nature. Infinite intelligence in order to have a purpose or object must also be implicitly connected with a moral nature; but we cannot conceive of a moral nature without a personality, or person; therefore, infinite intelligence is legitimatized only in an infinite person. Spiritualists who adopt this declaration of principles, from this point of view, must then be the extremest of theists, and be prepared to defend the consequent dogmas of predestination, foreordination, special providence and so on.

It is by the application of knowledge to the moral life that the moral life is enlarged and perfected. An intelligence which does not subserve a moral purpose is a useless and purposeless quantity, and quality—

"A reasoning, self-sufficing thing,
An intellectual all in all."

Intelligence also implies the existence of a will, which moves the powers of mind to the fulfillment and execution of the judgments of reason and intelligence, for intelligence is reason. Intelligence in short implies all those faculties and powers, subjective and objective, which are necessary to put it in relation with things not itself and thus to enlarge the scope of its activity, for it is the nature of intelligence to be active. There can, so far as we know, be no such thing as latent intelligence, inorganic intelligence, or intelligence in the abstract, since we can know nothing at all of intelligence except through its positive manifestations. It is not a form of matter which may be either organic or inorganic—it has but one form or mode of being, that of activity, and that activity is wholly positive and effective.

The difficulty which is met with in attempting to postulate infinite intelligence is the same as that which arises in the assumption of a personal and anthropomorphic deity, and that difficulty consists in our inability to comprehend or realize the existence of such a deity without ascribing to it limitations which contradict and nullify its infinity. To speak of a personal deity as being infinite, or of infinite intelligence, is much the same as to speak of the boundaries of boundless space. By our very definition we eliminate the infinite and leave but the finite and limited.

There is a lack of definiteness in the expression "infinite intelligence" which without explanation makes it difficult to discuss the subject with point. The word infinite may mean infinite in extent as in space, infinite in duration, as in time, or infinite in power or capacity, none of which meanings appear in the word itself, and we are left to guess as to the kind of infinity when as here the word is used to limit or qualify some particular noun. We only know intelligence as something finite. To us the word connotes strictly a human faculty, power, or quality. If it is meant that there is intelligence of the same nature as the human intelligence only differing in the fact of unlimited power of perception, comprehension and reason, the term loses its significance to us and we have no guaranty that it is intelligence at all. We may test the validity and reality of human intelligence by submitting it to a common criterion; but how are we to investigate the validity of infinite intelligence without some criterion to judge it by and even without any medium of communication with it such for instance as language? If order and harmony prevail in the natural world it is by virtue of immutable law, which is the very antithesis of personality such as we have seen intelligence to be inseparably connected with. Nature, as Sir William Hamilton suggested, rather disproves than proves the existence of a deity, for all its operations are inevitable and guided and controlled by antecedent causes which in their turn were effects of still more anterior causes ad infinitum, each finite in its nature and yet a part of that which is infinite, namely, the universe.

The subjective condition, or raison d'etre, of phenomenal or objective being is a something universal of which finite attributes and qualities cannot be predicated. The principle of life is not the active positive manifestation which we see around us in nature; it is rather the universal subjective condition by virtue of which it is possible for the spiritual entity or ego to manifest or make known its existence and the subjective condition or principle by which it is possible for intelligence to spring into being, is a something universal, unformed and latent yet necessary as a basis for the active and finite manifestation. An illustration of this thought may be had by reference to mathematics. Mathematical principle can be easily conceived as everywhere existent—two and two make four the universe over, but unless there be physical objects or mental concepts of such objects to represent the concrete or individualized, there can be no manifestation of the universal principle, and we would know nothing of it. There is nothing of the nature of intelligence in the principles of mathematics, yet they manifest strictly in accordance with the laws of order and harmony. Intelligence is fluctuating, dependent upon the range of knowledge possessed, while mathematics is inevitable and inflexible, dependent upon nothing, absolute in itself and infinite in application both in time and space.

A formative principle, universal and impersonal, lying back of and on which depends the objective universe, quite inexplicable to man, "a power that makes for righteousness," may be conceived as existent without attributing to it any human faculty or quality whatsoever, least of all a quality or personality which is a result and not an ultimate or absolute principle. No supreme being can be a personality, for a personality is the outgrowth of pre-existing elements and forces under the influence of pre-existing and universal principles. God is a term expressing the embodiment of qualities of goodness, perfection, power, knowledge, etc., but before the embodiment there must be something to embody. In the old Greek mythology Fate preceded the gods, and among the ancient Egyptians impersonal and formless Night was the mother of all.

Principles before personalities, is a sequence long ago recognized by the human mind, and the farther we push ourselves towards the absolute, or the ultima thule of thought and existence, the farther do we get away from the personal and the particular.

The universe is rationally to be accounted for as an eternal progressus, or a series of causes and effects without a beginning and without an ending. The indestructibility of matter is an established fact in science, and the laws which control the phenomena of nature, known only through the phenomena themselves, may likewise be regarded as equally indestructible.

We know nothing and never could have known anything of the law of gravitation except by studying the movements of physical bodies in space, hence we may conclude that such laws are inherent in or at least coeval with matter in time and space. Therefore, if matter and its laws are indestructible they are eternal, they never had a beginning and never can have an ending, and the supposition or idea of a creation in the absolute sense is wholly gratuitous and without foundation. Given matter and laws and we must have nature without a creator, or a designer, for a designer must have preceded that which he designs, and it would be hard indeed for a designer or creator to have preceded that which always existed.

That order and harmony on a grand scale exist in the material universe is not denied, but that it proceeds from, or is the result of natural law is the much more simple and natural inference than that it was at some time established by some all-wise, self-existent personality. When it is asked what lies back of natural law and natural phenomena, it may be as consistently asserted that there is some impersonal unifying principle, as that there is an intelligent, active and all-powerful deity which is the cause thereof. The doctrine of a first cause, I believe, has quite generally been abandoned by advanced thinkers since the discovery of the indestructibility of matter and of the principle of evolution, which principle, being suggestive of an eternal progressus, would seem to afford in both the natural and spiritual realms infinite opportunity for infinite improvement, development and growth along the lines of law, order and harmony.

Chicago, Ill. A. M. GRIFFEN.

Cheered by Spirit Edith.

The dear Progressive Thinker contains more that is uplifting and helpful than any other paper I know of, and has been the instrument of leading me into the light of the beautiful philosophy of Spiritualism.

Mine is a Methodist family, and from a child I tried to live a perfectly religious life; but two years ago the grim monster, Death, for that is the way I regarded death, removed a loved one, leaving me desolate and almost heartbroken. I did not have the least idea then that our loved ones could return, but thought she was dead!

Oh, the bitterness of that word dead! My religion seemed a mockery. How cruel and unjust God seemed, to take my friend, my Edith.

I few months later I was told that it was possible for those who had left this earth to return, and that they were not dead, but more alive than we are; that they were near us to comfort and cheer. How I grasped at the idea! It seemed too good to be true, the thought that Edith could be with me. I could not grieve any longer, but I rather rejoiced that Edith was so happy and free from all sorrow and pain, and that she could continue the studies laid aside here. In a very short time I was able to see her and also to hear her dear voice speaking to me. She is with me very often and has helped me greatly in different ways. The dear Progressive Thinker has helped me more than I can express, and now I am going to have it coming to me regularly every week, instead of borrowing it from my friend. So many times while reading it I hear rap after rap from the spirit friends as though expressing their approval.

CLARA E. TURNER.

Garfield, Kan.

THE MOTHER'S DREAM.

I'd a dream to-night
As I fell asleep—
Oh, the touching sight
Makes me still to weep—
Of my little lad
Gone to leave me sad—
Aye, the child I had,
But was not to keep.

As in heaven high
I my child did seek,
There in train came by
Children fair and meek—
Each in lily white,
With a lamp alight;
Each was clear to sight,
But they did not speak.

Then a little sad,
Came my child in turn,
But the lamp he had;
Oh, it did not burn!
He, to clear my doubt,
Said, half turned about,
"Your tears put it out!
Mother, never mourn."

—Housekeepers' Weekly.

The reason that Christianity does so little harm is because it is so little believed.—R. C. Adams.

A CRITICAL ANALYSIS

Of What Is Termed Conscience.

To the Editor:—In your issue of February 17, Mr. Baldwin gives us his opinions upon the subject of Conscience. His presumings upon this word remind us of Canning's sneer at the nice judge who "found with keen discriminating sight, black is not so black, nor white so very white." The doctrine that Canning thus ridicules is nevertheless true in morals, if not in physics, and not to recognize it is to incur the risk of rendering harsh and unjust criticism upon our fellow-men.

But what can be said in defense of the critic who flippantly says: "The doctors would make the world a race of slaves; the ministers would make it a race of idiots"? By what authority does Mr. B. thus pass judgment and place the M. Ds. and D. Ds. irrevocably in his moral pigeon-hole? Again, how much could be said against his doctrine: "There is no such thing as conscience, the term is a misnomer; it is a term that everybody uses and nobody understands." Sophistical cant coming from the orthodox clergy is very irritating, but coming from the pen of a progressive thinker it is more than irritating—it is mischievous.

We shall not champion the cause of the doctors or ministers, but our motto is give both the Jew and the Devil their due. Is it not monumental egotism to assume that "nobody understands" the word conscience? Surely a word that has been favorably used for centuries by the best literary critics of the world, such, for instance, as Paul, Shakspeare, Swedenborg, Thackeray, South, Hugo, Ruskin, Froude, Emerson, is yet sufficient to withstand the rocks of criticism, however formidable they may appear that comes from single opposition. Can it be possible, we ask, that all of our great critics with the exception of Mr. B., have used a word, for centuries representing a thing that does not exist? and then, too, all have used it ignorantly "don't you know." Again the skeleton in the show window shuts his "lean and hungry jaws" and mumbles, "vanitas, vanitatum."

And now were it not for an article which appeared on March 24, written by D. R. Higbie, M. D., on the same bone, we would plead "statute of limitation," and be content to rest the cause with this plea. But here comes an M. D., one of those doctors whom Mr. Baldwin says "will make the world (through this formidable thing called conscience), a race of slaves," and, in a way, endorses the doctrine of Mr. Baldwin. Now, Mr. Editor, we desire to defend briefly this thing called conscience. To begin, permit us to say that conscience, to many people, is a luxury, seemingly too rich for indulgence, yet nevertheless the word and thing both sacredly exist, and we believe some people happily possess it. We think your correspondent errs grievously in his attempt to benevolently assimilate conscience with education. These two words are not synonymous. However, the word conscience from its etymology indicates and signifies "knowledge along with"; but whether with a thing, a person or a Being, it is difficult to determine. South makes it with a thing. He says in his sermons, "Conscience according to the very notation of it, importing a double or joint knowledge, to-wit—One of a divine law or rule, and the other of a man's own action, and so is properly the application of a general law to a particular instance of practice." It may, however, be along with God. Paul uses it in this sense in Rom. ix:1.

We affirm that the thing called conscience is a duality; one part wholly good, and one part wholly evil. The stern Milton has said, that "it was from the rind of one apple that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world."

Geographical location, environments and circumstances are prime factors in moulding one's education. It is possible for this education, so wrought from environments and circumstances to "sear" the good conscience as "with a hot iron"; in other words smother it, until man is made to believe that matricide is his natural right. So thought Nero; but on the other hand, who does not remember that even Nero at one time in his life could lament that he knew how to read and write when called on to sign a death warrant.

The bad are not all bad. There is a "soul of goodness in things evil," if man would only diligently distill it out.

The Colliers of Bristol (because of their education) were known for ages as hardened, and the most profligate of beings, when Whitefield one day touched their better conscience with the wand of his magic eloquence. On the other hand the pregnant story of Hazael furnishes not the only instance of a nature which in ordinary circumstances was shocked at the very imputation of wrong, and yet when clothed with despotic authority exhibited all the odious features of the oppressor and tyrant.

Conscience may be buried for a great while, and either the good or bad part revive on the occasion of temptation: like, as it was, with Aesop's damsel turned from a cat into a woman, who sat very demurely at the board's end, till a mouse ran before her.

On the other hand, what was it, we ask Mr. Baldwin, that prompted Jean Valjean's sacrifice in defense of injured innocence, and constrained him to rescue at the price of his own liberty for life the wretched but innocent Champmathieu? Most certainly it was not his education. What then? Go at once, we beseech you, and read the 51st chapter of Les Miserables, entitled "A Tempest in a Brain." There you hear "Good and Evil," the twins of Conscience, struggling with each other for the permanent possession of Valjean's spirit. We can only refer you to the author, book and chapter, for had we "a tongue in eloquence as rich as the coloring in Fancy's loom," it would be then too poor to attempt a description without quoting the chapter in full.

In conclusion, let me say with Hugo: "To write the poem of human conscience, were the subject only one man, and he the lowest of men, would be reducing all epic poems into one supreme and final epos. Conscience is the chaos of chimeras, envies and attempts; the furnace of dreams, and the lurking place of ideas we are ashamed of. It is the pandemonium of sophistry, the battle-field of the passions. A glorious thing in the infinitude which every man bears within him, and by which he desperately measures the volitions of his brain and the actions of his life."

R. L. ROYSE.

West Shoals, Ind.

SOME THOUGHTS

On Spiritualism Versus Materialism.

Spiritualism! Oh, the grandeur of this word, my friends, you conceive it not.

This word expresses a faith as high as the heavens, as broad as the universe, as rich, glorious and all-satisfying as the heart of humanity can demand.

This word so bedraggled in the mire, so misunderstood, reproached, condemned, and denied even by its disciples—in secret, what are its essentials—what its analysis?

What faith hath been so broadly—yes, bitterly—seethingly denounced by all denominations and by those of no denomination, and yet what other faith hath representatives in every denomination, may I ask?

For we cannot deny the fact that our churches are permeated by Spiritualism, and well it is for the world that this be so.

Not only that this be true of the church to-day, but that the church of old had its advance guard of Spiritualists to "throw out the life-line across the dark wave" of materialism, and drawing from the abyss of doubt, misery and despair, to lead toward the heights of knowledge, joy and peace where one may freely breathe the celestial airs of spirit emancipation.

The spiritual philosophy and phenomena as found in the Bible has been but dimly comprehended in any age; but for a period of fifty years or more, materialism has been gaining ground, not alone—or rather not so much—in theory as in practice.

Materialism takes on various forms, remember.

The materialism common in Bible times, as illustrated by the honored kings of that period, which knew no restraint of lustful desire, is not the only materialism demanding crucifixion and annihilation.

Friends, how much has the march of civilization, with all its progress in the arts and sciences, and discoveries—how much, I ask, has it accomplished in eradicating even the grossest form of materialism?

True, the debaucheries of the day oftentimes appear in more refined or gilded forms than those of old—or do not appear at all, but are found lurking in hidden places, breeding pestilence and danger which unwary travelers are wholly unprepared to avoid or escape because the paths leading to these dens of destruction are thickly bordered and bestrewn by most beautiful, luxuriant blossoms, emitting fragrance which the pure mind could only associate with the purity of celestial spirits, hovering o'er the earth to uplift and protect from all harm.

This is really a more dangerous form of materialism than that of olden times which vaunted itself before the world, and which appears so foul, so disgusting and so abhorrent to the refined and cultured mind of to-day—yes, to the mind not so cultured, too.

But, bear in mind, friends, that hidden vice is no less hideous in the eyes of the angels and of the Infinite One, than is the open crime which so repels and shocks the refined organism of polite and polished society.

We have alluded to another form of materialism which reigns supreme throughout the land to-day, which nothing short of a spiritual earthquake can undermine or destroy.

It is a less repulsive form, yet is doing its deadly work with equal certainty.

That materialism which demands ease, comfort, luxury—which lavishes upon self, turning a deaf ear to the cries of struggling, starving, famishing humanity, will bear denunciation side by side with the darker form and often leads the grossest form.

That materialism which pampers self at the expense of the race or of the individual life; which knows not the possibility of sacrifice for another's good; which calmly wishes godspeed to every good work, and then quietly settles back into a luxurious lethargy, which most effectually wards off all shafts of want, grief and pain which might pierce and wound a nature kept too sensitively alive to the needs, the woes, the agonies of hungering, writhing fellow-men.

That materialism, I say, should be consigned to the darkest dungeons of the darkest ages no more to be allowed to emerge into light.

But to-day she is on the throne, usurping the rightful position of true Spiritualism (real heir to the crown) and the work of dethroning her calls for the united forces of many herculean spirits.

MRS. SUSIE C. GIFFORD.

(To be continued.)

"AS OTHERS SEE US."

Some Pleasant Reflections on Things in General.

To the Editor:—On the occasion of renewing my subscription I cast a retrospective optic over the past year and take stock. I have not appreciated everything. Some of it even irritated me. You may say that does me good, as it is good for a dog to have some fleas; "it keeps him from broodin' on bein' a dog." "It shorely do" keep me from being discouraged by my own defects. There are others. A young Hayseed, after the manner of our great progenitor Yankee Doodle, "went to town." Getting hungry he entered a restaurant. He was seated and given a long bill of fare. Supposing that a "blood" would eat everything at one meal he began at the top and ordered dish after dish. Chock full before half way down, he said to the waiter: "If you don't care I'll skip from here to here." So with me and some issues of The Progressive Thinker.

The pugnacious attitude of some contributors suggests the story of a Kentucky deacon who offended the new parson. The latter contemptuously asked, "Who are you, anyhow?" The deacon waxed wroth and replied: "I am a meek and lowly follower of the lamb, but d-d-d-d—n you, who are you?"

The anxiety displayed by some for the cause of Spiritualism, unless we incorporate in our philosophy some of the old theological ambiguities, is akin to the wisdom of the Scotchman who said no railroad could ever span the Western prairies. "Hoot mon, where can ye put your tunnels?"

The protest of the lecturer against the phenomena-hunting proclivities of human nature, which is parallel with the lament of the orthodox preacher, suggests this one: A Scotch minister, vexed with a deacon who slept under the droppings of the sanctuary, thought to shame him. In the midst of the fourteenthly he broke off to inquire, "Will some one give Deacon MacDougall a pinch of sneeshin (snuff) so he can keep awake." The deacon grunted, "A wush there wis some sneeshin intil the sermon."

The apparent fact that we have more evidence of a future life than we can give rational appreciation, suggests this one: An English pastor relates that walking in his parish he came to a stile on which sat a boy eating his lunch. Showing no respect for the cloth his reverence thought to reprove the boy by saying: "I see, my lad, you are much better fed than taught." The response was: "I feeds myself; you teaches I."

This one is too much that way to apply to "we uns." A Talmage inquired of the class what weapon Samson used in slaying the Philistines. No reply. By way of suggestion he put his hand to his cheek asking, "What do I touch?" Unanimous reply: "The jawbone of an ass."

I find that, although a diligent reader, I have a good forgettery, and only recall the names of a few contributors, although a suitable epitaph for either might be: "Sparta hath many a worthier son than he." According to precedent, ladies first.

I am foreninst them and feel to say like the Ozark stump speaker, "If the women want suffrage, why let them suffer." In one article I referred to Solomon's plurality of wives, in order to impress the female reader with my own disconsolate state. It being by good rights a leap year I expected some responses to my fin-de-siecle appeal. Nary a one. They wouldn't tumble, and like Solomon I say, "A woman among all those have I not found." A young lady explaining to her Chinese convert how God made everything for a special purpose, pointing to a rose on her bosom said: "God made the rose to look pretty and smell sweet. God made man to glorify him," etc. The Celestial being questioned who made him replied "God." "For what purpose?" "To lookee pletty and smellee sweet." Now he was not altogether wrong, and I commend his theology, especially to the ewe lambs.

Gentlemen next: No doubt future writers will say after Leigh Hunt,

"When good King Francis ruled the land
He was a goodly king," etc.

I think I can explain how he is able to almost give away libraries. I got the secret from Uncle Isaacstein: "Buy cheap, sell cheaper, and live on the loss."

Who next: A witty Frenchman said if you would correspond with W. T. Stead, address "God, London."

Now the great cosmopolitan Peebles. Like the scriptural wind he bloweth where he listeth. Coming to this coast I witnessed through the car window the demolition of a Kansas village by a tornado while the inhabitants narrowly escaped into "dugouts" on the near hillside. When the good Doctor commences to assail the foe with adjectives, that scene is conjured, and I see in fancy Presbyterians, Baptists, Quakers and Catholics flying to their dugouts, yclept creeds, for safety. At rare times he reminds me of Mrs. Rennslaer's encounter with the new cook: "Bridget, we will try to get along without quarreling."

"Bedad, then let me hear no complaints."

Now, the mysterious Sar'gis. Coleridge says of the Ancient Mariner:

"He held me with his skinny hand
And with his glittering eye."

Thus am I spellbound not alone with the brilliancy of intellect displayed, but I wonder with an exceeding wonder who is he and above all what does the word Sar'gis mean. It awes me like the Sphinx.

One writer who advocates the right of hypnotists to unrestrained experiment, suggests Bridget to the young mother who wanted a thermometer in order to ascertain the proper temperature of baby's bath: "Ye don't need no 'mometer; just stick the little pu in; if it turns red the water's too hot; if blue it's too cold, and that's all there is about it."

Now memory and fancy conjure this scene: A vine-clad chicken-coop in the California summerland where the Orient embraces the Occident and a serene and stately man silently congratulating himself that his stone made the biggest splash in the puddle. This can be no other than Charles Dawbarn. It is long since he awoke the echoes. No doubt like Paddy's parrot, though he doesn't say much, he does a hape of thinkin', and will astonish the natives bye and bye.

Now "I see a god coming up out of the earth." It is Moses Hull, who teaches the Antis that two can play at quoting scripture and make them feel like—but this is the story: A deacon who was addicted to that habit hired a man to help haying. They were mowing, with the hired man in the lead. Suddenly he dropped his scythe and ran shouting, "Hornets!" The deacon told him, "shame!" quoting Solomon: "The wicked flee when no one pursueth, but the righteous are bold as a lion," and pressed on. Soon he was stung in many places and also ran. The hired man called upon Solomon and quoted: "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

Loveland's incisive discussion of the genesis and growth of theology recalls the story—but I'll reserve that as an introduction to some thoughts I have thunk myself. J. T. MACDONALD.

Vancouver, B. C.

Why do you make the supreme being resemble an Eastern tyrant? Why make him punish slight faults with eternal torment? Why thus put the name of the divinity at the bottom of the portrait of the devil?—Helvetius.

THE MYSTERY

Pertaining to Lord Bacon's Death.

When Dr. O. W. Owen, of Detroit, was lecturing in Washington, D. C., in 1894, on the cipher disclosures, he incidentally remarked that Lord Bacon did not die in 1626, but lived fourteen or fifteen years longer.

Four years later a Freemason of highest degree told me that long ago he read or heard that Bacon, being warned that he was about to be arrested (perhaps for debt) fled to Wales, where he remained sixteen months; that he went to Paris as a sailor on a fishing craft, and from thence to Amsterdam, ending his days on the continent, protected by the Rosicrucian Brotherhood, which he had founded.

In February, 1898, I received a letter from Mrs. Constance M. Pott, of London, describing a recent visit by her at Gorhambury, where the aged Earl of Verulam assured her that the first Lord Verulam (Francis Bacon) was not interred in the vaults of St. Michael's church, as directed by his will, where lay the remains of Lady Anne Bacon. The fact was, that Bacon's will was not executed, but fifteen months after his alleged death his estate was administered upon by creditors—debts £22,371; assets less that £7,000.

Nor is there any known record of the death of Bacon on the 9th of April, 1626 or of a subsequent funeral.

Shortly after obtaining the above information I chanced to open a quarto pamphlet which came into my possession in 1880, entitled "Illustrations of Jack Cade's Rebellion, from Researches in the Guildhall Records, Together with Some Newly-found Letters of Lord Bacon," etc. The pamphlet was published by subscription in 1869, price one guinea. On re-examining it I found that there were nine letters of Bacon dated from 1611 to 1626, all addressed to the lord mayor. The last one is a recommendation of Mr. Richard Gippes for recorder of London, and it concludes as follows:

"Gray's Inne, this 20th November 1626. Your Lo'p's very loving friends, Fr. Bacon. Hy. Yelverton"—and seven others.

When this book came into my possession in 1880, I penciled an intergogation on the margin of this letter dated seven months after Bacon's death, supposing there was a mistake in the year. I am now convinced that the printed date is correct. Evidence has recently come to light that his life was prolonged in exile some fourteen or fifteen years after his alleged death.

The Washington Times, of June 26, 1898, printed an article of mine embodying the foregoing facts. Not many days thereafter I received a letter from an avowed Freemason under an assumed name and false address, telling me that Mrs. Pott was in danger on account of what she had published about Masonry in "Baconiana," a London quarterly edited by her. The writer further says:

"If Francis Bacon was a Rosicrucian, which was the earlier name of Freemasonry, he broke the great rule of that order when, in his writings, he endeavored to spread exoterically and over all mankind the learning which the order had determined and ordained should be secret, like the Eleusinian mysteries of old. It was in revenge for this infraction that the order compassed his ruin."

"All this you know," adds the writer, and he supposes I may be a Freemason. I am not a member of any secret order, and never suspected that the "Brotherhood" of Rosicrucians had anything to do with the "ruin" of Lord Bacon by driving him into exile. I inferred that the secret order protected him.

This affair is discussed in chapter xxx of "The Cipher in the Plays and on the Tombstone," by the Hon. Ignatius Donnelly, who quotes the anonymous letter and considers it a threat to me as well as to Mrs. Pott.

Lord Bacon was a psychic. In The Progressive Thinker of March 2, 1895 is an article headed, "Francis Bacon: His Youthful Vision More than 300 Years Ago. It Instructed Him to Write in Cipher." W. H. BURR.

Washington, D. C.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY.

We wish to answer some thoughts which we gather by telepathy from many, very many minds still on earth, who reason from matter up to spirit. Do not reason thus, for allow us to say that such a method of reasoning is all wrong and leads to erroneous conclusions. Whoever starts right will usually end right, especially in drawing conclusions from reasoning. Do not start with a cell of protoplasm, or matter, and then through chemical affinity reason up to spirit, for by thus doing you will invariably end at nowhere or in the bogs and marshes of error; but commence with spirit, which descends into or is attracted to matter, with which it covers itself and then continually draws matter to itself until it is fully developed—each spiritual germ according to its kind—then casting aside its covering it ascends in its perfected form into the celestial realms.

But we have already said enough about this in one of our former letters and would not say this now if the medium's brain were not somewhat agitated, having just finished reading a long dissertation on the subject. We wish to cast this error out of the mind of the medium, also out of the minds of many others. Many come to the conclusion that a spiritual being cannot have feet, hands, eyes, ears, or any other organs, and so a great many philosophical thinkers get stranded, all because they do not start right.

When a person wants to reach a certain town, or other place, he must take the right road, otherwise he will be lost in innumerable by-paths that lead anywhere and everywhere except to the place he wants to reach; but to come back to the subject with which we started—our life here in the celestial world.

Carlyle, my beloved son, you know that by nature I was a very restless and active man when with you in the flesh. You also often thought me a very impatient one, and I now fully understand why I seemed thus. When in the body I could not make the reasoning of earthly men tally, especially man's religious reasoning, which exasperated me beyond measure; and, as I could not then find my way through such a mass of error, I impatiently threw up all religion and became, like my friend Ingersoll, a confirmed agnostic. When I left my body and entered this beautiful and soul-satisfying celestial realm, I actually reveled and shouted for joy. But I will not repeat again the details of my entrance into this life, but pass on to more important subjects.

I would that I could straighten out the threads in every man's life, yet, if I cannot do this, I will do all I can toward its accomplishment. Ever since I found myself an immortal being my paramount idea has been to meet and converse with all the great men whom I ever heard about on earth; and when I found that this desire was easy of accomplishment, it made me intensely happy and now much of my time is passed meeting and conversing with those whose minds are great, very great indeed. These great minds are all engaged more or less as professors in institutions of learning in all its various branches. I myself teach in eight or ten different colleges or departments of knowledge. On earth I was simply a professor of music, teaching the art, as you are well aware, in your own conservatory; but my mind was exceedingly restless and craving. I wanted to understand other things as well as music, so I set myself to the task of arranging and compiling music from its first principles. In this I was very successful, as you well know, but when I had thus written up music, I wanted to commence with the universe, starting with first principles and going as far as I was able. Carlyle, dear boy, I did not start right, and you always told me so; but I thought my son could not, certainly, be wiser than his father, for you admitted that you had not given the principles underlying the universe much thought, but you were sure there was a life after the death of the body, and I found that no argument of mine could shake your faith. When I asked you what proof you could give me, you answered that you could not give me any except that it was the unalterable conviction of your own soul, but my soul had not this conviction and I was unconvinced, yet if I had started right, as I did in music, I should have arrived at the same conclusion as yourself.

Now in this world our great aim is to start right in all things. The great principles underlying music can be applied to all things in nature without making a single mistake. We commence with the very lowest sound that can be made to vibrate within the atmosphere, and we go on until we reach the very highest sound that can vibrate on mortal ears. When we have done this we have really only struck one grand octave which comprises all the intermediate octaves and scales within it, but there are really many octaves above and below this that human ears cannot detect, and these, together with the octave already mentioned, reach up into the spiritual realm. Now I think I can prove this to any candid mind. All musicians are well aware that a string can be made to vibrate so rapidly that no sound can be detected by them, but if there is vibration, there is certainly sound; yet the sound can only be heard by refined spiritual ears. There are very fine mechanical wheels that can be made to whirl so rapidly that no sound can be heard by mortal man, and the fine spokes, or flanges, of the wheel cannot even be seen, it simply appears like a solid body at rest; but if one were to touch that wheel, the hand that touched it would immediately be destroyed; the motion has reached the invisible, the spiritual, and destroys or casts aside all coarse matter with which it comes in contact.

Now these things alone are enough to prove that there is a higher state of being—a spiritual existence. I like to prove each statement I make as I go along. If two invisible substances, by being joined, can form water—a very material and visible substance indeed—do not wonder at all when I say that we can, if we have the required wisdom, form spiritual gold, diamonds, silver, and all manner of precious stones; we have only to unite certain sublimated chemical properties and we can have anything and everything that we desire; and this gives us all manner of building material—whenever we erect our homes, halls of learning, and temples of wisdom—so refined and beautiful that earthly men and women cannot even conceive of them; and in these homes we reside; in these halls and temples we teach assembled multitudes, congregations, classes, and so forth.

In order to have beautiful surroundings we must have beauty of soul, wisdom of mind, purity of thought and action, love for all that live, move or have a being, and an earnest desire for truth in all its manifold forms. Wisdom, love and truth—all things can be compressed in those three words. Their opposites are ignorance, hate and falsehood or error. If a spirit, or mortal, will not seek wisdom, it must remain ignorant; if it will not cherish love it will certainly hate; and if it cares not for truth it will be false and deceitful. We have all this here as you do on earth. A man who comes here in ignorance, is ignorant still. If he is filled with hate, he hates still. If he has been a falsifier, he is false still. If a sensualist, he is sensual still; and so of every faculty pertaining to the soul.

Now cannot you see that we have enough to do, that none may remain in idleness with impunity? I think a description of some of our establishments here will interest you, as I hope I have settled the question that we have all which is enumerated in these letters. I have already described one hall of learning wherein I listened to Jesus of Nazareth and others, teaching the spirits in prison. I also told you of my own home and that other angels had vastly more beautiful ones—that the beauty of many of these temples and homes transcends even the imagination of man or woman, and that the homes correspond to the souls who create and inhabit them. In all this I have told you the truth. The home of each wise angel is usually erected by that angel. Sometimes, friends who love the angel dearly, aid a little, more by suggestion than otherwise; but our schools and temples, halls, and so forth, are erected by companies, or bands of angels, all working together for the purpose, until such glorious, shining buildings stand before us as to fill us with wonder and awe. Earth has nothing that can compare with them.

Think of a grand edifice composed of diamonds and all manner of precious stones, each holding a deep spiritual signification. Now imagine that a number of the greatest architects who have ever lived on earth and have for a long period of time been angels within the heavenly world having correspondingly added to their art, joining themselves together to plan this beautiful edifice, and then the large band of angels working together to erect it. This will give you a faint idea of our buildings and how we build. Some of these elegant halls are for the purpose of teaching chemistry, which is a grand study with us; others that may be compared to your churches, to disabuse the minds of new-born spirits from religious dogmas and errors; others for music; others for art in all its various forms; but here there are no prisons, no penitentiaries, no court-houses, no government officials, no policemen or police court. Hospitals we have in plenty for sick, ignorant and despairing spirits who come here. Our one great purpose is to teach vicious, ignorant, depraved spirits wisdom, love and truth; not to punish them for the transgressing; for natural law is doing, and has done, that already; but to raise them up out of their degraded condition. Our mission is to right all wrongs as rapidly as possible.

Now we could not do all this by simply floating around in ambient ether, without homes or abiding places, or temples and halls, or objects of any kind except in the imagination.

Many Spiritualists are really more inconsistent than the orthodox, for the orthodox have a heaven with pearly gates and golden streets, thrones, harps, crosses, robes and all the rest. Really, much of this is true—true in one sense—for they are objects to be seen, lived with and enjoyed.

In the book written by the spirit of my first wife, called "Mary Ann Carew"—which was really her maiden name—spirit life, together with child life, is entered into in detail and at great length. The book contains over four hundred pages, was written entirely by the spirit who was the mother of my son Carlyle, passing into spirit life when he was but three years of age. It will be impossible for me, in these letters, to give such minutia as is given in that book, besides, I cannot write as interestingly as a beautiful woman can. Go purchase that book, especially mothers who have little children. The book can be had at the office of The Progressive Thinker for one dollar. You will never wish the dollar back. I am quite sure of that. We intend, as we proceed with these letters, to enter more extensively into details than we have done thus far, still it will be but glimpses compared to the books which we have written through the hand of our medium, yet before we could give even such glimpses, we have been obliged to prepare the way, else none could possibly understand them, especially those abstruse philosophers who think we simply float about in ether, without chart, rudder or compass. Still, we do not expect that these will believe what we have to tell, for we may not *hope to convince any man against his will.*

My dear wife, Helene, and myself have been out walking, but we returned in time to control the medium to write this letter, and it seems to me that what we experienced in our walk cannot fail to interest those who believe we are telling the truth, and in our next letter you shall hear all about it.

To be continued.)

Plain Truths Stated in a Spirit Message.

To the Editor:—As I desire to help furnish all evidence possible of the immortality of the soul, and also of the possibility of our deceased friends returning to earth to communicate with their loved ones who are still in the flesh, I herewith enclose for publication a letter from my departed compaion, written under test conditions, and given at a seance held at Santa Monica, on March 29, 1900, at which Mrs. Annie Walling was the medium.

Soldiers' Home, Cal. JACKSON CRAIG.

My Dear Jackson:—I am so happy to be here to-night and I just feel like writing you a little to explain a few things that you have often studied and thought about.

O Jackson, what mysteries are concealed in the most secret recesses of the soul! Heaven and hell are within us. We develop in us either the one or the other. I have learned that lesson well since my sojourn in the land of spirits. How our passions develop within us on earth if we have not the strength sufficient to stifle them with reason; how they will betray themselves in fits of anger, by revengeful deeds, by hatred and injustice.

Then on the other hand, we have ecstatic moments when heaven itself seems to be in our hearts. We feel filled with charity and love; pardon freely all our enemies, and think life has been given us in which to accomplish noble deeds; that death will find us only in the midst of acts of devotion. Yes, incarnated souls experience these capricious changes from evil to good, and from good to evil which often bring sorrow to the heart. Doubt and hope sway them alternately. Sometimes an abyss seems to open before them threatening destruction. Another time wings seem given them to transport them to celestial spheres. Here the position of the spirit is clearly established. If he is bad, he suffers. No evil screens him; no mystery shrouds him; but upon the earth the wicked can drown their remorse in wild gaiety. Wealth and honor often cloak vice. The exalted soul that combats with human passion while on the earth, here finds the heaven of which it has dreamed, and which it has created with its virtues; but these pure souls cannot fully enjoy their happiness in the absence of friends whom they have loved, and who are suffering morally in the hell which they have constructed with their vices.

I think now, dear husband, that I have written quite enough to give you a little insight into the true state of things in spirit life. Our immortal lives are what we make them while on earth. While on earth we shape our ends. Your loving wife in spirit life.

LUCY ANN CRAIG.

Grand Rapids Mediums.

A brief notice of the mediums in this city likely to be affected by threatened adverse local legislation, will be of interest to your readers. Those specially for sittings are Mrs. Payne, 242 Third avenue; Mrs. Horton, 41 W. Division street; Mrs. Devine, 357 Kent street and Melissa Roe, 80 S. Division street. All have their steady line of patrons. Trumpet mediums are A. Finney, S. Lafayette street, near Ninth avenue; Augusta Ferris, 99 Crescent avenue; Mrs. M. Spencer, 177 N. Union street, and Mrs. M. Lindsey, 63 Fourth street, independent voice medium. The above have all had a busy winter and spring brings no less activity. Of those on the rostrum are B. F. Sliter, the poet, address general delivery; Mrs. E. Blake, 369 S. Division street, is giving platform tests this month in Muskegon; Amada L. Coffman, 173 N. Union street, is filling a second engagement in Watertown, N. Y. Geo B. Holmes, inspirational speaker, 409 Lyon street, has had two months in Muskegon and last two weeks in Howard City; Dr. W. O. Knowles, 247 Coade avenue, has been speaking in Orleans, Ionia Co., and returns. Mrs. F. V. Jackson, corner Ionia street and Sixth avenue has been for some time busy away; is now again here ready to fill engagements or position at camps. We who have had sittings with her know her value, especially in matters of business, while she is a favorite in platform work.

Grand Rapids, Mich. H. W. BOOZER.

HOME EXPERIENCES.

A Lady Converses with Her Absent Brother.

To the Editor:—I have, for some months past been a pleased reader of your paper, which is not equalled by any other Spiritual publication—so full each week of food for both "babes" and those of maturest minds. Please accept my thanks for the kind of food I find in its columns; it is very pleasing to my intellectual taste.

I enclose a short poem (two of them, in fact) written by a friend of mine, not for publication, but because of, as she expresses it, a pressure to write the impressions that come to her in spite, often of her desire. I would be pleased to have you read them, and if they suit you, would be glad if your readers could have a chance to discover their beauty as I have.

The lady is young, I am over 60. She is married, and has a nice family. I have nothing on earth but the happiness of my friends. She knows comparatively nothing of Spiritualism, even in its least sense, but is extremely sensitive and impressionable; talks, but does not know how, with her brother in St. Louis. We call that telepathy. Of course she has indistinct ideas of various Spiritualistic matters, but is like a child beginning with its alphabet. The book I have sent for is to stimulate her in that direction, and in a measure to direct her mind into a high and noble plane of thought. But she is already far on the way, judging from her writings, of which she has a large number. When three years old, lying asleep in her crib one afternoon, she dreamed of playing with a lot of Indian children and their mother. The children called her "Tuptah," and the mother told her that was to be her name always. She awoke laughing at the name, and when her mother asked, "What did you dream Callie, that caused you to laugh so heartily?" the child told her mother she was always to be called Tuptah, and this name she uses as her nom de plume. W. W. WOOD.

THE PASSAGE.

Under the grasses, under the snows,
Safely hidden from human woes,
Lie the form of our spirit-dead!
Earth is their covering, earth their bed.
Softly we tread as we near the spot;
Dream of our lives, we forget thee not.

Winds from the Southland gently blow,
Waving the grasses, that nod and bow;
Sweetly the mocking bird sings 'neath the moon,
With the flowers of May and the blush of June.
The seasons come, and the seasons go,
Still ye lie quiet. How can ye know?

Autumn fields with grain grow ripe;
Winter comes with cold winds rife;
Tempests blow, and forests moan;
Still to thy sleeping ears all unknown.
Beautiful, peaceful, solemn sleep—
Why for thee is our grief so deep?

Gentle one, in thy rest, long sleep,
Know'st how sadly we mourn and weep?
Knowest the anguish that stirs the soul?
Knowest the longings, beyond control?
Quietly sleeping beneath the snow,
Is thy soul fettered? Say, canst thou know?

Lips that are mute, tongues that are dumb,
Softly we speak to thee; hearken, dear ones;
While life's imprisoned within this clay wall
Ever we'll mourn o'er the grave and thy fall;
Only when we have passed to thy state
Can we commune and our soul's song relate.

Softly the hushes of night slowly come,
Bearing us nearer to thee—one by one.
Still from thy sleeping is borne no reply.
Calmly the winds blow, again the birds cry,
Mournfulness—Solitude—Death has his reign;
Yet, greater than this: Your spirit remain.

Out from the mists of heavenly life,
Borne to us clearly through din and strife,
Down where the grasses nod and bow,
Cometh this message, breathing low:
"I have so loved thee, I say unto Death,
'Thou'rt a passage from earth to a newness of breath.'

"Though ages may crumble the forms where they lie,
Though seasons and years in oblivion die,
Stil from your sleeping I call with loud voice,
And bid you in peace to forever rejoice!"
Lo, the trials of earth, each and all pass away,
And Eternity dawns with its radiant day. TUPTAH.

ALABAMA.

There are days when man lies dreaming
On the sands of Life's broad sea;
There are days when death and future
Most reveal their mystery.

There are days when deep within us,
Some unbidden spirit strives
To throw off the weight oppressing,
Give expression to our lives;

When the heaven-born flame of genius
Lights its fire within our dreams,
And with small, yea, finite yearnings,
Seeks to write infinite themes.

There are days when groans of anguish
Seem too great for mortal framed,
When the one we love and cherish
Is by nature's God reclaimed.

There are days when evil spirits
Seek to break repose God-given,
And with dire, revengeful threatenings
See us from fond ties be riven.

There are days when life is beauteous,
Every breath a tone of joy,
When the winds seem whispering gladly
To each thought our minds employ.

There are days when peace eternal,
Wave 'pon waves serenely roll,
And with floods of light envelop
All our being—all our soul.

There are days when gentle spirits
Hover 'round with forms divine,
And lend balm to all affliction;
Yea, to mine, and lo, to thine.

There are days when silent helpers
Lead us upward to the goal;
Where we see, and know, and whisper,
"Alabama! O my soul!"

TUPTAH.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

THE BLUE LAW MAN

And His Infinite Intelligence.

"The destruction of the dam was but a just punishment upon this wicked city." such was the statement of a prominent Austin churchman yesterday during the course of a conversation with several gentlemen. "Ever since the dam has been built it has been a constant cause of Sabbath breaking," continued the speaker. "Not one Sunday, but every Sunday; not one month, but every month, I have seen advertisements in the papers that such and such a balloon ascension or such and such a boat excursion was on at the dam. Every Sunday afternoon the dam was the mecca for the godless of this city and some who were not so godless, but who were simply following in the broad and straight path blazed out by the devil and his emissaries for their certain downfall. Looking over the records of Austin since the dam was completed, and no sane man can say aught but that it has been the one guiding spirit in this city to breaking the laws of God and man. When the strong arm of the law enforced obedience to the Sunday law in the city, one had only to look to the dam, where he found the Coney Island of Austin blazing in all rottenness. Young men were led from their homes on Sunday afternoon to attend baseball at the dam. Young ladies were taken for a drive out to the dam to see balloon ascensions. Everything that man could possibly conceive of was to be found in the long list of Sunday attractions at the dam. Not satisfied with wrecking the morals of the local community, strangers were trailed in here by the railroads. All this overriding of the laws of God and man but gave just cause to the destruction of that great piece of engineering skill at the hands of Him that doeth everything for the best. He works at strange purposes sometimes to bring about desired results and in this instance he has certainly wreaked His vengeance upon a city that defied His laws and those of man in violating the one day in seven in which man and beast alike are supposed to rest and devote to the Lord. I feel that the destruction of the dam is but a just retribution upon the heads of citizens of Austin who have lent every assistance to furthering the success of this mecca of sin and Sunday violation."—Austin Statesman.

THE AUSTIN TRIBUNE'S REPLY.

What a pity the "prominent church man" did not sign his name to the above lot of would-be fanatical rot. The idea that God sent a rain and washed out Austin's big granite dam simply because a lot of boys and girls went out there on Sunday could only be fancied by a man who mistakes the stomach ache for piety and mumps for morality.

There are a class of fanatics who are positively miserable unless they can force everybody into their limited line of thought. With a whole seashore in their own eyes, they are continually searching for a grain of sand in the optics of their neighbors. They stand on the street corners with the whites of their eyes rolled up like a calf when the branding iron is applied and continually find fault with other people. They go to church (which is a good act), but when they enter the door they look like a buckshot "sinker" had been hung to the corners of their eyes, and they groan and grunt all through the sermon like a motherless colt that had been overfed on clabber. The Psalmist says: "Glory ye in His holy name. Let the heart of them rejoice that seek the Lord."

These old grunters and grumblers never rejoice, but they prefer to groan and weep, and if their theory of religion is correct, there is an annual and perpetual camp-meeting going on in hell all the time, for they do nothing but wail and groan in that dismal abode of the damned.

Why should God be charged with the evils that fall on man? His Word proclaims His justness and utter impartiality. If because some people went out to Austin's dam on Sunday, God removed that piece of masonry, why does He permit Brooklyn bridge to stand? There are houses in Austin under whose roofs more damnable crime is annually perpetrated than would ever have occurred at the dam. Why does not the Lord send a stroke of lightning and destroy them? Simply because God in His wisdom sends the rains on the just and unjust alike, and the self-righteous man who strolls over the earth seeking to force other people into certain paths marked out by himself only advertises himself for an officious crank.

People have different opinions concerning the manner in which they spend their Sundays. Thanks to our republican form of government a man can sleep, read, drive or walk on Sunday. In large cities there are thousands of men who work six full days in the week, and their wives and little ones are crowded up into small, uncomfortable rooms, and on Sundays these men carry them to the open woods to rest and breathe the pure air. Is it wrong to do so?

As a rule, when you strike an old, sour, grumbling, would-be mental monitor, he is not a man who has to work six days in order to feed a wife and babies. He can drive out to the open fields when he likes and take all the recreation he needs, and then he grows very pious and wants to compel every man to stay indoors on Sunday.

The Tribune does not propose to dictate to any man his moral code of procedure. If he is a sensible man, he can do as he likes. God takes care of fools—and frequently they try to take care of all the rest of mankind.

But when a man goes so far as to charge the Great Creator with descending to petty acts in order to wreak vengeance on a few thoughtless people, and at the same time place unnecessary hardships on thousands of innocent people, the Tribune believes it is time to stop such sacrilege.

Keep your own skirts clean. Do all the good you can, and if you are a Christian and know it, rejoice and be exceeding glad, and try and make this earth the pleasant, happy preparatory school for heaven, for which it was intended. Don't grumble and groan and make yourself and neighbors unhappy. Look up at the bright sunlight and stop burrowing in the earth. And above all, remember that God is too good, too just, too loving to needlessly afflict His people.—Austin (Tex.) Tribune.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

A SUGGESTION.

To All Local Spiritual Societies.

All practical Spiritualists who are sincerely interested in the promotion and advance of the great cause of Modern Spiritualism, must recognize the value and the importance of local societies, and realize that through them all of importance must come to insure permanence and progressive activity. The local society is the kindergarten, the primary school of all progressive Spiritualism; and yet, not one fourth of the Spiritualists in America belong to any local society, or contribute anything to the support of the cause. There are but few local societies in America that are doing their whole duty, and there must be some good, some valid reason for this. Let us see if we cannot devise some reason for this, and suggest a practical remedy.

Most local societies are under the control and management of our best and most devoted male members of the respective societies; not because they aspire to the position, but because they are urged to do so, and feel it a duty they cannot well decline, although they have not the leisure for the faithful performance of the duties required, but under the circumstances, they feel compelled to accept. The secretary occupies about the same relative position, and accepts the office, although really having not the time to devote to its duties. The board of directors is selected from the most available members; but the president and secretary are expected to do about all the business of importance. And to them the whole interests of the society are entrusted.

Is it any wonder that the results from our local societies are not usually more satisfactory? Or that they are so few in number, or of so little interest to the few that belong to them?

I apprehend there are several reasons that might be mentioned as having a good deal of influence in detracting from the interest in the local societies; but I will only mention one at this point, and that is the state organizations.

While these are well designed and legitimate organizations, and will be useful in the near future, I question very much whether they are not a little premature—if for no other reason than that they detract from the interest in the local and the National organizations, and have done so from the first. But as my views have often been expressed upon that subject, I don't care to introduce it at this time, only to show that it is absorbing the interest in the local societies by engrossing the time and attention of the leading minds in our cause, and it is to them we must look for the support and encouragement of the local societies.

I have a suggestion I desire to respectfully submit to the great body of Spiritualists in America; especially to the thinking and practicable workers.

I take it for granted that all recognize the importance, the necessity of local societies, and that we are not deriving all the benefit from them they are capable of producing.

My proposition involves some radical changes that will require some time and thought, perhaps, to secure the endorsement from both sexes; but it seems to me a candid unprejudiced consideration will satisfy a large majority of our workers, that the proposition is worthy of a trial, if we can get the consent of the female members of our denomination to endorse it, and to engage heartily in carrying it out.

It is this: Reorganize old local societies (that are not already under the control and direction of women) and place them in charge of the female members of all local societies with the understanding that from that time forward the society is to be under the control and management of the women of the society, in the way that many Ladies' Aid and other auxiliary societies are connected.

In carrying out the detail of the organization I would insist upon the president being paid an annual salary, and required to devote the whole time to the interests of the society. If the society is small, the duties of the secretary could be performed by the president. If large, the society should pay its secretary. The custom heretofore prevailing of expecting the officers to devote their services gratuitously is a sufficient explanation why so little has been accomplished by them. The argument that will be urged against the payment of salaries, in consequence of the poverty of the society, will be answered by the election of a competent president who, while devoting the entire time to the interests of the society, will be enabled to so increase the membership that the salary will be a consideration but little thought of.

The argument used against women being placed in official positions, as officers and presidents of organizations, from a lack of experience and practice, is no longer valid, since the introduction of so many training schools for the purpose of fitting women and girls for position of honor and trust.

The success that has attended such organizations as the "Equal Suffrage Momement," the "Temperance Movement," the "Congress of Mothers," and the "Daughters of the Revolution," all under the control and management of women, is sufficient evidence to satisfy any unprejudiced mind that our local societies will not suffer at the hands of our women, if they can be induced to step to the front and assume the responsibility of conducting all local societies.

This organization should not prevent the board of management or the society from electing any man they may desire to act as their president or secretary for the year, and at such salary as they may agree upon.

While this proposed change will involve some sacrifice and responsibility, it is hoped the women in our ranks will recognize the necessity of a change, and feel equal to the emergency, and be willing to make the necessary sacrifice, with the hope and possibility of accomplishing great good to the cause they have so long cherished, and devoted themselves to in a less prominent position perhaps.

There seems no reason why they should not meet with the most cordial and helpful support, from all the male members of the society, and receive at once assurances of success far beyond their most sanguine expectations. One of the principal causes for apprehension in this change is, the liability of producing jealousy between the sexes, and the aspiration of those desiring positions under the new organization.

But with all the duties that will be found awaiting the new order of things, it seems hardly possible that all that are desirous of making themselves useful should not be accommodated, inasmuch as new elections occur every year.

It will be readily seen that a field of "home missionary labor" is contemplated, and if this change is successful, it will soon bring to the front a valuable class of missionaries, for the want of which we have long suffered.

I am unwilling to believe that the large number of competent, devoted women in our ranks will decline to accept a proposition involving so many duties, and out of which so much of value to our cause may come. They are in sympathy with many of the organizations in which the women of all civilized countries are engaged. But I am not aware that avowed Spiritualists are recognized as active members in any of them.

But with the great field of missionary labor open before them in our own denomination, they need feel no regrets, but proud to know they occupy a position of usefulness second to none, in the great cause of moral and religious reform, which absorbs their best thoughts and their leisure hours.

In conclusion then, I appeal to our leaders and spiritual thinkers, of both sexes, to give this subject a serious consideration, and if in your judgment it is practical and worthy of a trial, let us unite and inaugurate the change, at the opening of the next new season, or after the summer vacation.

Oakland, Cal. E. W. GOULD.

Wisconsin Spiritualist Mass Meeting.

The Wisconsin Spiritualist Mass-meeting which convened at Stevens Point, April 17, 18, and 19, was well attended and enjoyed, notwithstanding the inclement weather of the first two days. There were present from outside the state, Moses Hull, of Buffalo; Harrison D. Barrett, of Boston; Dr. Arthur Houghton, Max Hoffmann and Geo. F. Perkins, of Chicago; James B. Townsend, of Lima, Ohio; J. S. Maxwell, of Minneapolis and Geo. H. Brooks, of Wheaton, Ill.

The lectures and tests work were thoroughly appreciated by the audiences and Spiritualism has reached a new standard in Wisconsin. The convention was welcomed on behalf of the mayor of the city by B. B. Park, attorney, who extended greetings in a hearty and cordial manner, bidding the visitors Godspeed in their work, and speaking many encouraging things. The Wisconsin Spiritualist Association was formed with the following list of efficient officers: President, Mrs. C. L. Stewart, Stevens Point; first vice-president, I. F. Belsvig, West Superior; second vice-president, Jos. P. Francis, Green Bay; secretary, A. A. McIntyre, Junction; treasurer, J. C. Bump, Milwaukee. Trustees, Dr. C. W. Sanderson, LaCrosse; Mrs. Frances Wheeler, Madison; E. D. Frost, Almond; Harry Giddings, Sheboygan Falls.

Arrangements are under way for a series of mass-meetings to be held in different cities of the state, probably beginning with Milwaukee the last week in May. Particulars regarding these meetings will be given as soon as arrangements are perfected. The matter of the state association cannot be urged too strongly, as the officers cannot of themselves prosecute the work necessary. They must be backed up by a membership that will stand with them and assist them, that can and will furnish them the necessary money with which to meet expenses. This done and true Spiritualism will continue to grow and flourish in the Badger state.

It would consume too much space to give a synopsis of the lectures that would do them justice, yet it is very truth to say that they were masterly efforts, worthy the cause which they promoted. Max Hoffmann's test work was most favorably commented upon by those that heard it, and better work was never done on any platform. Geo. F. Perkins, although on different line from Mr. Hoffman, was well received and did excellent service. Dr. Houghton's exhibitions of healing were deemed marvelous in several cases.

On the whole the Stevens Point meeting was a successful one from the first to last, and considering the inclement weather, the attendance was larger than was expected. COR.

Rises Angry and Hungry in Her Shroud.

A special telegram from New York to the Times-Herald of Chicago, says: Lizzie Walsh, the pretty 18-year-old daughter of Patrick Walsh, a well-known resident of Fordham, went into a trance Thursday night at her home, 223 Ryder avenue, and everybody supposed she was dead. When the undertaker came to embalm her she got up in the midst of the mourners, thrust off her shroud and indignantly asked why they were making such a commotion about her.

This is only one of the many stories that have spread throughout the neighborhood concerning her during the last few months, due to the fact that she is subject to trances, when, to all appearances, she is dead. The aid of hypnotism has been invoked to cure her, but so far has afforded her no relief.

The girl is the youngest of six sisters, four of whom are married. She is tall and slim, with brown hair and blue eyes. Up to a few weeks before Christmas she enjoyed uniformly good health. While returning on a Third avenue trolley car from a shopping expedition with a girl friend she suddenly became dizzy. The car faded from her view, and she knew nothing more until she awoke several hours later at the home of a married sister, Mrs. Mary Boland.

A few days later she experienced a similar feeling of faintness, which was followed by unconsciousness. Her muscles relaxed and she became cold as death. A deathly pallor displayed the pink glow in her cheeks, and her legs and arms, as rigid as her body, became firmly locked.

Dr. Lewis of Sedgwick Park, was called in, and examined the patient. Her heart apparently had ceased beating. The physicians tried to unlock the arms and legs, but could not separate them. He expressed the fear that life, if not already extinct, was fast ebbing. All the known restoratives known to medical science were tried upon the patient, but without avail.

After three hours she opened her eyes and looked at those surrounding her. She smiled and raised her hand to her head, pushing the hair back from her forehead. Mother and sisters assisted her to her feet and hovered over her with tears and kisses, so elated were they over her delivery from the arms of apparent death.

Once and sometimes twice a week since then she has been carried away for two or three hours at a time in one of these trances, from which she emerges always smiling and always hungry.

ADVERSITY,

Its Bright Side and Beneficent Uses.

"Sweet are the uses of adversity, which like the toad ugly and venomous, wears yet a precious jewel in its head."

If sickness—one of the main sources of adversity—with its sorrows, pain, and suffering generally, could be eliminated from this earth, would not this world lose its highest incentives to kindness, loving sympathy, patience, hope, faith, and other leading attributes of the Christ spirit?

Of course it is well to aim high, even unto the elimination of all sickness; and there is nothing we can do which tends to bring out the good there may be within us, like ministering to those who are sick or in need. And I believe it to be our foremost duty to do all we can to fight the dread giant disease; yet had I the power to instantly dispel all sickness with its attendant poverty, sorrows, and train of other ills, I should hesitate, and ask myself: should I be acting for the ultimate good of mankind in removing their highest incentives to those qualities which go to build up their spiritual body which St. Paul speaks of, which is the real and abiding one.

Many there are who say they cannot see any "sweetness" in adversity. And to tell people who have never thought of these matters for themselves that their sickness, straits of poverty, loss of loved ones, and so forth, are possibly blessings in disguise, the reception of your remarks will not be particularly encouraging. They cannot see how blessings are to emanate from such sources.

Some—many I may say—do not understand the words "wait" and "patience." If they cannot directly see a brilliant effect arise from a sickness, spell of extreme poverty, and so forth, they are apparently unable to project their minds through the future, and think of the possibilities that may await them; and how that the very sickness they so much deplore may be the keynote of the bridge which is to anon bear them in safety over the river to a shining shore beyond.

If this life were to end all, then it would indeed be ofttimes a sorry task to attempt to unravel the tangled skein; and many might ask with apparent good reason, through their sorrows and tears, the question, Is life worth living?

If at the close of our existence here we simply ceased to be, then, indeed, would this life present the appearance of a vast unfinished picture.

Take, for instance, some of our nearest and dearest. We have known and loved them for a little while, then they pass on out of our sight like—

"Ships that pass in the night, and speak
each other in passing
Only a signal shown and a distant
voice in the darkness;
So, on the ocean of life, we pass and
speak one another,
Only a look and a voice, then darkness
again and silence."

Without doubt one of the greatest blessings God can give to man is a true friend. Yet, alas, how often is it that just as we begin to realize our happiness in such a possession, it is taken from us. If this life ended all, would not our short-lived friendships seem a mockery? But viewed as a preparatory school for a future existence, how different are the thoughts which are awakened!

To look on the picture presented by this life with all its snarls and tangles, heart-burnings, poverty, etc., is as someone has said, like looking at the wrong side of a carpet when on the loom. The beautiful pattern which is being woven is hidden from our gaze.

But though we cannot see the pattern, yet if we can fully realize and feel within ourselves that out of the toils, cares and tears of this world there is a beautiful fabric being constructed which we shall see anon, at our life's seeming ending, is not that a feeling to be sought for?

As a friend of mine said to me one day: "This life is like the thorny stem of a rose; we must look to the next world for the bud and blossom." And again: "This life is a question, of which the next world will be the answer."

When we can fully realize the great truth that this existence is only the bottom round of the ladder, and that each successive step will develop joys and possibilities beyond our earthly expression or conception, does it not change the aspect of things?

And when we further realize that all are weaving a future for themselves, should it not make us careful as to our thoughts and actions?

No person who has really thought about the matter thinks that we are going to exist in the next world encumbered with these bodies of flesh and blood. As Paul says, there is a physical body and a spiritual body. And as the latter is the real body, of which this one of clay is but a material expression, does it not behoove us to cultivate that body which is to abide with us?

But to return to our text on the "uses of adversity." As a sweet singer whose words I read long ago, and whom I only know as "A. E. D.," says:

"And even here through clouded skies
we see
Some of the uses of adversity;
It lifts to light the powers that erst
would lie,
Like long-lost weapons in some armory,
Unused, unknown, till trouble calls
them forth,
And gives the world, maybe, no little
worth.

Forbearance is a thought, until it gives
Benignant influence to troubled lives;
And sympathy will quickly fade, unless
It gathers to its bosom some distress.
Blot out the grief, and you at once
destroy
Earth's noblest efforts, and its purest
joy."

How many there are who until they have known through adversity what it was to want a meal; have never given a thought to the fact that they were daily coming in contact with those whose poor, pinched, hungry faces, could be made to brighten with joy inexpressible by a few kind words and a little "materialized" sympathy.

Having once felt the pangs of hunger ourselves, or worse still, having been compelled to see those whom we love denied little necessaries because we had not the "needful" wherewith to get them, enables us to understand and sympathize with others placed in a similar predicament.

To those who have always slept under their down quilts in a warm, comfortable room, how can they fully realize the feelings of those obliged to lie through the cold winter nights on the bare boards, or at best, perhaps, a thin bed of straw, with scarcely any covering, in some so-called room which might more appropriately be termed a dungeon?

Before we can truly put ourselves in another's place, we must have passed through experiences somewhat similar to theirs. Then it is that the tears of pity will often rise unbidden to our eyes. We can really put ourselves in their place.

The more tempestuous the voyage, the greater the feeling of joy when the harbor is reached. Think you we should appreciate the glorious sunshine as we do, were it not for a miserably wet day occasionally?

I have sometimes found myself wondering how our friends in heaven can always be so thoroughly happy as we have been told they are, if there is never a cloud to overshadow them for awhile.

Here our lives are made up of light and shade, and it is to the sense of contrast furnished by the shadow that we owe much of our happiness.

How often is it that a severe sickness will awaken thoughts and feelings of an exalted order, practically unknown to their possessors, before the purifying fire of "adversity" in the form of illness had touched the dormant germs of such within them?

Pleasure, when sought by and for ourselves solely, is ofttimes very ephemeral. As Burns says in one of the most beautiful similes in the English language:

"But pleasures are like poppies spread;
You seize the flower, the bloom is shed;
Or like the snow-fall in the river,
A moment white—then melts forever;
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm."

But give pleasure to others, and then without seeking it, we gain pleasure ourselves; not that of a passing moment, but that which endures for aye.

How sweet the recollection of having caused tears of joy to spring to the eyes of some fellow-creature in distress.

Though the tear of genuine pity and sympathy may arise to our eye, and we can do no more than give our earnest, helpful thoughts and wishes, such feelings must go to build up our spiritual body; and in the bye and bye, if we have not been able to see before; we shall be thankful for the "adversity" that enabled us to put ourselves in another's place, and truly sympathize with them. No cross, no crown, saith the Scriptures. No pleasure without pain, saith the voice of the world. Those to whom labor is unknown, cannot enjoy the exquisite delight of a well-earned rest.

How often is it that what, at the time of happening, we regard as a great catastrophe, we eventually can see was really a blessing in disguise.

"They who have worked the rich
responsive soil,
Joy in the spreading signs of harvest
spoil;
But they who struggle not, can neither
guess
The sweet complacence following
success;
Indeed, there seems no pleasure free
from pain,
No trouble that is wholly without
gain."

HARRY SHOBBROOKS COLLINS.
New York.

Thoughts from an Unbeliever.

I am not a Spiritualist, but your people stand out so emphatically for free speech and fair play among the sons and daughters of earth, that I heartily wish you success. I think I am not wrong in saying that Spiritualists are doing more to remove the shackles of the human mind to-day than all other schools of thought combined. While my prejudices are entirely in favor of liberal Christianity, yet I am heartily thankful for the existence and the success of these great movements, that seem truly to have come among us to stay. In your ranks I find those whom the world has by long years and custom learned to honor and esteem for the possession of the best of common sense and capability to know truth from error, as they have proven in other scientific and erudite lines of pursuit.

These things are telling, and will tell on coming ages, I hope, to bless those who are yet to be. Under the law, free scope seems assured to you and your case will have many hearings even from the "scribes and rulers." Only the lack of concert of action can circumscribe or curtail your liberty and rights.

I freely confess that but for some effort to counteract man's selfish conceit in the management of his church, which he thinks contains all truth that God could put into the Bible for man, and especially for him and his creed and ism, I fail to estimate the evil that must come to human life in this world.

I sincerely hope that Spiritualism is true and that it will forever stay the hand of creed coercion, not to hinder true Christianity—the world needs that as well as all other phases of hope and trust and faith it can get to cheer its struggling souls on.

As for me, I glory in the fullest, strongest faith that can support purity of character and a moral life.

An upright, honest-hearted man, who
tries to do the best he can,
Need have no fear of the church's ban
nor hell's damnation,
For God will work some certain plan
for his salvation.

Marshall, Tex. L. H. HENLEY.

THE WITNESS.

The essence of the blushing rose
Yields ever to the crushing blows,
Which leave it but a shapeless mass,
Unlovely as the faded grass.
That essence, the perfumer knows
As well, while yet the blushing rose
With perfect petal scents the air
Makes Nature's smile divinely fair—
As well knows he the magic power,
Secreted in this lovely flower
Can hoarded be, to quell the lust
For luxury. O sordid dust,
Exchanged for beauty, sweetness, all
That Nature can express and call
Together in this lovely form,
Responding to her breath so warm!
There is an essence, sweeter still(
Unseen, expressing Nature's will,
Reposing in the soul of man,
Revealing thus the perfect plan
To every lover of his race,
Who gives one thought in earnestness,
And listens to the inner voice
That bids the very earth rejoice
With rapture; for this power within—
Sweet Innocence—has ever been,
Is now, and evermore shall be
Within the reach of all who see,
Or wish to sense its loveliness.
It ever yields in tenderness
To tenderest approach of all
Who listen to its gentlest call.
It shines with clearest light where man
Has sought to crush his brother man
By violence and ruthless greed—
To crush this germ within the seed;
Thus stealing from his face divine,
The light of wisdom, which should
shine
As native sun in glowing heaven,
Beams yet as twinkling star at even',
This smile of Innocence; which lights
The darkness in his face, that blights
Its beauty. As a witness firm
And deathless, Nature's living germ,
This essence, an accusing power
Sublime and solemn, views the hour
When Retribution's awful sweep,
'Mid throes where mighty millions
weep,
Shall clear the earth of tyranny,
And leave the nations glad and free!

THOMAS H. B. COTTON.

ORIGIN OF THE JESUITS.

Mohammedanism the Parent of Jesuitism.

In the Literary Digest of April 7 is a most interesting article on the origin of the Jesuits. The writer proves quite conclusively that Mohammedanism was the parent of Jesuitism, just as the papal cult of Mary-worship had its origin in ante-Christian, pagan rites. Here is the article:

The startling hypothesis of Victor Charbonnel, recently outlined in a French review, that the celebrated Society of Jesus, founded by Ignatius Loyola, was instituted by him upon a Mohammedan model, has attracted attention from a German scholar, Dr. Arthur Pfungst, who in an article in The Open Court (March), translated from a late number of the Frankfurter Zeitung, states the grounds upon which this theory rests. The argument is mainly drawn from the similarity between Mohammedan religious societies and the official rule of the Jesuit order. Dr. Pfungst says:

"At the time of Loyola, we know of two Mohammedan religious societies in Spain—the Kadryas and the Kadelyas, the latter so-called because they were founded by Sid Abdel Kader. The members of this congregation are called sufis, or kuans, i. e., brethren; they are subject to the uerd, i. e., rule. They have a dikr, i. e., common prayer, which be repeated several thousand times a day, and serves them as a means of mutual recognition. They are absolutely subject to a sheik, who governs the whole congregation. They live in zanias, i. e., monasteries, governed by mokaddems, or abbots.

"The reception of a novice among the Kadryas consists in an apprenticeship of at least a year and a day, in which the novice learns by heart all the rules of the order, and practices the virtues which are expected of him. Thirty to forty days of perfect isolation are required, during which time the novice is not allowed to speak except with his superior. He must demand in writing what he needs, and is not allowed to take more nourishment than is absolutely necessary for the sustenance of life. The time of sleep is also limited, and is strictly submitted to rule. The novice's employment consists of prayers, meditations, and the reading of sacred books. Unless he be reading, the novice must 'close his eyes to illuminate his heart.' In the same way the Jesuits expect a retirement of thirty to forty days, in which the first week is devoted to a purification of the soul. Light is permitted only for reading and eating. The novice is forbidden to laugh, and must speak to his superiors only, who regulates his fasts and vigils. His meditations are limited to such subjects as death, hell, etc. The result of these spiritual exercises are the same both with the Kadryas and the Jesuits, a mental condition which prepares the mind for hallucinations.

"The similarity between the rules of the two orders can be traced to detail. The regulations of the Kadryas prescribe: 'If a novice is of a common nature, it is advisable to let him proceed by degrees, and only easy prayers should be imposed upon him.' The Jesuit rule reads: 'If the leader of exercises notices that his disciple shows only inferior natural faculties, it is advisable to impress upon him only lighter exercises.'

"The same regulations exist among both the Mahammedans and the Jesuits for the repetition of some definite prayers. Even the attitude in prayer is prescribed. The Mussulman Kuan must 'raise his eyes in praying, and gaze at one single definite point without swerving'—a method which was known to the Arabians as the best way of self-hypnotization. The same is literally prescribed for Jesuit exercises. The Kuans pray in cadences, utilizing inspiration and expiration, and pronouncing some sacred word while breathing, then devoting the time of exhaling to meditation thereon. Between the various acts of breathing, no more than one single word must be uttered. In the same way the Jesuits know in their prayers one method which is called 'the third way of praying;' and is praying according to the rhythm of breathing as prescribed in the regulations of the Kadryas. And it is stated in the latter that a truly faithful Kuan 'will see, and hear, and feel, and smell, and taste,' the object of his meditations. These words remind the reader of one of the Jesuit exercises in which it is said that 'Hell shall be meditated upon from the point of view of the five senses: first, I see with the eyes of imagination the enormous flames and the souls of the condemned entirely surrounded with fire; secondly, I hear with the aid of imagination the shouts and cries and blasphemies of the condemned against Jesus Christ and His saints; thirdly, I imagine that I breathe the fumes of sulphur and the odor of the pit or of fetid matter; fourthly, I imagine I see bitterness, tears, sadness, the gnawing worm of conscience; and fifthly, I touch the flames of vengeance, and imagine vividly how the souls of the condemned burn.'"

The inner organization of the two orders exhibits a like similarity, says Dr. Pfungst. The authority of the superiors is absolute among the Mohammedan orders as among the Jesuits; the novitiate, the mode of electing a general, the regulations as to property, the renunciation of judgment on the part of the member to the superior, so that the former is "forthwith as a corpse (perinde ac cadaver)" in the hands of the superior, are the same alike in the Christian and Moslem brotherhoods. Indeed, this very simile conveying the primary Jesuit regulation of obedience is used in the Sheik Sh Soosi's book of rules: "Thou shalt be in the hands of thy sheik as a corpse in the hands of an undertaker." Even the famous Jesuit motto, "Ad majorem Dei gloriam" (to the greater glory of God), is of Mohammedan origin, according to Abbe Charbonnel, and he adds that the spirit and aims of the Kuans and the Jesuits are the same. The abbe's denunciation, as given by Herr Pfungst, is a sweeping one, and will no doubt meet with denial by members of the Society of Jesus. Herr Pfungst says:

"The spirit of these organizations [the Kuans and the Jesuits] is an absolute theocracy, the aim a spiritual government over all worldly affairs. A speciality of the Kuans is their method of assassination and the disposing of adversaries through the murderer's dagger. Charbonnel abstains from drawing further parallels, saying: 'We do not mean to make odious comparisons, but we should in this place consider that the Jesuits have frequently justified political assassination.' And he adds that this is one of the points which led to the expulsion of the Jesuits in almost all the states of Europe, and caused Pope Clement XVIII to abolish the order.

"The salient results, according to Charbonnel, are the same in both societies—the Mohammedan Kuans and the Christian Jesuits. He says: 'Wherever among the nations Kuanism or Jesuitism penetrated races, political parties and religions, wherever their spirit was impressed upon them, we find the same corruption, the same fettering of all energy, the same shadows of death. The whole Orient is dead; Uruguay and Paraguay is dead; the republics of South America are dead; Cuba and the Philippines are taken away, other wise they would be dead, too; Spain is dead. All these countries were the possessions of the Sufis or the Kuans of the clergy and the monks. The dreary work of the Sheiks and of the monastic generals, has been complemented everywhere through the assistance of real soldiers?'"

IMPORTANT WORK.

Making Men out of Vagrants in New Zealand.

KEEPING MEN, WOMEN AND CHILDREN FROM VAGRANCY IS MORE IMPORTANT.

Under a caption like the first line above, D. Allen Willey, in your issue of April 14, gave us an article commendatory of the Salvation Army's communistic labors in the suburbs of London, England. He seems to think that "Gen." Booth has done a wonderful work towards the solution of the question of pauperism. It is the custom to laud religious organizations in humanitarian work.

But long ages before religious organizations existed, Nature manifested her beneficent laws. So far as geological and geographical research has gone, nowhere has Nature built a fence within which some men may enjoy existence to the exclusion of all other men. Nowhere does she recognize man's title to any of her gifts except where he utilizes such gift.

In the clear light of these facts, along come wise(?) men and found titles on fraud and murder. Under "statute" law possession in severalty—no matter how assumed originally by the man with the sword—is looked upon as the proper caper in the distribution of Nature's gifts. This has resulted in the construction of unseen, but highly respected, barriers about land (and even water). These walls are so high in air and so deep in earth that a few men are enabled to claim and maintain possession, no matter how the laborer outside may beg and strive for admission, that he may earn his daily bread. Such exclusion then makes the worker a tramp, a vagrant, a criminal. Just here, with a big bass drum and collection-box tambourine, the Salvation Army prances upon the stage and "does its turn" in the play of Charity!!! But trampism and crime forges ahead.

Have you heard the news from far away New Zealand, New South Wales and South Australia? In those sections of the British empire have been accomplished such advances in the solution of the co-ordinate questions of poverty, trampism and crime, that Booth's work in comparison is like unto a grain of sand on the sea shore—and a very small grain at that. Eight or nine years ago tramps in proportion to population were as common in New Zealand as they are to-day in the United States. To-day New Zealand hardly knows what a tramp is. Those men who are aged and unable to care for themselves are not crowded into poor houses. They are pensioned by the government—not as a charity, but as an act of JUSTICE—for the theory, based upon minute and prolonged observation, is that these men have, through labor by brain or brawn, been factors in the production of wealth, and when the winter of life is about them, they should have their share of the honey. The little government is always ready to employ the unemployed if there should be any. The unseen fence reared by law around the great land holdings is gone. Kind Nature's gift to the laborer is attainable. Taxation at the rate of one penny on each pound sterling of land values has done this. The remedy is simple. The results are magnificent. New South Wales, a province in Australia, has followed the lead of New Zealand, and South Australia is in line too. So far as I know, neither Salvation Army nor church has had anything to do with these great achievements. I suppose the church will claim the honor in years to come. It will be an afterthought, and the church is great at "afterthought." SINGLE TAXER.

A SUGGESTION.

To All Local Spiritual Societies.

All practical Spiritualists who are sincerely interested in the promotion and advance of the great cause of Modern Spiritualism, must recognize the value and the importance of local societies, and realize that through them all of importance must come to insure permanence and progressive activity. The local society is the kindergarten, the primary school of all progressive Spiritualism; and yet, not one fourth of the Spiritualists in America belong to any local society, or contribute anything to the support of the cause. There are but few local societies in America that are doing their whole duty, and there must be some good, some valid reason for this. Let us see if we cannot devise some reason for this, and suggest a practical remedy.

Most local societies are under the control and management of our best and most devoted male members of the respective societies; not because they aspire to the position, but because they are urged to do so, and feel it a duty they cannot well decline, although they have not the leisure for the faithful performance of the duties required, but under the circumstances, they feel compelled to accept. The secretary occupies about the same relative position, and accepts the office, although really having not the time to devote to its duties. The board of directors is selected from the most available members; but the president and secretary are expected to do about all the business of importance. And to them the whole interests of the society are entrusted.

Is it any wonder that the results from our local societies are not usually more satisfactory? Or that they are so few in number, or of so little interest to the few that belong to them?

I apprehend there are several reasons that might be mentioned as having a good deal of influence in detracting from the interest in the local societies; but I will only mention one at this point, and that is the state organizations.

While these are well designed and legitimate organizations, and will be useful in the near future, I question very much whether they are not a little premature—if for no other reason than that they detract from the interest in the local and the National organizations, and have done so from the first. But as my views have often been expressed upon that subject, I don't care to introduce it at this time, only to show that it is absorbing the interest in the local societies by engrossing the time and attention of the leading minds in our cause, and it is to them we must look for the support and encouragement of the local societies.

I have a suggestion I desire to respectfully submit to the great body of Spiritualists in America; especially to the thinking and practicable workers.

I take it for granted that all recognize the importance, the necessity of local societies, and that we are not deriving all the benefit from them they are capable of producing.

My proposition involves some radical changes that will require some time and thought, perhaps, to secure the endorsement from both sexes; but it seems to me a candid unprejudiced consideration will satisfy a large majority of our workers, that the proposition is worthy of a trial, if we can get the consent of the female members of our denomination to endorse it, and to engage heartily in carrying it out.

It is this: Reorganize old local societies (that are not already under the control and direction of women) and place them in charge of the female members of all local societies with the understanding that from that time forward the society is to be under the control and management of the women of the society, in the way that many Ladies' Aid and other auxiliary societies are connected.

In carrying out the detail of the organization I would insist upon the president being paid an annual salary, and required to devote the whole time to the interests of the society. If the society is small, the duties of the secretary could be performed by the president. If large, the society should pay its secretary. The custom heretofore prevailing of expecting the officers to devote their services gratuitously is a sufficient explanation why so little has been accomplished by them. The argument that will be urged against the payment of salaries, in consequence of the poverty of the society, will be answered by the election of a competent president who, while devoting the entire time to the interests of the society, will be enabled to so increase the membership that the salary will be a consideration but little thought of.

The argument used against women being placed in official positions, as officers and presidents of organizations, from a lack of experience and practice, is no longer valid, since the introduction of so many training schools for the purpose of fitting women and girls for position of honor and trust.

The success that has attended such organizations as the "Equal Suffrage Momement," the "Temperance Movement," the "Congress of Mothers," and the "Daughters of the Revolution," all under the control and management of women, is sufficient evidence to satisfy any unprejudiced mind that our local societies will not suffer at the hands of our women, if they can be induced to step to the front and assume the responsibility of conducting all local societies.

This organization should not prevent the board of management or the society from electing any man they may desire to act as their president or secretary for the year, and at such salary as they may agree upon.

While this proposed change will involve some sacrifice and responsibility, it is hoped the women in our ranks will recognize the necessity of a change, and feel equal to the emergency, and be willing to make the necessary sacrifice, with the hope and possibility of accomplishing great good to the cause they have so long cherished, and devoted themselves to in a less prominent position perhaps.

There seems no reason why they should not meet with the most cordial and helpful support, from all the male members of the society, and receive at once assurances of success far beyond their most sanguine expectations. One of the principal causes for apprehension in this change is, the liability of producing jealousy between the sexes, and the aspiration of those desiring positions, under the new organization.

But with all the duties that will be found awaiting the new order of things, it seems hardly possible that all that are desirous of making themselves useful should not be accommodated, inasmuch as new elections occur every year.

It will be readily seen that a field of "home missionary labor" is contemplated, and if this change is successful, it will soon bring to the front a valuable class of missionaries, for the want of which we have long suffered.

I am unwilling to believe that the large number of competent, devoted women in our ranks will decline to accept a proposition involving so many duties, and out of which so much of value to our cause may come. They are in sympathy with many of the organizations in which the women of all civilized countries are engaged. But I am not aware that avowed Spiritualists are recognized as active members in any of them.

But with the great field of missionary labor open before them in our own denomination, they need feel no regrets, but proud to know they occupy a position of usefulness second to none, in the great cause of moral and religious reform, which absorbs their best thoughts and their leisure hours.

In conclusion then, I appeal to our leaders and spiritual thinkers, of both sexes, to give this subject a serious consideration, and if in your judgment it is practical and worthy of a trial, let us unite and inaugurate the change, at the opening of the next new season, or after the summer vacation.

Oakland, Cal. E. W. GOULD.

Wisconsin Spiritualist Mass Meeting.

The Wisconsin Spiritualist Mass-meeting which convened at Stevens Point, April 17, 18, and 19, was well attended and enjoyed, notwithstanding the inclement weather of the first two days. There were present from outside the state, Moses Hull, of Buffalo; Harrison D. Barrett, of Boston; Dr. Arthur Houghton, Max Hoffmann and Geo. F. Perkins, of Chicago; James B. Townsend, of Lima, Ohio; J. S. Maxwell, of Minneapolis and Geo. H. Brooks, of Wheaton, Ill.

The lectures and tests work were thoroughly appreciated by the audiences and Spiritualism has reached a new standard in Wisconsin. The convention was welcomed on behalf of the mayor of the city by B. B. Park, attorney, who extended greetings in a hearty and cordial manner, bidding the visitors Godspeed in their work, and speaking many encouraging things. The Wisconsin Spiritualist Association was formed with the following list of efficient officers: President, Mrs. C. L. Stewart, Stevens Point; first vice-president, I. F. Belsvig, West Superior; second vice-president, Jos. P. Francis, Green Bay; secretary, A. A. McIntyre, Junction; treasurer, J. C. Bump, Milwaukee. Trustees, Dr. C. W. Sanderson, LaCrosse; Mrs. Frances Wheeler, Madison; E. D. Frost, Almond; Harry Giddings, Sheboygan Falls.

Arrangements are under way for a series of mass-meetings to be held in different cities of the state, probably beginning with Milwaukee the last week in May. Particulars regarding these meetings will be given as soon as arrangements are perfected. The matter of the state association cannot be urged too strongly, as the officers cannot of themselves prosecute the work necessary. They must be backed up by a membership that will stand with them and assist them, that can and will furnish them the necessary money with which to meet expenses. This done and true Spiritualism will continue to grow and flourish in the Badger state.

It would consume too much space to give a synopsis of the lectures that would do them justice, yet it is very truth to say that they were masterly efforts, worthy the cause which they promoted. Max Hoffmann's test work was most favorably commented upon by those that heard it, and better work was never done on any platform. Geo. F. Perkins, although on different line from Mr. Hoffman, was well received and did excellent service. Dr. Houghton's exhibitions of healing were deemed marvelous in several cases.

On the whole the Stevens Point meeting was a successful one from the first to last, and considering the inclement weather, the attendance was larger than was expected. COR.

Rises Angry and Hungry in Her Shroud.

A special telegram from New York to the Times-Herald of Chicago, says: Lizzie Walsh, the pretty 18-year-old daughter of Patrick Walsh, a well-known resident of Fordham, went into a trance Thursday night at her home, 223 Ryder avenue, and everybody supposed she was dead. When the undertaker came to embalm her she got up in the midst of the mourners, thrust off her shroud and indignantly asked why they were making such a commotion about her.

This is only one of the many stories that have spread throughout the neighborhood concerning her during the last few months, due to the fact that she is subject to trances, when, to all appearances, she is dead. The aid of hypnotism has been invoked to cure her, but so far has afforded her no relief.

The girl is the youngest of six sisters, four of whom are married. She is tall and slim, with brown hair and blue eyes. Up to a few weeks before Christmas she enjoyed uniformly good health. While returning on a Third avenue trolley car from a shopping expedition with a girl friend she suddenly became dizzy. The car faded from her view, and she knew nothing more until she awoke several hours later at the home of a married sister, Mrs. Mary Boland.

A few days later she experienced a similar feeling of faintness, which was followed by unconsciousness. Her muscles relaxed and she became cold as death. A deathly pallor displayed the pink glow in her cheeks, and her legs and arms, as rigid as her body, became firmly locked.

Dr. Lewis of Sedgwick Park, was called in, and examined the patient. Her heart apparently had ceased beating. The physicians tried to unlock the arms and legs, but could not separate them. He expressed the fear that life, if not already extinct, was fast ebbing. All the known restoratives known to medical science were tried upon the patient, but without avail.

After three hours she opened her eyes and looked at those surrounding her. She smiled and raised her hand to her head, pushing the hair back from her forehead. Mother and sisters assisted her to her feet and hovered over her with tears and kisses, so elated were they over her delivery from the arms of apparent death.

Once and sometimes twice a week since then she has been carried away for two or three hours at a time in one of these trances, from which she emerges always smiling and always hungry.

ADVERSITY,

Its Bright Side and Beneficent Uses.

"Sweet are the uses of adversity, which like the toad ugly and venomous, wears yet a precious jewel in its head."

If sickness—one of the main sources of adversity—with its sorrows, pain, and suffering generally, could be eliminated from this earth, would not this world lose its highest incentives to kindness, loving sympathy, patience, hope, faith, and other leading attributes of the Christ spirit?

Of course it is well to aim high, even unto the elimination of all sickness; and there is nothing we can do which tends to bring out the good there may be within us, like ministering to those who are sick or in need. And I believe it to be our foremost duty to do all we can to fight the dread giant disease; yet had I the power to instantly dispel all sickness with its attendant poverty, sorrows, and train of other ills, I should hesitate, and ask myself: should I be acting for the ultimate good of mankind in removing their highest incentives to those qualities which go to build up their spiritual body which St. Paul speaks of, which is the real and abiding one.

Many there are who say they cannot see any "sweetness" in adversity. And to tell people who have never thought of these matters for themselves that their sickness, straits of poverty, loss of loved ones, and so forth, are possibly blessings in disguise, the reception of your remarks will not be particularly encouraging. They cannot see how blessings are to emanate from such sources.

Some—many I may say—do not understand the words "wait" and "patience." If they cannot directly see a brilliant effect arise from a sickness, spell of extreme poverty, and so forth, they are apparently unable to project their minds through the future, and think of the possibilities that may await them; and how that the very sickness they so much deplore may be the keynote of the bridge which is to anon bear them in safety over the river to a shining shore beyond.

If this life were to end all, then it would indeed be ofttimes a sorry task to attempt to unravel the tangled skein; and many might ask with apparent good reason, through their sorrows and tears, the question, Is life worth living?

If at the close of our existence here we simply ceased to be, then, indeed, would this life present the appearance of a vast unfinished picture.

Take, for instance, some of our nearest and dearest. We have known and loved them for a little while, then they pass on out of our sight like—

"Ships that pass in the night, and speak
each other in passing
Only a signal shown and a distant
voice in the darkness;
So, on the ocean of life, we pass and
speak one another,
Only a look and a voice, then darkness
again and silence."

Without doubt one of the greatest blessings God can give to man is a true friend. Yet, alas, how often is it that just as we begin to realize our happiness in such a possession, it is taken from us. If this life ended all, would not our short-lived friendships seem a mockery? But viewed as a preparatory school for a future existence, how different are the thoughts which are awakened!

To look on the picture presented by this life with all its snarls and tangles, heart-burnings, poverty, etc., is as someone has said, like looking at the wrong side of a carpet when on the loom. The beautiful pattern which is being woven is hidden from our gaze.

But though we cannot see the pattern, yet if we can fully realize and feel within ourselves that out of the toils, cares and tears of this world there is a beautiful fabric being constructed which we shall see anon, at our life's seeming ending, is not that a feeling to be sought for?

As a friend of mine said to me one day: "This life is like the thorny stem of a rose; we must look to the next world for the bud and blossom." And again: "This life is a question, of which the next world will be the answer."

When we can fully realize the great truth that this existence is only the bottom round of the ladder, and that each successive step will develop joys and possibilities beyond our earthly expression or conception, does it not change the aspect of things?

And when we further realize that all are weaving a future for themselves, should it not make us careful as to our thoughts and actions?

No person who has really thought about the matter thinks that we are going to exist in the next world encumbered with these bodies of flesh and blood. As Paul says, there is a physical body and a spiritual body. And as the latter is the real body, of which this one of clay is but a material expression, does it not behoove us to cultivate that body which is to abide with us?

But to return to our text on the "uses of adversity." As a sweet singer whose words I read long ago, and whom I only know as "A. E. D.," says:

"And even here through clouded skies
we see
Some of the uses of adversity;
It lifts to light the powers that erst
would lie,
Like long-lost weapons in some armory,
Unused, unknown, till trouble calls
them forth,
And gives the world, maybe, no little
worth.

Forbearance is a thought, until it gives
Benignant influence to troubled lives;
And sympathy will quickly fade, unless
It gathers to its bosom some distress.
Blot out the grief, and you at once
destroy
Earth's noblest efforts, and its purest
joy."

How many there are who until they have known through adversity what it was to want a meal; have never given a thought to the fact that they were daily coming in contact with those whose poor, pinched, hungry faces, could be made to brighten with joy inexpressible by a few kind words and a little "materialized" sympathy.

Having once felt the pangs of hunger ourselves, or worse still, having been compelled to see those whom we love denied little necessaries because we had not the "needful" wherewith to get them, enables us to understand and sympathize with others placed in a similar predicament.

To those who have always slept under their down quilts in a warm, comfortable room, how can they fully realize the feelings of those obliged to lie through the cold winter nights on the bare boards, or at best, perhaps, a thin bed of straw, with scarcely any covering, in some so-called room which might more appropriately be termed a dungeon?

Before we can truly put ourselves in another's place, we must have passed through experiences somewhat similar to theirs. Then it is that the tears of pity will often rise unbidden to our eyes. We can really put ourselves in their place.

The more tempestuous the voyage, the greater the feeling of joy when the harbor is reached. Think you we should appreciate the glorious sunshine as we do, were it not for a miserably wet day occasionally?

I have sometimes found myself wondering how our friends in heaven can always be so thoroughly happy as we have been told they are, if there is never a cloud to overshadow them for awhile.

Here our lives are made up of light and shade, and it is to the sense of contrast furnished by the shadow that we owe much of our happiness.

How often is it that a severe sickness will awaken thoughts and feelings of an exalted order, practically unknown to their possessors, before the purifying fire of "adversity" in the form of illness had touched the dormant germs of such within them?

Pleasure, when sought by and for ourselves solely, is ofttimes very ephemeral. As Burns says in one of the most beautiful similes in the English language:

"But pleasures are like poppies spread;
You seize the flower, the bloom is shed;
Or like the snow-fall in the river,
A moment white—then melts forever;
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm."

But give pleasure to others, and then without seeking it, we gain pleasure ourselves; not that of a passing moment, but that which endures for aye.

How sweet the recollection of having caused tears of joy to spring to the eyes of some fellow-creature in distress.

Though the tear of genuine pity and sympathy may arise to our eye, and we can do no more than give our earnest, helpful thoughts and wishes, such feelings must go to build up our spiritual body; and in the bye and bye, if we have not been able to see before; we shall be thankful for the "adversity" that enabled us to put ourselves in another's place, and truly sympathize with them. No cross, no crown, saith the Scriptures. No pleasure without pain, saith the voice of the world. Those to whom labor is unknown, cannot enjoy the exquisite delight of a well-earned rest.

How often is it that what, at the time of happening, we regard as a great catastrophe, we eventually can see was really a blessing in disguise.

"They who have worked the rich
responsive soil,
Joy in the spreading signs of harvest
spoil;
But they who struggle not, can neither
guess
The sweet complacence following
success;
Indeed, there seems no pleasure free
from pain,
No trouble that is wholly without
gain."

HARRY SHOBBROOKS COLLINS.
New York.

Thoughts from an Unbeliever.

I am not a Spiritualist, but your people stand out so emphatically for free speech and fair play among the sons and daughters of earth, that I heartily wish you success. I think I am not wrong in saying that Spiritualists are doing more to remove the shackles of the human mind to-day than all other schools of thought combined. While my prejudices are entirely in favor of liberal Christianity, yet I am heartily thankful for the existence and the success of these great movements, that seem truly to have come among us to stay. In your ranks I find those whom the world has by long years and custom learned to honor and esteem for the possession of the best of common sense and capability to know truth from error, as they have proven in other scientific and erudite lines of pursuit.

These things are telling, and will tell on coming ages, I hope, to bless those who are yet to be. Under the law, free scope seems assured to you and your case will have many hearings even from the "scribes and rulers." Only the lack of concert of action can circumscribe or curtail your liberty and rights.

I freely confess that but for some effort to counteract man's selfish conceit in the management of his church, which he thinks contains all truth that God could put into the Bible for man, and especially for him and his creed and ism, I fail to estimate the evil that must come to human life in this world.

I sincerely hope that Spiritualism is true and that it will forever stay the hand of creed coercion, not to hinder true Christianity—the world needs that as well as all other phases of hope and trust and faith it can get to cheer its struggling souls on.

As for me, I glory in the fullest, strongest faith that can support purity of character and a moral life.

An upright, honest-hearted man, who
tries to do the best he can,
Need have no fear of the church's ban
nor hell's damnation,
For God will work some certain plan
for his salvation.

Marshall, Tex. L. H. HENLEY.

THE WITNESS.

The essence of the blushing rose
Yields ever to the crushing blows,
Which leave it but a shapeless mass,
Unlovely as the faded grass.
That essence, the perfumer knows
As well, while yet the blushing rose
With perfect petal scents the air
Makes Nature's smile divinely fair—
As well knows he the magic power
Secreted in this lovely flower
Can hoarded be, to quell the lust
For luxury. O sordid dust,
Exchanged for beauty, sweetness, all
That Nature can express and call
Together in this lovely form,
Responding to her breath so warm!
There is an essence, sweeter still!
Unseen, expressing Nature's will,
Reposing in the soul of man,
Revealing thus the perfect plan
To every lover of his race,
Who gives one thought in earnestness,
And listens to the inner voice
That bids the very earth rejoice
With rapture; for this power within—
Sweet Innocence—has ever been,
Is now, and evermore shall be
Within the reach of all who see,
Or wish to sense its loveliness.
It ever yields in tenderness
To tenderest approach of all
Who listen to its gentlest call.
It shines with clearest light where man
Has sought to crush his brother man
By violence and ruthless greed—
To crush this germ within the seed;
Thus stealing from his face divine,
The light of wisdom, which should
shine
As native sun in glowing heaven,
Beams yet as twinkling star at even',
This smile of Innocence; which lights
The darkness in his face, that blights
Its beauty. As a witness firm
And deathless, Nature's living germ,
This essence, an accusing power
Sublime and solemn, views the hour
When Retribution's awful sweep,
'Mid throes where mighty millions
weep,
Shall clear the earth of tyranny,
And leave the nations glad and free!

THOMAS H. B. COTTON.

ORIGIN OF THE JESUITS.

Mohammedanism the Parent of Jesuitism.

In the Literary Digest of April 7 is a most interesting article on the origin of the Jesuits. The writer proves quite conclusively that Mohammedanism was the parent of Jesuitism, just as the papal cult of Mary-worship had its origin in ante-Christian, pagan rites. Here is the article:

The startling hypothesis of Victor Charbonnel, recently outlined in a French review, that the celebrated Society of Jesus, founded by Ignatius Loyola, was instituted by him upon a Mohammedan model, has attracted attention from a German scholar, Dr. Arthur Pfungst, who in an article in The Open Court (March), translated from a late number of the Frankfurter Zeitung, states the grounds upon which this theory rests. The argument is mainly drawn from the similarity between Mohammedan religious societies and the official rule of the Jesuit order. Dr. Pfungst says:

"At the time of Loyola, we know of two Mohammedan religious societies in Spain—the Kadryas and the Kadelyas, the latter so-called because they were founded by Sid Abdel Kader. The members of this congregation are called sufis, or kuans, i. e., brethren; they are subject to the uerd, i. e., rule. They have a dikr, i. e., common prayer, which be repeated several thousand times a day, and serves them as a means of mutual recognition. They are absolutely subject to a sheik, who governs the whole congregation. They live in zanias, i. e., monasteries, governed by mokaddems, or abbots.

"The reception of a novice among the Kadryas consists in an apprenticeship of at least a year and a day, in which the novice learns by heart all the rules of the order, and practices the virtues which are expected of him. Thirty to forty days of perfect isolation are required, during which time the novice is not allowed to speak except with his superior. He must demand in writing what he needs, and is not allowed to take more nourishment than is absolutely necessary for the sustenance of life. The time of sleep is also limited, and is strictly submitted to rule. The novice's employment consists of prayers, meditations, and the reading of sacred books. Unless he be reading, the novice must 'close his eyes to illuminate his heart.' In the same way the Jesuits expect a retirement of thirty to forty days, in which the first week is devoted to a purification of the soul. Light is permitted only for reading and eating. The novice is forbidden to laugh, and must speak to his superiors only, who regulates his fasts and vigils. His meditations are limited to such subjects as death, hell, etc. The result of these spiritual exercises are the same both with the Kadryas and the Jesuits, a mental condition which prepares the mind for hallucinations.

"The similarity between the rules of the two orders can be traced to detail. The regulations of the Kadryas prescribe: 'If a novice is of a common nature, it is advisable to let him proceed by degrees, and only easy prayers should be imposed upon him.' The Jesuit rule reads: 'If the leader of exercises notices that his disciple shows only inferior natural faculties, it is advisable to impress upon him only lighter exercises.'

"The same regulations exist among both the Mahammedans and the Jesuits for the repetition of some definite prayers. Even the attitude in prayer is prescribed. The Mussulman Kuan must 'raise his eyes in praying, and gaze at one single definite point without swerving'—a method which was known to the Arabians as the best way of self-hypnotization. The same is literally prescribed for Jesuit exercises. The Kuans pray in cadences, utilizing inspiration and expiration, and pronouncing some sacred word while breathing, then devoting the time of exhaling to meditation thereon. Between the various acts of breathing, no more than one single word must be uttered. In the same way the Jesuits know in their prayers one method which is called 'the third way of praying;' and is praying according to the rhythm of breathing as prescribed in the regulations of the Kadryas. And it is stated in the latter that a truly faithful Kuan 'will see, and hear, and feel, and smell, and taste,' the object of his meditations. These words remind the reader of one of the Jesuit exercises in which it is said that 'Hell shall be meditated upon from the point of view of the five senses: first, I see with the eyes of imagination the enormous flames and the souls of the condemned entirely surrounded with fire; secondly, I hear with the aid of imagination the shouts and cries and blasphemies of the condemned against Jesus Christ and His saints; thirdly, I imagine that I breathe the fumes of sulphur and the odor of the pit or of fetid matter; fourthly, I imagine I see bitterness, tears, sadness, the gnawing worm of conscience; and fifthly, I touch the flames of vengeance, and imagine vividly how the souls of the condemned burn.'"

The inner organization of the two orders exhibits a like similarity, says Dr. Pfungst. The authority of the superiors is absolute among the Mohammedan orders as among the Jesuits; the novitiate, the mode of electing a general, the regulations as to property, the renunciation of judgment on the part of the member to the superior, so that the former is "forthwith as a corpse (perinde ac cadaver)" in the hands of the superior, are the same alike in the Christian and Moslem brotherhoods. Indeed, this very simile conveying the primary Jesuit regulation of obedience is used in the Sheik Si Soosi's book of rules: "Thou shalt be in the hands of thy sheik as a corpse in the hands of an undertaker." Even the famous Jesuit motto, "Ad majorem Dei gloriam" (to the greater glory of God), is of Mohammedan origin, according to Abbe Charbonnel, and he adds that the spirit and aims of the Kuans and the Jesuits are the same. The abbe's denunciation, as given by Herr Pfungst, is a sweeping one, and will no doubt meet with denial by members of the Society of Jesus. Herr Pfungst says:

"The spirit of these organizations [the Kuans and the Jesuits] is an absolute theocracy, the aim a spiritual government over all worldly affairs. A speciality of the Kuans is their method of assassination and the disposing of adversaries through the murderer's dagger. Charbonnel abstains from drawing further parallels, saying: 'We do not mean to make odious comparisons, but we should in this place consider that the Jesuits have frequently justified political assassination.' And he adds that this is one of the points which led to the expulsion of the Jesuits in almost all the states of Europe, and caused Pope Clement XVIII to abolish the order.

"The salient results, according to Charbonnel, are the same in both societies—the Mohammedan Kuans and the Christian Jesuits. He says: 'Wherever among the nations Kuanism or Jesuitism penetrated races, political parties and religions, wherever their spirit was impressed upon them, we find the same corruption, the same fettering of all energy, the same shadows of death. The whole Orient is dead; Uruguay and Paraguay is dead; the republics of South America are dead; Cuba and the Philippines are taken away, other wise they would be dead, too; Spain is dead. All these countries were the possessions of the Sufis or the Kuans of the clergy and the monks. The dreary work of the Sheiks and of the monastic generals, has been complemented everywhere through the assistance of real soldiers!'"

IMPORTANT WORK.

Making Men out of Vagrants in New Zealand.

KEEPING MEN, WOMEN AND CHILDREN FROM VAGRANCY IS MORE IMPORTANT.

Under a caption like the first line above, D. Allen Willey, in your issue of April 14, gave us an article commendatory of the Salvation Army's communistic labors in the suburbs of London, England. He seems to think that "Gen." Booth has done a wonderful work towards the solution of the question of pauperism. It is the custom to laud religious organizations in humanitarian work.

But long ages before religious organizations existed, Nature manifested her beneficent laws. So far as geological and geographical research has gone, nowhere has Nature built a fence within which some men may enjoy existence to the exclusion of all other men. Nowhere does she recognize man's title to any of her gifts except where he utilizes such gift.

In the clear light of these facts, along come wise(?) men and found titles on fraud and murder. Under "statute" law possession in severalty—no matter how assumed originally by the man with the sword—is looked upon as the proper caper in the distribution of Nature's gifts. This has resulted in the construction of unseen, but highly respected, barriers about land (and even water). These walls are so high in air and so deep in earth that a few men are enabled to claim and maintain possession, no matter how the laborer outside may beg and strive for admission, that he may earn his daily bread. Such exclusion then makes the worker a tramp, a vagrant, a criminal. Just here, with a big bass drum and collection-box tambourine, the Salvation Army prances upon the stage and "does its turn" in the play of Charity!!! But trampism and crime forges ahead.

Have you heard the news from far away New Zealand, New South Wales and South Australia? In those sections of the British empire have been accomplished such advances in the solution of the co-ordinate questions of poverty, trampism and crime, that Booth's work in comparison is like unto a grain of sand on the sea shore—and a very small grain at that. Eight or nine years ago tramps in proportion to population were as common in New Zealand as they are to-day in the United States. To-day New Zealand hardly knows what a tramp is. Those men who are aged and unable to care for themselves are not crowded into poor houses. They are pensioned by the government—not as a charity, but as an act of JUSTICE—for the theory, based upon minute and prolonged observation, is that these men have, through labor by brain or brawn, been factors in the production of wealth, and when the winter of life is about them, they should have their share of the honey. The little government is always ready to employ the unemployed if there should be any. The unseen fence reared by law around the great land holdings is gone. Kind Nature's gift to the laborer is attainable. Taxation at the rate of one penny on each pound sterling of land values has done this. The remedy is simple. The results are magnificent. New South Wales, a province in Australia, has followed the lead of New Zealand, and South Australia is in line too. So far as I know, neither Salvation Army nor church has had anything to do with these great achievements. I suppose the church will claim the honor in years to come. It will be an afterthought, and the church is great at "afterthought." SINGLE TAXER.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$1.00
Six months	50c
Thirteen weeks	25 cts
Single copy	5 cts

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SATURDAY, MAY 5, 1900.

Device of Priestly Demagogues.

A press dispatch from Sidney, Australia, says the bubonic plague has just broken out in that city, with a severe loss of life. A day was at once set aside for prayer and relief.

The preachers' remedy is first resorted to and the contagion spreads, but no relief comes until the conditions are changed, and the cause which produced the dread ailment passes away. Prayer is of no more avail than are curses in the prevention or cure of disease.

Through all the Middle Ages fearful plagues prevailed, and the priests and the Pope prescribed appeals to heaven for mercy as the unfailing remedy. Penance and humiliation with fasting were auxiliary aids. In a still earlier age human sacrifices were required to appease divine anger.

There were twenty-two distinct visitations of what were called plagues in Europe between 1590 and 1783, some of them lasting twenty years. During each period there was a terrible waste of life. In 1593 11,500 died with ulcerated sore throat, in the city of London. In 1603 36,269 were carried away in the same city. In 1665 another plague visited London in which 69,857 died, they having the general symptoms of the bubonic plague of to-day, ushered in with fever, followed by enlargement of the lymphatic glands, buboes and death.

The priestly remedy of trying to appease Almighty anger by fasting and prayer was first tried in each affliction, but there was no abatement of the disease until the material on which the plague-demon feasted was destroyed.

When Asiatic cholera swept over Europe and this country in 1832, prayer and fasting were again remedies, with the uniform result. An "angry God" could not be placated that way, so all our great cities were desolated by the scourge.

Since that period church influence has been gradually waning, and more confidence has been placed in hygienic and remedial methods. The consequence: epidemics of whatever character, are soon stamped out. The priest, however, shrewdly watches the abatement of a pest, then a national thanksgiving day is called, at his instance, that God may have due credit for his services in the premises, while science is wholly ignored. True, it is the device of demagogues, but the thoughtless encourage the tricksters, instead of frowning on them as they should.

Relic Pilfering Ministers.

The Superintendent of public buildings and grounds, who has charge of the Washington Monument, says one of the greatest troubles the watchmen at the monument have to contend with is the chipping of these memorial stones by relic hunters.

"One of the strangest things in regard to these relic hunters," said the Superintendent, "is the fact that more than one-half of the men arrested for chipping off relics are clergymen. When the police arrest these despoilers and start with them to the station house, the man will begin to ask what is the penalty and try to beg off. He is told that the fine is a heavy one, but that $15 security can be put up for appearance in the police court. Then the prisoner explains that he is a minister of the gospel and meant no harm, and that he could not stand the disgrace of appearing in the police court. He ends up by giving up the collateral after generally trying to cut it down to $10, saying he has only that amount with him." So says the New York Mail and Express.

Stolen from Pagans.

In an Assyrian bas-relief, preserved in the British Museum, is seen a medieval devil, with horns, claws, tail and wings. He is pursued by the god Adar. See Ency. Brit., Vol. 3, p. 193, near the close of last column.

The Jews captured that devil, and generously transmitted him to Christians. Familiarity with Assyrian, Babylonian and Accadian literature reveals the origin of many "pious frauds" surviving to our times, among which is "holy water."

A Relic of Puritanism.

Connecticut retains among its priestly relics a custom requiring an annual fast-day in the spring, to show the Puritan God that they are of contrite heart for their manifold sins; but Rev. Dr. Newman Smith, a member of Yale University corporation, favors the abolition of the custom. He says the business of the police courts the next day after fasting and prayer is always greatly increased.

Fiction and Fact Change Places.

Our whole Western civilization has been shamefully misled by reports of missionaries pretending to detail habits practiced and beliefs entertained in the extreme East. It has been represented, and very generally believed, that the Hindoos worship a multitude of gods. To crush out such a horrible idolatry vast sums have been annually raised, and the missionary force has been augmented from year to year, to educate those people away from their wood and stone idols, and to induce them to worship ours, who has three parts—Father, Son and Holy Ghost—united, forming but one God in place of their millions.

The Rutherford News, a New Jersey exchange, gives an account of a series of lectures now being given in its borough, before the Public Library Association, by Mrs. Louise K. Harnette, on the Hindoos. It says Mrs. H. spent many years in Hindustan and enjoyed superior advantages because of confidential relation with the natives in their homes, to learn of the customs and methods of thought of the people, particularly those relating to society and religion. The third lecture in the course was mostly devoted to the Vedic religion as believed and practiced by the natives.

The News says, Mrs. Harnett overturned many of the prevalent notions concerning the worship of Brahma. She agreed with Max Muller that "the gems of all knowledge is found in the Vedas." Quoting accurately:

"She described the attributes of the Hindoo trinity, Brahma, Vishnu and Siva, the creator, preserver and destroyer, and referred to the statement of certain missionaries who declared that the Hindoos believed in three millions of gods. She had never found a Hindoo who believed in more than one supreme God, Brahma, the creator of all things, and she read a hymn to Brahma which contained many beautiful and impressive passages. Hindoos generally, she said, believed that God evolved from himself, remaining in the centre of the sphere of evolution. This had been compared to the spinning of a web by a spider who remained in the center of his work, and the illustration had been used by writers to prove that the Hindoos believed God to be in the centre of a spider's web. The Hindoos believed that God was spirit, and spoke of the motherhood rather than the fatherhood of the creator, although considering them coequal.

"Mrs. Harnett's explanation of the incarnations of Brahma, Vishnu and Siva was deeply interesting and instructive, and gave her hearers a more lucid and truthful conception of the Hindoo system than is obtainable from the books of superficially informed writers on the subject. The suttee, or cremation of the Hindoo widow upon the funeral pyre of her husband, was described in a manner calculated to give one an idea of the ceremony rather different from the popular one."

As our knowledge of the Eastern religions increase, our respect for those who have falsified history for a purpose diminish. It may be the philosophy of Brahmanism will compare favorably with Christianity when we become better acquainted with its teachings.

Talmagian Rhetoric.

Those who love the highly sentimental in pulpit utterances, and whose disgust has not yet produced nausea, will enjoy the following brief extract from Rev. Frank DeWitt Talmage's Easter Sunday discourse. It is the spice of sacred oratory. We quote:

"By every law of conquest to-day we are going to sound the praises of the greatest hero of the centuries. All the forces of hell were arrayed against him. No sooner was the babe of Judea born than he had to flee from Egypt. No sooner did he start upon his mission than did the high priest and his hirelings begin their work. They dragged him before Pilate. They drove him to the cross. They made him sweat drops of blood. Agony hammered in the nails and thrust the spear. At last, crushed, mangled, and bleeding, he was pushed into a niche and the stone was rolled against the opening and sealed. But hardly had the grave time to triumph than the corpse began to move and the long arm lifted itself and the eyes opened. And the tomb of corruption was changed into the temple of life."

If a God, and the maker of worlds and men permitted such indignities to be heaped upon him as the son of the foremost blatherskite of the ages allege, then need the sympathies of earth-mortals be aroused in his behalf? We have been told by churchmen that worlds were called into being obedient to a nod. Was all that pretended agony a priestly device to awaken our sympathies in behalf of the sufferer? Is it possible that a God has mortal nerves to be racked by pain?

Wonders of Minute Animal Life.

The following, which might appropriately bear the heading of "A Wonder of Wonders," is from the pen of Sir Robert S. Ball, F. R. S., astronomer royal of Ireland:

"The microscope teaches us there are animals so wonderfully minute that if a thousand of them were ranked abreast they could easily swim, without being thrown out of order, through the eye of the finest cambric needle ever made. Yet each of the minute creatures is a highly organized number of particles, capable of moving about, of finding and devouring food and of behaving in all respects as becomes an animal as distinguished from a fragment of unorganized matter."

The human mind is utterly incapable of realizing the structure of these little creatures and of fully appreciating their marvelous adaptation to the life they are destined to lead. Thus says an exchange.

Now, good reader, drop the microscope, through which you have viewed infinitesimal life, and with the sweep of a forty-inch telescope, view the boundless heavens and the immensity of worlds which it reveals; then, reflecting that all these are but products of the Spirit of Nature, if you feel competent to grasp the Almighty mind, take up your pen and write a creed to govern modern thought.

One for Heaven, Ninety-Nine for Hell.

It is remarkable, says an exchange, that while the upholders of the Darwinian theory of evolution are, as theologians, almost to a man anti-Calvinists, yet the principle of "natural selection" is itself a confirmation of the Calvinistic doctrine of election. John Fisk, in his book, "Through Nature to Nature's God," says: "The principle of natural selection is in one respect intensely Calvinistic; it elects the one and damns the ninety and nine."

"Outlived Its Time."

The writhing and squirming of Presbyterian clergymen in discussing their Confession of Faith would be amusing was the subject less serious. For 250 years that wonderful conglomeration of imbecility has governed the action and directed the thought of several religious denominations, all having their root in Puritanism. Dr. W. J. Chichester, pastor of the First Presbyterian Church of this city, is reported to have said in regard to that old-time document:

"Some things in the Westminster Confession of Faith should be abolished. It was good in its time. It was a progressive conception; but it has outlived its time."

That Confession of Faith is the product of a commission of 121 clergymen, 10 Lords, and 20 Commoners, appointed by the British Parliament to do that work. After five and a half years of labor, and 1163 sessions its task was completed, and February 22, 1640 it made its final report to what is known in history as the Long Parliament. That body gave the report official recognition.

"It was good in its time," said Rev. Chichester. But Dr. Hillis does not agree with him, and has withdrawn from the Presbyterian Church to get away from it. Chapter III, Sections III and IV are as follows:

"III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death.

"IV. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

In the 5th section we are told that this "predestination unto life, God, before the foundation of the world was laid, according to his immutable purpose, and the secret counsel and good pleasure of his will," made certain provisions which are named, "all to the praise of his glorious grace."

Rev. Chichester says that was a "progressive conception," that is: It was an improvement on what had gone before; it was good at the time of its adoption, but is defective now, and should be abolished.

Is it possible Jesus taught a system of religion that changes with growing intelligence? In one breath we are told he is the veritable God, identical with the Father, yea, that Father himself. In the next breath they tell us, "God is unchangeable; that he is the same yesterday, to-day and forever;" and then we are startled with the statement that the old creed 250 years ago was a "progressive conception," and that after 250 years of peopling hell with those who were "predestinated unto everlasting death," and Rev. Hillis shook his fist in God's face, the old Calvinistic creed "has outlived its time."

The Progressive Thinker is of the opinion the old creed was false in its inception; it was false throughout the entire period it has been making Presbyterians, and Covenanters, and shaped Congregationalism, and to a considerable extent the Baptists. It has cursed all the years it has been in force with a false faith, and will continue to curse it so long as a particle of it remains. Every other feature of that creed is a survival of barbarism, is hostile to truth, and its early abrogation is desirable. It cannot be got rid of too soon.

Brave Words from a Preacher.

The Progressive Thinker has great admiration for those honest preachers who do not hesitate to tell the truth about their system of worship, and of the origin of their principal rites. There is not a scholar who has made a special study of the origin of Christianity and its ceremonies, who has not found them.—every one of them,—rooted in Paganism. The most sacred of them, as the virgin birth of their object of adoration, and all their sacraments, including baptism and the so-called "Lord's supper," are of heathen origin. The story of the death and resurrection of a God has a counterpart in mythology.

But our special purpose in this article was to call attention to the truthful remarks of Rev. R. A. White, on Easter Sunday, at the Stewart Avenue Church, this city, as we find him reported in the Chicago Journal. He said:

"The bodily resurrection of Christ is repugnant to the finer faith and spiritual apprehensions, while it is absolutely unscientific and intellectually unthinkable. There can be no doubt that a belief in the bodily resurrection of great religious leaders from death was a universal pagan doctrine. Our Easter day is merely a continuation of the old pagan spring festivals. Stripping our Easter season of its crude suggestion of a bodily resurrection, Easter becomes one of our most significant and helpful Christian festivals, though of pagan origin."

If the clergy would be content to relate facts in their pulpits, as did Rev. White, men of thought would have patience to listen to them; but when they try to make people believe what every well-informed person knows is a myth, then they turn away with mortification and disgust.

It is blasphemy, brawling blasphemy, a libel on the Spirit of Nature—Infinite Intelligence, if the reader wills—to charge that exalted being with the fatherhood of a son by a mortal maiden, whether betrothed or not. It is a libel to write a God died on a cross. It is a libel to write that after being entombed three days, more or less, a God rose from the dead, taking his mortal body with him, and floated away in the clouds to heaven. And they who negative such baseless assertions are not the blasphemers.

Another Christian War Threatened.

The press dispatches now intimate the United States is on the eve of a war with the Sultan of Turkey. During the political riots in Turkey some years ago an American missionary school was destroyed. The losses, if we remember right, were estimated at $90,000. The Sultan, it is said, agreed to pay that amount, but has not done it; so President McKinley has determined to have the money or fight.

This Christian missionary adventure, with which the American government has no business whatever, is constantly involving us in trouble. When people pass out of the jurisdiction of the United States, and engage in proselyting schemes, they should be left to the tender mercies of the people they are anxious to convert to their faith.

AN EARNEST PLEA.

It Is Made in Behalf of Pure and Undefiled Religion.

Files Earnest Objections to Anti-Religious Mouthings of Virulent Opponents.

One Burr Chapel in a late Progressive Thinker has a few words to say of my recent article on the subject of Religion. Well, I rather expected some kind of a "Burr" would catch to my robe as I passed through the old field. I shall do with him exactly what I always do with burs—pick off and fling aside.

In his first paragraph he says I offer the word religion as "a substitute for truth and reason." I did no such thing. His statement is absolutely false. I simply stated that truth and reason, love, mercy, kindness, purity, goodness and love were the elements of true religion. Instead of Religion being a substitute for these things it is simply a word to express those virtues; a term, familiar and etymologically perfect, which happily and with absolute precision, puts all of these uplifting principles before our minds in one word. Now, these things are religion and Religion is these things.

Who is to define the word, anyway? Shall it be a friend or an enemy? Or shall we calmly sit by and see a scribbler of small ideas from the town of Waverly N. Y., set up a man of straw, a wilfully untruthful caricature, and gleefully pummel it with a hysterical assortment of big adjectives. Well, hardly. Be it known that somebody has a right—a sacred, inviolable right—to define Religion, to exploit its principles and characteristics, to tell what it is and officially and authoritatively shut up the mouths of those who blindly oppose it.

It is a principle of the common law—a concession of every fair-minded person—that a man has the right to explain his own words and to state the meaning which he attaches to his own expressions. And one who deliberately tries to foist upon another a sense of his own, a meaning for terms which the other repudiates, forfeits all rights to a controversy or even to consideration as a gentleman. Let me cite a few definitions.

"Pure Religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the New Testament's own definition of religion, found in James 1:27. It is final as to the meaning of the word in New Testament usage. To read that plain definition and then immediately cite the persecutions of the Dark Ages or the wrongs of the Inquisition and call those horrors religion is to do violence to language and to outrage every criterion of just and honorable discussion.

To condemn religion because of excesses committed in its name! Worse still, to call those excesses and crimes religion, to point to the very violations of religion, to its perversions and infractions, and charge them upon us as the thing itself! When the gentleman from Waverly talks about substituting, I call his attention to this infamy, to the moral turpitude here disclosed, in substituting for religion the very things which "pure religion" condemns. As well read one of Gough's magnificent lectures on temperance and then point to a reeling sot and say, "That is temperance."

Of course there have been persecutions, racks, cells, thumb-screws, and all in the name of religion. What then? Men with a modicum of common sense discriminate between a principle and the abuse of it. Madame Roland exclaimed at her execution: "O Liberty! what crimes have been committed in thy name!" Sure enough. But we do not love liberty any the less therefor. In this perfectly just manner, albeit a little caustic, I dispose of all the heart-rending descriptions of blood, fire, racks, torture, etc., paraded by Mr. Burr.

We have then the word Religion as defined in the New Testament. Mr. Burr truly says: "The vital point in question is hinged upon what Religion consists in." Exactly. Well, the New Testament says it consists in visiting the fatherless, relieving widows and needy in their affliction, and in keeping pure, unspotted from the sin and pollution of the world. This is the "vital point" as set forth in the New Testament. Without a dissenting voice the ministry of the Disciples or Christian church is pleading for this "vital point."

In fact, Mr. Burr cannot, to save his reputation for truth, find a solitary individual in the church who will define it otherwise. New Testament and church alike define Religion to be "doing good and being good." We might all say as did Thomas Paine: "The world is my country; to do good is my religion."

So much for Mr. Burr. In fact, I would not have given him notice at all save that it paves the way for another word. After my article on Religion appeared in The Progressive Thinker I received many letters from widely separated states, coming from lawyers, doctors, mediums and others, thanking me for it. I take this method of replying to them and assuring them of my appreciation.

There are good men and women who are not opposed to the truth of spirit return if it can be established, and who might be favorably influenced if properly approached. But to them the word Religion stands for purity, for goodness, for a better life, and that is exactly what it is, as we have already seen. Now, to present a paper to such ones, filled with innuendos against religion, indiscriminate and wholesale condemnation of the church, of Jesus, of the Bible, is to shock them clear out of all sympathy for us and ours.

To illustrate: I read the diatribe of our "mutual friend" Mr. Burr, to an intelligent man, good, kind, honest, but not a Christian or church-member. Said he: "Either the writer of that article was ignorant or a falsifier." Now, mind you, I cite this to show how unwise it is to indulge in such "abuse of religion."

Beloved Friends, let us be careful how we write. And especially let us tell the truth. If Religion stands for goodness to a multitude of men and women, and is synonymous in their minds with truth and righteousness, can we not see how fatuous and impolitic it is to sneer at religion, much less to absolutely bear false witness by charging upon it all the excesses and hideous perversions of it which have left a blot upon the pages of history?

Friend Francis gives us a strong paper and those who read with care cannot but be benfited. But for all that, a certain class will inevitably be repelled by the harsh, and usually unjust criticisms sometimes thrust into their faces. For instance, I am preaching for churches. As good men and women as can be found are members of our congregations. We hold to the definition of Religion I have presented, the New Testament kind, to do good, be just and true, and with a fair degree of success we are practicing it. We have our organizations, our houses, our field of work. Now, we present a beautiful field for the cultivation of an additional truth—that of the fact of spirit return. Come to us (or ask us to come to you, I care not which), bringing the pure religion of love, of truth, of good, and we may affiliate. Let us be approached on this friendly, honorable basis and what may not be accomplished. We want immortality—you propose to put a demonstration of it at our disposal. We are religious by nature, and we show our system of religion to be right doing, the practice of every virtue to "bind and rebind" us together in a fellowship of good—you propose to join us in these precepts and practices. So shall we grow toward the light.

But does any one for a moment suppose that we will disband our societies, relinquish the charitable, educational and spiritual work in which we are engaged, at the behest of such railers, such denunciators as my critic? Shall we exchange our religion, beautiful for its principles of mercy, truth, love, honesty and all the virtues of a better life—shall we exchange it for, say, the principles (?) set forth in Mr. Burr's article? I ask you to try to conceive of a church with our work based on a religion such as described in James 1.27, giving up its present status and work to organize anew on a platform of wild denunciation, sheer negations, and absolute falsification, as contained in Mr. Burr's paper and others of similar import?

I appeal to true lovers of Spiritualism everywhere. Will you rid yourselves of the rabid, anti-religious element? I am not a Spiritualist but willing to accept the good you offer to me. I do not denounce you or your philosophy because of any failure on the part of some to live up to the requirements of your noblest ideals. So do by us.

As I see it, and I think I have clear vision, Spiritualism suffers incalculable injury in this way. Both Spiritualism and the church stand for, and in the words of their best friends, plead for all that is best in life, truth, goodness and virtue. The church calls this religion, and encourages the practice of all these virtues as the religious life. Why should such people—as good as live on earth—be shocked, outraged, by slurs at religion? They take up a paper and read an article, presumedly written by a Spiritualist, or hear a lecture by one who is supposed to represent Spiritualism, and what is the purport and burden of it? Sneers at Jesus, flings at the Bible, rabid and false charges against religion such as contained in Mr. B's paper. Alas! the central truth, the one really vital truth of Spiritualism is rejected together with these cruel, wanton suspicions and unjust aspersions. Men stay in sympathy with the church and turn coldly, disgustedly from Spiritualism just because of these foolish, uninformed and grossly prejudiced writers and speakers, who continually offend against good taste, show no reverence for other people's ideas, and wantonly hurt the feelings of people who, however deluded they may be, are yet pure in heart and life.

Believe me, I love the hope which Spiritualism alone seems able to confirm. For the true, hearty, fair-play Spiritualist I have a deep affection. And no popular prejudice, no fear of ecclesiastical punishment is sufficient to deter me from manifesting my pleasure in Spiritualism. And for this reason, this my protest against unfair, harsh and basely false statements directed at religion, is presented. Purge out our superstition, expunge our myths and fables, remove our idols, but do it properly. "A little leaven leaveneth the whole lump" See? Cease your vituperation, accept what we have and hold that is good, and then add, if you can, the great, sublime demonstration of continued life. So shall a little leaven leaven the whole lump.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

Premature Burials.

If there is a well-established fact in this world, it is that premature burials are a common occurrence. The article in your issue of April 7 impels my pen at this time, for the subject is one of such horror and fearfulness that agitation should prevail until such possibilities are forever prohibited. The discoveries made by disinterment are comparatively limited when the entire number of people who, beyond any doubt, have been buried before the departure of the life principle.

More than forty years ago Bayard Taylor found in Germany a system for dealing with the dead, designed to prevent such awful possibilities. Where any doubt existed the body was kept in public apartments specially provided for that purpose, with office and attendants where the slightest sound could be heard and frequent inspections were made. Why were these precautions taken? Because it was known that people had been buried alive. We know it in this country; and the frequency with which such cases are discovered, and made known through the press, is absolutely startling; yet where are precautions taken by any public authorities, and how many people give the matter that consideration which it demands.

There is no absolute test of death short of decomposition, and where one dies suddenly or appears to, it should always be induced by artificial heat in a close room; and until the unmistakable signs appear no body should be embalmed or consigned to the coffin. I say embalmed as well as buried, because during the past month a San Francisco undertaker publicly expressed the opinion that more deaths were caused by the embalming knife than was known or thought possible. He also expressed the idea that no body should be embalmed inside of eight hours after death, but what trance has an eight hour limit; and what certainty would that brief time establish? If a person stops breathing and the heat and pulse suspend action, it is too often thought that death is fully demonstrated. But these indications are not infallible or even trustworthy, and the many victims whose awful fate has been insured by them, are more numerous than the world will ever know. Only last week the press informed us of the unmistakable signs found in disinterring a boy in Pennsylvania, who was buried twenty years ago; and every few days we learn of some such case or how near its occurrence came.

In face of these facts so numerous and indisputable, no wonder that it has become to many the greatest terror death inspires. No wonder requests are made to sever jugular veins before interment, as Prescott, the historian, desired; no wonder cremation is preferred, and no wonder this haunting horror disturbs the minds of many, for there is no absolute certainty of its avoidance.

It was my privilege to know a spirit medium in this city whose life was embittered by that frequent fear, and over and over she made her husband promise if he survived her to be sure it did not occur. And now I wish to say that the fact so far as I know, that no spirit ever gave warning to prevent a premature burial, was something that ever puzzled me when holding a belief in Spiritualism, for "guardian angels" who could not do that much in some cases, must be very helpless or nonexistent, and the latter is now my belief.

It would be interesting to hear what explanation those who believe in spirits can possibly give for their failure to reveal in some instance, where mediums are so numerous, the necessary warning to prevent a premature burial. But whether one believes in Spiritualism or not; in a conscious existence hereafter or annihilation, the desire to avoid such a horror as premature interment is general and universal; and I know of no better way than to produce signs of decomposition by artificial heat. That and that alone will settle all doubt, and if life is not extinct it will not, like the embalmer's knife, have a fatal effect. Public opinion should be roused to action in this matter, and the press should see that it is.

Los Angeles, Cal. CHANNING SEVERANCE.

Gems from Ingersoll.

An honest god is the noblest work of man.

Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge.

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith.

Strange! that no one has ever been persecuted by the church for believing God bad, while hundreds of millions have been destroyed for thinking him good.

The instant we think that a book is too sacred to be doubted, or even reasoned about, we are mental serfs. It is infinitely absurd to suppose that a god would address a communication to intelligent beings, and yet make it a crime, to be punished in eternal flames, for them to use their intelligence for the purpose of understanding his communication.

In nearly all the theologies, mythologies, and religions, the devils have been so much more humane and merciful than the gods. No devil ever gave one of his generals an order to kill children and rip open the bodies of pregnant women.

In wars between great nations, the gods still interfere, but in prize fights, the best man, with an honest referee, is almost sure to win.

PERTINENT QUERIES.

Methodist Leaders Have Outgrown Orthodoxy.

In the March number of "The Sermon," published in Toronto, Canada, by the Rev. Dr. B. F. Austin, who was recently expelled from the M. E. Conference of that city for preaching Spiritualism from his pulpit, is the following interesting correspondence between him and Dr. H. V. Sweringen, of Fort Wayne, Ind.:

Rev. Dr. Austin:

My Dear Sir and Brother:—Now that you have been officially relieved from the mental straight-jacket of orthodox Methodism, I would like to know why several bishops of the M. E. church, who, like yourself, have outgrown their creed, are not dealt with as you have been?

You are no doubt aware that at Chautauqua a few years ago, in a sermon by Bishop Vincent, he declared that: "A disbelief in the deity or divinity of Christ need not necessarily prevent a man from becoming a Christian." Is this utterance in accord with the creed of Methodism? If not, why does not the church discipline Bishop Vincent?

Bishop Foster does not believe in the resurrection of the physical body. Is this disbelief in accord with the creed of Methodism?

Bishop Foster also declares: "We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!" Is this statement orthodox?

Bishop Foster likewise exclaims: "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all." Is this agnosticism in accord with the teaching of the M. E. church?

Bishop Foster also declared in a sermon preached in Pittsburg, September 23, 1894, as follows: "If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to hell 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better, perhaps in our morals, I would not go to heaven if I could. I could not worship such a God as that. I would join the hosts of hell in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men."

Now, while this noble sentiment has the ring of the genuine, true metal, and you and I can heartily subscribe to and endorse it, yet is it orthodox? Is it not heretical?

Bishop Foster also endorses the theory of evolution as follows: "Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it could not be. * * * In Eden language took form, but it was not sufficient for revelation. Adam probably knew very little and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant." Does this sound like orthodox teaching?

Rev. Dr. J. M. Buckley, editor of the New York Christian Advocate, has publicly declared his disbelief in the infallibility of the Bible. Does such declaration accord with the general teaching of the M. E. church?

What I want to know is this: Why should Bishops Vincent and Foster and the Rev. Dr. Buckley be permitted to give bold and fearless expression to heretical ideas, without ecclesiastical interference or prosecution, while you was obliged to suffer expulsion from your conference for a similar denunciation of some of the teachings of your church? Very truly yours,

H. V. SWERINGEN.

Fort Wayne, Ind.

REPLY.

We give it up. It is a good conundrum. We may hazard a guess, however. Methodism in the United States is more advanced than in Canada, and, particularly, than the London Conference, which is known and recognized everywhere in Canada as the most unprogressive and retrograde in Canadian Methodism.

We can assure Dr. Sweringen that the action of the London Conference has not disturbed us in the least. Except as an indication of the unprogressive character of orthodoxy on the one hand and the growth of liberal thought on the other, it has very little significance.

It has not injured us in any way, but has multiplied our friends both inside and outside of Methodism, and opened so many doors of useful and aggressive labor in spreading the Spiritual philosophy that we have no time to look backward to the flesh pots of Egypt, much less a desire to return to them. The wealth of Ophir would not buy from us the new and clearer views of religion and the Bible, of God, of Nature, and of man that have come to us within the past year.

B. F. AUSTIN.

The foregoing will prove about as interesting reading to the General Conference of the M. E. church now assembled in Chicago, as the recent utterances of the Rev. Drs. Hillis and Parkhurst will prove to the General Assembly of the Presbyterian church soon to meet in St. Louis. We hope the brethren will not let their angry passions rise in their deliberations, but let cool reason and ordinary common sense prevail.

H. V. SWERINGEN.

Fort Wayne, Ind.

Cheerless Figures.

We gave a while ago a partial report of a religious census taken by churchmen of Philadelphia on the 22d of February last, 5,000 enumerators being employed, of course each ambitious to make as good a showing as possible for those in whose service they labored: They reported a population of 1,135,000, with 283,811 families. This is considerably short of the whole number of either. They reported finding of Christian sects:

Catholics	75,490
Methodists	38,804
Presbyterians	31,075
Episcopalians	30,184
Baptists	27,293
Lutherans	19,270
Quakers	1,925
Total	224,041

This is less than 20 per cent of churchmen who are fellowshiped. One-third of this number are stated to be luke-warm. This would leave a total of actual working members of 151,334, or about one-eight of the entire population.

Probably Philadelphia is the most Christian City in the American Union. Verily, the report of its own officials tells a damning tale when they claim this is a Christian nation.

THE CAMP-MEETINGS.

Inquiries are coming to this office already in relation to dates of Camp-meetings. All secretaries who have the best interest of their camps at heart will send at once the dates of opening and closing their respective camps, giving the name and address of the proper officers to whom applications can be made for programmes and other necessary information.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9.

Pon-she-wa-ing is one of the most picturesque resorts in northern Michigan, located nine miles northeast of Petoskey and one mile from Odeu, on the G. R. & I. R. R., and the celebrated Inland Route. All boats stop at dock. Fine fishing, good boating, shady groves, sulphur springs and flowing wells. Building lots are offered at a low price. No ground rent charged for tents and tents put up free of charge. First-class hotel accommodations.

The very best talent has been secured, among whom are Mr. O. A. Edgerly of Lynn, Mass.; Mr. A. E. Tisdale of New London, Conn., and Mrs. Martha E. Root of Bay City, Michigon.

Mr. Edgerly is an eloquent and forcible speaker. He is also gifted with clairvoyant vision or soul seeing and will exercise this gift at stated times durlig the season.

Mr. Tisdale possesses wonderful oratorical power and will appear several times each week in that capacity. He will also preside at the organ and furnish a rare treat of spiritual song in his original manner and sympathetic voice.

Mrs. Martha E. Root has been vice-president in the Equal Suffrage Association of Michigan, and president of the Bay City association. Mrs. Root has been on the lecture platform more than ten years and is an entertaining and forcible speaker.

Miss Cora Fuller, reader. Miss Fuller is a pupil of the late Prof. Lyman of Chicago, and is a fine elocutionist. She has a pleasing manner and whenever she has appeared has been most enthusiastically received.

Miss Gladie Kellam, pianist, will entertain in her usual charming manner at all camp musical, literary and social entertainments.

Drs. M. E. and Rosa C. Conger of Chicago, Ill., will teach a class in practical medicine free on Monday, Wednesday and Friday of each week at 9 a. m. These lessons embrace physiology, psychology, magnetic and mental healing. Mediums and speakers will be welcome to our camp and opportunities given them for public and private work.

Tourist rates on all railroads after June 1. For further information address N. M. KELLAM,
Oden, Mich. Manager.

Lake Pleasant Camp, Mass.

Once more as the cycle of time rolls on and summer approaches, the different Spiritualist camps come into public mind, and the managements are hurrying to complete arrangements for another successful season. The plans for the twenty-seventh annual convocation of the New England Spiritualists' Camp-Meeting Association, which will open July 29, 1900, warrant the prophecy of one of the best years Lake Pleasant has ever seen. With such names on its list of mediums and speakers as Hon. A. H. Dailey, C. Fannie Allyn, Prof. Wm. M. Lockwood, Mrs. Carrie E. S. Twing, J. Clegg Wright, May S. Pepper, Albert P. Blinn and Miss Lizzie Harlow and Mrs. Mary E. Lease, its success is assured.

The Ladies' Schubert Quartette of Boston, whose sweet and clear voices have warranted a return engagement for their third season, will again be with us to sing at all services.

The Children's Lyceum, which was such a success last year, will meet on Saturday afternoons in the Temple as usual, under the conductorship of Mr. R. F. Churchill.

The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. ALBERT P. BLINN, Clerk.
603 Tremont St., Boston, Mass.

THE CASSADAGAN.

A Magazine of Facts, Philosophy and Spiritualism. Published monthly. The only official representative of the Cassadaga Lake Free Association. Cosmopolitan in scope, it treats all subjects with impartial freedom, and generous toleration. In science it aims to be accurate and up-to-date. In literature it represents the best standards, and as a representative of Spiritualism in all its phases and aspects, second to none. It numbers among its contributors some of the best known writers in Spiritualism. Each issue contains a large amount of original matter nowhere else to be found. Among its contributors are Hudson Tuttle, Emma Rood Tuttle, J. Clegg Wright, Emma Train, Mary Webb Baker, A. B. Gaston, J. Leonard Kraemer, Hon. A. B. Richmond, Cora L. V. Richmond, Mrs. E. L. Watson, Mrs. Clara Watson, Sarah E. Howe, A. Virginia Reed, Estelle Howes Baillette, Hannah M. Stearns, Hon. Charles Wheedon, Ada Vinton Town, Rev. Francis Edgar Masson, Shirley Belle, Mina L. Seymour, Rev. Geo. H. Brooks, Moses Hull and others. The Cassadagan in its present form is convenient for binding, and its matter is valuable for permanent preservation. Price 50 cents a year. See clubbing rates.

Concentration.

The lessons to be learned and applied as practical knowledge for the use of Spiritualists, that are presented to us at conventions and mass meetings, are many.

The most prominent object lesson to be noticed at the Chicago joint mass-meeting, and at Stevens Point, Wis., is that of concentrated force and ability under the direction of competent executive power.

He must be blind indeed that could not have seen this point at our Chicago meeting.

By careful observation one ought to perceive the secret of the great success of this gathering of people, with scarcely a ripple of discord during the entire session. One man directed and planned the whole affair, and it goes without saying that Ervin A. Rice is gifted with a large amount of executive ability, backed by earnestness, benevolence and honesty of intention, and that man or woman is indeed hard to suit who could find a word of fault with the grand work at this time. It is a brilliant and forcible argument in favor of organization, and a practical business management.

The three days' mass meeting at Stevens Point was another grand object lesson. Considering the fact that this city has only 10,000 population—in round numbers—and a place where the number of Spiritualists is exceedingly limited, and the persistent rain that "pattered on the roof" during the first two days, it is safe to say that the convention was a success; and the originator and executive head was a woman, too, who is now modestly carrying the title of President of the Wisconsin State Spiritualists Association.

The Chicago meeting was managed by a man who was assisted by willing workers, who had had experience in times past. The Wisconsin affair was managed by inexperienced (to a great extent) men and women led by one woman.

To say that all of us who were so fortunate as to be in attendance at Stevens Point were delighted with the courtesies extended to the visitors by the entire city would only hint of the good time we had.

The work of Messrs Barrett, Hull, Brooks, Houghton and Hoffmann could not be criticized. Each was appreciated and all were good-naturedly harmonious to the end, and the entire proceedings illustrated what organized effort can accomplish. The two April conventions are now a matter of history. We look back with pleasure to these important events. Let us have more. GEO. F. PERKINS.
Chicago, Ill.

An Excellent Test.

An article in The Progressive Thinker, entitled Spirit Voices, calls to mind an occurrence which remains fresh in my memory, and has ever been a source of comfort in times of affliction.

Whilst attending school in a neighboring town, twenty-five miles from my home, my cousin, whom I will call R., and myself had an experience that proved to me the fact of our communion with the so-called dead. Our boarding places were about one-half mile apart. One morning about two o'clock I was awakened by my name being called, and I felt the presence of a sister (Rebecca) of Cousin R., who had been in spirit life for a number of years. So strongly was I impressed of a spirit visitation, that I could hardly contain myself until I should see my Cousin R. at school that day. School was called, but Cousin R. was not there. Finally there was a rap at the school house door and I was informed by the teacher that I was wanted. On going to the door I found Cousin R. waiting, and on seeing me he burst into tears, telling me that his spirit sister Rebecca came to him in the night about two o'clock, and impressed him to get up and write. He did so, and his hand was guided by an unseen force to write the following:

"Dear Brother, I have just been to Cousin Jesse and awoke him. Father is very sick. I am afraid he will die. Go home to mother."

Well, I went home with him, and found his father very sick and in spasms. It was several days before any hope of his recovery was entertained. R. had always been his mother's comfort in times of trouble, hence the spirit message. A remembrance of the above has ever been a source of relief when sorrow has tried to hold sway. J. G. FOLLETT.
Sherburn, Minn.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

STUDIES IN SPIRITUAL THOUGHT.

Spiritualism Tends to Health and Long Life—Says We Need Not Die—Healing Power of Thought.

Spiritualists ought to be the healthiest and longest-lived people in the world—and why? Because their views of man and his destiny are in accord with Nature as Nature is expressed in man's moral and spiritual attributes. The horrible doctrines that characterize orthodox Christian beliefs are cast aside as unworthy, inhuman, and therefore wrong and false. The dogma of the interminable woe of the "lost" is superseded by views that correspond with man's instincts of human justice and remedial experience, extending into the world beyond this life.

Spiritualism is essentially cheery and hopeful, having a foundation based on knowledge brought by returning spirit friends who, though not accounted among the "saved," do yet with united voice declare that not only are they not in hell, but they are in a state of progression and happiness. Cheerfulness, hopefulness, bright anticipations, based upon received knowledge, are conducive to health of body and mind, and these genial characteristics are eminently what might naturally be expected to flow from the accepted knowledge implied in Spiritualism.

Spiritualism bears a message of peace and love, of hope and joy, of life and gladness, extending into the illimitable duration of eternity.

Spiritualism has no ruthless dogma which separates brothers, sisters, parents and children, friends and loved ones, consigning some to endless torment, while others dwell in everlasting bliss. Orthodox Christianity—aside from Paganism—holds a patent right on this horrible doctrine, attested in the orthodox creeds.

Such dogmas of horrible import must naturally tend to beget dread, fear, doubt, gloom, depression of spirit, and an unhealthful state of mind and body—tending to insanity, morbid hypochondria, disease and death.

Does not the constant recurrence of such cases made public by the daily press, establish that this point against orthodoxy is valid and well taken? Good news, good thoughts, or thoughts of good present or prospective, exercise a healthful influence on the body's functions and on the mental and spiritual entity. Dark and gloomy thoughts, anticipative of evil, such thoughts as must naturally and necessarily flow from an acceptance of orthodox dogmas, must assuredly, from the nature of the human constitution, breed disease. There are philosophical and physiological reasons for such a result, as must be intuitively apparent to every intelligent and honest mind. To such minds the statement is its own sufficient proof, when clearly apprehended.

When orthodox tenets are held, it is against the internal protest of one's moral sense of justice and right—it jars the finer moral sense; it produces internal discord and unrest, because they are not in harmony with man's better nature. For instance, the doctrine of eternal hell torments clashes with man's sense of justice and is utterly irreconcilable with any idea of a just God, or a God of love.

Spiritualism comes as a harmonizing factor, bringing accordant tones in all the relationships, being and destiny of man. Hence Spiritualism tends to health and long life.

Further, there can be little if any doubt in the minds of those observant of mortuary facts, that comparative statistics will show that Spiritualists are actually healthier and do live to a greater age than church people who hold the horrible dogmas of orthodoxy.

There is in Spiritualism an essence or active principle that contra-distinguishes it from orthodoxy, and that buoys up and cheers and sustains one in spirit and body, inducing strength, health and prolonged life; and it is an element that orthodoxy cannot have and retain the distinguishing features that make it orthodox.

Spiritualism, then, may safely be said to be good for the health. It is good for the life that now is, and for that which is to come.

SAYS WE NEED NOT DIE.

Following these thoughts on Spiritualism as a factor in conserving health, it will be interesting to read that Prof. Paul Tyner, lecturer on applied metaphysics, says men and women may live forever if they follow scientific methods. Says this professor of the New Thought:

"Life is not in the flesh, nor in any organization of flesh in itself. It is in the universal ether and is in the sunshine that warms and lights an atmosphere.

"I contend that life in its very essence is universal, infinite and inexhaustible; consequently the living, human organism must be consciously controlled and directed so as to absorb or appropriate all the life it can use constantly. Weissmann's discovery of the immortality of the protozoa—the simplest form of animal life—demonstrated that death is not inherent in living matter.

"This gave science the problem of accounting for death in the higher animal organism and particularly in man. For ten or fifteen years the scientists have struggled with the problem. The only attempt to answer it is that of Prof. Virchow, of Vienna, who maintains that in the higher animal organism the protoplasmic cells are taken out of this natural environment. This hypothesis I attack, believing that it can be clearly shown that a marshaling of the atoms out of chaos into order, a bringing of them into the more orderly relation possible in the highest organism instead of depriving them of their inherent immortality, should only serve the higher and fuller expression of that immortality. Men go down in disease and weakness to the grave because they do not open the system to the inflow of life, ready to pour in when the way is open. We are all eligible to physical immortality, we are heirs of our forbears only in so far as we choose to accept that inheritance, neglecting our duty to better it. But our larger inheritance is from God—an inheritance of eternal life and endless growth, or rather a continuation of this existence without the necessity of dying.

"I arise in the morning, I stand in my room, facing the east, placing myself in an attitude of breathing from the sun and to the sun; my thoughts centered at the solar plexus. Beginning with my single breathing exercises, intended to bring the system into harmony with the larger harmony of outer nature. From this point we proceed to control and govern the breath in its movements and attitude of the body for longer and shorter periods and to particular ends and objects.

"A man of highly nervous temperament is brought into poise and balance through lowering his vibration, while a man of phlegmatic temperament requires a rising of vibration. This is secured by transference of mental conditions by induction from operator to subject. If we would know ourselves we must get acquainted with the sun in our bodies and give it a chance to feel and vibrate in harmony with its other half. Absorb sunshine through every pore, inhale it with every breath, drink it with every draught, eat it in fullness and sweetness and ripe luciousness of fruits."

While I am not ready to accept the idea of physical immortality as expressed by Prof. Tyner, there can be no doubt the method he indicates will greatly aid in sustaining life and conserving health.

Let one fill his mind with the thought that this air and sunlight in which we live is full of life—full of the principle of physical life—full of vitality—and with this thought in full view and conscious exercise, let him consciously and firmly say to himself, as he breathes full and deep inspirations of fresh air: I take in life—life—life; I take in vitality and health;—and one will soon realize felt benefits in body and mind. Let anyone try it.

It is also within one's power to send out a healing influence, by force of thought and will, to any desired locality in one's physical system, as the lungs, the heart, etc. The writer has in this way experienced apparently instantaneous results in his own person.

There is in this subject room for study of the principle of "Suggestion" and "Auto-Suggestion."

There is no miracle about it, simply a use of one's own powers—powers too much unrecognized, but latent though dormant. In fact, no one knows how much he can do in this way, who has not patiently and thoroughly experimented. I am free to say, however, that I cannot at all times, in the same degree command this power.

Is it extending too far the power and outreach of thought to say that one may and can in some degree, greater or less, according to ones attained power of command over his own mental forces, send forth a healing influence to others, present or absent, directing it by desire and will to its destination?

Little do we understand and realize the power that is within us to use our own forces for the healing and betterment of our own physical selves and others.

Again I say, it is not miracle, it is not supernatural, it is the natural use of natural forces to accomplish natural results.

And no one can know his or her own power, and how much may be accomplished thereby, except by experiment—persistent, studious, watchful, careful experiment.

According to one's heart is the thought that is sent forth; if the heart is filled with hate or impurity, the thought goes out laden with disease, moral blight and evil, and will return to the sender with recompense of the same nature.

There are times when an epidemic of evil spreads and sweeps throughout whole communities, nations and peoples; strifes, murders, wars, rage in the hearts and thoughts of the multitude.

Why is it not feasible by concerted union of thought on the part of spiritually instructed minds, to induce an epidemic on lines of peace, good will, kind and loving thought, health, happiness and the higher life?

The kindly loving thought sent out in the spirit of helpfulness, speeds on its mission from soul to soul, from spiritual zone to spiritual zone, unhindered by limitations of space and time, doing good to all who will receive it, and returning with increase of blessing to the soul that sends it forth.

In Being's Love is my abiding-place,
And Being's thought my inmost being thrills;
I breathe the atmosphere of Being's grace,
Its loving thought surrounds me and infills.
The songs of angels I rehearse,
My spirit is from mortal bounds set free:
Sensing the love-thought of the Universe,
Dear love, I send my loving thought to thee.

JAS. C. UNDERHILL.
Hammond, Ind.

Mrs. F. A. Logan.

To the Editor:—Please allow me to express my heart-felt gratitude to the many friends who responded to my needs, which lifted the burden of rent and other incidental expenses from my mind until the 1st of April. [$32.40 in money was received, besides some provisions.]

The endearing sympathetic words accompanying each gift are recorded in the book of life, made indelible by the grateful tear, never to be overlooked or forgotten; and now that I am a little stronger, so much so that I attended and participated in three anniversaries of modern Spiritualism in Oakland and San Francisco, I hope yet to be able to pursue a spiritual work in healing, speaking and writing, for I find nowhere a meeting like the "Circle of Harmony," where all, even the timid beginners, have as much encouragement and assistance in their development as any. I say this without fear of contradiction or the least shadow of egotism. The angels bear me witness, besides many on the earthly plane, and if I can keep soul and body together until the 1st of August, I have the assurance from a distant relative that my rent shall be paid thereafter to an indefinite period. Then, with less anxiety, may be more receptive to spiritual impressions, and thus fill up the measure of my days with good to some and harm to none. With truth and love. MRS. F. A. LOGAN.
1218 Railroad Ave., Alameda, Cal.

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

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT OF THE EAST, CALCUTTA, INDIA.

BRAIN TELEGRAPHY.

The great success we had with recent experiments in wireless telegraphy has aroused the adherents of telepathy or thought transference to the point of ascertaining the possibility of establishing communication by ether waves between persons, just as well as the Marconi transmitter. Mr. James Knowles has a contribution on this subject in The Nineteenth Century, in which he says, in part:

"Signor Marconi has proved to the whole world that, by the use of his apparatus, messages can be passed through space, for great distances, from brain to brain, in the entire absence of any known means of physical communication between two widely separated stations.

"To explain, or even to express, the modus operandi of what occurs it is necessary, in the present state of science, to assume the existence of that ethereal medium pervading space which has become, for many reasons, an indispensable scientific assumption, and also the existence of movements, tremors, or waves of energy propagated through the ether, from the generating to the receiving station.

"Now, if a small electric battery can send out tremors or waves of energy which are propagated through space for thirty miles or more, and can then be caught and manifested by a sensitive mechanical receiver, why may not such a mechanism as the human brain—which is perpetually, while in action, decomposing its own material, and which is in this respect analogous to an electric battery—generate and emit tremors or waves of energy which such sensitive 'receivers' as other human brains might catch and feel, although not conveyed to them through the usual channels of sensations? Why might not such a battery as, say, the brain of Mr. Gladstone, radiate into space, when the action, quasi-magnetic waves of influence which might affect other brains brought within the magnetic field of his great personality, much as the influence of a great magnet deflects a small compass needle? Many men (some, perhaps, of Mr. Gladstone's own colleagues) would admit their experience of such a quasi-magnetic force in his case, a predisposing and persuasive influence quite apart from and independent of the influence of spoken words."

Mr. Knowles restates a theory of brain waves which he first made public in a communication to the Spectator in 1869, and which, he thinks, serves to connect closely the phenomena of telepathy, as they are asserted to exist by those who believe in them, and those of the recently discovered electro-magnetic radiation. His hypothesis, which he admits is a very crude one, is as follows:

"Let it be granted that whensoever any action takes place in the brain, a chemical change of its substance takes place also; or, in other words, an atomic movement occurs; for all chemical change involves—perhaps consists in in—a change in the relative positions of the constituent particles of the substance changed.

"An electric manifestation is the likeliest outcome of any such chemical change, whatever other manifestations may also occur.

"Let it be also granted that there is, diffused throughout all known space, and permeating the interspaces of all bodies, solid, material medium of surpassing and inconceivable tenuity.

"The undulations of the imponderable ether, if not of subfluid, a gaseous, an universal, impalpable, elastic 'ether,' with substances submerged in it, may probably prove to be light, magnetism, heat, etc.

"But if these two assumptions be granted—and the present condition of discovery seems to warrant them—should it not follow that no brain action can take place without creating a wave or undulation (whether electric or otherwise) in the ether; for the movement of any solid particle submerged in any such medium must create a wave?

"If so, we should have as one result of brain action an undulation or wave in the circumambient, all-embracing ether—we should have what I will call brain waves proceeding from every brain when in action.

"Each acting, thinking brain, then, would become a center of undulations transmitted from it in all directions through space. Such undulations would vary in character and density in accordance with the varying nature and force of brain actions; e. g., the thoughts of love or hate, of life or death, of murder or rescue, of consent or refusal, wound each have its corresponding tone or intensity of brain action, and, consequently, of brain wave (just as each passion has its corresponding tone of voice).

"Why might not such undulations, when meeting with and falling upon duly sensitive substances, as if upon the sensitized paper of the photographer, produce impressions, dim portraits of thoughts, as undulations of light produce portraits of objects?"

The application of such a theory to the explanation of various dreams, ghost stories, etc., and to many of the phenomena of hypnotism is obvious, and Mr. Knowles makes it specifically in the case of some well-known stories of the kind. Of his hypothetical brain wave, the writer remarks in closing:

"It will but be a vague, dim way, at the best, of communicating thought, or the sense of human presence, and proportionally so as the receiving brain is less and less highly sensitive. Yet, though it can never take the place of rudest articulation, it may have its own place and office other than and beyond speech. It may convey sympathies of feeling beyond all words to tell—groanings of the spirit which cannot be uttered, visions of influences and impressions not elsehow communicable, may carry one's living human presence to another by a more subtle and excellent way of sympathy."

THE TWO WORLDS, MANCHESTER, ENG.

PERSONAL RESPONSIBILITY.

It is well that Spiritualists should always remember that upon this particular point Spiritualism will admit of no compromise whatever with the orthodox churches. Spiritualism is entirely at one with every religious system under the sun so far as it concerns the great essential principles of religious truth. In the recognition of the Supreme Creator, the Almighty Ruler of the universe; in the belief in a future existence and the essential immortality of every human soul; and in the recognition that man's state of happiness or unhappiness in another world depends upon his conduct and actions here—in all these things Spiritualism is in accord with every sect. Moreover, modern Spiritualism rejoices in the good elements of all religious systems, and recognizes that each and all are helping on the grand objects of human well-being. Spiritualism admires the profound scholarship and distinguished ability and influence of the great church dignitaries; it applauds the enthusiasm and zeal of Salvationists and Methodists. It goes heart and soul with every philanthropic and reformatory agency; but Spiritualism will admit of no compromise whatever on the question of vicarious atonement; it denies and denounces it in toto and without mercy. Through the lips of Mr. J. J. Morse it says: "The doctrine which is vaunted as the foundation of true religion, viz., the sacrificial atonement of Jesus, is one of the most delusive and debasing creeds that humanity has ever been called upon to receive." Through Mr. Hudson Tuttle it says: "The doctrine of salvation through the blood of Christ is a sham, an imposition, a libel on reason and common sense." Through the authors of "The Perfect Way; or The Finding of Christ," it says: "The popular and corrupt view of the doctrine of the Atonement presents us with one of the most salient examples extant of that materialism of things religious which constitute idolatry. The whole system is the work of a corrupted priesthood, whose interest in it is to replace the spirit by letter, and the idea by symbol. The whole system is barbarous and idolatrous, and was invented for the subsistence of a multitudinous priesthood." And through Mrs. Hardinge Britten it says: "The very fact of the spirit's continued existence, its state and condition, is a denial of every sectarian dogma. There is not one but provides a vicarious atonement for its believers."

THE IDEAL OF SPIRITUALISM.

The ideal of Spiritualism—that is its grandest and most sublime purpose—is to promote the highest development of the individual man or woman. It claims for every one the right to absolute liberty of thought, and makes every individual amenable to the supreme tribunal of his own conscience. Spiritualism claims for every human being that he is a nobleman of nature; and that in him are the highest possibilities of the Infinite, being in himself a representation, in miniature, of the Infinite Being, and in his physical structure a microcosm of the whole vast creation.

In view of this, what becomes of the doctrine of total depravity, and of the lost condition of human souls? Such a dogma is an outrageous libel upon human nature; and the dogma of vicarious atonement is nothing short of a gross and an intolerable insult, to say nothing of its impertinence, both to man and to God, in whose likeness and image man is made.

Man is himself the king and master of his own environment, and he is himself personally responsible for all the consequences of his own voluntary actions. He cannot "lay his sins on Jesus," or on anybody else. On the other hand, it is his prerogative to develop in himself the highest possibilities of his intellectual nature; to love truth for its own sake, to do right because it is right; to love because it is justice, and to develop and unfold within his own being all those angelic qualities of wisdom and love, which will fit him for the highest associations in another sphere of being.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUALISM IN FRANCE.

The subject of Spiritualism continues to force itself upon the attention of the secular press in Paris, as elsewhere, and a friend has obligingly sent us a copy of Le Journal, of the 10th of December last, to which M. Jules Bois contributes a two-column article entitled "The Crumbs of the Dead," in which he presents his readers with a detailed account of Dr. Hodgson's investigations with Mrs. Piper, of Boston, resulting in his own reluctant but compulsory conviction of the fact—so pertinaciously denied and discredited by him for years—that the so-called "dead" can and do communicate with the living. After quoting Dr. Hodgson's frank and honorable confession of faith as a convinced Spiritualist, M. Bois concludes his article in these words:

"In awaiting the future banquet at which we shall eat the bread and drink the wine of this new spiritual science, we must content ourselves with the light and precious debris, and, so to speak, pick up "the crumbs of the dead." The robe of the fugitive Psyche only leaves some fragments of lace in our hands. But this is all the greater reason why we should collect and catalogue them with discernment and respect."

M. Bois, whose works, such as "L'Eve nouvelle," "Une nouvelle Douleur," and "Les Petites Religions de Paris," are well known in France, is also the initiator of what is known as the Feminist movement in that country, where he is regarded as "the most authoritative and prudent investigator of the domain of the marvellous;" and it is interesting to compare the "discernment and respect" with which he—a distinguished man of letters—treats the phenomena of Spiritualism, with the flippant sneers indulged in, with respect to them, by some of our local obscurities connected with the Melbourne press.

TRUE SPIRITUALISM.

This is the title of an excellent article in Le Progres Spirite, by its editor, M. A. Laurent de Faguet, who observes that it is not enough for us to believe in the truths of Spiritualism; for our actions ought to be in accordance with our belief. "To be a Spiritualist in the true sense of the word," he goes on to say, "is not only to be convinced of the reality of spiritual manifestations, but it is yet more and above all to practice what the spirits teach; namely, charity, sweetness, moderation, disinterestedness, modesty, and all the virtues, indeed, which transfigure man here below and render him worthy of a more elevated position, when he passes into the better life.

"How many are there among men in general—and even among Spiritualists—who comprehend and accept the entire scope of spiritual teachings? We regret to say—basing our assertion on a long personal experience—that we believe we can safely affirm, that they constitute a small minority. Yes, it comprises but a small number of men—an heroic and sacred phalanx—Buddhist, Jew, Christian, Spiritualist, no matter what they may call themselves, who consent to sacrifice the egoistic and personal Me, for the sake of the welfare of humanity alone; who are proof against the temptations of pride and the solicitations of selfishness, in order to devote themselves without pedantry, and without affectation to popularization of the fundamental truths essential to the moral quietude of the human race.

"How can we feel astonished that Spiritualism, whose lofty beliefs are composed of the essence of the purest of all the religions and of all the philosophies which have preceded it, should still be at its period of incubation among the human race?"

M. de Faguet proceeds to point out that certain mediums are doing incalculable injury to Spiritualism by disgusting the minds of many healthily constituted and well intentioned inquirers.

"The mediumistic faculties," he remarks, "are not things to be played with; they are not to be made a pedestal for pride; nor a stepping stone to an improved material position; and mediumship, above all, should be practiced honestly and loyally.

"There are admirable mediums who ardently consecrate themselves to the diffusion of Spiritualism in the world; and there are others, who are modest and self-effacing, who play their part quietly in the bosom of their families, or in small private circles. These are laboring for the good of humanity, and are blessed by God and man.

"But there are others, unhappily, who do not always comprehend the importance and nobility of their mission, and who debase the office of a medium by petty sentiments of jealousy towards other mediums, and by a pride which is absolutely incompatible with the principles of true Spiritualism."

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on *one side of the paper.*

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The First Spiritual Society of Fort Wayne is in want of a good lecturer and test medium. Address A. Katzenberg, Fort Wayne, Ind.

Alonzo Farrand writes: "The Fifty-second Anniversary was celebrated March 31, at my home in Stamford, Neb. A large and representative gathering from a distance was present. Mr. and Mrs. Hull, of Norton, Kan., and Mrs. Clara Ferris, of Lincoln, Neb., furnished a rare treat for all. Mr. Hull made a strong impression by his forcible logic."

H. E. Chase and Mrs. McCoy, mediums for materialization, personation, transfiguration, spirit photography and trumpet, are located at 86 Prospect street, Cleveland, Ohio.

Will C. Hodge has just closed a very successful engagement of five weeks at Alliance, Ohio, and has returned to Chicago. He is open for engagements for May and June in any locality. He is engaged at Columbus Camp, Ohio, July 15; at Lake Brady July 19 to 25, and at Delphos, Kan., August 11 to 27. Other camp dates still open. Address 40 Loomis street, Chicago, Ill.

Correspondent writes from Toledo: "For the past two Sundays we have had for our speaker and medium, Mrs. Emma M. Nutt-Moore, of Danville, Ill., who has filled the bill most acceptably. Next Sunday closes Mrs. Moore's engagement. On last Thursday the society gave a sociable at the hall, consisting of music and recitations; a supper was also served. A novel feature of the entertainment consisted of two of our mediums in costume of the Red Man, who in their separate wigwams gave out spirit messages. They did an excellent work for the society. Thanks are due Mrs. Nutt-Moore and Mr. Frank McKinley, who as squaw and chief helped to make the entertainment a success. Letters addressed to Mrs. Emma M. Nutt-Moore will reach her at Chesterfield, Ind. Mrs. Maggie Vestal, of Dayton, Ohio, trumpet medium, will be with us in May."

Mrs. C. H. Gillespie writes from Pittsburg, Pa.: "I am delighted with my premium books. I feel as if I must read all the time. I have peeped into all of them. I have read Rev. Savage's sermons and think they are fine, just what I need. I feel that I have a big feast set out before me, and all so appetizing I cannot choose, but go tasting from one good thing to another."

Mrs. Mary C. Von Kanzler writes from Syracuse, N. Y.: "I began my labors in this city the first Sunday in February, and since then have given a lecture, followed with spirit messages, every Sunday and Wednesday evening. I am also holding a meeting every Friday evening in East Syracuse. There is much interest manifested. I am in correspondence with interested persons in several places near this city, our object being to hold meetings wherever we can obtain a hearing. My combined gifts as lecturer and bearer of spirit messages enables me to reach many persons whom we could not alone with our most profound philosophy interest. I have my lecture and class rooms at 120 South Salina street, Syracuse, N. Y., where may be found literature on all advanced subjects, and all correspondence will be received there."

The St. Joseph (Mich.) Press says: "Some of the residents of the Fourth Ward swear positively that at a certain time each night a light appears in the house recently occupied by the late Mrs. Nathan Lynch, and aver that the circumstance borders on the supernatural. The house is unoccupied since the death of the much respected Mrs. Lynch, and there are many stories whispered in regard to ghostly visitations of the premises. That a moving light has been seen in the supposed to be empty house is maintained by a creditable resident of the neighborhood in spite of the fact that it is stoutly claimed by those who pretend to know that no one has been in the house for some days. The stories regarding the 'haunted' condition of several of the rooms, at least, have gained a wide circulation, gathering volume probably as they pass from person to person, until now a large number of the residents in that quarter firmly believe that ghosts, hobgoblins and spectres hold nightly carnival there."

In her six days of confinement in an old nunnery in Rome, Italy, while her husband, Rev. George F, Love, Jr., of Oswego, N. Y., member of the Clark excursion party, was dying with smallpox on the Aventine Hill, Mrs. George Love had a realization in detail of a strange dream of two years ago. Mr. Love sailed with the party for Europe and the Holy Land on March 1. His wife was not of the party, but after he had been gone a few weeks he telegraphed her and she joined him at Naples. Soon afterwards he was taken with the smallpox, which resulted in his death. Mrs. Love nursed him for six days and nights without rest. Then she was taken to an old nunnery and placed under lock and key in a dark room, with cold, damp stone floors, and food, as she described it, that pigs would scarcely eat. Her clothes were taken from her for the purpose of disinfection. It was a fulfillment of her dream. She had dreamed that she was with some friends in Rome; then by a quick transition, that she was alone in a cell. The floors were cold and damp, the place was close and dark, the bed was of straw. In desperation she beat and struggled at the bars to free herself. This dream she related to several friends just before she left Oswego, and in writing now of her husband's death she remarks upon its strange fulfillment.

F. Walter Osborne writes from Bridgewater, Mass.: "I received your premium books. I find them to be most unique and wonderful books. In my opinion The Progressive Thinker is an exceedingly interesting paper; and that, as well as the premium books, are remarkably cheap. I admire the business methods in vogue at The Progressive Thinker office. Everything seems to run along like clock-work; papers come regularly, and everything ordered always sent promptly, and they have invariably proved to be just what it was claimed they were. Long life to The Progressive Thinker and its able management."

The Indianapolis (Ind.) News has the following special telegram from English, Ind.: "Mrs. Jerry Shipley, apparently in good health, on the 1st of April notified her husband that she had dreamed that she would die within two weeks, leaving her infant child motherless, and that within a year her husband would marry her worst enemy. Her husband made light of the dream, regarding it as an April fool joke, but his wife began failing in health, and last Saturday she died. The physicians and her husband strove to convince her that she was the victim of a hallucination, but without avail. Mrs. Shipley insisted that the woman whom she had named as her successor should be brought to her bedside, and when she came there was a reconciliation, and the old friendship was restored for the child's sake."

Mrs. L. N. Claman writes from Grand Rapids, Mich.: "We have had full houses ever since I came here, at both afternoon and evening meetings. Many new names have been added to the roll of membership, and everything points to a great future here for this society. On last Friday I gave a lecture to ladies only. Next month I go to Lansing, Mich."

M. E. Kelley writes: "Williamsport, Pa., offers a splendid field for a good test medium. It is quite a large city. Our people here have been somewhat conservative in the past, but are now awaking and becoming largely interested in the phenomena of Spiritualism. Our society is small at present, but we are progressing. The outlook is good. I wish to say that we are without a medium, and only those need apply who are honorable. We, as a small society, cannot pay very handsomely for the services of a medium, but as I formerly said, I say again, the field for a good test medium is great. No opposition. Address me at 308 East Jefferson street."

Mrs. A. A. H. writes: "On Sunday, April 22, Dr. Arthur D. Houghton bade farewell to the members of the Church of Spirit Communion in an appropriate and affecting address, giving them his prayers, and best wishes for all time to come, after which he presented his successor, Dr. J. K. Hallowell. 'Honest John' accepted the charge of the pastorate in a few gracious, genial words, indicative of kindly feeling toward his predecessor, and a desire to lead in a 'kindly light' the goodly flock consigned to his charge. The new pastor will give to his congregation, on Sunday, April 29, the first of a series of lectures on the History of Occultism among the followers of William Penn. That these lectures will be instructive as well as interesting, goes without saying since they are the elaborations of the brain power of one of nature's noblemen—a man well equipped to become the leader of the people under his teachings. Harry J. Coates is still at the helm, giving tests in the hall at 4308 Cottage Grove avenue, twice on every Sunday. The newest thing on the programme of the Ladies' Auxiliary is a society for the young people, now being inaugurated under the auspices of these energetic ladies. Of this, more anon."

M. W. Packard writes from Bloomington, Illinois: "Mrs. Jennie Peters has been with us for three weeks. She has spoken before our society, given clairvoyant and psychometric tests from the platform, and also given many private readings, all of which have been highly satisfactory. She leaves us with the full approval and best wishes of our society and of all others who have met her and received her ministrations."

Brother C. A. Wickland has graduated from the Dunham Medical College of this city. He will now go East, and take a special course in the New York Opthalmic Hospital and College. Being a medium we predict for him great success in his profession, and in his missionary work in Spiritualism.

Dr. B. F. Poole, formerly of Clinton, Iowa, has removed to this city, and can be found at 43 Evanston, avenue.

Rev. Harry J. Moore is open for camp engagements after the first of June. His address is 1707 S. Madison street, Muncie, Ind.

Dr. P. J. Barrington is now in the city and is stopping temporarily at 6717 Union avenue, Chicago, where he can be addressed. He is contemplating getting out a volume of poems written by Mrs. Barrington at various times during her eventful career. The Doctor is a veteran worker in the cause of reform. He has disposed of 15,000 copies of a medical work he has written.

Harvey J. Brown writes from Lansing, Mich.: "We have at the present time with us Mr. Owen Meredith, giving trumpet seances which are wonderful. As a boy medium he can take rank among the giants of spiritual phenomena, and as a gentleman, genial and social, we have none that makes a more favorable impression. He should be well patronized. Strange, is it not, that well-known fakirs can command crowded houses where a medium of honesty and integrity is left to gather up the crumbs that fall from the table of the poor and lowly?"

The Press of Philadelphia, Pa., contains the following from Shamokin, Pa.: "A number of Hungarians refuse to work in the section of Luke Fidler mines where Frank Broderick, one of their number, was injured recently, from the effects of which he died several days later. They claim the breast wherein the fall of coal occurred is haunted. Following the funeral the foreigners toiling in the vicinity of their dead companion's place of working say they heard queer sounds emanating from the Broderick breast; that the sound of shoveling and explosion of shots continually rang in their ears. John Pruzinskie walked to the Broderick breast and was almost paralyzed with fright to see what he was certain was Broderick drilling a hole in a pile of coal. Armed with a pickaxe, Pruzinskie rushed at the figure, which seemed to be aflame with sulphurous fire. Pruzinskie struck at the apparition and the vision vanished. The pickaxe landed against a rock. The force of the blow caused the miner to fall, his nose and mouth being badly cut. With a wild shriek he fled, and when his companions heard the story they ceased work."

Wm. W. Hawkins writes from Lima, Ohio: "Our hopes to complete the full season's engagement of Mrs. Dr. Hilligoss, of Anderson, Ind., were towards its close frustrated by her sickness, which deprived us of the ministrations of a teacher who had endeared herself to us, and contributed much to our spiritual elevation; while aiding in the formation of a nucleus around which we hope in the future to aggregate a permanent fellowship, grant us the privilege to draw from your progressive source of power aid to her recovery, that she may continue her work among us."

Dr. Arthur Houghton has severed his connection with the Forty-third street meeting. He has been speaking there for fifteen months.

Titus Merritt writes from New York: "Dr. Louis Schlesinger, late of California, is in our city and doing a good work. His ability to give names and relationship with a ballot, and sometimes without, through his remarkable clairaudient powers, is unique. Sundays he has attended Mrs. Brigham's meetings in the morning and Tuxedo Hall afternoon or evening, and gave satisfaction at both places. Miss Gaule is not jealous like the spirit in the first commandment, and some later spirits, but gave Mr. S. a cordial welcome upon her platform, and divided the time, and the large audience had a fine treat Sunday, the 22nd, from two such mediums as Miss Gaule and Dr. Schlesinger."

A literary gentleman of Boston, Mass., well known for his erudition, but whose name by his request is withheld, writes in a private letter: "The article by Hudson Tuttle on W. T. Stead's Telegraphy, I have read with special interest. Many books, writings, etc., written the last fifteen or more years, from professedly scientific sources, and college diplomated scholars, have been published. Learned names and Latinized phrases have been used, 'telepathy,' 'subconscious self,' etc., have with some of them taken the place of 'spirit medium,' 'control,' etc., employed in the early days of Modern Spiritualism. The writings of A. J. Davis, Hudson Tuttle and others of its early seers and prophets have been more or less ignored, and as I view some of these later claimants for public attention, they manifest apparent learning, but little or no clear perception of the fundamental nature of Spiritualism, especially of the intimacy of spirit life with mortals. Then, too, see M. J. Savage and Mrs. Livermore disdain Spiritualism, while advocating it! Recently I have been looking over some of Swedenborg's works. His explanation and illustration concerning influx, and the commerce of the soul with the body, might be studied by some of the more recent "psychics," with the result of improving their present views. Swedenborg's supplementary to the 'internal sense' of Genesis in Arcana Celesta, is in accord with the experiences of Hudson Tuttle as presented in his judicious article, and not in accord with the position taken by Stead. I cannot reconcile the works of such men as A. J. Davis and Hudson Tuttle with prominent psychic authors, both English and American. Often have I seen their labored and insufficient efforts to explain Spiritual phenomena, that A. J. Davis in a few words has made perfectly clear."

The Trustees of the Church of the Soul, Chicago, send the following: "To the Members and Friends of the Church of the Soul, Greeting:—We extend to you our hearty congratulations upon the progress and development of our church during the past year, and earnestly request your attendance at the annual meeting which will be held in Kimball Hall, 243 Wabash avenue, on Sunday, May 6, 1900, at 12 o'clock noon, immediately following the regular church service. We are quite sure that you will be well pleased at the treasurer's report of our financial condition, and especially gratified at the very promising outlook for the future. A full set of officers and three trustees are to be elected and other matters of importance will be considered. Let us have a full attendance if possible regardless of the weather or other obstacles. We desire the attendance of all persons interested in our church whether members or not, while members have a duty to perform by attending this meeting. This occasion comes only once a year, and we trust you will make a special effort to be present and participate in the consideration of next year's work. With fraternal good will, we again urge your presence."

H. M. E. writes: "Dr. W. S. Eldridge spoke April 22 at Anschutz Hall, Saginaw, W. S., Mich., for the last time. As the audience has increased so much we are to have a hall next Sunday that we think will be spacious enough to accommodate all who wish to attend. Dr. Eldridge seems to have the power to draw a large audience and hold them interested to the close of his lectures, giving them just what they need. His clear readings and descriptions of spirit friends puzzle the skeptics and there are many here. I hope to be able to report our new hall filled by earnest truth-seekers next week."

J. N. Kirby writes: "I wish to give a brief account of voice circles held at our home, 51 Olga street, Chicago, Ill., the medium being Mrs. John Lindsey, of Grand Rapids, Mich., the voices giving tests and names so it is impossible to be mistaken. Her clairvoyant readings are grand. She has succeeded in creating quite an interest in Spiritualism on the North Side. She is a most excellent test medium, as all who have heard her will agree, and she is entitled to great consideration for being a fully developed medium through whom the spirit can reach the friends of earth for spiritual development. By request of many friends Mrs. Lindsey will return to this city some time in May. It will be announced in The Progressive Thinker."

The Evening Press of Grand Rapids, Mich., contains the following: "Fortune tellers, astrologists, clairvoyants, trance mediums, phrenologists, palmists and magnetic healers are to be added to the list of persons who will pay the city roundly for the privilege of conducting their business here. It will cost them $15 a month or $180 a year. It is stated that a good many fortune tellers about the city have been simply living in ease since they came to Grand Rapids and that there has been no way whatever of taxing them." Mr. Boozer writes to the Press as follows: "In the schedule drawn to take effect May 1 are items affecting the religious rights of many persons in this city. As a Spiritualist, I must protest against what seems to me either ignorance of our religion or a disposition to be unjust, and the latter I am slow to believe. It is a fact that most of our religious teachers are what the schedule denominates 'trance mediums.' So also are those who give consolation to the bereaved through sittings. The 'clairvoyant' sight is demanded by many as a means of information beyond the physical sight. Magnetic healers as well as our Christian Science neighbors perform their acts of healing on a purely benevolent basis—the love of humanity accounts for their existence. Phrenologists, astrologists and palmists have many adherents in the city who support these as truths. My interest in them is a desire that they shall receive justice instead of oppression. 'Entertainments charging admission and not for a religious purpose.' Would the council decide that Spiritualism is not a religion?"

Leon M. Howes, secretary, writes from Hermon, Me.: "The Progressive Union celebrated the Fifty-second Anniversary of Modern Spiritualism by holding an all-day meeting in I. O. O. F. hall, on Sunday, April 8. Many beautiful recitations and songs were given by members of the Progressive Union and visiting friends. Our able president, Chester Weld, gave us remarks for the good of the cause. A number of visiting brothers also gave us words of encouragement, which coupled with remarks by our own members, all contributed to make this an enjoyable occasion. Brother Chas. Brown, of Orrington, Me., was present and delivered a very interesting address on the development of Spiritualism, and its practical work. Brother Brown is an able speaker. At the close of his lecture, Brother Brown gave an inspirational poem on Love, Light and Harmony; subjects given by the audience. Nellie Chase, of Hermon Pond, gave a number of spirit messages. These were very accurate and nearly all of the messages were given to entire strangers to the medium. Sister Chase is one of our staunch workers. Many more like her are needed in the field to-day."

A Spiritualist writes from Salt Lake City, Utah: "We have here in Salt Lake City one who is noted far and wide for her fraternal work in regard to Spiritualism, and who has taken hold with a spirit that means success. I refer to Mrs. Ada Foye who is here for the benefit of her health. This medium has been here before and the audience that greeted her on the different occasions showed their appreciation by being present at the election of officers held at the residence of the secretary, Mr. John Osborne, on Wednesday evening, the 18th ult., when a most enjoyable time was had. The president, Mr. Thos. Griffith, presided at the election. Mr. Griffith, in a few chosen words, spoke of the doings and worth of our noted guest, Mrs. Foye, had been to Spiritualism and nominated her for the office of president, which she has accepted, and with such a head to our organization we shall grow and hold a position second to none in this western country. Our first vice-President is Dr. A. S. Chapman, who has been our president on former occasions; second vice-president, Mrs. Milner, who was recently ordained in this city, and who has been a power of good to this society; Mrs. Herman Hill, treasurer, and who is ever ready to help the cause along; Mr. John Osborne has again taken the office of secretary. Our board of Trustees, comprise the following: Mrs. Camomile, Miss Lyngberg, Mr. Pendleton and Mr. Sopher. Mr. Griffiths, the retiring president, deserves the highest praise for the manner he has worked for Spiritualism here in this city. A vote of thanks was extended to Mesdames Osborne, Thomsen and Lyngberg for the work they have done in the cause. After the election a short programme was rendered, consisting of songs and recitations. Refreshments were also served."

Flossie Wynkoop writes: "Mr. and Mrs. Pemberton were at Wolcott, Ind., the second and third week of April, visiting us and holding circles. Her phases of mediumship are materialization in the light, and trumpet. She is a lady in every sense of the word, and a good, honest medium. Her trumpet circles are all any one could wish and her materializing circles are very convincing to skeptics. She has only been working in the cause a short time, but if persons anxious to know would attend her circles they would surely be convinced of spirit return."

The well known medium, Mrs. Julia H. Bishop, has removed from Warren avenue to 3131 Rhodes avenue, South Side. She stands high as a medium, having been before the public for at least thirty years.

Mrs. S. S. Rockhill writes from Alliance, Ohio: "Next Sunday will close Brother Will C. Hodge's month's engagement with our society. He is an earnest, efficient worker in our cause. All such earnest, honest exponents of the new truth should be kept busy. Owing to a number of the officers and members of our church being interested in the camp at Lake Brady, and must be early on the grounds, our society will discontinue meetings from the first of May; will resume after camp season."

T. S. Russell writes: "The Englewood Spiritual Union would engage a first-class platform speaker for three Sundays in May. An accurate descriptive reader or test medium also could find employment. On April 29 Lucinda B. Chandler lectures in the evening for us. Subject, 'Constructive Spiritualism.' The last week in May and all of June we have Mrs. L. N. Claman. Our society work moves on with ever-renewing strength and spirit."

G. F. Perkins writes: "At the Beacon Light Spiritual Church, 40 E. Randolph street, Chicago, Sunday, April 22, Mrs. Perkins conducted the services. Prof. B. J. Bechtel delivered the address of the evening, subject, 'Imagination.' The speaker held the interest of the audience with well-defined theories and analysis. The Professor also rendered beautiful music upon the organ. Mr. Robinson gave a short address upon Phrenology. Mrs. Perkins made timely remarks and gave some remarkable tests. During this time I was demonstrating my gifts at Englewood to a large and appreciative audience."

J. E. Shoppell writes from Shelbyville, Ind.: "We have had Mrs. Dr. Du Belmont with us for the past two weeks and have had very gratifying results in her seances. During the seance held at the home of Mr. Wilkinson on West Washington street, a four-year-old child was carried by the controls from the bed and placed in the medium's lap. A few evenings later, at a seance held at J. E. Shoppell's, 105 S. Tompkins street, there were no less than eight materializations when turned into a trumpet seance, with grand results."

E. W. Sprague writes: "We are in receipt of letters from four different camp-meeting associations asking us for dates for the coming season. Our time is all taken from now until the middle of September, excepting the month of June, and we have camp-meeting engagements for four Sundays of 1901. We have engaged to remain here with the Columbus society for the Sundays of May. We will be at liberty to visit outside towns to hold meetings, or officiate at funerals, while here. Address until the last Sunday in May, 288 East Town street, Columbus, Ohio. Home address, 618 Newland, Avenue, Jamestown, N. Y."

Mrs. Lizzie Brewer writes from Belmont, N. Y.: "We opened our new society in Belmont with the soul-stirring truths preached by the Rev. Moses Hull. He is truly a Moses, leading up from the valley of doubt to the mountain top of reason and logic. I never heard Brother Hull speak with such power and force. He thundered forth his argument with such precision that the creed-bound were not only speechless, but helpless. I am glad to know the ground has been well broken up in the minds of the people here. Our organization is not large in numbers, but the earnestness of the members makes it most encouraging to me. I pray this new light will dawn upon the minds of our brothers and sisters until the reflection will light the pathway to glory. I wish to thank Brother Hull through your columns for his kindness and consideration. He came at a great sacrifice. His treasures will truly be great where 'moth and rust shall ne'er corrupt.'"

A CALL FOR ACTION.

Suggestions for Work by Spiritualists.

All Spiritualists believe in progression, in orders of intelligences, sphere above sphere, and where shall we set the final bounds?

Each planet or globe in the unlimited universe may have its circle of controlling intelligences of an order so vast, grand and glorious in power and knowledge, they may well stand as gods to us, without calling in question the probability of still higher powers. That is a question which may serve for interesting discussion several thousand years after we pass into spirit life.

In the meantime there are some things belonging to our present life that, it seems to me, call for all the united forces of reform of whatever name or creed.

The Bible definition of pure and undefiled religion is all we need for a fundamental principle, and you can expand it in as many ways as you please; but in the name of suffering humanity why can we not all unite under one common impulse to work for good, let the creed be what it may?

If there is anything in it to which you cannot subscribe there will be no harm done if you speak right out in meetin' and say so; but let us unite for action.

See what the Salvation Army is doing—that much abused little sister of the religions, with its narrow Jesus platform, soup houses and free dinners for the poor, homes for tramps and ex-convicts, and active work all along the line!

And what are Spiritualists doing as a body? Why, nothing! Debating, hunting for tests and listening to "splendid lectures," etc., while cruelty, famine and bloodshed stalk abroad almost unheeded.

There is one thing that wrings my very soul, and that is the inhuman wrong of vivisection. In the name of "Infinite Intelligence," shall we sit and debate and enthuse over the "beautiful summerland," while these helpless ones are being sacrificed to such awful agony? We are all the while teaching and writing of kindness and tenderness toward the least of God's creatures, but who will lead the rescue for these poor dumb creatures who cannot speak for themselves?

Some time ago there was an article from Hudson Tuttle upon this subject, and though it worked upon my nerves to that extent I hardly slept for a week, I thanked him in my heart that he had placed it before the public. There was also an article in Suggestive Therapeutics, and I feel as though it should be agitated time and again, until something is done to put a stop to such horrors. Whatever the excuse may have been in times past, it certainly does not exist now, with the X-ray of science, and magnetic healing, in such general use.

In humanity's name, let us unite for work, under any banner that will carry relief to the suffering.

Our professional brethren, the M. Ds. and the D. Ds., have been very active in trying to legislate against our mediums and healers. How would it do to try to legislate them out of some of their privileges?

MRS. S. E. MACKLEY.
Inwood, Cal.

Choice Hymns and Music—A Need Supplied.

Two new volumes of music and poetry to harmonize, have just come to my notice, and they impress me so favorably that I want to express my appreciation to Progressive Thinker readers. These new volumes are adapted to the needs of spiritual societies, as well as the home circle. They are cheap (15 cents per volume; 20 cents by mail) and that is of first importance to many. They are spiritual, and breathe a tender charm to the cultured soul. The music accompanies each poem, and is adapted to the sentiment expressed. I have found no rough places or coarse expressions in them; nothing to jar the nerves of sensitives.

They appeal to the best instincts and finest feelings. Musicians can harmonize with any of them, and find no rough jolts of bad measure, or worse ideals, to shock the harmonial inspiration. The music is mostly by the well-known and popular favorite, C. Payson Longley. The words are by such writers as Mrs. M. T. Longley, Lilian Whiting, William Brinton, Bishop A. Beals, J. W. Dennis, E. A. Humphrey, (words and music), E. K. Hurlburt, John Pierpont, Annie Gibson, Agnes O. Wink, P. C. Murray, Clarence Urmy, James C. Underhill, Henry S. Hubbard, and "Just as the Sun Went Down," by an unknown author. For the use of Spiritual meetings, I do not know of anything, except the Spiritual Harp, so well adapted to represent progressive thought and spiritual ideals, thrilled with sweet and tender sentiment, and harmonized with inspiring music, as these latest productions of C. Payson Longley; and I think it a service to the cause, and to spiritual societies, to commend them. This is not a hired "puff" for the benefit of the publisher, but a spontaneous, voluntary expression of conviction. LYMAN C. HOWE.
Fredonia, N. Y.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

Wisconsin Spiritualists.

At the recent mass meeting held at Stevens Point, Wis., the following resolutions were read and adopted:

Whereas, Spiritualism, which is really as old as the oldest inhabitant of the spirit world, has within the century now closing proved that the mental climate of this world is such that many of the people are now ready for the truths of Spiritualism, and that it has been introduced to many of the inhabitants of earth; and,

Whereas, Spiritualism has, in its own strength during the last fifty-two years, stood up and successfully combated all its foes, thus proving it is worthy of our adherence and support; and,

Whereas, a National Association of Spiritualists has been formed, which for six years has been doing a glorious work; and,

Whereas, Spiritualism is organized by State Associations in 18 of our states, and each of these associations is doing a good work; therefore,

Resolved, That we, the Spiritualists of the state of Wisconsin, will follow the example set in several other states, and organize ourselves into a state association of Spiritualists, under the National Association of Spiritualists; adopting its Declaration of Principles as our Declaration of Principles, and otherwise conducting ourselves as becomes those working under a charter from that body.

Resolved, That we organize, not to manifest our power to "sit still," but to co-operate with each other, and with the Spiritualists of other states in an effort to get the truths which have made our hearts glad, before others who need their benedictions.

Resolved, That we thoroughly believe in the children; and that during their young and tender years is the proper time to impress their minds with our beautiful philosophy; it is therefore out duty to adopt and carry out some systematic plan for presenting our truths to the rising generation.

Resolved, That for the past 52 years Spiritualism has suffered from incompetent teachers and mediums; that we rejoice that now an effort is being made at Lily Dale, N. Y., to fit our speakers and mediums to stand on an educational equality with the ministers and workers of other denominations.

Resolved, That our Spiritualism is all sided—that it covers every reform of the age, and is always opposed to the operations of the strong against the weak.

Resolved, That Spiritualism stands for civilization, and that as civilized people never kill each other, either legally or illegally, we are totally opposed to both war and capital punishment.

Resolved, That we pledge ourselves individually and collectively to carry out with purse, pen and voice the spirit of these resolutions.

[Signed]
MOSES HULL,
DANIEL DE VROUY,
MRS. ESTELLE C. BAKER.

A Noble Woman Passed to Spirit Life.

On April 9th at 2 o'clock in the morning, the spirit of Mrs. H. S. Titus, of Detroit, Mich., took its flight after remaining in its earthly home for the long period of 81 years.

Years ripe with thought, courage and investigations; delving into the region of new and untried theories and experiences. Being of analytically inclined turn of mind, she welcomed any new phase in her experience.

Early in the movement of Modern Spiritualism she became convinced of its truth and teachings. As early as 1855 she espoused that religious belief and as is usual with people of her temperament entered into it with her whole soul and strength, and many a heart-sore person can trace his belief in the immortality of the soul and the sustaining strength of comfort in the knowledge of life beyond and direct communication with the spirit world to her timely word and helping hand.

Who can estimate the good of a life and character like that of Mrs. Titus?

Born of New England parents, given a staunch Yankee constitution and character enabled her to live a long life.

Of her personal life those who knew her best, knew of the long years of personal sacrifice, of 17 years devoted to the care of a blind mother and invalid father and the rearing of two small children, both of whom were taken in early manhood leaving her without the love and comfort of children in her old age. But the spirit world had promised that she should never suffer for care, and she never did. She gave freely of her means to benefit her fellow-creatures. All readers of the spiritual papers will remember her magnificent gift to the Haslett Park Association of the large building known as the Titus House. One of the last acts of her life was to give bountifully to the Arnold Home for Incurables.

She was conscious until her last breath.

Feeling sure that her spirit would be less trammeled if alone with the loved ones who were waiting to receive her, she told those who in earthly life were with her, to minister to her needs, to open the window and leave her, which they did. Returning after a little while, they found that her spirit had taken its flight. SARA A. HASLETT.
Washington, D. C.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1; paper, 50 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

D. D., Brightwood, D.C.: Q. (1) What have you to say to this paragraph in The Progressive Thinker, by Geo. M. Ramsey? After the earth has vanished, he says: "We, too, shall be relegated back to primal elements and conditions by which cosmic life again becomes subject to incarnation without the scintillation of knowledge or remembrance of a previous incarnation."

(2) Why is it that it is stated in your Arcana of Nature that animals at death cease to exist, while every other medium, and every other spirit communication affirm that they do?

A. (1) If Spiritualism is true, this fancy cannot be true, for it is simply annihilation; far in the future, but annihilation. It is one of those imaginations which grow out of the re-incarnation theory, and of the same value. When we enter dreamland one dream is as authoritative as another.

(2) The Arcana of Nature, and its supplement, Arcana of Spiritualism, stand for a distinctive science of spirit, founded on evolution, and in direct antagonism to re-incarnation, and all the ideas of spirit which have come down from the past. The spirit authors advocate a philosophy of spirit, founded on science, and support their affirmations step by step from beginning to conclusion. Spirits on the other side, like spirits embodied here differ in their understanding, in opinions, and truthfulness. The student must accept only the reasonable—the demonstrated.

If animals have a continued spirit-existence, then there are spirit fleas and scorpions, spirit microbes of typhoid fever and cholera, and other loathsome diseases, which can exist only as they find lodgment in human spirits; the logical inference is that there are all these diseases in spirit life! The existence of of the spirits of carnivorous animals necessitates their feeding on the spirits of the herbivorous! To such absurdities does this assertion lead.

D.-D. is mistaken when he says that the Arcana stands alone in maintaining that the spirits of animals do not exist after the death of their physical bodies, and that all mediums receive communications affirming the opposite.

The consensus of communications affirm that man is the only being having continued existence after death. Dr. J. M. Peebles, some time ago, exhaustively treated this subject, giving authorities, and supplemented his acute reasoning with keen criticism and satire.

Agnostic, Chicago: Q. When did the word God first appear in any government act?

A. In 1864 ex-Gov. Pollock, director of the mint, suggested that "In God We Trust" be stamped on the two-cent pieces. "E Pluribus Unum" had been the motto, but it is claimed that this legend had no sanction in law.

The word God thus for the first time appeared, and a ward politician made the great American nation proclaim this falsehood on every coin issued. Rifles, cannon, fortifications and battleships give the lie to the claim that we as a nation trust in God. We trust in our own strength, our ability and knowledge, and rightly, too, and the Liberalists of this country should make a protest so loud and explicit that this motto, the lingering echo of superstition, would be erased.

Dentist: Q. (1) Is there any local anaesthetic better than those now employed?

(2) Can hypnotism be employed successfully in extraction of teeth?

(1) Cocaine has been employed as the best local anaesthetic, but it has many objectionable qualities. It often produces alarming constitutional disturbances, and the lacerated gums refuse to heal, and the hemorrhage continues persistently. Liquid air will become the favorite local anaesthetic. Its use will require more than usual care and intelligence.

(2) Hypnotism may be made of great value in dentistry; yet it can only be used on such patients as are susceptible. It is a mistake to suppose that all may be completely hypnotized, although all may feel the influence more or less. A large proportion may by concentration of their minds become self-hypnotized, and nearly if not quite unsusceptible to pain. This may be acquired by practice.

The operator may induce the state in others by having them gaze at a coin or any bright object, held at the level of the line of sight, and after a few minutes asking them to close their eyes. Then with a gentle touch say, "you have been suffering but you are not now, nor are you to feel any pain." The operator is then to proceed gently but without hesitation to extract the tooth, or with work on one painfully sensitive.

Mrs. E. B., Chicago: Q. When I was 4 years old and my sister 6, my mother placed us in a convent. Two years after the Sisters of Charity adopted her and I have not seen her since. I do not know as my father and mother are in the spirit world or not, but I have received messages from them, but I cannot get answers to the one thing I want to know, where my sister is. Why do they not tell me?

A. Because of the limitation of the knowledge of spirits. They probably do not know. I am inclined to say that the messages from the father and mother are genuine, and that they are on the other side, as I am sure the sister is yet on this. They might with equal propriety claim that this correspondent does not exist, or is a deceiver, because she cannot tell them where her sister is, as she to doubt them because they do not know. Lives drift apart in the spirit realm as they do in this. Two individuals with deep affection for each other may attract each other over widest space, but if they have not this attraction, this sympathy, then it would be as difficult for a spirit to find another, aye even more, than for one in this life to trace another, every clue to whom was lost. That this mother gave her daughters to the keeping of a convent and allowed them to pass out of her attention, indicates a character which would be unsusceptible to the response of the attraction which would place her en rapport with them.

Alfred Swanson: You are threatened with serious trouble of the eyes, the result of vital exhaustion. You must improve your health, to regain clearness of vision. Unless you do this you will probably have cataract later on.

S. A. A., Ontario, Canada: Q. In our family circle we received a communication written automatically, from a spirit giving name and circumstances of death. We afterwards found that this person was still alive, but insane. Would it be possible for such a person to communicate? Why does he represent that he is in the spirit world? or how can we account for it?

A. According to Stead's experience it would be possible for such a spirit to give messages. But it is more probable that some other spirit has misrepresented. This experience of receiving messages from living persons claiming that they are in the spirit world is not rare, and usually comes from a misunderstanding, or erroneous transmission of the communication at first, and this is sustained by the positiveness created by the eagerness and expectancy of the circle. This subject has been treated at length in previous answers.

Francisco Vidal: Q. What are the foods rich in nitrogen?

A. The protoids, in contra-distinction from the carbonaceous, as fats, sugar and starch, are flesh, fish, eggs, milk, peas, beans, etc. Whole wheat, especially the hard, northern grain, furnishes almost a perfectly balanced food.

Spiritualism in Toronto, Can.

Mrs. Bartholomew, of Buffalo, N. Y., has been holding very successful trumpet seances in this city during the past three weeks. Five hundred and twenty people have talked with their friends who have passed on to another life. The experience of the hundreds of people who have attended the seances must must prove to them the fact of an existence beyond the grave. It is not faith but actual knowledge. For instance a little boy passes away. Through the trumpet he speaks to his mother, gives his name, talks about his grandma, sister and schoolmates, tells about his playthings and where they are. A brother comes and talks to his brother here about business matters and friends, and reminds him of a musical instrument he gave to him before passing away. A wife comes, gives her full name, talks about events that took place before and after she passed away, reminds her husband of circumstances that he had forgotten, and shows the most perfect knowledge of all his business affairs down to the present time.

It is impossible for any one to carefully and honestly investigate this great and important truth without believing in it. There are unfortunately many who through self-interest do not wish to investigate for fear it might unfavorably affect their worldly affairs. A prominent minister of the Gospel, having investigated Spiritualism and its phenomena and becoming firmly convinced of its truth, and anxious that others should know as he knows, induced three other ministers to attend one of the trumpet seances. As soon as the speaking commenced they declared it was the gentleman mentioned above who was secreted in the room and was doing the talking; although he was not in the city at the time, and could not have been induced to do such a thing. Now if these ministers had gone there with an honest and sincere desire to obtain the truth there is no doubt but they would have obtained more information and proof in one hour than they have in all their past lives, but this class of ministers do not wish to know the truth, the old myths, fables and superstitions of a by-gone age are good enough for them. But now at the dawn of the twentieth century the people are beginning to think for themselves. They demand something more than the superstitions of an ignorant past, something better than the darkness of the 16th century when the priests persecuted the grandly intellectual Bruno, persecuted him even unto death for teaching the grand truths that the sun does not move around the earth; that the earth is not flat with four corners.

Ministers and teachers of the people, go and learn the great and sublime truths of the hereafter as only Spiritualism can teach and prove it; learn that our friends who have gone to the other shore are ministering angels to us here on earth. Learn also that when we cross the boundary between the two worlds it will not be gates of pearls and golden streets, neither will it be fire and brimstone, but a world similar to this, only very much better. Our friends who have gone before will gladly welcome us to the summer land, and reunited we will together tread the flowery paths of another, a better and a brighter life, and as we advance in goodness and purity we will ascend higher and higher until we reach the presence of the great central force of the universe where all will be harmony and happiness. D. BELL.

Toronto, Canada.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

SOMEWHAT CRITICAL

Regarding Brother Grumbine's Position.

To the Editor:—The Progressive Thinker, No. 541, contains the usual full complement of deeply interesting and instructive reading. It is a power for the spiritual development of thousands of our people, who would be deprived of the true light to guide their faltering footsteps, were it not for its words of instruction, encouragement and sometimes reproof, which is requisite to maintain harmony in our extensive household.

In reading the report from that old veteran, Lyman C. Howe, that fearless and renowned warrior against error, egotism, and ignorance—he wields the bright, sharp sword of the spirit world in defense of equity, justice and truth. His report was fraught with interesting matter relative to his work and the hearty co-operation of his many friends—but the current of my thought was turned in another direction when he quotes from an article in the February Cassadagan, written by J. C. F. Grumbine. It would seem from it, and following quotations that Prof. J. C. F. G. had been venting his spleen against the modern custom of "organization" among Spiritualists, which is now quite popular and appropriate. He says, "Spiritualism for more than fifty years, alleged to rest for its very existence, if not for collateral, or phenomena, upon mediums and mediumship."

Such a statement sounds strangely, coming from the pen of an inspired apostle of Spiritualism. No sane person denies the indispensable service of the medium, but the egotism lurking in the remark makes it offensive to the modest reader. Is it incumbent upon us to attend "service" if we expect to receive spiritual aid?

Must we look to the medium as the one having the sole privilege of dispensing blessings and spiritual instruction? It would seem that such an attitude on the part of the medium would prevent, instead of aid spiritual intelligences. While mediumship cannot be dispensed with, and there is no desire to curtail its valuable work. Yet the dominating spirit of self-exaltation in the character of a spiritual instrument is abominable.

One is astonished to hear such assertions from this fledgling, who but recently tumbled out and fluttered down from his consecrated Unitarian nest, and alighted with such grace and sweetness upon the rostrum of Modern Spiritualism. That his advent created great applause, as one destined to revolutionize our system, by the introduction of new and complex methods of occultism bearing an Oriental trademark registered in the palmy days of the Crusades.

The most reliable mediums, the purest, wisest and most spiritual-minded writers, and inspirational speakers have advocated the organization of active harmonious bodies of men and women, whose interests were centered in the promulgation of the principles underlying our philosophy—through any legitimate means selected by the spirit forces.

In this great spiritual commonwealth, this heaven-sent democracy, its fundamental principles, demand equal rights and privileges to all its adherents. Does the "existence" of Spiritualism rest upon mediums, as a chosen select class, and ordained as such? If so, may the "angels and ministers of grace defend us." Did the old pioneer-heroes assume such a position before the people as did this aspirant to fame and absolutism? Dear reader, think a moment of the immortal names of such men as A. J. Davis, Prof. Hare, Epes Sargent, Wm. Denton, E. V. Wilson, J. R. Buchanan and Hudson Tuttle, making such claims as does this recruit in the ranks of mediumship, who has never yet met in conflict with the determined and vindictive hosts who withstood the efforts of spirit power, but only for a short time in the individuals above names?

If we progress, as some would have us, we may soon be able to "appeal," if required, to our "synod," or our ecclesiastical court, where mitres, croziers, censers, and perhaps a sprinkling of "holy wather" will greatly aid the "collaterals"

If we have a desire to pattern after modified paganism, let us anoint with consecrated oil our Rev. mediums, who claim such royal privileges.

"Bring forth the ephod, and bind it with the curious girdle. Then the breast-plate, bind it upon him with the urim and thummim. Then put the mitre upon his head; also upon the mitre on his fore-front put the golden plate the holy crown."

With this Oriental outfit, what floods of light we might expect from the altar of incense. Doubtless it would be highly gratifying to all those who claim to be the support of our "very existence."

One would think from the attitude of the Rev. Professor that he was a scion of the house of Aaron, of the tribe of Levi, and that organized bodies should not profit by the gifts lying dormant in the pews and chairs of their halls of meeting, but all must turn with expectant awe toward the "sacred desk," from whence cometh wisdom?

The Professor in his article in The Cassadagan speaks feelingly about "illumination;" no doubt he feels keenly the lack of that quality in other people.

Experience is perhaps the readiest means of enlightenment; it "illuminates" the mind of the truth-seeker to the extent that when once deceived and misled by an "illuminator," it only requires a passing hint to keep the search light of memory burning. Then again, there is an expression which shows the beautiful optimistic frame of mind in which the Cassadagan contributor penned his pungent article, when he says: "It is a matter of no regret to note the gradual decay in Modern Spiritualism."

Why, certainly not! Why should the deep and placid pool of his mentality be disturbed by a mere trifle like "decay" in anything?

"Tell it in Gath. Publish it in the streets of Askalon. Let the daughter of the uncircumcised rejoice if she will, and let "decay" do its work. The Professor will look well to the "collaterals."

Think of it, "O ye of little faith," in the wisdom of western hierophant, "adepts" in the problem of "illumination" "while you wait": That modern Spiritualism as taught by the thousands of bold and truthful men and women who have gone home, is side-tracked, pigeon-holed, turned down, and is in an advanced stage of "decay."

The old-fashioned, plain-dealing, truth-proclaiming system is lying in confused fragments, merely indicating the path trodden by the teachers named in this article.

The whole system is in a state of collapse, and will soon be buried beneath the chips and spauls from the select material now under the mystic hammer and chisel of this modern reformer of the Rosicrucian brand, who manipulates the line and plummet under the unique and super-scientific methods of the "White Rose" fraternity.

Let the patriarchial fathers, whose heads have whitened in the long years of labor, and persecution from an orthodox system, whose "very existence" depends upon its mediums (ministers) step down and out amid the decaying ruin of their once famous home. Stand aside, please, and make room for this modern solon, that he may wield his Damascus blade, edged and pointed by the highest degree in the gift of the Magi.

"Organization movements?" Perish the thought! It savors too much of a spiritual democracy. It gives the plebeian horde too much latitude. Better, far better concentrate your interests, your confidence, and your dollars in the Rev. Professor. Exalt, obey and crown him as your spiritual potentate, the embodiment of all wisdom in complex and kaleidoscopic views of unfathomable mysteries, imparted from "farther" India, and delivered to the neophyte in the original package, C. O. D.

An article from the inspired pen of the Professor appeared some months ago in The Progressive Thinker, in which he expressed his deep concern, relative to the small stock of love for suffering humanity. It seemed from the general trend of the article, that there wasn't a drop in the house.

Doubtless his inspiration, at that time prompted him to believe that the milk of human kindness was greatly diluted, or had, in a general way run dry. However, the thought might have given him the impetus toward exclusive ministry.

One would suppose from the position assumed by the Professor, that an individual who had not passed through the mystic ordeals of Oriental occultism, under his divining rod, should such an one dare to minister at the "sacred desk," would be exposed to danger like unto that of "Korah, Dathan and Abiriam," who "offered strange fire before the Lord."

It has been mooted by many sages and philosophers of late, that as Spiritualists we do not fully lay hold of (the popular fad) the "Christ principle" and omit many things in our teachings which "the Master" enjoined upon men to obey. Those advanced thinkers rely more upon "faith" and "silence" than they do upon the promulgations of demonstrated facts. They are looking with the eyes of faith for the coming new man, whose wisdom and power will push us out into the "true" light of mental and moral discernment.

It requires only a "Leader" under the "Divine will" to accomplish a great work; one specially fitted as a champion to marshal the intellectual and financial forces—a sort of "Peter the Hermit."

We dare not attempt to read the hidden mysteries, neither in the mind of our fellow-man, nor in the bosom of the uncertain future. Yet, the Professor may be the new man, to fill the particular niche in the movement. This youthful David may come forth from the "sheep cote," with sling and stones. One at least may prove disastrous to state or national "organization," notwithstanding their years of toil and sacrifice.

Perhaps their trusty character-shields will not be proof against the impact of the smooth, shining, intellectual pebble, selected by keen-eyed experience, amid the somber shades which drape in mystic gloom the fabled stream in the far east, the birth-land of the Rosy Cross.

Should the Rev. Professor feel disposed to descend the rugged steps of his intellectual and super-scientific attainments, and thus enter the atmosphere of the toiling millions, (who bear the burden in the heat of the day, and render an equivalent for all they receive), and trace his impressions in the form of a reply to this simple effort, to make plain the tendency to ministerial autocracy, on the part of many who advertise their ability to make people intelligent without the exercise of their natural faculties, then I shall feel at liberty, and be constrained to give some personal experiences as to the secret of "illumination," and the methods of certain illuminators and developers, and of "White Temples," "White Lilies," and some white ——s.

Dowagiac, Mich. C. T. COLE.

The Arcana of Spiritualism.

The opportunity to subscribe for the Arcana of Spiritualism, for $1 postpaid, is extended to May 1, in compliance to many requests which have been expressed. My earnest wish is to supply the book as cheaply as possible to those who desire it. The publishers limited the time of English subscribers to April first, but they did not allow sufficient time after the time of publication was announced to American subscribers to take advantage of their offer. Address HUDSON TUTTLE.

Berlin Heights, Ohio.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

THE FOX SISTERS.

Why Seek the Living Among the Dead.

I notice that an effort is being made to raise funds necessary to "fix up" or put in a state of preservation the graves where lay the mortal remains of "our" beloved Fox Sisters, and while I do not want to appear as a critic, it does seem to me that such action is tainted with something other than the light of the glorious philosophy of Spiritualism. These noble women lived and were persecuted for the cause which they now see growing with phenomenal rapaidity; they put aside their vestments of flesh and are clothed with garments created of the "deeds done in the body." These caskets of clay whose resting place we would mark at a great expense are no longer possessions of theirs but with the warp and woof of higher planes they are growing in experiences peculiar to their present condition. These bodies are returning to the elements from whence they came; "our" beloved sisters and co-workers are living and laboring and surely they will look with pleasure on the lives made pure and joyous by the philosophy of truth and comfort, and be made glad in their spiritual state to see buildings dedicated to Humanity and their likenesses upon the walls. Let us in the strength of our knowledge turn from the tomb and understand that we no longer cherish the memory of our arisen ones, but have the actual presence of the individuals with us in spirit. Surely the Fox Sisters will be pleased to look upon the National headquarters at Washington City and know that in their memory this place has been made a living practical monument to Humanity. Let us put our mites together and rear a monument to the arisen ones as they now are and to our philosophy, thus in reality passing the tombs and tattered fragments of mortality, for lo, we stand in the light and beauty of Life, Love and Truth.

JOHN W. RING.

Galveston, Texas.

SAVED BY A HORSE.

True Narrative of an Animal's Sagacity.

I am sure The Progressive Thinker goes into many families where there are young people, and I feel like giving them, especially the boys something to think over in this communication. I believe they like stories of adventure that derive their chief interest from the hazard or danger encountered by the principal actor concerned in them. I wish to relate one that is wholly true and from which they may receive some instruction.

I have several times in my life stood upon the very edge of death, but was never nearer to it than in the circumstances I shall now detail; and my rescue from a most perilous position was wholly due to the intelligence and intuitive perception of a horse. I have heard of cases in which the lives of persons were saved by dogs or elephants, but of no other case in which the preservation was due to a horse.

Several years ago I was engaged as superintendent of a smelting works located in the mountainous regions of Colorado. The little company that resided at the office of the works consisted of the president of the smelting company, the secretary and treasurer, the chemist, the foreman and myself. The mill was situated nearly three miles from a little town, at the post office of which we received our mail. As the mill was not running at the time of which I write, being stopped for repairs, our evenings were seasons of leisure which made us all anxious to receive out letters and the daily papers. So it was arranged between us that each should take his turn in the evening in going to the postoffice. The country between the mill and the town was nowhere fenced in and consisted of gentey rolling ground that the road wound around at will. In one direction the open country extended about a mile where it ran prone against a steep mountain of black syenite that stood in somber contrast against the usually blue sky. This mountain was six or seven hundred feet high and was known as Nigger John. It lay to one side of the road leading to town.

It was my turn to bring the mail and I went about an hour before sundown. When I started there was no sign of a storm. There were three bronchos in the stable and I selected the one that was ordinarily ridden on such occasions. He was not handsome but a tough and reliable brute of good reputation, which is always a matter of importance with these ranch horses. They differ nearly as much from the civilized horse of the East as the half-tamed Indian does from the cultured white man.

By the time I had reached town the whole sky had become overcast; the temperature had rapidly fallen, and from a black and threatening crown that rested on the brow of Nigger John there came swirling down premonitory blasts that carried the first snow flakes as the advance skirmishers of a heavier mass behind. The prospect was not encouraging but I had no doubt that I should be able to find my way back to the mill. I had not gone a mile until the storm broke with awful fury. It became so dark I could not see my hand a foot from my face; the snow pressed around me like a fleecy shroud, and the cold became intense. Nothing was discernible in any direction and the outlines of Nigger John were swallowed up in an abyss of blackness. I got down from the horse and found we were off the road—it did not much matter, we could not have kept it a single rod. There were already two inches of snow on the ground, with no hope of the storm abating. I now began to realize the dreadful peril I was in. What could I do—what should be done? I remounted and spoke kindly to my horse, patting his neck and head and put as much assurance in my voice as I could. My last resource was to trust him implicitly. If he could find his way back to the mill before I froze the expense of a coroner's jury would be saved to the county. With an earnest appeal to my guardian angel to aid the brute I threw the reins on the horse's neck, drew myself together as closely as possible, and told him to go ahead. I knew well the importance of keeping quiet and saying nothing whatever to confuse him, or in any way distract his attention. I did not even whirl my arms about or slap my hands to keep me warm. In the journey, twice he stopped as if he were taking a reckoning of his course, and once he turned at right angles to the way he had been going. He proceded slowly and at times so tense was his effort I could almost feel him think.

A new danger confronted me. This entire vicinity was dotted over with prospecting shafts that had been dug by the miners in search for ore. These shafts were four feet wide, six feet long, and ten or more feet deep. If the horse were to tumble into one of these we would each find a common grave. The ground, too, in places was covered with prairie dog holes and into these the horse did three or four times stumble, while I shuddered in fear that we might go further down.

After the lapse of an hour I felt creeping over me a drowsy sensation which I was incapable of resisting. In the army I had served three years in the cavalry and had learned to keep astride of a horse while sound asleep. Even in this extremity I smiled as I wondered if I could do so after being frozen stiff. I suppose I became temporarily unconscious. If so I was aroused by the horse stopping and jamming my leg against something. It was the rail of the gate leading into the smelter yard and back from this five rods there was a dim haziness through the flying snow, showing the lamp in the mill office. I summoned all my remaining energy and gave a wild "hello!" In a few minutes help came to my aid, took me off the horse and carried me into the house, where after a thorough slapping, rubbing, and a drink of hot tea, and a half-hour of nagging ridicule I came to myself and found that I was yet on this side of the Styx. My friends had supposed that I had remained over in town and that I would not venture to return in such a storm.

Now, boys, I want to ask you, how did that horse find his way back? He certainly could not see, and it is preposterous to suppose that in such a wind and storm he could determine anything by smelling. Nor could he hear or use any other of our senses. So we must conclude that he was possessed of a sense that in such a case is superior to any that we have or know of.

There was after that a bond of close friendship between me and that horse, that caused him to get all the oats he could eat, and he enjoyed many a cube of white sugar at my expense. He would often good-humoredly shove his nose against me as much as to say, "If it hadn't been for me!"

Elkhart, Ind. C. H. MURRAY.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

GLOWING WORDS FROM BOSTON.

To the Editor:—Your premium books beat anything we have in the Boston Public Library, not excluding Rev. M. J. Savage's "Psychic Facts and Theories." G. E. LATHROP.

INTERESTING AND VALUABLE ARTICLES.

To the Editor:—Returning from leave of absence, I find a mass of mail matter awaiting me to-day. Many thanks for Vol. 3 of "The Encyclopedia of Death," which, on examination, I find contains a number of interesting and valuable articles by writers and lecturers of note. Much good matter is in these three volumes.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

FROM THE PACIFIC COAST.

To the Editor:—I have Vol. 1 and Vol. 2 of the Encyclopedia of Death, and will tell you that of all the premiums given, they are the most instructive and interesting. You are doing the grandest work ever accomplished by any journalist in the world! ROSE L. BUSHNELL.

San Francisco, Cal.

A VALUABLE CONTRIBUTION.

To the Editor:—Your issue of "The Encyclopedia of Death, Vol. 3," is a valuable contribution to the literature of Spiritualism. The contents are practical and timely. The book is just what the friends of our cause need to offer enquirers and disputants, and will be a great help to every person who wants to present a friend with "a first book" to read about Spiritualism and its claims. Fraternally,

Minneapolis, Minn. G. W. KATES.

WILL LIGHTEN THE HEARTS OF THE SORROWFUL.

To the Editor—I thank you for the book you sent to me. It is a work that will lighten the hearts of the sorrowful and strengthen the faith of the doubting. You are doing a noble work for the race, and whatever the future may hold for you, be it Nirvana, or a conscious life of activity and change, the present is yours, with its manifold blessings; and may your sojourn on earth extend through many long years to come.

Chicago, Ill. URIEL BUCHANAN.

ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT WORLD.

To the Editor:—I received your last volume of the Encyclopedia of Death. I am charmed with it. I thought your first volumes were very interesting, but this is doubly so. This ought to be in the house and hand of every Spiritualist in the country, for the sake of the logic of the sermons of Rev. Mr. Savage and others. I feel that I cannot say too much in favor of the book by way of recommending it to those who feel interested in the subject of Spiritualism as well as those who do not.

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ROBERT OWEN.

"The Book of the New Moral World."

[Continued from No. 542.]

"Freedom of action is essential to health and to the full enjoyment of animal and mental existence. It is the natural right of all humanity, limited only by their action not being injurious to others.

"Human laws have been framed to restrain, and thus to limit, individual and national action; but these have been conceived in ignorance and practiced in error of human nature; in consequence they have not, in any country, at any period, attained the object required. And for this obvious reason, that all law-givers have been ignorant of human nature, and unacquainted with the science of forming society in order to produce abundance of wealth, and with the principles of Truth and Justice, so as to form beneficial arrangements for its distribution and enjoyment.

"Human laws, by every kind of artifice, and on false principles, have been attempted to be made to restrain men who have been deprived of their natural freedom, from injuring those who deprived them of it, or continue to prevent their regaining it.

"As all past and present codes of human laws have been based on false principles, and gross ignorance of human nature, and are opposed to Nature's unchanging and unchangeable laws, it is not probable that as long as these laws shall be so based, they can produce aught but evil. So long as man shall insanely make laws on the imagined notions that man can believe and feel as he pleases, so long will those laws produce falsehood, vice, crime and misery, and retain the population of the world in a state of universal deception. With such notions for the foundation of society, and laws made in accordance with them for its government, man must always be formed into an irrational being, unconscious how to create happiness for himself or others. Where is there now a code of laws in accordance with nature? Where an educational establishment that is not opposed to Nature? And is it possible that man can be made to think and act rationally while so educated and governed?

"Man can never acquire general freedom of action without injuring others, until he shall be trained from his birth to become a rational being. And when he shall be so trained, there will be no necessity for ill-imagined human laws, which, as no two cases can ever be alike, as no individuals or general circumstances acting upon them can ever be the same, it will ever be impossible to make either just to individuals or beneficial to society.

"Full freedom of action cannot with safety be given to man while he shall be trained, as at present, to become an irrational being, and be governed by laws which presuppose him to be such, and which are calculated to keep him in that melancholy condition.

"When, on the contrary, he shall be trained from birth to be rational in the use of his powers and faculties—and human nature being understood, this would be an easy and pleasant task to perform—and when, also, he shall be governed, through life, in accordance with the laws of human nature, then may man be left by man in full freedom of individual action; for he would be most careful at all times through his life to injure no one; for his continued pleasure and highest enjoyment would arise from his constant practice of doing all the good in his power to others and to society. When men shall be trained to be rational and society shall be alone governed by the rational laws of nature—the only laws that ever can be rational—then will man become and continue a rational being, and all his actions, unrestrained by human laws, will always be rational, and consequently tend continually to promote the well-being and happiness of himself and of all society.

"Until this education and these laws shall be established, man can not be permitted to have full freedom of action, without creating constant collisions and injurious contents; and while he must be debarred—on account of being made through ignorance, to grow up into an irrational being—of his natural freedom of action, which he will ever ardently desire, he cannot acquire the happiness which human nature may be made to attain; and without this freedom of action, one of the conditions of human happiness will be deficient. But the wisdom that will open the Book of Nature to enable man to read and understand it, will remove this cause of error, and prepare the way for man to enjoy his natural freedom of action, not only without injury to others, but most beneficially for all individuals and, of course, for society.

"From what has been written it must become evident that this full freedom of action can be advantageously obtained for the first generation that shall be made to become rational beings."—Robert Owen.

C. H. MATHEWS.

New Philadelphia, Ohio.

(To be continued.)

Removal Notice.

We have removed our business from Clinton, Iowa, to 43 Evanston avenue, Chicago, Ill. B. F. POOLE.

April 20, 1900.

Address all mail to B. F. Poole & Co., 43 Evanston avenue, Chicago, Ill.

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

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, from the residence of the family, 3802 Ridge avenue, Rogers Park, Mrs. Catherine M. Richmond.

She was the daughter of Joseph and Sophronia Chapman Sargeant.

She was born in Middlebury Vt., February 22, 1824.

When she was ten years of age her parents moved to Cleveland, Ohio. At the age of 18 she was married to W. T. Richmond, Esq., of that city. The young couple soon sought a home in the West, and lived at different times in Racine, Wis., Chicago, Ill., and Buffalo, N. Y.; returning later to Chicago. The union was blessed with seven children, five of whom survive her. Her husband passed to the higher life 24 years ago. On Friday, April 20, after an illness of only five days, she was called to the side of her husband in spirit life.

The funeral services were held at the family home Sunday afternoon at four o'clock. They were conducted by Mrs. Cora L. V. Richmond, daughter-in-law of the deceased, pastor of the church of the soul, assisted by Mr. C. M. Wellington and Mrs. S. J. Ashton, associate pastors.

A large number of friends and relatives were in attendance. The sons and daughters: William Richmond, Mrs. F. W. Coen and Miss C. O. Richmond of Rogers Park, Mr. C. Y. Richmond and Mr. J. S. Richmond of Chicago, and her two grand-children, a son and daughter of Mr. and Mrs. J. S. Richmond, John W. Sargeant of Cleveland Ohio, (her brother), C. A. Orvis (a brother-in-law) with a large portion of his family, a large representation from the Church of the Soul and many others.

The beautiful face and form seemed to be sleeping in the midst of the lilies and roses, suitable surroundings for the form of one who was and is beloved by all who knew her, and whose spirit is among the lilies in the gardens of Paradise.

The services were impressive and beautiful, and all present, and especially the non-believers in Spiritualism, felt as though they were actually in the spirit world, and that "death" was but the opening of the gates between the two worlds. R.

Passed to the higher life, Mrs. Martha Brown, at the age of 87. She had been a firm Spiritualist for fifty years. Services were conducted by Mrs. J. H. Dunham. D.

Passed to the higher life, from Lowell, Mich., Charles Stoughton, aged 77 years. He had been a Spiritualist for many years. He was much respected by all who knew him. The services were conducted at his home by Mrs. J. H. Dunham. D.

The sudden death of William Onderdonk, at his home near Eaton Rapids, Mich., April 18, was due to heart disease. The consolation of Spiritualism was given by the guides of Mrs. A. E. Sheets. COR.

Passed to higher life from Meadow, Washington, C. N. Winnie, formerly of Michigan, aged 64 years. He was a staunch supporter and defender of the philosophy of Spiritualism, of which he had satisfactory evidence. He requested that no orthodox preacher should speak at his grave, as the hell-fire and brimstone doctrine was no consolation to his loved ones. All of them are supporters of the cause. L. STAMM.

Passed to spirit life, Hiram Rix, Sr., on March 31, in Leroy Township, Ingham county, Mich. He was born in Stansted, Canada, in 1811. In 1837 Mr. Rix came to Michigan. Late in the seventies he became convinced of the truths of the soul-satisfying philosophy of Spiritualism. Holding his intellectual faculties to the latest moments he prepared all things for his departure, and the last intelligible words he uttered were, "Going home." These last words were used as a text by Mrs. Julia M. Walton, of Jackson, Michigan, who gave the funeral address on April 2, to a large number of relatives and friends. JULIA M. WALTON.

Passed to spirit life, from Rural Hill, Jefferson county, New York, on the morning of April 12, 1900, Frances Annettie Webb, wife of Robert Bruce Phelps. Mrs. Phelps was a natural medium, the phenomena called physical and raps, occurring in her presence from childhood. During her life she passed through every known phase of mediumship. Having only a good common school education she was acquainted with no language but English, yet spirits of every tongue for several years used her organism, each one speaking his or her native tongue with the most perfect fluency, holding frequently lengthy conversations with earthly friends, and giving the most absolute proofs of their identity, and of the fact of a future existence. She never made merchandize of her gifts, deeming it a sacrilege to do so. R. B. PHELPS.

Rural Hill, N. Y.

Passed to spirit life, at Lake Helen, Florida, on Monday, April 23, 1900, at 7 p. m., Abbie Carrie Hatch, wife of Ira W. Hatch. She had been a constant and most wonderfully cheerful sufferer for twenty-eight years, always hopeful of final recovery. Even a few moments before the change came, she said to her husband, "How glad I will be when I get well." She was born at Burlington, Maine, on April 15, 1838. She was a firm believer in Spiritualism for 30 years and well known to many readers of The Progressive Thinker. She leaves a husband and son to mourn her loss from their earthly vision. I. W. H.

Mary, beloved wife of Dr. F. D. Owen, of Joplin, Mo., passed to the higher life, Sunday, April 22. Dr. Owen and wife were old residents of Joplin, he being one of the most prominent physicians of the city. Since his retirement from active life he and wife had devoted much time to spirit research. Mrs. Owen was a medium of rare gifts and though physically unable to mingle with the world for several years before her death, she gave to her friends and neighbors many messages of love from spirit friends. The service was held by the undersigned, assisted by the Spiritual Science society choir.

SARA C. SCOVELL.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

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Address Dr. J. M. Peebles, Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Trinity Spiritual Society meets at Van Buren Hall, Madison and California avenue, Wednesday, April 18, at 1:30 p. m., and every two weeks thereafter. Open doors.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

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Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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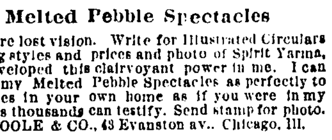

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"GUESSING AT THE GREAT RIDDLE"

An Address by Rev. J. E. Roberts, Minister of the Church of This World, Kansas City, Mo.

"To be, or not to be—that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die—to sleep,—
No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep! perchance to dream! ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause; there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscover'd country from whose bourn
No traveler returns, puzzles the will,
And makes us rather bear those ills we have
Than to fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sickled o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action."

And thus is asked and asked again the question while the world continues and while man is man. Where generations pass the old riddle stands mute and moveless as the sphynx. We speculate and guess, we philosophize and argue, reason, dream and doubt, and sink at last to silence with the unanswered question on our lips.

In philosophic mood we reason, that because we are we must continue to be. In nature there is change, but no extinction. The atom passes indefinitely from form to form. It cannot stop nor cease. It swims in the scale of the fish, or soars in the feather of the bird; it crawls with the worm, or glitters in the jewel that adorns a crown. It comes to perfection in the fullness of a flower, or falls upon it as frost; it rounds completeness and it leads forward decay. In the pathway of existence it journeys on, it cannot cease to be. Is not life as much as the atom? If, then, the atom lives, is it not fair to conclude that life will always be? If the atom made life, could it not confer its own immortality on what it made? If life made the atom, does it not possess as much dignity as the thing it created? Did Nature dignify matter and degrade mind? Did the great mother confer everlasting life upon the atom and doom to everlasting death the soul? Is the lamp more than the light? Is the garment greater than the wearer? Is the tool more noble than the toiler? Is the instrument more than the workman who wields it?

In stoical mood we cease to care. Nature may keep her secrets. She can neither excite our desires nor awaken our alarm, we are indifferent. The problem of the future is not for us. We resign it cheerfully to philosophers and fools. We are strangers to both hope and fear. We are living here and living now. For the present, let the present suffice. If we live hereafter we shall endeavor to continue to be gentlemen—to enjoy life as we enjoy life now and to look out for ourselves. We did not choose this life. It was thrust upon us. On the whole it is rather pleasant. But we decline to vex ourselves about another one. Death is a sleep; if an eternal sleep, then it is free from any sense of inconvenience. If there is an awakening, then when it comes let us wish you "good morning."

The mood changes. "Life is real, life is earnest." The moral ideal widens and expands until the whole world seems its servant. Nature becomes ethical and sane. All that is, is but the fulfillment of prophecies whispered long ago in the nature of things. All that is whispered now in the nature of things is but the prophetic hint of fulfillments yet to be. We are within the keeping of great and faithful nature. She keeps faith with all her children. Upon her stainless lips there never yet has curved the mocking smile of falsehood. She keeps faith with the turtle that leaves its eggs in the sand and joins with the sun in the divine partnership of motherhood. She forgets not the worm that weaves its winding sheet, and wrapped in sleep dreams of wings and summer skies. She will not forget nor disappoint the dreams that visit the wondering heart of man. Those furtive dreams, those fugitive hints, those intimations and instinctive longings of a life beyond are whisperings in the nature of things to the rapt and eager soul of man of the fulfillment that is to be.

Again the mood changes. It is almost madness now. The soul is stricken. Love lies dead. The mystery, like a pall, enshrouds. Imperious passion demands and will not be denied. What is life and destiny? What is man? And what art Thou whom men call God. Thou silent, vast and unreplying One? Art Thou all-powerful, and sufferest the reign of death? Must lovers part and mothers bury babes and children weep and wander fatherless, and Thou omnipotent? Then ask not homage of us. Let the fortunate fawn and the weak cower and cringe, let the happy sing Thy praises and the unbereft bow down. The stricken and the desolate ask, "What is God that man should be mindful of Him?" Oh, Death, thou art King! Great Death, blind and deaf, blind to grief, deaf to pleading and untouched by tears. Merciless, malevolent, unpitying, and the kingdoms of this world are all thine own!

The mood changes again. The storm has passed. It sinks through muffled sobs to moveless calm. Death, great Death, seems the servant of life and love. Cool, all-embracing Death, hovering ever near, giving to the weary rest, riches to the poor, and abundant life to all. Without thee life would be unbearable, and to remain here forever a doom most terrible. Wrongly man has named thee the "King of Terrors," the last enemy to be destroyed. Thou art the universal mother, giving thy beloved sleep and wooing thy tired, earth-children to realms of blessedness and peace.

The dream of immortality is a gigantic thing, the dreamer exceeding small. Would modesty becoming to man admonish him to relinquish the mad ambitious thought and humbly content himself to die and cease to be? Is this dream but a ghastly token of immeasurable egotism? Man in his origin is one with the beasts below him. Dream they of immortality? Where was the line in the progress forward, crossing which the animal becomes an immortal soul, on the farther side of which he is an animal simply to die and turn to dust? Is it egotism for this mortal to claim for himself the destiny of endless life and deny it to all else? Why do we not say that life once individualized in any form, from man or angel to the worm, must be immortal? Where is the place that man can claim for himself alone that dignity, that destiny? It belongs to all life. Man, in his physical nature, is subject to the laws exactly as the animals below him. There was a time when this world managed to get along without man. May there not be a time when it can get along without him? Is immortality a thing of necessity, or is it a thing of choice? If it is a thing of choice will man choose it? Is life so sweet, is the surplus on the side of happiness and good to such extent that man, having borne the burdens of this brief day, seeks to extend that day forever? If it is a necessity, then will man submit graciously to the doom of everlasting life? If immortality is a fact, it is not a religious fact, it is not a moral fact, it is just a fact of nature, as the falling rain or the blowing clover. If man is the product of chance, a caprice of nature, then that caprice which created him may continue him. "It is more reasonable to suppose that man shall exist hereafter than that he should have existence as he now has before that existence began." If man is the result of purpose and the long sustained effort of nature, then it is rash to imagine that nature in a moment and forever will destroy what she has required untold ages to produce. If immortality is a fact, it is a fact of nature and is not bestowed as a reward nor withheld as a punishment.

We conjure up many unnecessary obstacles as to the possibility of immortality. As a matter of fact, there are no obstacles nor difficulties to be encountered that have not already been met and mastered by life in its present form. The world beyond seems unreal because it is a world unknown. It could not be any more unknown to us than this one was when we entered it. We came as strangers. Moreover, we came helpless and weak, but the providences of love had provided for our coming. There was not one want left unsatisfied nor one longing unfulfilled. If we could manage the problem of existence entering this world weak and naked and poor and helpless, with no language but a cry, may we not, after the experience of these few years, be better equipped to progress in another life than we were when we began this one? We do not know how the soul can exist without the body, but we do not know how the soul can exist with the body. It is less wonderful that it should be able to get along without the obstruction of the flesh than it is that it can get along with the flesh. This flesh is a mask, a chain, a clog. The spirit is forever kept from the perfect and complete utterance of itself. Lips were never formed of flesh that could adequately convey the language or passion that the brain conceives. The hand of fidelity, or the foot that runs errands, or the body that gave itself a sacrifice to be burned, never yet was able to put into complete and full measure of outward expression the glory and intensity of the love which the heart feels. So much is this body a mask that we never yet have seen one another. Besides we do know that there are times when this fugitive, furtive, strange, mysterious thing that we call the soul seems to leave the body and goes away and pursues quests of its own choosing. There are times of dream, when, with all the exactness and with all the intensity of awakening experience, the soul visits places while the body lies in slumberous unconsciousness. And besides, there are moments of exaltation when the body seems to be quiescent and almost left behind; there are times of thought and feeling, of fancy, of passion, when the soul seems fetterless in ethereal space. Such moments the body cannot make nor account for.

If we assume the existence of a Supreme Intelligence, then the postulate of immortality becomes imperative. The sovereign Wisdom, the Infinite Will once assumed, upon that we may rest secure the argument of an endless life. If there is a Wisdom supreme over all, that has made all things that are, then that Wisdom, in order to be such, must carry to completeness every experiment that He has begun. God is an experimenter. He has made nothing perfect, nothing that can, from the standpoint of Infinite Wisdom, be called complete. Even the human form divine has its faults, its weakness and its inherent imperfections. Bud and blossom, leaf and flower and blade, all betoken the work of an artist who has not yet finished his task. The moral ideal that arises in man unsatisfied shows that the Great Artist has the conception not yet fulfilled. The fact that there is kept within the souls of men the solemn words of "ought" or "ought not," makes it appear that their moral ideal is in process of fulfillment and not fulfilled. The thirst for knowledge, the awakening fact that after long, long years of patient search the wisest have but gathered on the shore of the immeasurable sea of truth here and there a pebble; that continents and oceans lie yet unexplored, makes it certain that the universe is as an open book for which these days which we call the earthly years are adequate only for the turning of a single leaf. Nothing is complete, nothing is finished, and if there is a God above who made all these things, then it were rash to reduce Him from the altitude of wisdom to one of thoughtless, purposeless malignity; to say that nothing is to be completed, that He is to walk at last a solemn, mocking God, in the aisles of His workshop viewing the scattered fragments, the wrecks and forsaken remnants of humanity that He never brought to perfection. He will stand upon dust that once throbbed in the thinking brain or beat in the passionate heart and know that in that unthinking dust some heart has died, some brain became extinguished. To imagine a God like that, satisfied with the imperfect and incomplete, the resident and ruler of the eternal workshop where only fragments of masterpieces lie, is to reduce that thought of the Infinite to the conception of a friend.

But if we assume the Infinite Wisdom and the soverign will, then there must be an infinite responsibility that is under obligations to the world, to the flower that the frost falls upon or that the world destroys. No thought of a just God can relieve Him from responsibility before everything that is. It is not arrogance, nor presumption, nor daring for the human soul to stand before the Infinite, if there be an Infinite, and demand of Him immortality. Having given this life, what right has He to extinguish it? Because He created it, is He satisfied, under no obligations, no more a Creator? If God is just and if a man has strayed and erred, if his life is broken, diseased, degraded and abandoned, then the Infinite, instead of casting it as rubbish to the void, is under all the more obligation to be patient, to instruct and to wait and at last, out of what seemed a hopeless life, a failure, to produce another masterpiece.

Having assumed the infinite Wisdom and sovereign will, then every longing whispered into the human soul must be satisfied; every life completed; every hope fulfilled.

The conspicuous thing about the arguments for immortality is this, they do not satisfy. Man reasons and returns to his reason again, his heart and his longing never quite sure. Man longs for evidence that his senses may weigh and judge. The return of one single person to this living world from that returnless bourn would be worth more than ten thousand arguments. It is upon such an alleged return that the whole Christian world confesses, with unwavering confidence, its belief in a life beyond.

The incident which makes this Easter a time of jubilee throughout all the Christian world is this: On a certain Friday afternoon Christ was legally murdered and His body deposited in the tomb. In the early hours of the following Sunday morning, two women went to the tomb and while looking through their tears for the body of their dead Lord, a man spoke to them. They thought it was the keeper of the garden or the sexton and they asked him where the body of their Lord was. Then this being with whom they were speaking pronounced the name of one of the women who had loved him. She knew friendship's voice and tone and from that word recognized her Lord whom she had believed to be dead. They communicated the knowledge of the apparition they had seen to the disciples, and one of them said, "It is a myth, a delusion," and he would not believe it. But he said, "If I could see that vision and examine the scars in his hands and side that were made at the execution, I would believe." A little later then, in about eight days, some of the disciples were in a room with the doors locked, because they were afraid, and without any door opening this same vision that the women had seen at the tomb appeared, and said to this disciple, "Now, Thomas, put your fingers in the scars of my hand and thrust your hand into the wound in my side and then believe." At another time, some of the disciples were making a little journey out of the city of Jerusalem and a stranger came and walked with them. He said to them, "What are you talking about that makes you look so sad?" And they replied, "Are you, then, a stranger to Jerusalem and hast not heard what has happened, and the story of our Master who has been crucified?" And he began to talk with them and went on for the space of three miles, talking all the time. But the disciples did not recognize him, and then he suddenly vanished, and they said, "That was our dead Lord." There are also various other incidents related where he is said to have appeared. Upon those things the Christian world, with sublime and unfaltering faith, confess its belief in the life beyond. Perhaps all that was said of the Prophet showing himself after his death was true. Why should it not be true? Why should the dead, if they live again, not return and persuade us that they are not dead.

"I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed,
I would say, though the Angel of Death had laid
His sword upon my lips to keep it unsaid,
Thou shouldst not ask vainly, with streaming tears,
Which in Death's touch is the chiefest surprise."

Perhaps the most conclusive argument against immortality is that the dead are silent. We cannot understand why there is no answer to the pleading soul. The Christian world, in assuming a veritable return of a spirit, is probably upon the only line on which immortality can ever be demonstrated to be a fact. Why do not such returns happen now? If we assume that the Prophet did return, why may not others and why have they not? The return of that Prophet was good enough for those who saw him, but we cannot base our faith upon their reports. We have need to see and know for ourselves, as had the doubting disciple. Let some one whom we have known with scarred hands come back, and let us see and hold in our living palm the scarred hand and know that we knew that friend before he died, then all those questions would be forever settled so far as we are concerned.

One reason that they have not been is this: The church had no sooner assumed as its foundation this manifestation of the spirit of the dead Prophet, than it set about to condemn, to anathematize and to send to hell everyone that ever should again attempt communion with the spirit world. From the time when the Marys went weeping to the sepulchre until now, the universal church has said that any attempted communion with the dead is superstition, base and gross and the work of the Devil. But if it was possible for the Galilean to show himself after death, if it could happen in Judea why may it not happen now? As a result of the teachings of the church for the last nineteen hundred years we are not fitted to see the unseen world. If a spirit should manifest itself to-day there is not one in a thousand who would be capable of knowing it. If a spirit should manifest itself here at my side this moment, hundreds would faint with terror, others would scream, and still others would say that I had an accomplice behind the scenes. I for one am content to believe that the apparition of the Galilean spirit was as alleged; and when we have been trained and fitted, other apparitions may be seen as was that of the Prophet.

Another reason for the fact that we do not know the unseen world is we are not willing to pay the price of preparation. Men toil for three score years and ten for gold; men will sacrifice all their lives, the happiness of their families and children for greed of pelf or place or power, but where is the man that ever spent any considerable time or toil or energy in preparing himself for communion with the world beyond? We have none now who retire and spend year after year in solitude, in retrospection, in aligning one's life and being with the subtle forces that play about us waiting for our obedience and co-operation. If it could be proven to a certainty that if after fifty years of self-abnegation, of mortification of the flesh, of denial of desire, if after fifty years of treading the solitary way of suffering, he would at last undying be able to lift the latch of the door of the life beyond and peer across and see the things we cannot now see, where is the man that would pay the price? We do it this way; we think we can traffic with and barter and buy and sell the great facts as we can traffic and buy and sell the commodities of earth.

The great forces of nature are jealous forces. The great truths are guarded and open their secrets only to those who are prepared to enter in and know their mystery. I, for one, will believe that the world is too coarse, and sensual and gross, and I believe that when the generation comes that wears life as a garment, from whose soul the sordid and the selfish have been eliminated, when there comes a generation of learners that desire to know, that are willing to pay the price of sacrifice, of abnegation, of pain and suffering, then great discoveries will be made.

Evolution is the process, development is the law of the world and of man. Maybe the time will come when these enormous energies that have produced physical man and brought material achievement well nigh to perfection, will impel man on lines of psychic and spiritual development, and maybe then we shall find that the old material world is and has been always immersed in the spiritual world. Maybe then we shall find that ideal and desire, dream and thought, courage and resolution, faith and fortitude are but the impact upon the living, thinking, breathing world of the world that is unseen. Perhaps then we shall find that the lives that have been blent and mingled in love's divine passion, remain blent and mingled forever, and that death, even death, only seemed, but was not separation.

Indiana Association of Spiritualists.

The executive board of the Indiana Association of Spiritualists met at Chesterfield camp-ground, May 2. The board decided to not build an auditorium this spring, but make other extensive improvements that are equally necessary. Water facilities will be increased, electric lights put in, a large addition to the dining hall, and booths erected for sale of produce. The old auditorium will be temporarily repaired, and new seats put in.

The Chesterfield camp has been growing steadily, until the attendance on Sundays reaches into the thousands. The completion of the electric car line will greatly increase the attendance.

The association is out of debt and desires to remain so. During the coming meeting a fund will be raised for the erection of a large and substantial auditorium before the next camp season.

FLORA HARDIN, Sec'y.

Anderson, Ind.

There can be no civility without a deep morality.—Emerson.

Nothing is less in our power than the heart, and far from commanding, we are forced to obey it.—Rousseau.

PSYCHOMETRY.

Some Inexplicable Manifestations.

To the Editor:—I beg to submit for your consideration the following psychical experiment, which I believe to be quite unique in its way, and which has been attended with remarkable phenomena.

In the first place, I must mention that for several years I have been an investigator of psychical phenomena and what is known as Spiritualism, and had discovered that I possess considerable mediumistic power. For two or three years I cultivated and developed the power of automatic writing, and received many messages purporting to come from spiritual intelligences, my hand being also controlled to write by spirits of living people with whom I was in great sympathy. These wrote through me when their physical forms were asleep. About a year and a half ago it occurred to me to ask one of these intelligences to give me the name of my "twin soul," believing as I do that every soul has its mate, incarnate or disembodied.

In reply I was informed that my "soul-mate" was incarnate and living in England, a lady's name being given, which I cannot divulge at present. I found out later that there was a young lady of exactly the same name as I received through my automatic writing, residing in England. Impressed with the idea that if I wrote her full name on a piece of paper, and folding it so that the contents could not be known, and gave it to a person of sensitive organization to hold, it might possibly affect that person in some way, on the same principle, perhaps, as the "sensitive" is affected in experiments in psychometry, when by holding a glove, knife, watch or other article constantly worn or used, the "sensitive" is able to perceive and "sense" the surroundings and personal characteristics of the owner, and sometimes his past and future.

A year ago when visiting Oxford (England) I tried the experiment for the first time. Selecting a lady whom I judged to be a sensitive, and who knew nothing whatever about psychical phenomena, and without telling her the nature of the experiment, I handed her the folded paper with the name written inside, and asked her to hold it for a few minutes. After sitting quite still for two or three minutes, she exclaimed:

"What a strange feeling I have in my hand and arm! I feel as if I were holding the handle of an electric battery. Whatever have you got in this paper?"

The feeling grew so strong that it numbed the arm and hand holding the paper, causing the latter to shake in the same way that a strong electric current will. I next asked her to hold the paper to her forehead and close her eyes. Very soon she said she saw, like a picture held before her, a brilliantly sunlit meadow landscape, in which a lake with a house beside it was the chief feature. This, fading, was replaced by a churchyard scene, in which a young lady dressed in deep mourning was bending over a grave in the act of placing a wreath on it.

For many successive nights between 10 and 11 o'clock, I tried the same experiment with my sensitive, and every night different scenes were seen and described by her, in which a young lady—the same one who, in the second scene, had appeared in mourning—was generally the central figure. This girl whom the sensitive described in detail, appeared to be remarkably beautiful; and the scenes in which she appeared were most clear and life-like. Without telling my sensitive, on one or two occasions, I handed her folded papers exactly similar in appearance to the first, but without the name, or with some other name written inside. Nothing was then felt or seen; but when I substituted the paper with this particular name she was at once affected in the strange manner I have described.

After about a fortnight of these experiments I left Oxford; but having recently returned, and again meeting this lady, I asked her if I might try my old experiment with her. A few nights ago we resumed our sittings, and though ten months had elapsed since the former, yet directly she held the paper she had the same electric sensation; and on holding it to her forehead a moon-lit scene appeared, in which a large vessel, like an ocean liner, was seen traversing a calm sea. The next night we sat again at about 10 o'clock—perhaps a little earlier—and though she held the paper twice she saw nothing. About an hour later we tried again, when the electric sensation was very strong, and the sensitive saw the inside of an old church with oak wainscoting and old-fashioned oak pews; and I appeared walking down the aisle dressed in black, with a lady on my arm arrayed as a bride.

The sensitive is a married lady of undoubted veracity and sincerity, not at all imaginative, and cannot in any way account for the scenes presented to her. I may here state that I have tried the same experiment with other people in different parts of England, some of whom it affected in various ways. One lady who held the paper went into hysterics and fainted; another was rendered powerless to move till the paper was taken from her, and described her sensation as that of being surrounded and oppressed by some strange power.

I cannot understand why the simple writing of the name on a piece of paper should have the power to affect people in the way I have described, and would be glad if you could advance any satisfactory theory to account for it.

REGINALD B. SPAN.

Prescott, Arizona.

Take Notice.

The annual meeting of the Veteran Spiritualists Union for election of officers, and transaction of any other business which may come before the meeting, will be held at the Home, Waverly, Mass., Monday afternoon, May 21, at 3:30 sharp. C. C. SHOW, Pres.

MRS. J. S. SOPER, Clerk.

BRAND-NEW IT IS.

A Quaker Lady on Reincarnation.

To the Editor:—At the anniversary of Spiritualism in Kansas City, one of the features of the occasion was that all the papers but one read were by women. One of them, by a venerable Quaker lady, Mrs. S. C. Ely, of Rosedale, Kan., elicited such favor that at least one part of it was by unanimous consent dedicated to the columns of The Progressive Thinker. The entire address was full of interest but that part devoted to reincarnation was unique. Here it is:

I want to say to you to-day, that I think reincarnation is a ridiculous fallacy. I think it is nicest to have but one father and one mother, and I do not relish the idea of a bevy of even angel women claiming my children; I am willing to share privileges but I draw the line there. I see no sense of progression in going back to the first principles so often.

Now I will proceed to be a supposed spirit, going through reincarnation. I was first born in an educated farmer's family. I opened my eyes on a bright morning in June, roses everywhere. A great spray from a beautiful creeper hung by the open window and the fragrance of bud and blossom was wafted in upon me with the song of birds.

Thus my baby senses were first awakened by sweet music and delicate perfume. My mother and father were nobly planned, their union was one of nature's idyls. I grew apace in the intelligent natural life of the farm—good food, pure air and work and sunshine vivified my life. I learned from the great book of nature. Like Whittier's "Barefoot Boy," I knew all the haunts of squirrel, bird and bee, of plant and flower. I learned from books, my parents instilled pure morals with love for and kindness to every living thing.

At the age of 16 I was sent out from home to school. I studied and progressed rapidly. My teacher made the mistake of pushing my intellect at the expense of my physical. I took no bodily exercise scarcely—manual labor should go hand in hand with mental labor—my health broke down with over-study, and I died. On my way to the spirit world I met a believer in reincarnation. He advised me to go back to earth and be born again into a nobleman's family, a savant in learning. So I went into swaddling clothes again and had a distressing time, for I was the sole heir to a prospective throne and my parents had their court physician who dosed and blistered me within an inch of my life. I had now and then a memory of my former sensible existence. I was pampered in the lap of luxury. I never rode out except with hired lackeys, so I grew up weak mentally and physically, and was haughty and selfish. With the poisonous medicine, liquors and tobacco which I used, my stomach, liver and whole system became diseased, and I died.

But I was among reincarnationists and they said try a peasant's life this time. So I did, and I fished and roamed, idled and dreamed, never worked, for my last life had made my spirit lazy. I lapsed into a vagabond, then to vandalism as I thought the world owed me a living, and that every one ought to share with me. Finally in a fit of desperation I shot a man dead and was hanged—one of your highly civilized methods of getting folks out of the way, but you don't succeed. They come right back, filled with revenge and throw out evil thoughts. Better confine all law breakers in commodious, healthful prisons, with the refining influence of music, flowers and pictures, good lectures and kind treatment, give them wholesome food, and comfortable clothing, teach them to read and write, teach them good morals. And have regular hours for work and rest, teach them trades and to be self-respecting and law-abiding, and that a pure life, helpful to our fellow creatures, is the best atonement we can make. And then when a prisoner's time is up he or she can go out and be independent and intelligent and make an honest living, be useful and happy.

When I reached the spirit world this time I was advised to run the whole gamut of experiences; I had no family ties in heaven, or rather so many mothers I felt out at sea. I got terribly mixed. I was still among reincarnationists and they were in the wildest state of excitement, hurrying back to earth to be reincarnated into some very young infant. Some one said try a Hindoo baby this time. So I did, and was brought up in the charm circle, studied colors, smoked opium and saw weird and fantastical myths. I chose a male infant this time because they are not so apt to be thrown into the sacred Ganges river as a sacrifice, as the girls. And being a boy, I never would be a child wife, nor a woman to be burned on the funeral pyre of her husband. I was so fortunate as to steer clear of the plague leprosy and fever which makes you boneless in India. Nor was I bitten by cobras or any venomous snakes with which the country abounds. But rice, the main crop, failed one year and I starved to death, and I was real glad to get out of Hindostan for there is so much depravity in all of India. And then one is cooked all the time with the hot climate. A reincarnationist said don't give up, so I tried all kinds of fathers and mothers, saints and sinners, rich and poor. I had lawyers, doctors, mechanics, ministers, poets and money grubbers for my parents. I have been several thousand years in the business, and I don't seem to have improved any. I felt like a bird trying to soar with clipped wings. Many of my associates had been aristocratic, bigoted, sensual, learned and narrow, and oh, the loneliness of the reincarnation sphere. I had been reincarnated so often that I had neither chick nor child, nor mother that I could call my very own, for somebody else had a lien on them. Oh, it was so sad. I felt like several orphans compressed into one, such a by-my-self feeling and sense of wasted time. I had gone back to childhood so many times, I felt like an imbecile. Instead of my spirit being rounded out, I felt flattened, kind of bruised and bumped. I tell you it was not funny, being an infant so many times, playing with rattles and getting eye and stomach teeth. I actually felt as though my spirit was scarred by chicken-pox, I'd had it so often. The worst of it all was those dreadful glimmerings of past lives that would come back to me, that made me feel as though I was Methuselah in baby clothes. It was maddening while it lasted, and it made me act strange and old. Then one of my mothers (I can't remember which) said: "He is so precocious, I don't think he'll live." I was a mind, reader, to make it worse. I always took castor oil, calomel and jalap twice—once in imagination and once in reality—for I could see in their minds they were going to hold my nose and dose me. It was really a distressing ordeal. Just think of an old spirit, thousands of years old, taking soothing syrup, catnip tea and peppermint drops, and to be trotted up and down for innumerable decades in succession. The echoes of my past came in and out of season to me. One day when I was reciting a Presbyterian catechism a clear recollection of evolution doctrine came to me, and I laughed aloud. Then they thought my mind was unhinged. I guess it was, for reincarnation is a rather unhinging business. Finally I met an exalted spirit who said to me, go back to earth once more and be born into a family of intelligent Spiritualists, and be well raised and truthfully taught. I grew up healthy and well educated in every direction, married my equal and had a nice family. We studied the spiritual philosophy; held circles for spirit return, and when undeveloped spirits came to us, we taught them all the good we knew, and when advanced spirits who knew more than we did, came, we were gladly taught by them. My wife and I lived to a ripe old age, yielding when best to each other, so that our lives were harmonious. And when the golden bowl was broken and the silver cord severed we passed on to our spirit home, we and our earth beloved well content, for we knew we could still commune. We have our own sweet family circle here for some of our children have come over.

The above from a very mother in the Spiritualist fold presents a view of reincarnation which is in every sense as practical, as logical, and far more readily grasped by the commen sense mind than many more pretentious essays and volumes. It is submitted just as delivered, and its publication will please many people of KANSAS CITY.

AN INCIDENT.

It Is Well Worthy of Note.

A REMARKABLE SERMON BY THE PROGRESSIVE DIVINE, DR. J. E. ROBERTS, OF KANSAS CITY, MO.

To the Editor:—An incident occurred in Kansas City recently, that was exciting at the time, and deserves printing in The Progressive Thinker.

It was on Sunday, April 15, at the Church of This World, the largest congregation in the city.

The minister is the eloquent and distinguished liberal thinker, Dr. J. E. Roberts. The discourse was on "Guessing at the Great Riddle." It was a remarkable sermon. One extract is here given to show its tenor. He was speaking of the scene at the sepulchre, and after a most vivid picture he asked why the dead had not been back now as then? and added:

"One reason they have not been is this: The church had no sooner assumed as its foundation this manifestation of the spirit of its dead Prophet, than it set about to condemn, to anathematize and to send to hell every one that ever should again attempt communion with the spirit world. From the time when the Marys went weeping to the sepulchre until now, the universal church has said that any attempted communion with the dead is superstition, base and gross and the work of the Devil. But if it was possible for the Galilean to show himself after death, if it could happen in Judea, why may it not happen now? As a result of the teachings of the church for the last nineteen hundred years we are not fitted to see the unseen world. If a spirit should manifest to-day there is not one in a thousand who would be capable of knowing it. If a spirit should manifest itself here at my side this moment, hundreds would faint with terror, others would scream, and still others would say I had an accomplice behind the screen. I for one am content to believe that the apparition of the Galilean spirit was as alleged; and when we have been trained and fitted, other apparitions may be seen as was that of the Prophet."

This is a sample of much of the discourse. When the eloquent minister had concluded, Dr. S. D. Bowker, one of our best known citizens, rose in the audience and said:

"Mr. Roberts, I have been a Spiritualist about twenty years, and am fairly well posted on the subject. As such I wish to express to you our thanks for your able and interesting presentation of our teachings, fully in accord with our public speakers and most able writers."

To say that this was a surprise to both minister and audience does not describe its effect. But the sudden stillness was only momentary, the congregation breaking out in hand-clapping and applause until Dr. Roberts very pleasantly and courteously acknowledged the Doctor's compliment. One of the peculiar things connected with it was the kindly feeling everywhere manifested toward the Doctor for his declaration and sentiment. Spiritualism is not the proscribed thing it once was, when such an incident and its reception could occur before one of the largest and most intelligent audiences that assembles in our city. SUBSCRIBER.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-ONE.

Not far from our beautiful dwelling rises a grand old forest—a spiritual forest—a forest of spiritual trees—and thither we wended our way. We sauntered slowly along that we might enjoy all the exquisite landscape spread out before us.

I have previously stated that our home stands on the bank of a beautiful lake, where the water shimmers and sparkles, and numberless little pleasure boats are dancing on the rippling waves. Now all around this beautiful sheet of water are scattered other homes at convenient distances from each other. O they are beautiful—beautiful beyond description! I would that all who read this could see them as I and my dear wife have seen them to-day—as we see them every day when we are at home.

Some are built of marble, some of pearl, others of gold and precious stones; some of silver, others of diamonds. These homes are surrounded by beautiful grounds—spiritual grounds, my doubtful friend—and these grounds contain trees, shrubbery and flowers. Many of the houses are literally covered with flowers. Think of a home built of glittering diamonds, literally covered with roses of all shades and colors, the red and white predominating, with the diamond house glittering through them; then think of the grounds with shady avenues of trees, beautiful flowers, shrubbery, green lawns, besides lilies and flowers of all kinds; fountains of marble; fountains of gold and silver throwing up their sparkling jets of water, and statuary, almost angelic in its truthfulness to nature, gleaming here and there in many places. Each home is built by those who occupy it, to suit the taste of those who build them, according to the beautiful that is within them.

My dear wife and I cannot feast our eyes too long on the heavenly scene. We often visit the people—or angels rather—who live in these homes, and they return our visits; but, to-day, we started for a stroll in the woods, and soon we neared the forest and entered it. An earthly forest is often grand and sublime, then what shall be said of a spiritual forest? The sublimity and grandeur of this forest is beyond words of mine to describe. The lofty trees tower upward until one grows dizzy to look at them. Every tree is perfect in its kind and shape, and there is a solemn hush and stillness here not felt except in a grand old forest like this.

How long has this forest stood here, you ask?

The spirits and angels hereabouts cannot tell. Longer than any can remember. The ground beneath our feet is soft and yielding, covered thickly with beautiful moss and filled with wild flowers of all kinds. How did this forest get here, you ask? It grew here from the spiritual emanations of earthly forests, and the flowers are the spirits of the corresponding flowers of earth, the moss the same, the sublimated essence of earthly or material things, and our own spiritual forms are the sublimated essence of our earthly forms; the soul is the living germ that I have described in a former letter developed up to this point.

We had taken with us a beautiful little white poodle dog, named Flossy, the spirit of a little dog that once belonged to a lady who is still upon the earth—a lady in whom we are deeply interested. Helena has vowed to keep that dog until the lady comes here. She will be extremely glad to see it, one may be sure. Well, now, this beautiful little dog acts very much as any such little dog does on earth. He gambols about with delight, he barks with joy, but never a fear moves his little heart; his eyes are most heavenly and beautiful to look into, and his love for, and devotion to us, is something wonderful. We cannot tell whether he remembers the lady who used to own him or not. This is somewhat of a puzzle to us.

Helena and I took seats on a moss-covered hillock, for we dearly love to listen to the little birds. Their singing is far sweeter than when on earth, for all spiritual sounds are devoid of coarse harshness. How did these little birds get here? They are the spirits of the birds that once lived on earth, and they correspond to their earthly forms just as we correspond to our earthly forms, sublimated, spiritualized, and exceedingly beautiful. You could not hear them sing on earth, for their notes have ascended into that octave which is not audible to earthly ears.

We both look around with eager eyes for we have been here very often before. We expect another pet—yes, two of them; perhaps more. Ah! here they come stealing softly through the trees, beautiful great, tawny creatures.

"Oh! what are they?" you ask, fearfully. You need not have the slightest fear, my friend. These are two enormous lions, but they will do us no harm; they won't eat us, because they cannot, and they would not if they could, for they are not hungry. Hunger with them is a thing of the past—they left it below with their more gross material bodies which they have no longer to feed; their spiritual bodies are sustained, as ours are, by ethereal, sublimated essences of that which rises up from earth. They would not have slain any on earth when they were there if fear and hunger had not compelled them. Fear and hunger are now things of the past with them, as it also is with us. You see the beasts and ourselves have risen up out of it, both being more perfect in their way.

"Come here, you great splendid fellow," said Helena to the lion; and he immediately obeyed, laying his shaggy head on her lap, while the lioness put her paw on my knee. I had often shaken this paw before, as one often shakes that of a dog down below, and the lioness was always pleased and seemed to understand; but just how much she may be able to comprehend we do not know. Of course our planes of existence are very far apart, but that makes no difference with immortality.

Helena patted the great shaggy head of the lion.

"Now, let us hear you roar, sir," she said; and he understood and roared until the forest vibrated with the sound. Now that roar could not be heard by earthly ears for the vibrations were too low and too high, passing out of earthly octaves.

Helena playfully put Flossy on his back, or rather, on the back of his great shaggy neck, and then the lion and Flossy began to gambol and play. The lion could not hurt Flossy, and Flossy could not hurt the lion, neither did they desire so to do. No beasts hurt each other for the fun of the thing on earth, they simply tear up each other because of hunger.

"Look at that beautiful little squirrel, dear Franz," said my lovely Helena. "Ah! see! There are two or three of them. Look at their little bright eyes. How happy they are; just as happy as we are."

They were running up the trees, very near us, and paused, looking at us with curiosity.

"They are just as happy as we are," repeated Helena, softly, "and, really, they seem far happier, for we often weep for the errors of mankind."

Insects were also about us; but they, too, were spiritual; they had no venom and did not sting. Insects do not sting on earth for fun. Many sting because they are hurt, others because they are hungry or are fearful of being hurt. The hungry ones suck your blood for food. They are not fearful now and do not nourish themselves on blood, they simply inhale sublimated essences and hunger not; and, even if they were to sting, which they do not, no hurt could accrue, for the spirit is beyond being hurt.

Now I seem to hear you ask: "Do you have a sun in the spirit world? You talk of shady trees."

Our light is not the light of the material sun, but it is the same kind of light as that of the X-ray of earth. Of course we are conscious of your sun as we are conscious of your earth and all the planets in space; they are also visible to us; but they do not light our celestial world. The light of the sun and the planets is coarse and opaque to us. One may say that our light is the sublimation of all light—the inner or finer part of light.

"Do you have darkness there?"

"No; it is one eternal day; yet we have different degrees of light, and artificial darkness. A progressed soul really needs but very little darkness, an undeveloped one must have more or less of it, consequently we have artificial ways of obscuring our light; but I cannot, in this letter, enter into all its details.

Now if Helena and myself had visited a large, tropical forest—for there are many such within the celestial world—we should have seen elephants, tigers, leopards, and all kinds of animals belonging to such a forest, but as we have always been accustomed to such forests as grow in Germany and New England of America, we make our home according to our former habits, yet we travel extensively whenever we feel inclined."

The aforesaid philosophers of earth will laugh and sneer at what I have written. That will not alter the truth of it, in the least. They can float in the ambient ether, if they so desire, surrounded by a few other abstruse philosophers, like unto themselves, if they wish, with nothing but each other to look at; they may thus float to all eternity, it would not trouble us; they can ignore all animal life; they need not look at the trees or go near the water, they can shut their eyes when they pass over our beautiful homes, they need never enter them if they prefer not; but, between you and me, dear reader, don't you think they will get a little weary of eternal ether and each other—those grey bearded, unsexed philosophers. Helena is laughing heartily at the picture. I am afraid that some of them might like to take Helena away from me, forgetting, for awhile, that there is no sex among the angels. Well, they cannot be angels until they feel the need of the female parts of themselves and are conjoined to them. A few more words and we have done with this letter.

Through the eyes of my medium, I am now looking at a beautiful vase of flowers—semi-tropical, California flowers. There are calla lilies, two or three different kinds of geraniums, the beautiful, drooping acacia, roses, and so forth, all gathered from the garden in front of the house, to-day, the 14th of February. They are exceedingly beautiful, but coarse compared to our flowers, yet, like them. Ours are still more beautiful. Beauty is not confined to earth, else heaven would not be as beautiful. If heaven had no flowers the most of the women and children would rather remain on earth, for a sucking babe cares nothing for ambient ether, but it will clutch, with its little hands, eagerly at a flower. Most women and girls would be very unhappy if their eyes could never look upon flowers.

Just back of the flowers, before mentioned, stands a crystal dish filled with large, golden California oranges, picked to-day from the grove near the house, beautiful and delicious to the taste. Do you think that orange groves belong only to earth? Then earth is more beautiful than heaven. This is not true. Heaven is more beautiful and useful than earth. Those oranges on the table are coarser and more material than ours. Ours are sublimated, refined and vastly more delicious.

Now out on the back veranda is lying a beautiful and faithful dog. He is watching the house all day to see that no harm comes to its inmates, but his vigils do not cease with the day. It is now night. He is still on duty and nothing can take place that his warning bark or growl is not given. His love and faithfulness to the inmates of the house cannot be weighed or measured. It never wavers for an instant, and will not while life lasts. You call him a brute, a beast, an animal, a dumb creature. I deny every word of it. He has more language than many men. He has a different method of expressing himself, I admit, but he has as many ways as there are different things transpiring, and the one through whom we write has learned them all, and well understands, without looking, when the turkeys are quarreling, when the cats are around, when the chickens fly out of the yard, when the Chinese washerman is coming, when the Chinese vegetable man's cart stops, when a tramp is about, when a stranger approaches, when the grocery man is in sight, when the coyotes prowl around after the chickens; for each and all a different sound or signal is given, and when he hears his master's horse and buggy in the distance, although he cannot see him, his delight knows no bounds.

Does all this love, faithfulness, and intelligence die, because a dog does precisely what man does—drops his mortal body? No, no, my friends. You are mistaken—very greatly mistaken. But if my word will not pass, I will try to prove what I have said. Now, as you know, I am the spirit of Franz Petersilea, and I desired to give my son double proof that a dog has an immortal spirit as well as man; so I made myself invisible to the dog. When it suits my convenience I walk by the side of my son, invisible to him, but not to the dog. This I have done again and again, that my son may be convinced. Whenever I do this the dog, knowing that I am a spirit and not of earth, shrinks with a low growl and tail between his legs, with a peculiar expression of awe in his eyes, into his kennel and, turning therein, keeps his eyes steadily fixed on me, still growling low and fearfully. The dog knows, very well, that he cannot harm me, he knows that I am a spirit and that he cannot frighten me, but he doesn't care now to make friends with me—in fact, he makes friends with no stranger.

Now, I put the question to you, one and all, Can a creature who has not a spirit see a spirit? Can that which is not spirit perceive that which is spirit? I will leave this question in the hands of the grey-bearded philosophers of earth. They may try to philosophize themselves away from truth, but it is better to philosophize one's self into truth.

To be continued.)

Gems from Ingersoll.

In every creed man is the slave of God—woman is the slave of man and the sweet children are the slaves of all.

Nothing so outrages the feelings of the church as a moral unbeliever—nothing so horrible as a charitable Atheist.

The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought.

After all, the poorest bargain that a human being can make is to give his individuality for what is called respectability.

Is it a small thing to leave the heavens of an insatiate monster and write upon the eternal dome, glittering with stars, the grand word—Freedom?

It is a blessed thing that in every age some one has individuality enough and courage enough to stand by his own convictions,—some one has had the grandeur to say his say.

We need free bodies and free minds,—free labor and free thought,—chainless hands and fetterless brains. Free labor will give us wealth. Free thought will give us truth.

We need men with moral courage to speak and write their real thoughts, and to stand by their convictions, even to the very death. We need have no fear of being too radical.

Mental slavery is mental death, and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph.

Is it a small thing to make men truly free—to destroy the dogmas of ignorance, prejudice, and power—the poisoned fables of superstition, and drive from the beautiful face of the earth the fiend of Fear?

Age after age, the strong have trampled upon the weak; the crafty and heartless have ensnared and enslaved the simple and innocent, and nowhere, in all the annals of mankind, has any god succored the oppressed.

Whoever lifts his voice against abuses, whoever arraigns the past at the bar of the present, whoever asks the king to show his commission, or questions the authority of the priest, will be denounced as the enemy of man and God.

INTERESTING AND VALUABLE ARTICLES

To the Editor:—I received your last volume of the Encyclopedia of Death. I am charmed with it. I thought your first volumes were very interesting, but this is doubly so. This ought to be in the house and hand of every Spiritualist in the country, for the sake of the logic of the sermons of Rev. Mr. Savage and others. I feel that I cannot say too much in favor of the book by way of recommending it to those who feel interested in the subject of Spiritualism as well as those who do not.

Meadville, Pa. A. B. RICHMOND.

FROM THE PACIFIC COAST.

To the Editor:—I have Vol. 1 and Vol. 2 of the Encyclopedia of Death, and will tell you that of all the premiums given, they are the most instructive and interesting. You are doing the grandest work ever accomplished by any journalist in the world! ROSE L. BUSHNELL.

San Francisco, Cal.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A SKEPTIC CONVINCED.

The Zeitschrift fur Spiritismus quotes the following letter addressed to the editor of the New Carolina Citizen, which is published at Ashville, in that State: "I was never much interested in Spiritualism, and up till now I was always incredulous about everything relating to the apparition of spirits, and the communications which sol-disant mediums profess to receive from them; but at the request of a friend I paid a visit to M. Schlesinger, a well-known medium, and I must acknowledge that what I saw and heard through him astonished me; and that the feeble description I could offer you of them, would give you a very inadequate idea of those marvelous facts which would remain altogether inexplicable to me, unless I attribute them to the power of spirits. During the seance I received from a friend deceased communications about events which occurred to us in that town twenty-three years ago. I am no longer a skeptic, but a believer in this beautiful philosophy."

TELEPATHY.

Il Caffaro and Il Secolo XIX., two daily papers published at Genoa, contain reports of three lectures delivered in that city, at the Civil Service Club, before an audience of 300 persons, comprising many members of the medical faculty, students and professional men, by our able and indefatigable coworker, Professor M. T. Falcomer, of the Royal Technical Institute, Alessandria. His subjects were:—Telepathy between the living. Telepathy between the living and the so-called dead. The organ of telepathy; and official science and telepathy. Genoa, although one of the most mercantile, enterprising and progressive cities in Italy, has also the misfortune to be a hot bed of priests, and of the sworn enemies of freedom of conscience and religious enlightenment, so that Professor Falcomer's daring efforts to prove that the many telepathic phenomena recorded in the Old and New Testament have a scientific basis, and are being continually paralleled in our own times, must have startled the obscurantists of Genoa not a little. His first discourse occupied occupied two hours and a half in the delivery, and the analysis of it given in the Caffaro denotes it to have been a lucid and logical exposition of his theme, namely, Telepathy between the living, and to have succeeded in holding the attention of the audience for so long a time, is a striking testimony to his own powers as a lecturer, and to the interest felt in his subject by those who listened to him. The journal just referred to says: "Professor Falcomer concluded by the utterance of a fervent wish, on behalf of all present, that the New Year, on the eve of which he was speaking, might prove to be the opening of a new era, destined, perhaps, to furnish a solution of the mysterious problem of humanity, formulated in the celebrated questions 'What am I? Whence did I come? Whither am I going?'"

MEDIUMSHIP UTILIZED.

Writing to the Revue Spirite, of Paris, Dr. E. D. Babbitt, of New York, communicates the following important statement: "Mrs. Hayden, of this city, in whose house I had my office for some time, has been engaged by the Globe Assurance Company as a psychometrist at £600 per annum. Upon one occasion only she saved the company £2,000. A gentleman proposed to take out a policy of assurance for that amount, and the medical man who examined him pronounced him to be as 'sound as a bullet.' Before issuing the policy his autograph was submitted to Mrs. Hayden. She asserted he would die before two months were over. The company thereupon took two months for reflection, and seven weeks two days afterwards he fell dead on his own door step.

"Another time Mrs. Hayden advised the company not to assure a certain person, because he was liable to fits of depression and would commit suicide. Her advice was disregarded, and it cost the company £2,000, for he did destroy himself as the psychometric medium had predicted."

MEDIUMS AS INTERPRETERS.

We are glad to find the contributions of "Ismala" once more brightening the pages of the Revue de la France Moderne. In the January number he supplies its readers with an appreciative article on the "Spiritualist Teachings" of the late Stainton Moses; and translates one of "Imperator's" most impressive communications, prefacing it with the following weighty remark: "Spiritual communications are always instructive when the spirits communicate through cultivated instruments. The brain of a person well endowed and receptive, is more suitable for the transmission of messages and their sense is better rendered, for the spirits do not always (we should say very rarely) breathe the words, but only give the impression of the ideas, and the human brain transmits it in the habitual language of the person. Many mediums mix up their own personal convictions with the words of the spirits, so that good mediums are very rare. Stainton Moses was exceptionally gifted."

Many controls lament continually the paucity of highly cultured mediums, as they declare that, if they had more of these, they could convey such messages to mankind as by their copiousness and beauty of language, their charm of literary style, their powerful reasoning, their moral elevation and spiritual grandeur, could not fail to produce the same impression upon people's minds as do the utterances of the greatest of the old prophets and seers, or the poems of the most famous of our modern singers. There are plenty of highly-educated mediums, but pride and skepticism combine to induce them to suppress their gifts, and as many professed mediums are, through no fault of their own, illiterate and unable, perhaps, to express themselves grammatically, still less with eloquence and force, the communications spoken through their lips, or written through their hands, are often discredited, even when thoroughly genuine, simply because such persons cannot clothe with suitable words the ideas impressed upon their brains by their controls. Hence one often hears the sneering remark, "How A, B or C must have degenerated in the other world, to come back and talk such tedious commonplaces as those!" Assuming the genuineness of the communications and the integrity of the medium, there has been no degeneration of the controlling spirit, but a complete inability of his medium to translate what is being transmitted through his or her imperfectly developed brain.

LIGHT OF THE EAST, CALCUTTA, INDIA.

A seed is the smallest of things, and yet in it are involved infinite possibilities. So a thought may appear insignificant, yet it is a mental seed that may in the course of its growth and evolution redeem a world.

He who lives merely in his physical senses (the body) lives in the night of existence; to live in the spiritual faculties is to live in the day of existence. The former walks blindly, and therefore does not perceive the pitfalls in his way; the latter sees the past, present and future, and his wisdom guides him, while his love safeguards him.

The reason why Truth is ever naked is because Error steals her garb and makes a mask of mystery of it.

All the systems of Indian philosophy (Darshanas) teach Fatalism—Fatalism in the strict sense of the word, pure, unflinching, Asiatic Fatalism. The great philosophical systems of the West have also arrived at the same conclusions. Events and thoughts are related to one another as cause and effect. The whole world of matter and world of thought are governed by the chain of cause and effect. As the strength of the current of the ocean governs the course of its foams and bubbles, so the innate tendencies of nature in a particular age govern the action of the religious heroes and reformers. Buddha and Sankara, Vyas and Valmiki, were mere bubbles on this ocean of Nature, brought into life and action by its own inherent laws. When their work was done Nature dissolved them and like beads of foam they disappeared. This is the only Truth.

When a person realizes that he is nothing and all actions are done by the inherent laws of Prakrity and consciousness remains merely as a witness, he attains the immortal truth. As long as a man thinks he is doing good, that his actions are benefiting mankind, that he is a great reformer—he is steeped in ignorance. The same law which sends milk to the mother's breast when a child is born also raises the condition of a nation, religious or otherwise. Nature does not wait for a particular man to help her. Like particles of sand on the ocean shore, millions of reformers, Rishis, Munis and Devas, have come and gone without changing an iota the course of Nature's eternal laws.

Mankind of to-day is the same as it was thousands of years ago. Selfishness and prejudice reign to-day as it did before. Till the veil of Kali Yuga is lifted and its drama is acted out, religious bigotry will remain just the same as it did ages ago.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

REVERENDS.

There Are Several of Them in Buffalo.

To the Editor:—Within the last week or so I have had two letters, asking me if we had any or many reverends among us people that are called by the name of Spiritualists. Well, I should remark that we had several of them. First, there is the very Rev. Moses Hull, who has his name with the Rev attachment forninst it, and Pastor following it emblazoned upon a banner that is hung upon the outer walls of what is known as the Temple, wherein the First Church Society holds forth under the guidance of said Reverend Moses Hull, Pastor.

Mr. Hull is a genius in his way, broad shouldered and strong and a natural orator, and no matter what his subject may be he always holds his audience with a rapt attention as long as he may choose to speak. Mr. Hull is also a well-known author, having issued several well-known volumes, mostly upon Bibles and their fallacies, truths and origin. His "Encyclopedia of Biblical pritualism" is a library of itself, and many of his other volumes are just as good. When this Rev. gentleman feels well and really settles down to business he can tear more Bibles into kindling wood and scatter their flimsy theories to the wild winds than any other man in the business. He can prove to you that Moses of old did not write the first five books of the Christians' Bible. He will also tell you of more mistakes that Moses made, in ten minutes, than Robert G. Ingersoll could in an hour; in fact, his greatest efforts, his peculiar forte, is to show up to the world that the Christians' so-called word of God is a very ordinary book of men of the olden time and that it contains nothing but what any good writer of to-day could write under similar circumstances. Mr. H. is iconoclastic on the one hand and a splendid builder upon the other hand, for without fear or asking favor he dispels old dogmas and foolish church creeds, then upon this wreck and newly cleared ground he builds our Spiritualism.

Mr. Hull is now serving the First Church Society for the third year, and has a large society and fine audiences. He is often called to the near-by towns for the purpose of delivering lectures to new or old societies. He is also called to speak before the three or four other Spiritualistic societies that hold meetings in Buffalo.

Second, is Mrs. Mattie Hull, the able consort or right-hand man for the Rev. Moses Hull. She is a Rev. also, and of the two Revs. in this Hull family I think the Rev. Mattie stands the highest. I at one time introduced her to an audience in Buffalo as "Mrs. Mattie Hull, wife of the very Rev. Moses Hull," and upon taking the plaform she at once proclaimed that she was Mrs. Mattie Hull, and it did not hold that she was under the shadow of any superior person; she was simply Mrs. Hull, and stood upon her own independent individuality entirely. As the boys say, "Bully for the Rev. Mrs. Hull!" Mrs. Hull is a fine and a spiritually inclined person of a very fine and sensitive nature. Her lectures are couched in the finest and choicest of the English language, and she is a clear-cut and forcible speaker. Her peculiar forte is as an organizer and leader in Lyceum work. She has a large class and holds her meetings each Sunday in the Temple here. Her whole soul seems to be wrapped up in this Lyceum work; she has a natural mother feeling for the little ones, and she goes farther than teaching them, for she has formed a "Helping Hand" sewing society where clothing is made for many little ones who are clothed by her in a good and substantial manner and fitted to attend her lyceum classes each Sunday. Then, too, she does a good deal of outside work and often speaks before the audiences of the other societies in town. I wish that for the benefit of mankind we had more Reverends of the Mrs. Mattie Hull make-up. It would be a good thing for the conglomerate mass of people that are continually coming to us to find a light and a bright spot ahead of them that they may reap a benefit from when in deep sorrow over the loss of dear ones.

Third, in this Hull family we find the Rev. Andrew J. Weaver, who is at the head of the Lily Dale Training School that will open in the month of May at Lily Dale camp grounds. Mr. Weaver is president of one of the Eastern State Associations, but for the past winter has been located with the Hulls at 72 York street. Mr. Weaver is a man who has reached the three score years and ten some time ago, yet he is an active worker and is often seen and heard at some one of the Spiritualistic societies' halls each Sunday. He is a finely educated man and a good talker before an audience and a seceder from the old orthodox church, so we take it for granted that Bro. Weaver will some time in the near future find peace in that realm where the sunshine never fades and the star of his spiritual will never set or grow dim.

Fourth, comes the Rev. J. W. Dennis. It is said of him that he can make a stir and kick up a racket or a dispute at a camp meeting in less time than any other Rev. that is in the Spiritualistic ranks, and when a conference becomes a sort of a mutual love feast, and is about to die for a want of difference of opinion, Mr. D. is often called upon to throw a sort of an intellectual firebrand and wake up the dead material, and he never fails to make more "small" enemies than all other Revs. put together; yet he is a man of clear-cut ideas, and has a decided way about him that carries conviction to his hearers when he occupies the rostrum. Mr. Dennis is quite a medium and often speaks under an inspiration from a higher source, and writes for almost every Spiritualistic paper in the country. Had Mr. D. when in his younger days had the advantage of an education, he would have made one of our first-class writers and speakers, for his natural abilities are above the average. At present he lectures for some one of the different societies in Buffalo, and he prides himself that he is welcomed upon the rostrum of any and all the societies here, yet he is not a member of any of the five societies that at present are scattered all over the city. Mr. D. is to be heard at the present time at the meetings of the Buffalo Spiritual Church, corner of Mohawk and Main streets, and at the meetings of the Queen City Society's hall, corner of Court and Main streets, and be it said to his credit that he never charged a society one cent for services rendered, for he has been a business man all his younger days and can now afford to give his services free for a cause he loves so well.

Fifth, comes the Rev. Mrs. S. Augusta Armstrong, M. D., who for nearly a year past has resided or visited in California's sunny clime, in the region near Los Angeles, and at times in San Francisco. Mrs. Armstrong is the wife of J. Stone Armstrong, M. D., of Buffalo, who has just served a term as "Grand Master Workman" of the 30,000 Ancient Order of United Workmen of the State of New York, and is one of our foremost surgeons and M. Ds. Mrs. Armstrong is a fine writer and is often heard from the different rostrums in and about Buffalo. She has served as a chairman at the meetings of the "New York Central Camp of Spiritualists for the last three camp seasons. This camp is located at Freeville, Tompkins Co., N. Y.

Sixth, is a new Rev. and a grand good platform test medium. I refer to the Rev. Mrs. Catherine Chase, wife of the president of the old Buffalo Spiritual Church Society. J. W. Dennis lectures for this society each Sunday, and he is followed by Rev. Mrs. Chase with tests, which draw large audiences. Mrs. Chase will visit Lily Dale Camp during the camping season and any who choose to sit for tests of spirit presence will find her a grand good medium of the clairvoyant and clairaudient phases. We need more mediums of the class of Mrs. Chase, for the tests that she gives are the kind that holds our people to the truth that we are at all times surrounded by a host of witnesses from the other side of mortal as well as spiritual life. SPY ON KOPP.

Buffalo, N. Y.

HYPNOTISM.

A Crime Revealed through Its Influence.

Young F. A. Parham, formerly of this city, and a son of Mr. L. E. Parham, well-known here, and a resident of Walnut street, who has been in Atlanta for some months, created a sensation in that city yesterday. The story is told by the Atlanta Constitution to-day as follows:

Hypnotism was used in Atlanta for the first time Saturday morning as an agency for the detection of crime, when F. A. Parham, a well-known young man, after having been placed in a hypnotic state by Melvin Venable, confessed to having stolen a number of valuable hats and other articles.

The story is one of the most unique that has been recorded in Atlanta in some time, and is declared by those in a position to know that it opens up practically a new field in the science of hypnotism.

By an adept and practical use of hypnotism, Mr. Venable Saturday morning unraveled a mystery that had baffled the city detectives, and was enabled to recover for R. F. Graves goods that had been stolen from him, and at the same time to secure a promise of reformation from the young man who confessed to the theft.

Some time ago R. F. Graves, who represents a hat concern, and who has offices in Atlanta, missed a number of hats and other articles. Every effort was made to apprehend the person who had appropriated them, but without success.

A porter who had been discharged was suspected, and the city detectives were asked to look into the matter. The detectives had succeeded in locating some of the goods, but they had not been able to locate the man who had taken them or to secure any clew to his identity.

Melvin Venable, who is a friend of Mr. Graves, and who had been studying hypnotism under the tutorship of R. O. Bridwell for some time, knew of the theft and of the circumstances. For a reason which he cannot explain himself, he suspected that young F. A. Parham was in some way connected with it.

Young Parham is interested in hypnotism and had been one of Mr. Venable's subjects on a number of occasions.

Yesterday morning Mr. Venable saw Parham enter a cigar store and followed him. He approached the young man and hypnotized him. Parham was directed to Mr. Venable's office, and in order that he might have witnesses to the experiment, he telephoned for Mr. Graves and for Mr. Bridwell.

It might be well to state that Parham had no intimation that he was suspected, nor that an effort was to be made to obtain a confession from him. Had the effort been unsuccessful he was to be made aware that it had been made.

Parham was placed in a deep hypnotic state by Mr. Venable, and was then given strong suggestions that he had committed a wrong and that he should tell it to those interested. His better nature was appealed to, and he was told that he had injured a man who had befriended him, and that he should make an effort to remedy the wrong. Parham was told the nature of the crime of which he was suspected, but the suggestions of the wrong were made strong in order to overcome any natural inclination he might have had to keep the secret. These were what are known in the hypnotic world as post hypnotic suggestions, and were to be acted upon when Parham was brought out of the hypnotic sleep.

As soon as Parham opened his eyes and saw Mr. Graves he spoke to him, and said:

"Mr. Graves, I took the hats. I have done you an injury and I want to be perfectly frank with you."

He then proceeded to tell at what pawn shops four of the hats had been pawned, and stated that he had sent six of them to Chattanooga by express, producing the receipts of the express company to verify the statement.

Those present at the confession say that Parham was overcome with remorse and stated that he would mend his ways and do all in his power to remunerate Mr. Graves, for whom he was working at the time the goods were taken.

The confession of Parham was in the nature of a surprise, because he had been suspected by no one except Mr. Venable, and when he had no particular reason for believing the young man had taken the goods.

One of the interesting results of the Parham case is the fact that the city detectives have become interested in the science. Especially is this true of Detective C. L. Choosewood, who was detailed to discover who had taken the goods from Mr. Graves' office. Choosewood found some of the hats in pawnshops Saturday morning at the same time Parham was making his confession under the hypnotic influence which Mr. Venable exerted over him.

Detective Choosewood called on Mr. Venable yesterday morning, and was given a lesson in hypnotism, and it is understood he will make use of it in the same manner that Mr. Venable did. That other detectives may take up the study and put the science to a practical use is a strong possibility.—Chattanooga (Tenn.) News.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

GRUMBINE'S ATTITUDE.

Letter from Lyman C. Howe.

Please send me, to Fredonia, N. Y., a few copies of The Progressive Thinker, date April 28. I want it more especially for Mrs. Longley's admirable review of Rev. J. C. F. Grumbine's attitude. But it is rich with good things besides that. I have no personal antipathy against Mr. Grumbine. I recognize him as a scholarly and vigorous thinker and speaker, and no doubt of good character and intuitions; and of course he has a right to his opinions and to a free expression of the same. But it is due to the public—and especially to Spiritualists who employ him—to know where he stands upon questions involving the very life of modern Spiritualism. I believe in free thought and speech, and would welcome a Roman Catholic or a Mohammedan upon the rostrum to represent his own faith; but when speakers are employed to represent Spiritualism, we are truant to our faith and knowledge, if we endorse his utterances when he flatly repudiates and savagely denounces the very cornerstone of the Spiritual Temple we are building; and this is what Mr. Grumbine has done, and what Mrs. Longley exposes in a candid and dignified and kindly way, in last week's Progressive Thinker. Mr. G. calls himself a Spiritualist, and thus deceives the unwary; for when he defines his Spiritualism it is not Spiritualism at all in the sense that it has been accepted by some of the ablest and best minds in the world for the past fifty years. And when he makes flings about "mediums sitting on a tripod," and asserts that "not one of the Spiritualists wants to be spiritualized," it is time for those who employ him to represent them, to know his position. Such insults flung at people whose intellectual and moral qualities tower above all who sneer at them, are not creditable to the man, or good endorsement of his spirituality or sincerity. But what he means, evidently, is that Spiritualists do not want to be Grumbinized. In this he may be correct.

No Spiritualist pretends to hold that mediumship is the cause of the Spiritual Universe, or that it creates spirit; but it is the means by which a knowledge of the post mortem life is attained, and without it we should drift in the old fog of faith and fancy and grope in the valley of doubt; and all the classwork of a million Grumbines could not save us.

That he has the magic key to the Kingdom, that he can open the door to all who pay him $3 or $4 a head, and thus dispense with mediumship, is most preposterous presumption. If Spiritualism is to be represented by its enemies, let us know who they are and what they teach.

We should all thank Mrs. Longley for her ringing words in defense of true Spiritualism.

I came to Titusville in answer to a dispatch from M. R. Rouse, to serve at the funeral of Mrs. Robinson, and when I got here the people decided to have a Sunday meeting; so I remained and spoke last evening, and am to return to speak again the second Sunday of May.

Mrs. Elizabeth Robinson died April 24, in Titusville, Pa., and the funeral services were conducted in accordance with the Spiritual Philosophy on Thursday, April 26, by the writer.

Titusville, Pa. LYMAN C. HOWE.

ANNUAL CONVENTION

Of the Ohio Spiritualists Association.

To all Spiritualists of Ohio, Greeting:

The regular annual convention of the Ohio Spiritualists' Association will be held Wednesday and Thursday, May 23 and 24, in Masonic Cathedral Hall, on South Third street, between Town and Rich streets, in the city of Columbus, O.

There will be both forenoon and afternoon sessions each day for the business of the convention, and in the evenings the platform will be occupied by speakers and test mediums of national prominence.

The State Association will draw no technical lines in admitting delegates, but urgently invites every Spiritualist society in the State, whether holding a subordinate charter or not, to send as many delegates as possible to this convention, and it is hoped that at least one delegate may be present from every society in the State. At this particular time there is much of vital importance to the cause that demands serious consideration, and every earnest worker in the State is invited to participate in the deliberations of this convention. Come one, come all, and let us reason together. E. W. BOND, President.

C. B. GOULD, Secretary,
406 Electric Bld'g, Cleveland, O.

Spiritualist Christening.

Sunday, April 22 marked a pleasant event in the history of the Spiritualist Society of Galveston, Texas. Mr. John W. Ring gave one of his usual interesting and instructive inspirational lectures from the subject "The Sabbath was made for man, not man for the Sabbath." He carefully led his listeners into past mythology, the superstitious outgrowth of scientific knowledge, and displayed the spiritual significance which these holy days and ceremonies conceal. His discourse closed with a conservative yet unyielding explanation of baptism, and then the ceremony of christening was performed according to the ideas of Spiritualism. "Accepting the little child—a bud from Summerland—as innocent, pure and free from sin, we refrain from the use of water, since it indicates cleansing, and use fresh, beautiful blossoms, emblems of nature's purity." The ceremony was simple but very impressive. As the choir sang "Name the Baby," a composition of Mr. Ring's, he came down the aisle bearing a star of white flowers heaped with loose petals; soon came Miss A. Benelle Dean bearing the infant candidate and closely followed by the parents. As they reached the rostrum the choir sang "To thee a name is given." After a short explanation of why Spiritualists christen—since they attribute no ecclesiastical benefit thereto, Mr. Ring took the child in his arms and slowly pronounced the name Henry Orville (Wolken), placed the star design on its breast, the loose petals falling to the floor. The mother then received the child, and was reminded of the responsibility thereto attached, when he was placed in the father's arms and he cautioned to remember well the duties he owed mother and child. After an invocation the party marched out as the choir sang—

"Joy, oh, joy attend thee,
Though thy life short or long
May grace and patience be
Thy virtue and thy song."

Galveston, Texas. COR.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

PRACTICAL WORK.

Religion and Spiritualism.

While the writer of these lines is of the opinion that theories and discussions are of a secondary value as compared to practical work, still he is aware of the fact that certain notions and preconceived ideas, if stubbornly adhered to, work as a brake on advance and progress. Practically it is of very little concern whether Spiritualism is a system of philosophy or a religious sect, but it seems that certain minds are possessed of such an intense hatred to and fear of everything religious that they would not in any way be connected with Spiritualism, if it was organized as a church. In a previous contribution to this paper I gave my reasons for not classing Spiritualism among religions, and the premises on which my conclusions were founded have not yet been refuted. Spiritualism cannot be classed as a religion at the side of Methodism, Baptism, or any of the other sects, because its methods of arriving at truth are scientific, not theological. But let us go a step further. Every existing religious sect, so far as the source from whence it derives its contents, tenets or doctrines, is concerned, is Spiritualism, for this source is nothing else but spirit communications in one form or another. But this is the only similarity. For while all the historical religions in an uncritical way accept those spirit communications as infallible revelations from God, the highest and most perfect spirit, Spiritualism applies to them the critical and scientific method practiced by philosophy, and thus arrives at a higher degree of certainty than any revealed religion can boast of. It seems to me that this difference between Spiritualism and the existing religions is clear and convincing. Spiritualism has given the world a new philosophy, and it is going to duplicate this valuable gift by another still more valuable. It will give us a new devotion, a new worship, a new prayer, new ethics, a new life—or, if you so want, a new religion, for there can be no objection to the word or the name, if we only do not forget the different meaning.

But let us leave those hair-splitting definitions and join hands for active cooperation in the great work that is before us. What we need most is not discussions and definitions, but action. There are more Spiritualists in our country than there are Catholics for instance, but where are they? Scattered all over, weak and isolated, while the Catholics are everywhere, strong and influential. We need organization, we need to be moulded into one strong, powerful, solid, indestructible body of interested, loving, faithful and industrious men and women, who are ready to give up small differences and cooperate in the great things common to us all. And further, we need educated leaders or ministers, and last but not least, we need money to carry on our work.

Let the trinity of organization, education, money, be our watchword for the nearest future, and we shall soon conquer and become the greatest power of good in modern society.

HOMO SAPIENS.

MAN A MODE OF MOTION

Can Spirits Pass Through Gross Matter.

PART I.

Some years ago (1866) the question was asked, "Can spirits go through gross matter?" In true Yankee fashion I then answered by asking the question—Is a man nothing but a mode of motion? Apropos of much discussion at present along this line of thought, I venture to present my argument afresh to the readers of your estimable paper. Is a man nothing but a mode of motion? If this is not all, he is, then, unless the opinions of scientific men are rapidly crystallizing upon a most grievous and fundamental error, this persistent appeal to electricity, either in analogical evidence that spirits can go through matter, or for purpose of illustration simply, is utterly out of point. I say this, for need I remind anyone that, for some time of late, the drift of scientific speculation and experimental inquiry is to the effect that, like sound, heat, light, electricity, etc., are not fluids at all, but so many modes of motion of a fluid? So that when, then, as for example in the case of electricity, a communication is sent by telegraph from Boston to Chicago, it is not allowed that a fluid leaves the one city and reaches the other, but it is held that a motion of a fluid is started at the place first named, a fluid constantly in the course of the wire, inhering to it, which motion, once initiated, is propagated along the thread of fluid to the Chicago end of it.

Oberve, I insist, that not the fluid is in any sense or degree electricity, only the motion of it is electricity. With this in mind, suppose a spirit about to attempt the passage of a solid, a pyramid, say. If the appeal to electricity is in any degree pertinent, as with a view to illustration, or as in evidence that the attempt will succeed, then it will get through as electricity gets through or along any conducting solid from one point to another. It starts, suppose; it turns up the other side. If it made the passage as would electricity, it turns up the other side the pyramid as electricity would turn up, namely, as transmitted motion—nothing more. From this there is no getting away; not a particle of the spirit substance that composed the man (or spirit) on the one side, compose him on the other. Only motion has made the passage, and yet the man (or spirit) has made the passage. Man, then, simply a mode of motion! An extraordinary proposition truly; but are those who make it hardly aware that they are committing themselves to just this proposition? It is to my mind, on several accounts, not an unlikely one. If the primary propositions are allowed, the conclusion that this is all he is, follows inevitably. Two of them have a strong sentiment at least, if it is nothing more, in their support, and the third has even all the countenance which the present tendencies of joint demonstrative and speculative science can give it. The first, namely, that the human spirit can go through gross matter, is grounded in the repugnance men have to contemplating it consistent with an infinitely good, wise and powerful Creator, that he should suffer those of his creatures, the noblest of his handiwork, and destined to immortal life, to be exposed to the liability of being confined within walls of gross matter, for indefinite periods, without mode or opportunity of escape. The second, that the human spirit makes way through solids electricity-like, rests as yet upon nothing, it is very true, except the stress one is under for an illustration when the subject is treated, and upon the similarity of the two (spirit and electricity) in that they are both subtleties. Yet, notwithstanding the flimsiness of this support, the proposition may eventually prove to embody as veritable a truth as any in the universe.

The third, that electricity is not a fluid, but only a mode of motion of a fluid, together with that the same is true of light, heat, magnetism, is, as I have said, about the upshot of very much of the late scientific discovery and speculation; and unless indications mightily miscarry, will, at a day not very remote, be settled beyond controversy, as an established truth in the philosophy of things.

Singularly enough, the second proposition, about which there is the most doubt in reason, is the very one there is the most readiness to assume. Very many are sensible of some misgiving, whether a spirit can go through matter, but nobody is in doubt that, if a spirit can go through, its progress is as the progress of electricity.

C. K. WHEELER, M. D.

Roxbury, Mass.

OCCULTISM.

Its True Nature and Higher Uses.

Occult means hidden. It deals with the forces of nature and teaches man how to control and use them. Occultism is the key that unlocks nature's secrets; by dealing with magnetic and electric laws, odyllic force and the laws of vibrations it enables man to produce visible results from invisible causes.

The word occult to the ordinary mind is a term that explains all psychical phenomena, all mystical philosophy, all dreams, visions and magical performances, from the jugglery of the fakirs to ghosts and prophets. Occultism, in truth, has nothing to do with manifestations of human cunning and skill, but belongs to the unseen forces of man's higher will and the powers of the soul.

From the earliest history down to the present age mankind has been reaching out for greater knowledge of God and the mystery of being. This it is that gives to occult studies the charm that allures all ages and conditions of men and makes worldly success sink into insignificance when compared to it. All that wealth and love, power and influence, have done—all that intellectual strength has accomplished, all that the most vivid imagination has conceived all these and more can be wrought by man when he has gained the mastery over self and the power within. This higher condition can never be gained until the objective will is subjected to the higher faculties and training on occult lines, as truly as the development of muscle is the result of physical training.

What is the need of the hour? To build on new lines of thought requires new conceptions of causation and the spirit of divine good. If true occult law prevailed, the realm of knowledge would open the doors to the influx of true Spirituality, and selfishness be relegated to the darkness of the animal man. The dawn of a new era is seen when wealth for selfishness alone will be excluded from civilization, and the money kings and trust formers will be glad to relinquish their ill-gotten stores rather than brave the shame belonging to an age of self and semi-barbarism. This may seem chimerical and utopian, but nevertheless the gleams of its fulfillment are seen in the horizon of the near future. To the ordinary thinker these prophetic signs are not so apparent but instead the sure increase of usurpation, greed and the degradation of the many to the selfish interest of the few.

The wonderful discoveries of the present century have a significance bearing upon these occult forces of the human mind that lead the thoughtful student to see the oncoming radical changes in the social and religious world to the uplifting and betterment of the human race all over the inhabitable globe. Marconi's marvelous demonstrations and achievements in wireless telegraphy are but the prophecy of still more subtile laws of spirit power when the human intelligence will yet overcome space and distance and mental telegraphy become universally understood and the means of communication with friends and nations all over the world.

There is a use and purpose in the adversities of human life and nature, and to the philosopher and optimist the law of good must prevail and become the permanent ground-work of all governments and all peoples. We have only to consult the great leaders of the day in spiritual affairs and matters, and this does not mean the clergymen of the Christian churches but the liberal lights of the intellectual minds that are sending the scintillations of their thoughts through the popular press and otherwise all over the civilized world, to advance and uplift humanity into broader and more liberal fields of thought and discovery.

No questions of the day, social, political or religious, are left untouched, but are receiving the censorship of keen analytical minds to sound to their depths all subjects pertaining to the interest and betterment of the human race. There is in all this array of facts the sure prophecy of the coming man and the era of spiritual growth free from the barnacles of sectarian bigotry and superstition, that foretell the advent of a new dawn on the earth when the finite mind shall be in oneness with the infinite mind and man emerge from the realm of sense and reason into the higher plane of intuition.

A new era dawns and is now here, a new race is to make its appearance in which essentially belongs the spiritual sense, that wonderful subtle sense of intuition. It will belong to all children as naturally as the physical senses belong to the child of to-day. Only by the divine in man can the evils of the present be eradicated, and this occult power of the soul serve to banish the shadows of superstition and ignorance, and spiritual truth reign triumphant.

BISHOP A. BEALS.

Summerland, Cal.

Special Notice.

The State Spiritualists Association of Minnesota has asked us to accept a second year of service as their missionaries. Before doing so we want to hear from every possible locality in the state and learn if they will try to arrange for meetings. Many localities have failed to arrange for us during the months we have labored in the state; and in many places we have no correspondent or name of a Spiritualist. Send us names everywhere in Minnesota. Let us have some grove-meetings during June and July.

These must be arranged at once in order to secure our services. Don't wait for opportunity; but create it! Address me at once. G. W. KATES,
Minneapolis, Minn.
509 Northwestern Building.

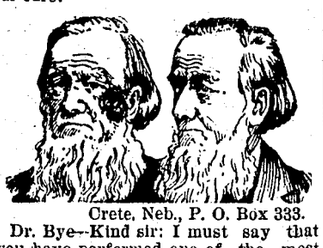
"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"Harmonics of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

PROMINENT CITIZENS

Of Crete, Nebraska, Heartily Indorse the Combination Oil Cure for Cancer.

Mr. Malichi Yant, of Crete, Neb., 77 years old, cured of a most malignant cancer in the temporal region. The cancer measured 2½x3 inches in diameter. Read what is said of this wonderful cure:



Crete, Neb., P. O. Box 333.

Dr. Bye—Kind sir: I must say that you have performed one of the most miraculous cures I ever heard of, or saw, in the case of Mr. Yant, for he had one of the worst looking cancers on his left eye and temple. It was thought incurable by our physicians, friends and neighbors. But, thank God, you have restored him to perfect health. He is now looking and feeling well, and the neighbors say he looks five years younger than he did when he began treatment. He is 77 years old and can do a good day's work yet. I must say I never saw anything to equal your Cancer Cure to effect a cure with so little pain. May your years be many and your success be great and everlasting, is the wish of your friends.

We, the undersigned, are eye witnesses of the fact related above. We saw Mr. Yant almost every day during the time he used the oils, and we think it the grandest remedy in the world, and we would advise all who suffer with cancer to use this remedy.

MR. and MRS. YANT.
MRS. JAMES ILER,
MRS. A. M. FIKE,
MR. and MRS. J. C. TALLY,
MRS. J. T. JOHNSON,
MRS. ALTA PEVIT,
MRS. ANNA BIENHOFF,
F. H. YANT,
H. W. M. BELL.

All of Crete, Neb., December 30, 1899.

P. S.—I will answer all letters pertaining to this case when stamped envelope accompanies the letter. Mrs. M. Yant.

For free illustrated book, call or address Dr. Bye., Room 102 9th and Broadway, Kansas City, Mo.

Song Books.

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music.

For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

Echoes From the World of Song.

A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley. Price $1.25. Postage 15 cents.

SPIRITUAL SONGSTER.

By Hattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price 10 cents, or $7 per hundred. For sale at this office.

THE SPIRITUAL WREATH.

A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 20c.

MAXHAM'S MELODIES.

Songs Sacred and Secular. By A. J. Maxham. Thirty-two pages of sweet songs and music. The author and compiler is well known as a Spiritual singer and composer. Price, 25c.

SPIRITUAL HARP.

A Collection of Vocal Music for the Choir, Congregation and Social Circles.

By J. M. Peebles and J. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music, (nearly all original), and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth $1.25; postage 14 cents. For sale at this office.

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Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

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SATURDAY, MAY 12, 1900.

An Obsolete Law Enforced.

Prof. Persifor Frazer, lately offered as an expert witness in a Philadelphia court, was about to affirm, when the District Attorney inquired:

"Do you believe in God?"

"I neither believe nor disbelieve. I do not know."

"Do you believe in future reward and punishment?"

"I neither believe nor disbelieve. I do not know."

Thereupon Prof. Frazer, a gentleman of intelligence and of great moral worth, was pushed aside as not worthy of credence, an antiquated and really obsolete law of Pennsylvania being still in force requiring belief in God and hell as indispensable qualifications of witnesses.

It is by just such damnable laws, many of which are still in force, Christianity gained and has prolonged its power. An honest man, who is not afraid to tell the truth, admits his lack of knowledge in regard to a God the preachers know all about. He is unworthy of belief. While a gentleman in the case of a medical friend was under treatment for rheumatism his ailment was removed; but, making a vigorous effort, he claimed to have found a little twinge of pain. "That will do. There is just enough left to swear by, to ensure my disability pension."

That man was an orthodox churchman and would be a credible witness in Pennsylvania; he believed in hell; but the Professor, too conscientious to lie about his religious belief, has no standing in one of its courts! If the judge should be assassinated, and only an Agnostic be a witness of the fact, the murderer would go scot-free.

Has He Reversed His Policy?

To whom shall the credit be given? The great fire of the 26th ult., which swept Hull, Canada, from existence, desolating five square miles of territory, converting 3,250 dwellings, numerous factories, mills, stores, lumber piles, and everything inflammable into ashes, at a total loss estimated at $15,000,000, the Roman Catholic Cathedral seems about the only thing the fire fiend left unharmed.

Heretofore, in all the great fires, floods and cyclones which have desolated American cities, church structures have been the first to perish. The lightnings, God's messengers of vengeance, ruthlessly struck down cathedrals and places of worship, and spared the saloons.

The Progressive Thinker notices in all these events the working of natural law; but the clergy insist that every movement of the elements is directed by the unfailing fiat of divine Providence. Not a sparrow, the most worthless of birds, can fall to the ground, say they, without his interposition. Acting on this claim, has the great Ruler of the universe concluded to reverse his past action, and save the churches hereafter? or is it to Catholic Cathedrals only, great costly structures in which the Bishop of a diocese has his throne, from which he sends out orders to his subordinate priests, that is to be respected and saved from destruction?

Only those intimately acquainted with his Supreme Majesty, who hold confidential relations with him, and know his secret councils are expected to answer these questions.

"Just Think of It."

He must needs be a bold bishop even who will dare in our day to lecture women about their duties from a Pauline standpoint. Bishop Vincent, however, undertook it at the Newark Methodist Conference, late in session. Speaking from the well-known passage in Paul to Timothy: "Women * * * should adorn themselves in modest apparel, with shamefacedness, and sobriety," "women," he said, "should follow the spirit of the text. They should prove a power in home life, while at the same time learning 'in silence with all subjection.' Just think of it," he exclaimed, while a gust of laughter swept the assemblage.

Inodorous Creeds.

The Detroit Presbytery, by formal action on April 17, resolved:

"The time has come to formulate a short creed for the use of our churches, without seeking to do away with the time-honored Westminster Confession of Faith."

A few more cases of heresy like those of Drs. Swing, Briggs, Smith, McGiffert and Hillis, then, besides a "short creed," they will abandon the Westminster Confession, which is really a travesty on common sense. Old creeds are getting stale and smell rank to heaven.

Conglomerated Thoughts.

If the churches earnestly desire to reform the world and better the condition of the people dwelling in it, and will employ common-sense methods to accomplish the purpose, they will meet with no hostility from liberal thinkers; on the contrary the latter will gladly award them all the credit they merit. But again and again, and we still repeat, they have retarded every movement looking to the real betterment of the race, and have placed obstructions in the path of the true reformer, instead of broadening the road to progress.

Nothing did more to give a just conception of the greatness and glory of creation and its great Author, than the telescope. Through its magical revelations the little twinklers set in the dome above us to adorn the night were converted into suns, each the center of a magnificent solar system, around which a multitude of lesser worlds revolve. But Copernicus was compelled to withhold a knowledge of his discoveries until he was on his death bed, knowing full well the penalty which awaited him if earlier communicated to the world. And Bruno was burned at the stake for telling what he knew; while Galileo was compelled under torture to recant what his own vision through the telescope had revealed to him.

Every one of the modern sciences were opposed by the church. They are not yet done with warring on the geologist and the archeologist. All the great moral reforms, each in its turn, was antagonized by the clergy, they afterward coming to the support of it, then claiming it as their own, when popularized by those the church classed as Infidels. We have frequently in these columns shown their hostility to the anti-slavery and the temperance reformers.

Manhatten, a suburban borough of New York, filled of course with a Christian population,—for they insist this is a Christian nation,—through seventeen blocks, each densely populated, there are sixty-five bar rooms, or drinking places, where distilled damnation is sold to patrons; but in all that distance from Forty-second street to Fifty-ninth street, there is not a single house of worship. The Christian Advocate, Methodist, in stating these facts, estimates the annual expenditure for drinks alone in that district at $417,000!

All know the vice, penury and wretchedness which incidentally flow from such drink holes, hundreds of thousands of which are scattered all over this great country.

What is the church doing to stay this flood-tide of intemperance and crime? It made open war on the Washingtonians; on the Sons of Temperance; on the Temple of Honor; and for years treated the Good Templars as enemies. When the women came into the temperance movement, and organized the Women's Christian Temperance Union, with the worthy Frances E. Willard at its head, they allowed it to languish, and almost die, rather than lend it financial aid.

But these great Christian reformers, intent on saving souls from hell, have not been wholly idle. They have broadened their phylacteries, and reached out their great arms to the savage tribes on the other side of the globe; they have entered all the countries whose religion excluded intoxicants, and there, through missionary enterprizes, they have been mainly instrumental in paving the way and opening markets for Scotch whiskey and New England rum. More: They have involved the countries they visited in strife, and, seemingly, are all the time trying to bring on wars, the only beneficiaries being the priests and army contractors, while countless thousands go down to bloody graves.

The poor are robbed by great trusts, managed by Christian capitalists, who are obeying their Master in "laying up treasures in heaven" plundered from the toiler, by endowing institutions of learning where superstition is mainly taught.

Let the church abandon its barbarous creeds; amend its divine revelations; eliminate from it the false, the puerile, the vicious, and the debasing; reconstruct its God to harmonize with the revealments of nature; then teach true science, and require all, priests and laymen, to live in harmony with its sublime teachings, and it will have done more to enlighten the mind, civilize the race, and enable individuals to surmount the inclemences of the elements than all the prayers and the preaching have done through all the 1900 years wasted in promulgating dogmas.

When all this is done let churchmen enter the purlieus, back streets, and crowded courts of the great cities, and reclaim the impoverished and hungered who have sacrificed everything but life to hold soul and body together; not forgetting to instruct the poor wretches they find perishing for want of bread, to disregard the unwise and false teachings put into the mouth of the Master by indolent monks, who subsist by beggary—feasting on the toil of others: "Take no thought for the morrow. Let the morrow take care of itself," but teach them to earn and save to supply the needs of a sick or a rainy day. Teach them intoxicants are drafts on the future, to be paid with compound interest; and don't forget to teach—"No day is too good to do right; that all days are too good to do wrong."

Doubt, the Road to Truth.

Said Max Muller, the great scholar and honored professor in Oxford University, some years ago, during a lecture on Atheism:

"Honest doubt is the deepest source of honest faith."

Could the Professor have expressed a more profound truth on so grave a subject in fewer words? Inherited belief is not a child of thought. It is drank in with the mother's milk; it is sung in his ears with the sweet lullaby of infancy; it is taught him in the plays of childhood; in increases in strength with his years, and unless thought is aroused, perhaps by accident, he is liable to carry that belief with him to the grave. Thus the fallacies which a long line of ancestors passed on from one generation to another are fossilized, and become legacies to the generations that follow.

Doubt aroused by thought leads to investigation. The parent or the priest who attempts to stifle doubt, labors to perpetuate the errors of ignorance and the falsehoods of cupidity, else strives to advance his own personal interest without regard to its effect on suffering humanity.

A Retrograde Movement.

The Baptists at Green Bay, Wis., have made additions to their Covenant, by which they prohibit dancing, card-playing and theater-going. It is reported a goodly number of prominent and influential members have withdrawn from the church in consequence.

Ban on Divine Healers.

A special to the New York World from Washington, says: "Divine healers have come under the ban of the post office department, and in a few days an order will be issued debarring them from the use of the mails.

"The department has been gathering information respecting their methods for a month, and it is now so well conceded that their business is illegitimate that it is the purpose to institute a general raid.

"The matter was first brought to the attention of the department by complaints from Nevada, Mo., where Weltmer, a so-called divine healer conducting his business by mail, endeavored to collect payment for continuing to treat a patient after the patient was dead. Further investigation showed that he had attempted this in several instances, although, of course, he was not aware that the subject of his 'absent treatment' had succumbed to disease.

"Prof. A. S. Weltmer is president of the American School of Magnetic Healing, which is located in Nevada, Mo., and organized under the laws of that state. He claims to have treated 53,000 patients without personal consultation, and to have cured all but 12.

"The postal authorities have notified the officials of the Nevada school to appear on May 12, and submit arguments to show why a fraud order should not be issued against them."

Postmaster McAulty, of Nevada, Mo., is in receipt of a telegram from the postal authorities, directing him to hold all mail addressed to the Weltmer Institute. As a result, the American School of Magnetic Healing has laid off all its employes and will do nothing further until the United States courts dispose of the fraud charges against the managers.

The Weltmer-Bishop trial, wherein Prof. Weltmer sued a Methodist minister for $20,000 damages for making charges against the school, is said to have led to the department's investigation of the school's methods.

A General Rebellion.

Rev. Dr. Parkhurst has placed himself in the list of heretics. He objects to the Westminster Confession of Faith, because it damns infants. The inference is, he could endure the predestination and foreordination of the father and mother to everlasting flames; but when it comes to damning babies the dominie thinks it is an excess of a good thing, and he wants that fraction of the creed eliminated. He says the 10th chapter of the Confession is pointed, and adds:

"Probably some of the children in your homes, little children, perhaps the babe on your bosom is damned, already damned; damned before it was born, damned from everlasting to everlasting, and then you are invited to come into the church and say 'Our Father.'"

Instead of simply shaking one's fist in such a "Father's" face, as Rev. Dr. Hillis proposed, that "Father" deserves to be booted from sun to sun and remotest star, through all the boundless universe; and when the circuit is complete, and that hell of "everlasting flame" is found, he should be kicked into it, and consigned to its most fiery domain, with special instructions to the Devil to heap on the best of fuel and keep it hot until that unnatural Father releases every baby he has consigned to that place of eternal torment. Let him burn the Popes, the Cardinals, the Bishops and the Priests, with the Cyrils, the Torquemadas, the Loyolas, the John Calvins, and other scourges of the race; but he must spare the babies, else the parents and all humanity will rebel.

As the God of The Progressive Thinker is infinitely wise, and is a loving Parent, so he has no occasion to eternally damn anybody. It is a demon-god, the Moloch of the Bible, to whom babies were sacrificed; and it was doubtless he who was yet doing service when the Westminster Confession of Faith was formulated.

Sunday and the Paris Exposition.

At the Columbian Exposition the over pious management yielded to the pecksniffs and virtually closed the fair on Sunday. It was an outrage on the great class of liberal thinkers of the world and a disgrace to the nation. Every international exposition ever held has had the same perplexing problem presented, and common sense has yielded to the clamorous demands of bigotry, and Sunday, the only day the laboring man has to attend, the fairs were closed or the exhibits so covered up that they could not be seen. The management of the Paris Exposition have set a laudable example. The exhibitors can do as they please about bringing their exhibits, but if they do they must conform to the rules of the French Government and keep their goods on exhibition every day of the fair, Sundays included. They cannot, from religious scruples, cover them up on the "holy day." If they are so pious that they cannot conform they are at liberty to go away, bag and baggage. This is a blow from the shoulder to the bigoted instructions of the United States Government to the American chief manager, and will set a precedent for all future expositions. The Fair is not for the exhibition of piety and observance of religious rites. The world sees quite enough of these every day, outside of fairs. It is delightful to see one place where the religionist may not enter and where his arrogant claim that no one has rights he is bound to respect, is denied. The laboring man, whose every weekday is absorbed by his exacting tasks, can now take his family and enjoy the day in seeing the products of nature and inventive genius, and thereby become instructed.

God Slighted.

Now there is trouble for the French Government because President Loubet and Minister of Commerce Millerand, in their speeches at the opening of the Exposition, did not mention the name God! Just think of it! Such a slight! Neither God, his Son, the Holy Ghost, nor the Virgin Mary! The French papers saw the awful blunder, and have made it warm for this brace of Atheists. They stirred up the Catholic party and every priest in his place is stirring his flock of worshipers. It is said this omission to ask God's blessings on the Fair may lead to tremendous political consequences. Of course God won't bless the Fair unless asked to do so. He might not if asked.

But this country has got along right well into its second century, and never a mention of God in its Constitution! Perhaps the French Fair can do as well, and the French people, if they had a little less of God, and a little more stability and common sense it might be as well for them.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Too Much Creed.

"When rogues fall out honest men get their dues," says the old proverb. The rogues who have dictated and controlled religious thought for ages, are now at loggerheads, and it is hoped the outcome will be what the wise maxim has taught us to expect.

For 250 years the Westminster Confession of Faith has directed and controlled Protestant thought. For 250 years the legislation of the most advanced nations have been directed by that Confession; and the courts, governed by belief in its teachings, have interpreted the laws in the interests of the clergy who formulated that creed; for such it is in fact. All at once a few brave minds began to think, to criticise, then reject that creed, and expose its horrors. The numbers increase as the weeks go by. One here, another there to begin with, like the pebble thrown in still waters, the circle widens and expands, until the demand for a revision has become very general. John Calvin, who was really the sponsor for that Confession of Faith, came out of the Roman Church. He had been taught while a Catholic, that "God decrees whatever comes to pass," an inculcation of ancient Paganism, which was the root, stem and branches of Catholicism, with scarcely a change other than the conversion of the lessons and tutelar gods into saints; the multitude of secondary gods into a Son of God; and all the supreme gods into one God.

Only two Sundays ago the Normal Park Presbyterian pulpit of Chicago felt the throes of a great revolution. Rev. H. Atwood Percival—his subject "The Heresies of the Confession of Faith," showed how that blot on modern civilization had hampered the church and prevented its prosperity. He ought to have gone further, and showed its demoralizing influence on the social fabric, and told how in effect it encouraged vice and crime, and did directly the opposite from what it professed to do. The Times-Herald of the 23d ult. gave an outline of Rev. Percival's positions, which we copy. Said the pulpiteer:

"Our doctrinal standards rigidly enforced would divide and scatter and minify us till only fretted fragments would remain.

"The Confession represented the best thought of the sixteenth century, but as new light is ever bursting from God's holy word and as the revelation increases, the old standards of human handiwork are sadly out of date and hang as an octopus about our necks.

"What we want and must have is a shorter creed, which pastor, elder and church member can readily accept. If we reject the Confession in part, as we do, we are sure to be misunderstood.

"Let us put it away in the ecclesiastical museum for the following reasons:

"1. The Westminster Confession contains no statement about the love of God.

"2. It is omitted from the Confession that the gospel is a free offer of life and salvation to all who will accept it and turn from their sins.

"3. The Confession consigns all the heathen to one common perdition, whereas we believe to-day that those who follow the light they have will find their way at last, through Christ's grace, into the eternal light of God.

"4. And worse yet, chapter 3, sections 3 and 4, declares that men are hopelessly lost from all eternity by the decree of God.

"5. And, most terrible of all, by the common interpretation of language the Confession teaches the doctrine of infant damnation.

"Let us at once get out of our false position and escape our miserable dilemmas by formulating a simple creed that we can all genuinely believe."

Those Spiritualists so zealous in borrowing the threadbare and tattered garments of the church, organizing "churches," with "pastors" whom they honor with the title of Reverend, and who are demanding a creed, by waiting a little longer can pick up a score of discarded ones—great long creeds other denominations have outgrown, and who have no further use for them.

Was Economical of the Truth.

The Chicago Journal, in a late review of the Sunday discourses in the Chicago pulpits, reported Rev. Francis Perry, Baptist, of the Englewood Church, as saying:

"Christianity has placed a crown of glory upon the fair, redeemed head of womanhood, and through Christ she has been emancipated and exalted. It sometimes is said more women than men attend church and accept Christian life. The reflection is upon the men, not the church. Intuitively a woman sees the truth. Men frequently won't believe because they don't dare to believe. Woman, having less impurity, has more belief."

The dominie would have done better to have delayed a few years his eulogy on Christianity, because of its service to womanhood. It is within the recollection of all our older readers when women were assigned inferior positions in the church. Their place was to solicit money in private to pay the salary of the preacher, and supply him a good dinner in his weekly rounds among his parishioners. Some forty-five years ago the first woman regularly ordained to the ministry, was, we believe, in a Universalist Church. From that time on their numbers increased in the non-evangelical churches. If any are now allowed to teach it is in defiance of Paul, the ostensible father of the church.

Before Rev. Perry repeats that discourse he would do well to read the history of Hypatia, and her brutal murder by Christian monks, led on by Bishop Cyril. He should see Joan of Arc writhing in flames, with Priests, Bishops, Arch-Bishops, and even a Cardinal, looking on approvingly, she having been declared a witch by them. The millions of witches imprisoned, tortured, hung or burned by Christians, in obedience to a Bible command, tell what kind of "a crown of glory" they placed on the brow of womanhood.

Go read the black history of the treatment of women by the church, through every period of its existence until what they term Infidelity came to the front; then insist that Rev. Perry shall remain silent as regards its action regarding them, else that he tells the truth, of which he was very economical in that discourse to which the Journal so briefly alluded.

A Blessed Faith.

Untaxed churches, half-fare preachers, claimants of endless glory as a reward for believing in a dream-begotten God, and an immortal fry over a sulphurous fire for the other fellow, are the most marked features of the religion preached from Simon pure orthodox pulpits. Infidels, heretics and Spiritualists don't go much on such preaching.

If You Would Keep Your Spirit in Perfect Tune with the Vast Sea of SPIRITUAL THOUGHT

THE PROGRESSIVE THINKER

With its vast amount of solid, substantial and profoundly philosophical reading matter, week-after week, and its accompanying Library of high class Occult, Mystic, and genuine Spiritual literature, will best subserve you to that end. From the time the paper came into existence it has maintained that high state of excellence and energy that placed it in the lead of the Spiritualistic Press. See the latest Premium announcement elsewhere in this extra edition; also the revised Catalogue of books on sale at this office.

Presbyterian Unrest.

The Presbyterians are not at rest. They are quite the contrary, and are buzzing like a swarm of bees on a warm spring day. There is a "New Presbyterianism," which is observable, as the belief in the old has been taught as essential to salvation, and no torture too severe to coerce those who did not believe into saying that they did.

If the creed was infallible as has been taught since Calvin, how can it grow into a new Presbyterianism? Well, no matter how, it has, and the church has to face the issue. The Interior, leading Presbyterian organ, editorially is with Dr. Hillis, and says three-fourths of the preachers, and nine-tenths of the members are on that side! Dr. Gray is sure a vote on the creed will result in a large majority in favor of revision. We are optimistic and hope for the best, but we are shaking in our faith! A few old fossils will hold back a host of dissenters, half afraid of the new movement, and casting regretful eyes at the past to which they are chained by education and hereditary superstition. Some time it will come. The world moves, and the blind will see the sunlight. Sam Jones, the outspoken tramp evangelist, gives some home truths in a speech he made recently at Nashville:

"The churches of God were never deader, and the world, the flesh and the devil were never liver than they are today. The average old sinner can run a mile while the average Christian is pulling on his boots. I can raise more money in an hour for a visit of Dewey to a town than you can raise in a week to save the town from death and the devil. I can march a bigger army tomorrow for the devil and the Democrats in Nashville, and they will fight harder and stay longer on that than they would to defend the home from drunkenness and the souls of the people from the devil."

No God but God.

A press dispatch from Kenosha, Wis., of the 26th ult., says two thousand Americans are reported to have embraced Mohammedanism since the Congress of Religions at the World's Fair. According to the statement of Mr. Vatralsky, a Bulgarian, who graduated at Harvard in the class of '94, two hundred persons have been initiated into a secret order in Kenosha, known as Truth Knowers, whose principles are based on Islamism.

If the report is truthful the probabilities are more converts have been made to the faith that "There is no God but God, and Mahomet is his Prophet," than has been made to a belief in a virgin-born God in Turkey during the same period.

Speaking Out in Meeting.

All at once in the history of the world the tongues of clergymen are being unloosed. Rev. Dr. Crow, pastor of the Church of Eternal Hope, New York, during a late Sunday discourse, referring to the General Missionary Conference then in session, outdid Revs. Hillis, Parkhurst and Company, by saying:

"They are going to make plain the loving kindness of Christianity by telling about a God a million times more cruel than any earthly tyrant or ghostly demon the poor heathen ever heard of before."

Keep Him at Work.

Rev. J. O. M. Hewitt, for years a pastor in the cause of Unitarianism, but now an outspoken Spiritualist, is just the kind of a man for some good society to employ by the year. He is a ready, flowery and witty speaker; a man of education and a good historian; one who could draw and hold audiences, and instruct them in the Spiritual philosophy. There is no need of such brainy speakers being idle a moment when the cause stands in need of his services in so many localities.

Married.

On May 3, Horace D. Brown and Mrs. Jennie Hagan Jackson, a prominent speaker and medium, both of Fort Worth, Texas, were united in marriage.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. The following list of speakers have been engaged: Mrs. Carrie E. S. Twing, J. Clegg Wright, Rev. Moses Hull, Lyman C. Howe, C. W. Stewart, Rev. Morgan Wood, Rev. Dr. Austin, Cora L. V. Richmond, Prof. W. M. Lockwood, Rev. Anna L. Shaw, Hon. Dr. Montague (M. P., Hamilton, Ontario), J. C. F. Grumbine, Anna L. Gillespie.

Mr. G. H. Brooks, of Wheaton, Ill., who has acted as chairman so acceptably for a number of years, will again discharge these duties.

A feature of the occasion will be the presence of the Northwestern Band, whose excellent music at previous camps was enjoyed by all present.

It is expected that all the mediums will be present. Altogether the camp this year will be one of the most interesting and successful in the history of Cassadaga, and already many are looking forward to it as a pleasant and profitable outing.

The Grand Hotel has been refitted and refurnished throughout, and will be under the management of Mr. F. E. Cooke, who has won golden opinions from the public as a skilled caterer.

Write to the secretary, A. E. Gaston, Meadville, Pa., for further information.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

THE CAMP-MEETINGS.

Inquiries are coming to this office already in relation to dates of Camp-meetings. All secretaries who have the best interest of their camps at heart will send at once the dates of opening and closing their respective camps, giving the name and address of the proper officers to whom applications can be made for programmes and other necessary information.

New Era Camp, Oregon.

The pioneer Spiritualist camp-meeting of the Northwest is that of New Era, Oregon. Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays.

The management is actively engaged in preparing an attractive program and arranging for the necessary details which either make or mar the meeting. It is confidently believed that the gathering for this year will surpass in interest those which have preceded it. If you live in the great Northwestern region, can you not plan to spend at least a few days at this camp?

Prof. W. C. Bowman, who served the association last summer with great acceptance, has been re-engaged for the coming camp. His uplifting discourses are of such a character as to ennoble his hearers and strengthen in their hearts the love of truth. It will do you good to hear him.

Mrs. Georgia Gladys Cooley, of Chicago, will adorn the platform as test medium and lecturer. Her work is well known, and she is held in general esteem as a genuine medium. After an absence from Oregon of several years, she will be gladly welcomed to her former home by numerous friends.

It is confidently expected that a number of local workers will lend their aid to make up an attractive program, and that the camp will surpass its previous good record this year.

The grounds are most favorably located on a beautiful fir-clad eminence overlooking the Willamette River, a few miles south of Portland. There is a hotel on the ground, and the place is one of the most resful spots to be found.

Further particulars may be had by addressing Mr. E. W. Penman, Canby, Oregon, who is secretary, or Mrs. Kate Obrock, 309 Shaver street, Portland, Oregon, the vice-president. W. P. W.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9.

Pon-she-wa-ing is one of the most picturesque resorts in northern Michigan, located nine miles northeast of Petoskey, and one mile from Oden, on the G. R. & I. R. R., and the celebrated Inland Route. All boats stop at dock. Fine fishing, good boating, shady groves, sulphur springs and flowing wells. Building lots are offered at a low price. No ground rent charged for tents and tents put up free of charge. First-class hotel accommodations.

The very best talent has been secured, among whom are Mr. O. A. Edgerly, of Lynn, Mass.; Mr. A. E. Tisdale, of New London, Conn., and Mrs. Martha E. Root, of Bay City, Mich. Mr. Edgerly is an eloquent and forcible speaker. Mr. Tisdale possesses wonderful oratorical power and will appear several times each week in that capacity. Mrs. Root has been on the lecture platform more than ten years and is an entertaining and forcible speaker. Miss Cora Fuller, reader. Miss Fuller is a pupil of the late Prof. Lyman of Chicago, and is a fine elocutionist. Miss Gladie Kellam, pianist, will entertain in her usual charming manner. Drs. M. E. and Rosa C. Conger of Chicago, Ill., will teach a class in practical medicine free on Monday, Wednesday and Friday of each week at 9 a. m. For further information address N. M. Kellam, Manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900.

The following speakers in order as named will be present: Carrie E. S. Twing, Moses Hull, Mrs. T. C. Nutt-Moore, A. E. Tisdale, Anna L. Gillespie, Swami Abhedananda, Oscar A. Edgerly, J. Clegg Wright and C. L. Ainsworth. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Columbus Camp, O.

The first annual camp-meeting of the Columbus, O., camp will open July 1, and close August 27. Camp grounds are at Worthington Park, 8 miles north of Columbus, reached by the Big Four lines, and the C. S. & H. R. R. The Columbus street railway connects with the W. C. & C. electric car direct to Worthington. Electric lines, 25 cents round trip tickets, 7 days in a week. Steam cars, round trip tickets, 25 cents, Sundays only. Twenty-four of the 30 acres of camp-ground are fine grove land. Two good wells and two springs will furnish pure water. There are excursions every Sunday to Columbus from Cleveland, Cincinnati, Springfield, Dayton, Zanesville, Toledo, Sandusky and Newark. Spiritualists can take advantage of the excursion rates, and spend seven or eight hours upon the camp grounds. Don't miss the beautiful dedication ceremony, at 2 p. m., July 1, by Lyman C. Howe. At 2 p. m., August 26, Mrs. Abbie E. Sheets will christen a child in our beautiful philosophy of Spiritualism. Do not fail to hear this impressive ceremony.

The success of the camp is assured with such talent as Lyman C. Howe, Will C. Hodge, Willard J. Hull, Dr. W. D. Noyes, Frank T. Ripley, Dr. W. O. Knowles, Dr. C. H. Figners, Mrs. Abbie E. Sheets, Mrs. Cora B. Noyes, Mrs. Anna L. Gillespie, Mrs. Clara Watson, Mrs. Maggie Stewart, Mrs. M. E. Kratz, Dr. Nellie C. Mosier. All phases of mediumship will be represented. Send for programmes to Dr. W. D. Noyes, secretary, 189 N. Cleveland, avenue, Columbus, Ohio.

Lake Pleasant Camp, Mass.

Once more as the cycle of time rolls on and summer approaches, the different Spiritualist camps come into public mind, and the managements are hurrying to complete arrangements for another successful season. The plans for the twenty-seventh annual convocation of the New England Spiritualists' Camp-Meeting Association, which will open July 29, 1900, warrant the prophecy of one of the best years Lake Pleasant has ever seen. With such names on its list of mediums and speakers as Hon. A. H. Dailey, C. Fannie Allyn, Prof. Wm. M. Lockwood, Mrs. Carrie E. S. Twing, J. Clegg Wright, May S. Pepper, Albert P. Blinn and Miss Lizzie Harlow and Mrs. Mary E. Lease, its success is assured.

The Ladies' Schubert Quartette of Boston, whose sweet and clear voices have warranted a return engagement for their third season, will again be with us to sing at all services.

The Children's Lyceum, which was such a success last year, will meet on Saturday afternoons in the Temple as usual, under the conductorship of Mr. R. F. Churchill.

The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. ALBERT P. BLINN, Clerk.
603 Tremont street, Boston, Mass.

Oregon Camp-Meeting.

The annual camp-meeting of the Oregon State Spiritualists' Association will take place on their beautiful grounds, at New Era, Clackamas county, Oregon, from June 23 to July 15, inclusive. Hotel accommodations on the grounds. Prof. W. C. Bowman, of Los Angeles, California, and Mrs. Georgia Gladys Cooley, of Chicago, Ill., have been specially engaged for the whole time of this camp-meeting. Many able speakers and mediums from different parts of Oregon will be present to entertain the audiences. An occult developing class will be held each day during the camp meeting. Arrangements will be made with the Southern Pacific railroad for a reduction in rates for those who attend. For further particulars address the president, Mrs. O'Brock.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

A Most Wonderfully Entertaining and Instructive Collection of Occult Facts, "The Unknown." By that Famous and Deservedly Popular French Author, CAMILLE FLAMMARION.

FLAMMARION PRESENTS MANY CASES OF REMARKABLE VISIONS IN HOURS OF SLEEP—SERRANO'S FAMOUS DREAM OF THE SPANISH KING'S DEATH—MURDERS, ACCIDENTS, AND PERILS FORETOLD THROUGH THE MEDIUM OF THE SLEEPER'S BRAIN.

Many queer things in the line of dreams are told in Camille Flammarion's new book, "The Unknown." As the compiler says in his introduction, "This work is not a romance, but a collection of documents, the thesis of a scientific study. I have tried to follow the maxim of the astronomer Laplace. 'We are as yet far from knowing all the agencies of nature,' he wrote, 'but it would be unphilosophical to reject phenomena merely because they are inexplicable in the present state of our knowledge. Only we must examine them with the most scrupulous attention and determine up to what point we should multiply observations or experiments in order to obtain a probability superior to the reasons that may be brought forward for not admitting them.'"

"The Unknown" is simply a collection of documents dealing with queer occurrences in dreams, telepathy, and mental suggestions, and to people interested in psychical research will be all the more valuable and entertaining from the fact that the compiler has not sought to inject his personal views or criticisms into the book.

One of the most curious instances of second sight in what appears to have been a partial dream state is that manifested by Marshal Serrano of Spain, who died in 1892. The following account was written by his wife:

"For twelve long months a disease, which must, alas! have been very grave, slowly destroyed my husband's life. Being aware that the end was approaching rapidly, my husband's nephew, General Lopez Dominguez, went to the President of the Ministerial council, Senor Canovas, in order to obtain permission for Serrano to be buried, like the other marshals, in a church.

"The king, who was then at Prado, refused General Lopez Domingues's request. He added, however, that he would prolong his stay in the royal domain, so that his presence at Madrid should not prevent the marshal's receiving the military honors due to his rank and to the high position which he occupied in the army.

"The marshal's sufferings increased every day. He could no longer lie down, and remained all the time in an arm chair. One morning at dawn he suddenly raised himself straight and erect, although he had been in a state of complete exhaustion from the use of morphine, and so completely paralyzed that he could not make any movement without the assistance of several of his aides. In a voice more sonorous than he had ever had in his life, he cried into the silence of the night:

"'Quick, let an officer of ordnance mount and hasten to Prado; the King is dead!'

"He fell back fainting into his chair. We attributed the whole thing to delirium and we hastened to give him a sedative.

"He dozed, but some minutes after he rose up once more. In a feeble and almost extinct voice he said:

"'My uniform, my sword; the King is dead.'

"This was his last conscious act. After having received the last sacrament and the benediction of the Pope, he expired. Alphonse XII. died without these consolations.

"This sudden vision of the death of the King seen by the dying man was true. The next day all Madrid learned with stupefaction of the King's death, which occurred when he was alone at Prado.

"The royal remains were carried to Madrid. By reason of this, Serrano could not receive the honors that had been promised him.

It is well known that when the King is at the palace at Madrid no honors can be paid except to him. Even if he is dead his corpse receives them.

"Did the King himself appear to Serrano? Prado is at a considerable distance; every one was asleep at Madrid; no one except my husband knew of anything that was happening. How did he receive the intelligence?

"Tis is a subject for thought.

COMTESSE DE SERRANO,
"Duchess de la Torre."

VISIT FROM THE DEAD.

"On the night of the 23d of March, 1884, I dreamed that one of my friends played a game of chess with Dr. D., very informally, at my house. I noticed that she had on a thick black veil, and I said to her: 'If you keep on that veil you will lose.' 'I do it because I am dead. Look!' she said. She raised the crepe veil, and I saw a death's head without teeth and with hollow eye sockets!

"It was horrible. This friend was 49 years of age and in perfect health. She had been at my house for a week, and only left me on account of the Easter vacation. She was to return to Paris and join her son, who was at college, and then return with him to complete her little holiday at my house. The room which she had occupied had remained as she had left it, expecting her return. There was no reason for expecting her death, and nevertheless, the very morning after this fearful dream, which I related in great grief to the doctor, the postman brought me a telegram thus worded: 'Come quickly. Marie died during the night.'

"The same thing happened in regard to the death of my father, who was 79 years old. He left us in good health, and we were astonished at his activity * * * During the night of the 17th of October, 1879, I dreamed that the moat in the garden had been changed. They had put flowers there, and the earth had been raised. I approached it, I leaned over it, I looked. * * * I gave a cry! for I perceived my son's coffin! A telegram came the same morning: 'Your father died last night.' * * And his remains are now placed in the same tomb near those of my beloved child.

"MME. H. D., Paris."

DEATH VISION IN DREAM.

"In 1844 I was in my seventh year's course of study at the Lycee Saint Louis. At this time one of my uncles, Joseph Conil, Juge d'Instruction at the Ile Bourbon (now called Reunion), had come to Paris to consult the medical authorities of that day with reference to a surgical operation for a disease of the neck, from which he suffered. He would have liked them to perform an operation, but Valpeau opposed it, and said to my father: 'Without an operation he may live a year, or not more than a fortnight, but if we perform an operation he will surely die under our hands.'

"This opinion was not made known to my poor uncle; every day new pretexts were invented to postpone the operation.

"One Sunday, when I was allowed to go out, I found him more affectionate than ever, and when I had to go back to the Lycee he said, 'Kiss me, for I shall never see you again.'

"I of course protested against these words. I kissed him affectionately, for I sincerely loved him, and went back to school, where I resumed my amusements and my studies.

"In the night of Thursday or Friday of this same week I was sleeping soundly when a dream transported me to Courbevoie (my father and my stepmother passed the summer there, and there they had taken my uncle.)

"In the great chamber au premier, looking on the garden, lying on his bed, draped with red curtains, my uncle was carefully nursed by my father and my step-mother, who was always sitting beside his bed, silently praying. There was also a good old Breton nurse, Louise by name, who had been many years in our service.

"My uncle spoke to the persons present by turns. To my father and my step-mother he addressed some advice concerning my sister and me, and I heard his words very distinctly in my dream. I could repeat them now, for this vision made such an impression on my mind and on my memory that it seems as if it took place yesterday. But what he said would be of no interest to your readers.

"To Louise he gave his purse. 'Take it,' he said; 'you have nursed me like a sister of charity.' And I still seem to hear the sobs of this devoted woman.

"Then there was a silence, broken by Louise:

"'M. Joseph, for three months you have not been able to open your right eye. I have here a medal of the virgin of Auray; put it on your eye and it will open.'

"My uncle smiled; he put the medal on his eyelids, which opened at once and remained open some minutes.

"My uncle was a good Catholic. 'I shall not live through the night,' he said. 'Louise, bring me a priest.' Louise went at once. My father and stepmother took each a hand of the sick man, who continued to converse with them, and I heard everything they said.

"The priest arrived. They left him alone with the dying man. I was present when he made his last confession, but of that I did not hear one word.

"The priest went out. My parents and Louise came back. Soon the last struggle began, and I saw all its heart-breaking details. * * My beloved uncle gave a long sigh. Then he was dead.

"When I awoke the college clock was striking. It was 2 a. m. My eyes were full of tears.

"'We must always take dreams by the contrary,' I said to myself. 'I have dreamed that my uncle is dead, and of course he is better.'

On Sunday morning I had a visit from a friend of the family, M. Vigneau, the father of Henri Vigneau, the author of 'Orfa;' he came to take me home and to tell me the sad news. When I reached Courbevoie my father repeated to me the last advice of my uncle about me * * * and this was precisely the advice that I had heard. Very much impressed, I said to my father, 'And did not my uncle also say so and so?'

"'Yes.'

"'Were not his last moments like this?' And I told all that I had seen and heard. All was perfectly exact.

"'But how could you know all this?' asked my papa.

"'Papa, I dreamed it. But tell me what time did my uncle die?'

"'At 2 o'clock precisely.'

"'I knew it,' I replied. 'That was the very time when I awoke.

"P. CONIL,
"Writer on Paris Newspapers."

THE CASE OF M. LAPORTE.

"About 1880 my father was a magistrate at Montaban, and he had in his court a barrister named Laporte. I see him now, lean, fair, with cold eyes, and something enigmatic about him. It is to be observed that I was then a very young man, that these lawyers interested me very little, and that the only relations I had with them were those of mere politeness, such as the son of a magistrate is bound to entertain with all those who belong to his father's tribunal. In 1883 my father died, and Laporte was made judge at Nontron in the Dordogne. I paid little attention to this, and I had completely forgotten the man, when, two or three years later, I saw in a dream my father walking, with a sort of moving cloud beneath his feet, which seemed to float among the other clouds. My father's attitude, garments, step, and smile were just like what they had been in his lifetime. Suddenly I saw a form come from beneath the clouds and advance toward him. This form, by degrees, took the exact appearance of M. Laporte, and when the two shades met I heard very distinctly these words uttered by my father: 'Tiens! here you are, Laporte. So now it is your turn!' To which Laporte replied, merely, 'Yes, it is I,' and they shook hands.

"A few days later I found in my mail a billet de faire (the announcement of a death by the family of the deceased). It informed me that M. Laporte, judge at Nontron (Dordogne), had died young, on the very day when I had dreamed about him.

"A FRENCH BARRISTER."

DREAM VISIT OF A WIFE.

"On October 3, 1863, I left Liverpool for New York on board the steamer City of Limerick of the Inman line, commanded by Captain Jones. On the evening of the second day, after having passed Kinsale Head, we encountered a great storm, which lasted nine days. During that time we saw neither sun nor stars, nor did we sight any other vessel. The bulwarks were stove in by the violence of the tempest, one of the anchors broke loose, and it did a great deal of harm before it could be stowed again. Several big sails, though close-reefed, were carried away, and their yards were broken.

"During the night which succeeded the eighth day of the storm the gale was a little less violent, and for the first time since we left port I was able to get a refreshing sleep. Towards morning I dreamed that I saw my wife, whom I had left in the United States. On the threshold she seemed to perceive that I was not alone; she hesitated a little, and then came up to me, stooped and kissed me, and after having caressed me a few moments, she quietly withdrew.

"When I woke up I was surprised to observe my roommate, whose berth was over mine, though I could not see him very distinctly, for our stateroom was in the stern of the vessel, sitting up, leaning on his elbow and looking at me fixedly. 'You are a lucky fellow,' he said at last, to have a lady come to visit you like that!' I asked him to explain himself. At first he would not, but at last he told me what he had seen, for he was quite awake and sitting up in his berth. It corresponded exactly with what I had seen in my dream.

"The name of my roommate was William J. Tait; he was not a man likely to be guilty of a joke. He was, on the contrary, a grave and very religious man, whose word I cannot doubt.

"The day after we landed I took the train for Watertown, where my wife and children were living. As soon as we were alone her first question was: 'Did you receive my visit a week ago on Tuesday?' 'A visit from you?' I said. 'Why, we were a thousand miles at sea.' 'I know,' she said, 'but it seems to me as if I had gone to visit you.' 'Impossible!' I cried; 'tell me what makes you think so.'

"My wife then told me that, seeing the great storm raging and knowing of the loss of the Africa, bound for Boston, which sailed the same day that we left Liverpool for New York, and had gone ashore on Cape Race, she had been very anxious about my safety. The night before, the same night when, as I have said, the tempest began to abate, she stayed awake a long time, thinking of me, and about 4 o'clock in the morning it seemed to her that she must come and find me. Crossing the angry waves of the vast sea, she imagined that she came to a black ship, low in the water. She climbed on board, and, going down the companion stairs, passed through the ship until she reached my stateroom. 'Tell me,' she said, 'are all the staterooms like the one I saw you in? Is the upper berth a little farther back than the under one? There was a man in the upper berth who looked straight at me, and for a moment I was afraid to come in, but at last I came up to you, bent over you, kissed you, pressed you in my arms, and then I went away.'

"The account given by wife was correct in all its details, though she had never seen the steamer. I find in my sister's journal that we left Liverpool October 4, reached New York October 22, and were home on October 23.

"S. R. WILMOT,
"Manufacturer, Bridgeport, Ct., U.S.A."

Inquiry has confirmed in various ways this strange story. Mr. Wilmot's sister, who was on the same boat, writes:

"On the subject of the singular experience of my brother one night on board the City of Limerick, I remember that Mr. Tait, who that morning took me down to breakfast because of the terrible storm which was raging, asked me if the night before I had come in to see my brother, whose stateroom he shared. 'No,' I answered. 'Why?' 'Because,' he said, 'I saw a woman all in white who came in to see your brother.'"

SAW HIS BROTHER'S APPARITION.

"What I am about to write is the exact account of what happened, and I may remark in this connection that I am very little disposed toward belief in the supernatural, indeed, quite the contrary, for I have been accused with justice of an exaggerated skepticism in regard to things which I cannot explain.

"On the night of Thursday, the 25th of March, 1880, I went to bed, after having read until very late, according to my usual custom. I dreamed that I was lying on my sofa, and that I was reading, when, raising my eyes, I distinctly saw my brother Richard Winfield-Baker, seated on a chair before me. I dreamed that I spoke to him, but he simpl bowed his head in answer, and then he rose and left the room. When I awoke, I found that I was standing upright, one foot placed on the ground near my bed and the other one on my bed, and that I had tried to speak and to pronounce my brother's name. The impression that he was really present was so strong, and all the scene that I had dreamed was so vivid, that I left the bedroom to look for my brother in the drawing room. I examined the chair where I had seen him seated; I came back to my bed, and I tried to go to sleep, because I hoped that the apparition would appear again, but my mind was too much excited. I must, however, gone to sleep toward morning. When I awoke, the impression of my dream was still vivid, and I should add that it always remained so in my mind. The sentiment of impending misfortune which I felt was so strong that I made a note of the 'apparition' in my daily journal, adding to it the words, 'May God forbid.'

"Three days afterward I received news that my brother Richard Winfield-Baken, had died on Thursday evening, the 25th of March, 1880, at half-past 8 o'clock, in consequence of terrible injuries which he had received in an accident while hunting.

"FREDERICK WINGFIELD.
"Belle-Isle-en-Terre."

MURDER REVEALED BY A DREAM.

"At a period, about ten years ago, I was a magistrate. I had just ended the long and laborious trial of a horrible crime, which has carried terror all over the country, day and night for several weeks I had seen corpses, blood, and murderers, both sleeping and waking.

"With my mind still under the burden of these sickening recollections, I had gone for rest to a little watering-place, a sleepy village, sad and dull, without any flaring casina, without any mail coach arrivals, at the foot of our richly wooded mountains.

"Every day I wandered through the forests of oaks, mingled with which were beeches and great, tall pines. In these wandering excursions it sometimes happened that I lost myself completely, in consequence of losing sight of the tall summits by which I was in the habit of finding my way in the direction of my hotel.

"Night was falling when I emerged from the forest on a solitary road, which crossed the narrow opening between two high mountains; the descent was rapid, and in the gorge beside the road there was only a little stream, which fell over the rocks toward the plain in a multitude of cascades. On both sides was the gloomy forest, wrapped in infinite silence.

"A sign-post on the road indicated that the town was rather more than five miles distant. This was the direction for me to take, but, fatigued by six hours of walking, and suffering from hunger, I was anxious for a resting-place and an immediate dinner.

"A few yards distant an humble inn (entirely isolated, and the regular stopping-place for wagoners) displayed a worm-eaten sign, 'Au rendez-vous des amis.' I entered it.

"The only room was smoky and dark. The host was of herculean stature; his face was bad, his complexion yellow. His wife, who was small and dark, was almost in rags, received me on my arrival with a sly and squinting glance.

"I asked for something to eat, and, if possible, to go to bed. After a scanty—very scanty—supper, taken under the suspicious and very inquisitive eyes of the host, by the light of a miserable lamp, which gave miserable light, but sent forth smoke and nauseating odors, I followed the hostess, who conducted me through a long passage and up a steep staircase into a dilapidated chamber, situated above the stable. The host, his wife, and myself were entirely alone in this forlorn hovel in the forest, far from any village.

"I have a prudence which is sometimes carried to the point of fear, and which arises from my profession, which obliges me to constantly to consider past crimes and possible assassinations. I carefully examined my room after having carefully locked the door. It had a bed, or, rather, a pallet, two rickety chairs, while almost concealed behind some hanging was a door provided with a lock and without a key. I opened this door. It led to a sort of ladder which plunged into empty space. In order to hold the door, in case anyone attempted to open it from the outside, I put before it a kind of table of white wood, on which was a cracked basin for toilet purposes. Beside this I placed one of the two chairs. Under these circumstances no one could open the door without making a noise. And then I went to bed.

"It will be easily believed that after such a day I slept profoundly. All at once I woke up with a start. It seemed to me that some one was opening the door, and that in opening it they pushed the table. I even thought that I perceived the glimmer of a lamp, a lantern, or a candle through the keyhole. Much excited, I raised myself upright in the vagueness of a suddening awakening, and I cried out, 'Who is there?' No answer. Silence and complete obscurity. I must be dreaming, I thought, or else be the victim of some strange illusion.

"For long hours I remained sleepless, as if under the influence of a vague terror. Then fatigue got the better of fear and I fell into a heavy and uncomfortable sleep, interrupted by nightmares.

"I believed that I saw, I did see in my sleep, the chamber where I was, and in the bed some one, either myself or another; which it was I did not know. The secret door opened of itself. The host entered, a long knife in his hand. Behind, on the threshold of the door, stood his wife, dirty and in rags, shading the light from the lantern with her black fingers. The host approached the bed with a cat-like step and plunged his knife into the heart of the sleeper. Then he lifted the corpse by the feet, his wife took it by the head, and they both descended the narrow ladder. But here occurs a curious detail. The husband held between his teeth the slender ring which supported the lantern, and the two murderers descended the narrow stairs by the dim light of the lantern. I awoke with a start, in terror, and with my forehead bathed in sweat. The rays of the August sun seemed to pour into the room through the broken shutters. This, no doubt, was the light of the lantern. I saw only the hostess, silent and cunning, and I escaped joyfully from the obscure inn as if it had been the infernal regions, in order to breathe the pure air of the pines on the dusty road under the blazing sun amid the cries of the birds, festive and happy.

"I thought no more of my dream. Three years afterward I read in a newspaper an item expressed about exactly in these words: 'The visitors and the population of X— are very much excited by the sudden and incomprehensible disappearance of M. Victor Arnaud, advocate, who set out for a walk of some hours about a week ago, and never returned to the hotel. Conjecture has exhausted itself on this strange disappearance.'

"Why did some strange connection of ideas lead my mind back to my dream at my hotel. I do not know, but this association of ideas connected themselves yet more strongly when, three days after, the same newspaper contained the following lines: 'Traces of M. Victor Arnaud have been partly discovered. On the evening of the 24th of August he was seen by a wagoner close to a lonely inn—Au rendezvous des Amis. He intended to pass the night there; the host, whose reputation is most suspicious, and who up to to-day has preserved silence in regard to his guest, has been interrogated. He claims that the latter left him that same evening, and did not sleep at his house. In spite of this affirmation, strange stories are beginning to circulate in the neighborhood. Another traveler of English extraction, who disappeared six years ago, is spoken of. Furthermore, a little shepherdess claims to have seen the wife of the host throw some bloody cloths into a pool hidden in the woods on the 26th of August. There is here a mystery which should be elucidated.'

"I could restrain myself no longer, and, impelled by an invincible force, which convinced me in spite of myself that my dream had become a terrible reality, I went to the town.

"The magistrates who had taken up the matter in consequence of public opinion were investigating it without any precise data. I happened to go into the office of my colleague, the juge d'instruction, on the very day that he heard the deposition of my former hostess. I asked his permission to remain in his office during this deposition.

"The woman did not recognize me on entering, and paid no attention whatever to my presence.

"She stated that a traveler, who answered to the description of M. Victor Arnaud, had really come to her inn on the evening of the 24th of August, but that he had not spent the night. There were, she added, only two chambers in the inn, and upon the night in question they had both been occupied by wagoners, who had given their evidence and testified to the fact.

"'And the third chamber, the one over the stable?' I cried, interposing suddenly.

"The hostess gave a start, and appeared to recognize me all at once, as if I were a sudden revelation. I continued with audacious effrontery, and as if I was inspired: 'Victor Arnaud slept in that third chamber. During the night you came with your husband, you holding a lantern, he a long knife; you climbed up by a ladder from the stable; you opened a secret door which led into that chamber; you yourself remained on the threshold of the door while your husband went to murder his guest, before robbing him of his watch and his pocket-book.'

"It was my dream of three years before which I narrated; my colleague listened aghast; as for the woman, overpowered by terror, with her eyes staring and her teeth chattering, she stood as if petrified.

"'Then,' I continued, 'you took up the corpse, your husband holding it by the feet; you descended the ladder with it. In order that you might have the light, your husband carried the ring of the lantern between his teeth.'

"And then the woman, terrified, pale, with her legs shaking under her, said: 'You saw it all, then?'

"Afterward, refusing savagely to sign her deposition, she shut herself up in absolute silence.

"When my colleague read my recital to the husband, the latter, believing himself to have been betrayed by his wife, cried out with a horrible oath: 'Ah! the ——, she shall pay me for this!'

"My dream, only too true, had become a gloomy and fearful reality.

"In the stable of the inn, under a thick heap of manure, the corpse of the unfortunate Victor Arnaud was found, and beside him were human bones, which were perhaps those of the Englishman who had disappeared six years previously under identical and equally mysterious conditions."

M. BERARD, French Deputy.

THE ROBBERY OF LADY A.

Lady A. lived on the Champs Elysees, Paris. Notwithstanding her large fortune, she was a woman of business. Being very active, she gave but few hours to sleep. Every evening when her guests had departed she settled her accounts.

One evening in 1883 what was her astonishment, her terror, to find that the sum of 3,500 or 3,600 francs was missing from the inner pocket of the immense traveling bag in which she was in the habit of keeping her jewels and her money.

"The lock, however, had not been forced; the edges of the bag only had been a little frayed. Nevertheless Lady A. was certain that about 2 o'clock in the afternoon she had opened the bag and paid a bill in the presence of her maid, and she was sure that she had then put the money back in its usual place. In her distress she rang for her maid, who could give her no information, but who had had time to let all the household know that a robbery had been committed. As a result of this the thief or thieves, if they were among the domestics, had had time to put their plunder in a place of safety.

"At daylight the next day the commissary of the police at the Rue Berryer was notified. Masters and servants were searched, the wardrobes, the closets, and the furniture.

"Naturally they found nothing.

"The commissary having completed his fruitless search, talked for a moment with Lady A. He asked her what were her own impressions as to the manner in which the robbery had been accomplished, and which among the servants were least worthy of confidence.

"Lady A., in enumerating her servants, begged the commissary to exclude from suspicion her second footman—a young man of 18 or 19, very good looking, very respectful, very well acquainted with his business—whom they had nicknamed Le Petit, not on account of his stature, for he was rather tall, but from a sentiment of familiar kindliness which his good qualities had obtained for him.

"The morning had nearly all passed in these formalities, entirely without result, when, about 11 o'clock, Lady A. sent her youngest daughter's governess to my house to inform me of what had happened and to beg me to accompany her to the house of a clairvoyant, whose powers I had spoken highly of a few days before. We went there. Seeing us together, she wished to separate us. We made her understand that, as we came for the same purpose we wished only one consultation.

"She may or may not have taken us for the same family. She asked us simply whether the affair in regard to which we came was specially near to the person of one or other of us. I designated Mlle. C., for, as she lived in Lady A.'s apartment, she had really been the person nearest to the scene of the robbery.

"Mme. E., our clairvoyant, then brought a bowl filled with clear coffee, without sugar or cream, and begged Mlle. C. to breathe over it three times, after which the coffee was poured into another bowl, and the first was fitted over the second so that its contents passed partly into the new receiver, leaving only on its inner surface some of the coffee grounds, which, in consequence of the escape of the liquid, formed strange patterns, which had no meaning for us, but in which the pythoness seemed to find something.

"During this mysterious preparation it was necessary to entertain us, so that Mme. E. shuffled her cards, and began:

"'Ah—but—it is a robbery, and a robbery committed by one of the persons in the house, and not by some one surreptitiously introduced from the outside, etc., etc.

"This promised well. We admitted that what she stated was true. As to the thief his identity was unfortunately omitted.

"'Wait,' said Mme. E., 'I am now going to observe the coffee grounds, which must have formed their deposit.'

"She seized the overturned bowl and made Mlle. C. breathe upon it again three times, after which she took up her eyeglass.

"Then, as if she had taken part in the scene, she described to us, bit by bit, the topography of Lady A.'s apartment, without ever being mistaken either as to the bedroom or the salon. She saw pass in defile before her seven servants, whose sexes and characteristics she exactly described. Then penetrating again into Lady A.'s chamber, she perceived a wardrobe which seemed to her very peculiar.

"'She has,' she repeated, with astonishment, 'a cupboard, the center of the door of which is covered with a mirror; and on each side of this principal part of the wardrobe there are two doors without glass; and all this contains * *'

"'Oh, mon Dieu! * * why is this wardrobe never closed? although it always contains money, which is * * in * * What a strange object! * * It opens like a portemonnaie in the shape of a bag * * not like a box. * * Ah, I have it! it is a traveling bag. * * What an idea, to put money in there! and, above all, how imprudent to leave the wardrobe open! * *

"'The thieves know the bag well. * * They have not forced the lock. They have introduced some object into it in order to separate the two sides; then, with the help of scissors or pincers, they have extracted the money, which was in bank notes. * *'

"We had let her go on speaking. All that this woman had told us confounded us by the truth of its details, even the most trivial.

"She stopped from fatigue. We wished to know more. We begged her, we implored her, to tell us which of the servants had committed this theft, since she had already assured us that it was one of the household.

"She added that it was impossible for her to do this without bringing herself within reach of the French law, which cannot, and indeed ought not, allow any one to be considered a criminal, without proofs, and never by the aid of occult means.

"By force of insistence, however, she assured us that Lady A.'s money would never be recovered. This was very probable, since the thief could not be arrested for the robbery, and then, what was more surprising, she said that 'two years later the criminal would suffer capital punishment.'

"Whenever her glance, wandering over the patterns made by the coffee, fell on what seemed to concern Le Petit, she said she had seen him among horses. We assured her that he had never acted as a groom, having been occupied exclusively with house service, and the grooms lived with the coachmen; but Madame E. persisted in what she said. The more we contradicted her, the more she was convinced.

"We ended by conceding this little point, which nevertheless annoyed us, as a blemish in an otherwise perfect whole, for this consultation had been surprising in its accuracy.

"Lady A., at the end of a fortnight, dismissed her house steward and her maid. Le Petit, for some reason unknown to us, left Lady A. three or four weeks later. The money was never recovered; and a year later Lady A. set out for Egypt.

"Two years after the event described, Lady A. received a summons from the tribunal of the Seine to appear in Paris as a witness.

"The person who committed the robbery in her house had been found. He had just been taken into custody. Le Petit, gifted with so many excellent qualities, was no other than Marchandon, the murderer of Madame Cornet.

"As is well known, he suffered capital punishment, as the clairvoyant in la Rue Notre-Dame-de-Loratte had told us, and during the trial it was shown that Le Petit had a brother who was coachman in a large house in the Champs-Elysees, very near Lady A.'s residence.

"Le Petit, or Marchandon, since they are one and the same, made use of all his free moments when in Lady A.'s service, to go to his brother's, for he was a great lover of horses. This, therefore, was the reason that Madame E. had insisted, in spite of our contradictions, that she had seen him repeatedly among horses.

"She had indeed really seen in this little detail what the incidents of the trial revealed to us.

"L. D'ERVIEUX.

"Certified to be the truth.
"C. DESLIONS,
"Present at the Consultation."

SERGEANT'S DREAM OF BATTLE.

"It was 1869, at the time of the plebiscite, when, one night, I had a dream, or, rather, I may say, a terrible nightmare.

"In it I saw myself a soldier—we were at war. I felt all that a soldier has to endure in war time—fatigue, hunger and thirst. I heard orders given, I heard volleys fired; I heard the roar of cannon; I saw men fall dead and wounded round me, and I heard their cries.

"All of a sudden I found myself in a village where we were to receive a terrible attack from the enemy. They were Prussians, Bavarians, and dragoons from Baden. Take notice that I had never before seen these uniforms, and that the country at that time had no thought of war. At one moment I saw one of our officers climb into the church steeple with a field glass to observe the movements of the enemy; then he came down, formed us in column to attack, sounded the charge, and rushed us forward at double quick, with fixed bayonets, on a Prussian battery.

"At this moment, in my dream, being engaged hand-to-hand with the artillerymen of the Prussian battery, I saw one of them strike a blow at my head, so formidable that he clove it in two. Then I was awakened by falling out of bed. I felt a terrible pain in my head. As I fell I had knocked it on a little stove which I used for a table.

"On October 6, 1870, this dream came true—village, school, mairie, and church were where I had seen them. I saw our major going up into the steeple to reconnoiter the position of the enemy; I saw him come down, heard him order the charge to be sounded, and we rushed with fixed bayonets on the Prussian cannon. In my dream at this moment I had had my head split by a stroke from the blade of a Prussian. In the real fight I expected this, but I only received a blow from a rammer, which possibly was intended for my head, but only hit me on my right thigh.

"A. REGNIER,
"Sergeant Major in the Company of Francs Tireurs, at Neuilly-Sur-Seine, 73 Rue Jeanne Hachette, Havre."

WARNED OF HIS FATHER'S FATE.

"I ought to say in the first place that between my father and myself there was the strongest tie of affection, stronger than generally exists between father and son. For years I always thought I could tell when he was in any danger, even if we were many miles apart.

"The night when he fell down the staircase I had got home from business about 8 o'clock, after a day of very hard work, and I went to bed immediately after supper. I always slept next the wall. Our bed's head is towards the north, consequently I slept on the west side of the bed. I fell asleep as soon as my head touched the pillow, and I slept a heavy, deep sleep. I did not hear my wife come to bed, and I knew nothing until my father appeared to me at the top of a staircase about to fall. I sprang to seize hold of him, and jumped out of bed at the foot, making a great deal of noise. My wife woke up, and asked me 'what the mischief I could be doing?' I also lit a lamp and looked at my watch; it was a quarter past 2. I asked my wife if she had heard the noise I made. She answered no. I told her then what I had seen, and she tried to make me laugh at it, but did not succeed.

"I slept no more that night. I did not even go to bed again, the impression had been so strong that I could not feel a doubt that my father had hurt himself. I went early to town the next morning and telegraphed to him, asking if all were well. I got a letter in reply from my father, which exactly corresponded to what I had seen in my vision, and the very moment as well. The sad consequences of the fall we know too well—but how, at a distance of three miles, could I have seen my father fall? That is what I cannot comprehend. H. M. LEE."

DREAMED OF CHILD'S DANGER.

"I can certify to you the exactness of the following facts:

"I was 7 years old. My mother, who had never been willing that I should be separated from her, yielded one day to an earnest appeal from one of my aunts and let me go with her to the country, giving many charges concerning me.

"A month passed without any incident, and, above all, with no accident, when one morning my mother hurried to my uncle's and said to him:

"'Please write at once to my sister and beg her to send me news of my little girl, for I am in dreadful anxiety about her. I saw her last night, in a dream, lying on a road, lifeless and covered with blood. Something has undoubtedly happened to her. I have a presentiment of it. Now you know that I am never mistaken about such things.

"My uncle laughed at my mother and told her that his wife was a prudent woman and would expose me to no danger. But the next day he received a letter written by his wife the evening before, in which she told him, but forbade him to tell my mother, of an accident that had befallen me.

"The same night on which my mother saw me covered with blood, my aunt had gone out driving, taking me and three other persons with her. It was dark; the carriage lamp went out, and we found ourselves on a country road without knowing where we were. Suddenly the horse, who had been trotting quietly, shied and reared. He ran up against a hedge on one side of the road and threw out all the people in the carriage. No one could tell how it happened, but not one of them received so much as a scratch but myself. I had been fast asleep. The shock threw me under the belly of the horse, who, in trying to get up, struck me on the face and chest, and dragged me over the sharp pebbles in the road, the right side of my face being next to them.

"My blood flowed in abundance; my ear was torn; I heard heartrending cries for help, but no one answered them. As I said, the night was dark and our lamps were out. At last help came from a house not far off, and they found I had fainted and was in a deplorable condition. A man in his shirt-sleeves had passed close before the horse and had frightened him. G. D."

"No. 58 Avenue de Saxe, Paris."

The author of the above book needs no words of commendation here to make the book take, even among the thinking, reading portion of the Spiritualists of the land. They all know Camille Flammarion, the popular French author. This book comprises the collection or compilation of years, put into shape by this renowned author. This is sufficient to know. Read the foregoing excerpts, which are samples from its pages, and send $2 to this office and get one.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Dr. Babbitt's College of Fine Forces has been removed to 58 North Third street, San Jose, Cal. San Jose is a beautiful city of about 30,000 inhabitants, 46 miles south of San Francisco, and the Doctor deems its climate one of the most delightful in the world.

Ella Royal Williams, president of the Ladies' Union, writes from Washington, D. C.: "Some time in Jaunary last you kindly published a letter from my pen, in behalf of the Ladies' Union, of New Era Camp, Oregon. So numerous and so generous were the responses from the many different states that now, in behalf of the Ladies' Union, I wish to extend to each one of the friends responding to the call our heartiest thanks, and may the 'bread cast upon the waters' return in good time, bringing joy and blessings to each."

Alice Butts writes from Vincennes, Ind.: "Mrs. Frances Ruddick, independent slate-writer, has been here for a few days and quite an interest has been awakened."

Mrs. Rebecca Still writes: "The books you sent me last summer have been a mine of wealth to me; they have treated on subjects that I have worried myself to find out the why and wherefore, and which have seemed so much of a mystery. How you can give so much, you of course know best. One thing is sure, as a man sows so he will reap, and your harvest will be great. For myself, I am very thankful for the favors bestowed."

Lyman C. Howe attended the mass meeting at Moravia, N. Y., last week.

B. F. Spencer writes from Indiana: "Your kindness in sending a copy of The Progressive Thinker is a reminder that I ought to read it. Your special offer, with premiums also, price on certain books, seven in number, with one year's subscription, certainly must be a winner."

H. A. Thomas writes from Cleveland, Ohio: "The first of April I moved my business from Niles, Mich., to Cleveland, Ohio. There is not a paper that comes into our home that I miss so much as I do The Progressive Thinker. I never thought that I was of a spiritual turn of mind or cared much for spiritual reading, but I frankly confess there is some kind of a spiritual influence that comes with every one of your valuable papers that feeds what meat and potatoes fails to satisfy."

M. G. Packard writes: "On May 17th the Ladies' Spiritualistic Industrial Society of Boston will hold an Interstate Apron and Sun Bonnet Sale. The aprons and sun bonnets will be solicited from the various Spiritualistic societies, and it is hoped that all will freely respond. Marion G. Packard, chairman, 65 Harvest street, South Boston, Mass."

Mrs. Ella Royal Williams writes from Washington, D. C.: "I had the pleasure of attending Mrs. Longley's home circle last Wednesday evening, which we greatly enjoyed, as did we also the sweet songs of Mr. Longley."

J. Osborne Lunt writes from New York: "In glancing at the orange label on my paper it almost startled me to find that my subscription expires with the issue of May 5, No. 545. The reason I was startled was, not that I am sorry my subscription expires, but that I might possibly miss a copy of your grand paper. I have been unable the past few weeks of reading my weekly visitor and friend on account of my business, but they are laid safely aside and I trust I shall have the great pleasure of reading them the coming summer under some shady trees or in a retired nook. I enclose $1.25 for The Progressive Thinker and Vol. 3 of Encyclopedia of Death, which you have advertised as a present, and I wish to thank you for this gift and others that I have received in past years. I am very sorry I cannot send you more subscriptions than my own, but I trust I can do so later on."

Rose W. Ruff writes from Columbus, Ohio: "The West Side Harmony Spiritual Association was organized on Tuesday evening, May 1, at the home of Mr. and Mrs. Folsom, 500 West State street. Officers were elected as follows: Mr. J. T. Miller, president; Mrs. Veal, vice-president; Rose M. Ruff, secretary, and Mrs. Josie K. Folsom, treasurer. With twenty earnest, active members and sufficient funds in the treasury to enter into actual business, the society adjourned to meet again in one week."

Mrs. Dr. Edwards, president of the Spiritual and Occult Philosophy Society, leaves the city for the summer, May 7. Meetings will be resumed in September.

J. M. White writes from Beatrice, Neb.: "There is more private investigation and good home circle work here than there was two years ago. The best lecturer in Nebraska lives here, and it is to be hoped that the public will soon show an appreciative disposition and keep him employed at a good salary. Camps desiring my services can get rates by addressing me at 704 West Mary street, Beatrice, Neb."

Mrs. J. Brocklebank writes: "The East End Spiritualists' Society of Cleveland, Ohio, has been served for the month of April by Dr. H. C. Andrews, of Indianapolis. The Doctor's great forte seems to lie in his improvised poems, which are taken from subjects handed in by the audience. He is a fine speaker, taking his subjects for his lectures also from the audience."

Frank T. Ripley has just closed a successful engagement for the First Spiritualist Church of Pittsburg, Pa.

E. W. Sprague writes: "All is well with us. We have three associations now wanting to engage us for the coming year."

Julia S. Smead writes from Milwaukee, Wis.: "It was my good fortune to be among the number that attended the mass meeting at Stevens Point, Wis., and feel pleased to state that it is not often I have met with people who were more wide-awake and interested in the cause of Spiritualism. On all sides both old and young manifested the same good feeling, all realizing the benefits that organization will bring."

Mrs. Leora Davis writes from Michigan: "The Progressive Thinker is a whole volume of good things. It comes regularly like an old friend, and comes to stay; hardly know what I would do without it."

Lyman C. Howe writes from Fredonia, N. Y.: "I have just read C. F. Cole's letter in this week's *Progressive* Thinker and we enjoyed a good laugh over it. It is better than any drug for indigestion and worth a year's subscription. Without any personal prejudice or unkindness, the analysis of principles, ideas, facts and assumptions is proper and interesting, and may also be amusing, and the sharper the blade that probes the finer the results, whether painful or pleasant; and we don't laugh to any one's harm, nor in glee for any man's errors; but for the ludicrousness of folly in the crucible grinding for ultimate good and gain, and the keen wit and sarcasm that direct the chemicals that do the work of analysis in the mental laboratory. This issue is not an idle position, but a needful probing and ventilating of a movement aimed at the heart of modern Spiritualism. We cannot afford to pass it in silence and indifference, for many thousands may be misled by its subtle suggestions and sophistries, and the value and culture of true mediumship may be shadowed and hindered by a subtle combine that obtains high recognition as representative Spiritualism."

Mrs. A. A. H. writes: "Last Sunday evening Dr. Hollowell wound up the first of his proposed series of lectures by requesting the members of his flock to forward to his address, during the coming week, subjects of their own choosing upon the foundation of which next Sabbath's discourse should be builded. Alternating with these suggestive discourses the pastor will continue his subject of the previous lecture, as announced last week. The 'May Party' to be given in Kenwood Hall, on the 26th, by the Ladies' Auxiliary, promises to be as great a success as any of the many entertainments given under the auspices of these bright fun-loving workers. All the ladies are expected to appear arrayed in their sweetest smiles on this occasion, and are especially requested to bear in mind that new spring dresses are not necessary auxiliaries to the evening's happiness. Ice cream, cake and coffee, interspersed by music and dancing, will form, in part, the program on this occasion."

William E. Bonney and wife lately visited the handsome residence of Mrs. E. J. Orr, in Harrison county, Iowa, where they were very pleasantly entertained by Mrs. Orr and her two sons. The neighbors to the number of about twenty-five gathered there on Sunday afternoon, April 22, and listened to a lecture by Mr. Bonney on "Primitive Christianity and Modern Spiritualism." Mrs. Bonney followed with psychometric readings. Mrs. Bonney is now on a visit to friends in Cherryvale, Kan. Friends in Kansas desiring her services will do well to address her at Cherryvale, Kan., as she would like to make other appointments on her way back to Nebraska. Mr. Bonney lately visited Oakland, Neb., and gave a lecture in the Opera House there to an interested audience. The meeting was arranged by Mr. Herman Swanberg, the only outspoken Spiritualist in the city. Mr. Swanburg and Mrs. Orr both deserve great credit for their efforts in trying to awaken an interest in the grand truths of our philosophy. W. E. Bonney's address is Blair, Neb.

Mrs. Georgia Gladys Cooley, having received many calls for camp work, wishes to inform the public that it will be impossible for her to make any more such engagements as her entire time is engaged until July 1 1901. She leaves for the Pacific Coast early in June, returning to Chicago, October 1. After that date she will be open for outside engagements for week nights, within easy reach of Chicago. Address her at 98 30th street, Chicago, Ill.

Frank T. Ripley is serving the First Spiritual Society of Fort Wayne, Ind., for the Sundays of May. He can be engaged for June and July anywhere—at camp-meetings or for any society, on liberal terms. Address all letters to 55 East Wayne street, Fort Wayne, Ind.

Mrs. Fanny Gleason writes: "We do not think we could well exist without The Progressive Thinker. We watch for its coming on Tuesday night."

Prescott Robinson writes from New Hampshire: "I have been an avowed Spiritualist more than fifty years, and a reader of The Progressive Thinker from its first issue."

A. Katzenberg writes from Fort Wayne, Ind.: "Mr. W. C. Jessup, of Alexandria, Ind., and Mrs. Alice Gehring, of Indianapolis, Ind., have just ended a three weeks' engagement with the First Spiritual Society of this city. The audience not only filled the hall to its capacity, but made many new converts. Mrs. Gehring giving tests and messages which were all duly recognized. Mr. Jessup and Mrs. Gehring gave trumpet seances at private homes that would convince any investigator of the grand truth of spirit return."

C. B. Gould, the efficient secretary of the Ohio State Spiritualist Association, writes: "Enclosed please find copy of the official call of the Ohio Spiritualists Association's annual convention, May 23 and 24. If it is not asking too much I trust you will have room to keep this standing from now until the time of the convention as The Progressive Thinker is very largely read in Ohio and we appreciate fully the prominence you have given to the reports of the work which the writer has tried to do during the past season. We want to do all we can to get out for this convention a truly representative body. I will have a more definite announcement as to the talent engaged and programs arranged for as soon as some of the details can be completed."

The Independent Church Students of Nature, meeting Sunday evenings at Nathan's Hall, 1565 Milwaukee avenue, Chicago, desire to correspond with some medium or lecturer with a view to his or her taking the place of Mrs. Summers, the regular pastor, during the summer vacation. Address Mrs. M. Summers, 1753 Milwaukee avenue, Chicago.

Mrs. J. M. McDonald writes from Toronto, Can.: "There is a fine association here. The Toronto Spiritualist Association is composed of earnest, intelligent men and women, who are working faithfully for the cause. Mr. McDonald and myself have been working with them since the first of April, Mr. McDonald as lecturer and myself as test medium, delivering spirit messages to anxious hearts. The association hold their meetings in St. George's Hall, which has a seating capacity of about four hundred, and it is filled to the door every Sunday evening with some of the most intelligent men and women in Toronto. It is the hope and ambition of the association here to build their own temple, which we feel they will do in the near future. Mr. McDonald and myself are leaving the kind friends here for the present. Rev. Dr. Austin is to be here the first two Sundays of May, and is, I believe, to be followed by Mrs. Whitlock. Our duties take us home to Detroit for the present, where we can be addressed for engagements, Mr. McDonald to lecture and myself to give tests. Our Detroit address is 410 Congress street E."

H. M. Eldridge writes: "Since my last report we have organized a new society, the Court Street Spiritualist Society of Saginaw, Mich., and moved into G. A. R. Hall, which is much more commodious. The following officers were elected: President, W. T. Roush; vice-president, Mrs. W. G. Smith; financial secretary, Mrs. Kate Becker; corresponding secretary, Mrs. H. M. Eldridge. We held two meetings Sunday. Great interest was manifested in the lecture, tests and readings. Dr. Eldridge will attend funerals and engage for camp-meeting work."

Mrs. C. H. Hinkley writes from Grand Rapids, Mich.: "It may be of interest to your readers to learn that on April 30, at the close of the regular services of the Grand Rapids Spiritual Association in Lincoln Hall, it being the last of Mrs. Claman's ministration for the society, a very pretty and interesting ceremony of ordination was performed by Mrs. Claman, assisted by the board of managers of the society, Mrs. Augusta Ferris, of this city, formerly of Port Huron, Mich., a very talented lady and excellent medium, being the candidate receiving the honor. The platform table was tastefully decorated with flowers, the board of managers being seated on the platform; the candidate, dressed in white, was escorted by Bro. Boozer to her place on the rostrum, where, standing by the side of Mrs. Claman, she received the presentation of the ordination. In doing this Mrs. Claman made an impressive speech, to which Mrs. Ferris responded briefly with her heartfelt thanks. The ceremony presented a pleasant picture to the large and appreciative audience. Although Mrs. Ferris has been for some time in the public service as a medium, she has now conferred upon her all the rights and privileges of an accredited minister of the gospel of Spiritualism."

Julia Steelman Nichols (formerly Mrs. Mitchell) speaker and test medium, is now in Central Wisconsin and would hear from towns in the State. On the way to larger towns she will spend a few days in some of the smaller ones if those interested in the cause will correspond with her at once. Letters will reach her mailed to Watertown, Wis.

The St. Louis (Mo.) Post-Despatch says: "Mrs. Laura Randolph of 4562A Wichita street, has been ordained a minister of the gospel of Spiritualism. From now on she will preach that gospel, in addition to practicing medicine, which, up to this time, has been her chief vocation. The ordination ceremony was performed at the Church of Spiritual Unity, 3319 West Morgan street, Sunday. Rev. W. F. Peck officiated. The ceremony was simple. Mrs. Randolph was first questioned as to her belief, and upon giving testimony satisfactory to the assemblage and officiating minister, she was declared a regularly ordained minister of the Spiritualist faith. Mrs. Randolph is middle-aged and has had considerable experience in public speaking. She is an entertaining talker and her lectures have always attracted much attention. Even before she was ordained she frequently delivered these lectures before the church of which she is a member, but now she is authorized to perform all the rites of the church. Mrs. Randolph is a woman of much refinement and of more than ordinary literary ability. She is a great student and delights in books and works of art. Her pretty little flat in Wichita street is filled with rare volumes and bits of statuary and paintings. She is a great reader, and has heretofore found much time to indulge in this occupation in addition to practicing medicine. She is not a medium, but is a firm believer in all the doctrines of Spiritualism. She has been a member of the Church of Spiritual Unity for a number of years. Always an active worker, she will now devote more time than ever to spreading the gospel of Spiritualism. Ordinations of this kind are rare, the last one having occurred in 1895, when Mrs. Price was ordained at Howard's Hall."

Dr. Leroy Berrier, who has recently moved from Minneapolis to Chicago, is for the present officing at 56 Fifth avenue, and residing at 921 Ridge avenue, Evanston. Dr. Berrier is giving special attention to Human Culture, but he is also interested in Spiritualism. He desires to make the acquaintance of Spiritualists at Evanston.

S. A. Thayer writes from North Cambridge, Mass.: "I received the premium books and am greatly pleased with the same, as it a very interesting and instructive book. The paper is more than worth the price. I have taken Spiritual papers over forty years, but The Progressive Thinker contains more food for thought than any other, although all were good."

The following comes from Abilene, Kansas: "In South Dickinson stands a deserted farm house. That is, it is deserted by human beings. The house in question is located about 12 miles south of Abilene, near where New Basil post-office used to be. The place was once owned by an old man named Foster, who sold the same and moved away. A little later he died and his widow moved back to the place he had disposed of, but could not remain there because of the visits of the old gentleman's spirit which seemed inclined to remain about the old place. Several parties have at different times moved into the house but their stopping there was of short duration. Recently David Meyer, who at one time conducted the Topeka restaurant in this city and later on, the Continental Hotel, rented the place and moved on, but the visits of the ghost were too frequent and of such an unpleasant nature that Mayer and his family concluded to move out and did so, and the house again stands vacant waiting for some one else to try his nerve.

R. J. Kinkead writes from Louisville, Ky.: "I desire to report the results of the twenty-eighth wedding anniversary of Mr. and Mrs. Jerman Bryant, president of the Church of Spiritual Communion, here in this city. On the eve of April 25 about one hundred guests assembled at their spacious home, 712 Jackson street, to extend their congratulations. The guests proceeded to witness a Kentucky marriage, performed by our pastor, Dr. A. M. G. Wheeler. The beautiful service was scarcely ended when the bride and groom were showered with rice. Mr. E. L. Ringler acted as best man, and Miss Fannie Ringler as bride's maid. After the ceremony Mr. and Mrs. Bryant were presented with a handsome parlor lamp and a large bouquet of flowers as emblems of love from their spirit friends. Then Mr. and Mrs. Bryant made a speech, thanking their friends and speaking of the interest of their church. All the guests present could plainly see their presence was much appreciated by the bride and groom. Then followed a euchre party of four tables and a big trumpet seance given by Dr. Wheeler. After the seance and card party were concluded the guests were invited to the dining room to see a table filled with many delicious things for the palate, and the wedding cake, presented by Mrs. Delcks, was a thing of beauty, and on the pyramid it said 1872 and 1900. At the conclusion of the supper and after 11 o'clock, the Knights of Honor drum corps joined the crowd with good music, and all departed in the wee sma' hours of the morning declaring that they had enjoyed themselves hugely. Much praise is due Mrs. Jonzack and Mrs. Wheeler for the able manner in which they made this a royal surprise to the bride and groom."

Ben Catey writes: "It seems somewhat strange that a doctrine so antagonistic to justice, so revolting to reason and adverse to all honest criticism of New Testament teachings, as that millions and millions of the human race should be foreordained to eternal misery for sins they never conceived or practiced, and from which, by an immutable law, neither pity, piety or repentance can save them, should so long have disfigured the pages of a worshiping creed intelligent as the Presbyterian pulpit, while the Nazarene, whose life and character they hold in holy reverence, promulgated the doctrine of universal love; preached repentance and forgiveness to every human heart and salvation from eternal death to every soul of man, who accepted the reasonable conditions of him who was predestined—foreordained by the council of heaven to be man's redeemer and man's judge."

Chas. Dawbarn, the California philosopher, writes from San Leandro, Cal.: "I have just received a marked copy of the Religio Philosophical Journal of May 3. On its editorial page is the following item: 'Prof. Chas Dawbarn, the sage of San Leandro, has again taken the lecture platform, this time for the Hermetic Brotherhood. Prof. Dawbarn is an advanced thinker and a brilliant lecturer. He is as vigorous and eloquent as when he championed the cause of Spiritualism.' The above is an editorial inference, founded on the fact that I have a great esteem for Dr. Phelon who is head of the Hermetic Brotherhood, and that, at his request, I talked to his flock at a recent meeting. My theme was practically that embodied in an article for your readers, and entitled 'The Size of Man.' I have not changed my belief, nor affiliated with any society, and the Spiritualism I champion is well known to the readers of The Progressive Thinker."

G. F. Perkins writes under date of May 6, from Elgin, Ill.: "I am holding two meetings in Elgin, and find the usual complaint about the charm worker and all-round Spiritualistic confidence man who has recently departed with money, jewelry, etc. One particular specimen has been loud in his abuse of The Progressive Thinker, N. S. A., I. S. S. A., and so on. It will take much nerve to clean up after this fellow."

Mrs. L. J. Williams is now located at Paw Paw, Mich. All wishing her services can address her there.

Ben F. Hayden, of Indianapolis, Ind., passed through Chicago last week on his way to Clear Lake, Iowa. He will lecture there and in Mason City.

Lilly LeSieur writes: "The Band of Harmony was well attended yesterday afternoon and evening, May 3. We declare ourselves really and truly a Band of Harmony at last, as all the discordant and inharmonious elements have disappeared from our midst. We think we have grown to be at peace with the world and all mankind. The secretary's and treasurer's reports were read, and after all expenditures we have a very snug sum in the treasury. Have signed the lease for the hall for another year. The same officers were retained for the ensuing year, secretary casting the ballot for the same. President, Mrs. Cora L. V. Richmond; vice-president, Mrs. Hattie F. R. Peet; secretary, Mrs. Dr. Ellen M. Sawyer; corresponding secretary, Mrs. Lilly LeSieur; treasurer, Mrs. Dr. Lewis Bushnell."

Olivia F. Shepard writes: "Mrs. Maude L. Von Frietag, who has so long and acceptably served The Harmonial Society of Spiritualists, of Los Angeles, Cal., as lecturer and ballot test medium, will close her engagement with them for the summer, on Sunday, May 13. She goes with her husband to visit his relatives in Ottumwa, Iowa, where they will spend several weeks. They leave Los Angeles about May 20, and expect to go as far East as Boston before their return. Camps and societies wishing to secure the services of this gifted medium, will please address her at 608 Court street, Ottumwa, Iowa."

The Campbell Brothers have finished their winter's engagements, and are now at their home for the summer. All letters should be addressed to them, at Lily Dale, N. Y.

A. L. C. writes: "Mrs. F. V. Jackson, of Grand Rapids, Mich., is in the field for camp work on reasonable terms, and is open for engagements for the coming season. Mrs. Jackson is a good psychometrist and a teacher of the Occult. She is also a fine test medium, being clairvoyant and clairaudient, and is well worthy a place upon the platform as a psychic reader and test medium."

Brother Follett writes from Sherburn, Minn.: "G. W. Kates and wife have just closed very successful meetings of three nights duration, our opera house being packed. Never has our town had such a stirring up or such harmonious gatherings. Perfect order and quiet prevailed. Our usher, Mr. D. Peddie, handled the audience in a manner that showed them that they were in the presence of cultured society, which added to the success of the meetings from the start. The writer and family will long remember the enjoyable time that Mr. and Mrs. Kates spent with them as our guests, while here in Sherburn. A clipping from our old reliable paper, the Sherburn Advance, is herein added, as follows: 'The Spiritualistic meetings at Follett's Hall this week were largely attended. Indeed, the hall was crowded every evening. Mr and Mrs. Kates are able representatives of Spiritualism and their methods of discussing all religious questions are fair, courteous and pointed. Mrs. Kates is one of the best talkers it has ever been our privilege to listen to, and the assertion of Mr. Kates that she is uneducated has found very little credence in the minds of the audience. If Mr. Kates' assertion is true, Mrs. Kates possesses a remarkably talented spiritual adviser.' Now I wish to add that Mr. Kates did not say that Mrs. Kates was uneducated, but did say that she has had no scholastic education since she was twelve years of age."

The First Spiritual Church of Buffalo, N. Y., held its meeting for the election of officers on the night of the 4th inst. The president, W. H. Albee, was re-elected; A. G. Atcheson, former president of the society, was elected vice-president; Mrs. A. Eggleston, who has served the society for three years, as financial secretary, was re-elected, and Mr. Eggleston, who has served the same length of time as treasurer, will continue to hold the funds of the First Spiritual church. L. C. Beesing was re-elected recording secretary. The new trustees appointed, H. Hanson and Gus Anderson. The officers of the society tendered Mrs. Hull a vote of thanks for her untiring work on behalf of the children's lyceum, and invited her to its superintendence the ensuing year. The best of harmony prevails among the officers and members of the First Spiritual Church. Monthly accessions are made to the membership roll, and the work goes on with as good results as one might reasonably expect. Mr. Albee as the president of the past year, has proved his ability for the place; he is generous of means, and works for the interest of the society as he understands it, continuously. Mr. and Mrs. Eggleston are efficient workers, always faithful at their posts, and have the confidence of the entire society. Mr. Atcheson has the esteem of the members of the society or he would not have been elected as its next highest officer. Mr. Beesing is the right man in the right place so we are sure with a society so well officered, there can be nothing looked for but good results.

A Graphophone Test.

To the Editor:—It is with great pleasure that I tell you of the wonderful manifestations I have had in the last few weeks. We have as a member of our society, Mrs. Mary Mann, one of the best mediums it has been my pleasure to meet. She is a good worker, and nothing pleases her better than to make converts to the cause. Last December I received a message from an ancient, and not being versed in Greek I could not understand it. On asking them to write it so I could read it, they promised to do so. After waiting a long time they told me through the trumpet that they were ready, so I placed the paper with a pencil on a stand near me so that there was no chance for fraud, and during the seance a brother of mine in spirit told me that I was going to be greatly surprised when the seance was over. When it was over, on looking for my message it was gone; they had taken it with them; the next week they told me under proper conditions it would be returned to me, and true to promise, four weeks after it disappeared it was found in the room, translated into the English language.

This morning I tried an experience that I have been thinking of trying for some time. My sister, in spirit, and myself always sing 'The Scotch Lassie Jean' whenever I go to a trumpet circle, so this morning according to promise, we sang in a graphophone to see if we could not get the impression of a spirit voice. They entranced Mrs. Mann, the medium, so as to draw more power, my sister then took the trumpet, placed it in the graphophone, and said she was ready. I then made the announcement and we sang, and when the seance was over you can imagine my feelings when on trying the record, to find it was a success. I think this is one of the greatest and grandest tests that was ever accomplished by spirit power. If it is necessary I will go before a notary public and swear to the above as being the truth.

F. J. LENTSCH.
Fin. Sec'y. Peoples' Spiritual Church,
Louisville, Ky.

CONVENTION NOTES.

That the O. S. A. Convention at Columbus, Ohio, May 23 and 24, will be a truly representative body there is every reason to believe. It is expected that the Columbus friends will tender a reception to the state officers and visiting delegates on Tuesday evening, May 22, and if all delegates will make it a point to be on time for that function, then every one will be in readiness for the opening session on Wednesday morning at 10 o'clock, for our president, Hon. E. W. Bond, insists that every session shall be called to order promptly on time.

There will be but two evening sessions for the general public, at which a nominal admission fee will be charged. One evening discourse will be delivered by that ever forceful and fluent orator, Willard J. Hull, editor of the Light of Truth and an ex-secretary of the O.S. A., while the other evening the platform will be occupied by that veteran exponent of spiritual philosophy, globe-trotter and gentleman of science, arts and letters, Dr. J. M. Peebles. Each evening lecture will be followed by platform tests by Dr. C. H. Figuers, who has rendered the state association such excellent service during the past season. The musical program for the convention will be in the hands of that thorough artist, Zetta Lois Eise, who will be ably assisted by Mrs. S. E. De Long, of Columbus, who is also an active member of the state association.

Among the well-known workers in the state who are expected to take an active part in the discussions of the convention are such veterans as Hudson and Emma Rood Tuttle, Dr. D. M. King, M. C. Danforth, Mrs. C. H. Figuers, Frank McKinley, Dr. and Mrs. W. D. Noyes, Mrs. Alice Baker, Carrie Firth Curran, D. A. Herrick, Thos. A. Black, Tom Clifford, John Brocklebank, Thos. A. Barker, Mr. and Mrs. E. W. Sprague, Mrs. M. F. Reed, Wm. V. Nicum, Frank T. Ripley, Maggie Stewart, F. D. Dunakin, Dr. Nellie C. Mosier, Mrs. Josie Folsom, Mrs. M. Klein, W. F. Randolph, C. H. Mathews, S. J. Wooley and possibly the president and secretary of the state association may have some pointed truths to tell about the status of things spiritual as they exist in Ohio to-day.

C. B. GOULD,
Secretary.

Worthy of Consideration.

To the Editor:—Mr. E. W. Gould, in The Progressive Thinker, No. 545, has a suggestion that is well worthy of consideration by all true Spiritualists. It is this:

"Reorganize old local societies (that are not already under the control and direction of women) and place them in charge of the female members of all local societies, with the understanding that from that time forward the society is to be under the control and management of the women of the society, in the way that many Ladies' Aid and other auxiliary societies are connected. * * * While the proposed change will involve some sacrifice and responsibility, it is hoped the women in our ranks will recognize the necessity of a change, and feel equal to the emergency, and be willing to make the necessary sacrifice, with the hope and possibility of accomplishing great good to the cause they have so long cherished, and devoted themselves to in a less prominent position."

The details of this new departure are given in a column article on page 3, May 5 and are well worthy of serious consideration. There would be no Christian church organization to-day, worthy the name, were it not for the women, who, though "first at the cross and last at the sepulchre," are sneeringly told to "keep silence in the churches," and if they wish to know more of these matters, "let them ask their husbands." All observant people know that it is the women who procure the sinews of war that sustain the church organizations, both Protestant and Catholic. Now, while the old creeds are crumbling and ready to fall, let us, who have labored for over 50 years under "the new dispensation," see if we cannot transmit to future generations, in addition to the "civil and religious liberty," so much vaunted, a knowledge of the life hereafter, which will create a new character of wisdom and benevolence for the human race.

C. H. MATHEWS.
New Philadelphia, Ohio.

MINNESOTA.

Missionary Effort for the Cause.

There is not sufficient said of the work being done in Minnesota, for it is in many ways a wonderful work. Mrs. Kates and myself are kept active, and the results are very satisfactory. Of course, we do not have only the pleasant and profitable results, for the bitter and sweet are usually nearly related.

As missionaries we must not expect to always have "beds of ease" and pleasurable events; for many crude people yet exist in the world, with whom we must come in contact. As the Spiritualists are average people of the world, we usually fare well, and find their homes pleasant and their companionship agreeable.

Happy homes usually are found amongst the Spiritualists, and we never hesitate to accept their hospitality. In Minnesota our friends seem to be prosperous in accumulating worldly goods, and we think will soon be able to place our cause upon a secure financial footing. Usually, we have had clean, pleasant and commodious halls to hold our meetings; and they have been filled to their greatest capacity. Free meetings are useful in attracting multitudes of people who would not otherwise attend; and a legal body back of the meetings and missionaries gives force and confidence. We need an organized body in order to create capacity and confidence. We are trying to build our cause by espousing its truths—and letting all others with whom we differ, pursue their way and accomplish whatever good they can.

We cannot win by abusing those from whom we differ. Let all abuse us who may feel it is godly to so do; but we win by presenting only the truths we espouse. We must meet people upon the plane of their own thought and belief. They cannot at once grasp the results that years of reflection and investigation have brought to others.

The ultimates of Spiritualism can be reached only by toil and study. Let us try harder to develop, instead of converting Spiritualists. People will be led, but seldom can be forced. We do not need to be entirely politic in our mode of presenting truth, but we should be wise enough to refrain from abuse and defamation. It is impolitic and unjust to seek the destruction of churches or sects, for they conserve some good to some people. If harm has been done, it is because of human application of a system. Let us try to take up the threads of life where we find them, instead of demanding that they shall first be transplanted.

By meeting people upon the basis of a religion substantiated by philosophy and science, thus proving the realities, we shall destroy faiths in every form of superstitious religion and usher in demonstrations of fact to positively unfold truths of life and thus develop a church of reason and the religion of immortality. By thus meeting the public we have achieved a mighty progress in our missionary labors. The people came to hear and go away saying they did not know that Spiritualism meant so much and is so near their best interests, adding that they must know more of it. Preachers and churchmen give us the hand of encouragement; and the future is bright with promise. We are winning minds by appealing to their souls! This active missionary effort will soon draw a wide-spread sympathy for Spiritualism; and with a growth of interest and investigation, will come the strength to achieve that progress we so much desire—the reformation of churchianity from creeds and dogmas into the acceptance of fact and reason. We are going to many towns each month and find but one result everywhere—enthusiasm. The labor is exacting, and few could meet it, but the results compensate. We hope for strength to go on.

G. W. KATES.
Minneapolis, Minn.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

Belvidere, as its name indicates, is a beautiful inland town, in Northern New Jersey, 700 feet above the sea, and surrounded on all sides by forest-covered hills, at the base of which flow the Pequest and Delaware rivers, along whose banks are many places of special interest to artists and all lovers of the picturesque in nature.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

E. J. K., Cincinnati, O.: Q. (1) What proof is there of the truthfulness of reincarnation?

(2) Why do the Theosophists have so little love, and such a poor opinion of Spiritualism?

A. (1) This question has been answered at length in preceding numbers of Tre Progressive Thinker, and the theory of reincarnation shown to be a myth, in direct conflict with scientific conclusions as to the origin and destiny of spiritual beings. It is an assertion without reason for being, or a shadow of evidence in its support.

(2) There are many causes, principal of which is that they have stolen from Spiritualism all that is truthful or valuable in their system. They claim all for Theosophy, and are irritated because Spiritualism will not be absorbed and lose its name in that of their pretentious cult.

Inquirer, Boston, Mass.: Q. What are the principal scientific attainments of Prof. Crookes, who is so often referred to by Spiritualists?

A. Prof. William Crookes has a record among scientists, which places him in the foremost ranks of those who have sought to wrest from nature her most profound secrets. He studied in the Royal College of Chemistry and became Superintendent of the Radcliffe Observatory at Oxford, at the age of 22 years. In 1859 he began the issue of the Chemical News, and in 1864 became editor of the Quarterly Journal of Science. On his discovery of the new metal, thallium, he was made Fellow of the Royal Society. In his various researches he invented a process for producing an almost perfect vacuum. In this vacuum he studied the behavior of gases, finding that their state was an ultra gaseous condition, which he designates as "radiant matter." The production of this vacuum made possible the incandescent light, as his "tube" did that of the Roentgen rays. It is one of the curiosities of scientific research that he came so near both these wonderful discoveries and yet they escaped him.

His writings on experimental and practical research form a small library, every volume of which has peculiar value. The general public, especially Spiritualists, know him best by his exhaustive investigation of spiritual phenomena, and the fairness and honesty of his report. He is one of the most patient and painstaking in his experiments in physical science, and brought the same careful attention to his study of the phenomena of Spiritualism.

W. H. Richardson: Q. I have read that Edison has been able to look through six inches of solid steel by means of the X-rays, and that it takes several minutes for the rays to penetrate through the steel. Is this statement true?

A. By the erroneous use of language a mistaken idea has been conveyed of the X-rays. They do not enable the eye to look through an object, after the manner of ordinary vision. The X-rays pass through the object, and as some portions of bodies admit its passags more freely than others, the interior structure is thus revealed. Thus passing through the human body, the flesh obstructs less than the bones, or foreign substance, as a bullet, and hence the latter appear in shadowy outline in the transmitted rays. If the body is examined, from the side the rays enter, there is not the least change in appearance. A Crookes tube, which is a glass globe from which the air is exhausted as completely as possible, and arranged so an electric current passes through this vacuum. A peculiar light is thus produced, which has the power of passing through most solid bodies. Glass is transparent, because light passes readily through it. In like manner opaque substances are transparent to the X-rays, yet they do not give them transparency to the eye. A steel plate eight inches or ten inches in thickness, or a thick planking of wood, is penetrated by the X-rays, but the eye cannot see into or through them. But if the rays thus passing through, be received in a darkened room, they will make objects placed in their path visible by a dim and ghastly light. It is thus apparent that the phenomenon of the X-rays is quite distinct from ordinary light, and the terms employed to describe one leads to misunderstanding when applied to the other.

Investigator, Texas: Q. Will you give the character and best way to govern the two children (locks of hair enclosed) and occupation to which they will be best adapted?

A. So near alike are these two little girls that a description of one applies to both. Excessively refined and sensitive, they require no "government" but that of the influence of the most gentle love. The greatest care should be taken that their sensitive natures are not wounded. A word or tone which would be passed by most children unheeded would be a shock to them. They should be treated as equals, their self-esteem flattered, for they are so sensitive, adverse criticism would wound and discourage them. To find fault, or scold them, even when they are in the wrong, would be cruel.

They are too young to determine their best pathways in life. After a time their inclinations will become apparent, and then they may be assisted in the direction which best pleases them. Probably the eldest will be given to music and the younger to the work of an artist. Both have the overwrought artistic temperament. The first care for a few years should be given to their physical health. Their mentality will continuously antagonize with their physical strength. Clothe them warmly yet with loose fitting garments, and give them the romping freedom of the country life which happily is now theirs. Parents need not have anxiety over the future of children like these. They are capable of the highest achievements, and in the integrity of their natures successful in making the humblest home a palace.

S. R., Hamilton, O.: Q. How account for the violent physical manifestations in the Methodist church in some Southern states, called "Jerks," in the early days of Methodism?

A. The excitement of religious revivals is the direct effect of mesmerism or hypnotism. The especial form of its manifestation depends on the suggestion of the time and place. The dervishes have their wild dances and contortions until they fall prostrate, the Indians become frenzied in the sun dance. In revivals, the converted shout, cry, pray, are convulsed, or fall into an unconscious state, at the suggestion of the example before them, or of their preconceived ideas of what a conversion should be indicated by. St. Paul was struck down and he has been a conspicuous example. As when one person of a company yawns, all are inclined to follow the example, so when the first converts began to jerk with the nervous strain caused by heated rhetoric, lurid with hell-fire, it suggested this manner of expressing the coming of the holy spirit, and the contortions became the recognized feature of religious conversion. In a popular assembly, often the clapping of a single hand will be followed by that of the entire audience. Even suicides follow this law of suggestion and the means employed changes almost with the arbitrariness of a fashion. When one suicide is committed in a community, there will surely be others, and the means employed will be the same, hanging, poison, or shooting.

The revival preacher should be a strong mesmerist. He first secures the aid of the leading members. With their aid he forms a strong magnetic force which hypnotizes the most susceptible. These furnish the suggestive example, and determine the form of the manifestations.

Mrs. M. S. Weed: Q. Why do people starve to death in a few days or weeks, when Mr. Rathbun and others are able to endure fasting for forty days or more?

A. A person can fast until their reserved adipose matter and a portion of other tissues have become absorbed. A fleshy person can endure much longer than one who is spare; one in whom the vital processes are slow, longer than one in whom they are rapid. As a fleshy person is usually fleshy because the vital processes are slow there are two causes for their greater endurance, they have a larger store of material to carry on the vital processes, and this material is less rapidly consumed. Further this consuming process may in some instances be reduced in a remarkable degree and life most astonishingly prolonged without food.

SEVENTY-FIVE YEARS.

Hon. A. B. Richmond Passes Another Mile-Stone.

To-day Hon. A. B. Richmond, one of the oldest practicing attorneys in Pennsylvania, the senior member of the Crawford county bar, and one of the most noted criminal lawyers, quietly celebrated his 75th birthday at his law office in this city, where he received the congratulations of friends and professional brethren. It was 52 years ago, April 4, that he was admitted to the bar. Up to the present time he has been employed on 108 homicide cases, mostly on the defense [not believing in punishment by hanging], and has had but one defendant hanged, Andrew Tracey, of Bradford.

A representative of this paper enjoyed a social half-hour with the veteran attorney this morning at his office, where he spends about 12 hours daily when not attending court. Mr. Richmond, between the puffs of his favorite cigar, told the scribe many interesting incidents of his boyhood and college days and some hitherto unpublished sketches regarding himself, one of which was the manner in which he formed the smoking habit. Mr. Richmond does not chew tobacco or drink liquor of any kind, but has smoked for 60 years, forming the habit through his patriotism. A crowd of youngsters were engaged in celebrating the Fourth of July and used a cigar for a lighter, each lad taking his turn in keeping the cigar burning. When Richmond's turn came he puffed the cigar and became deathly sick, but found more pleasure with the next effort and has smoked ever since.

Mr. Richmond is still a very active man and one of the most influential and energetic attorneys practicing in the Crawford county courts to-day. He has not failed in any faculty, is hale, strong and hearty, never having had two consecutive days of illness in his life. He spends most of his time at his office in reading and has a mind that is a vast storehouse of information, being possessed with a most phenomenal memory.

Mr. Richmond has not always been an attorney. He took a scientific course of five years at Allegheny college and a three years' medical course, after which he practiced medicine in Meadville while studying law. He was admitted to the Crawford county bar in 1848. He has written several books, all but the latest of which have been previously mentioned in this paper and most favorably commented upon by the press in general. His latest efforts are "Court and Prison," "What I Saw at Cassadaga Lake," and "Nemesis of Chautauqua Lake," the latter being now in the hands of the publisher.

Although the weight of years is upon him, yet he walks erect and firm and has not failed in his power of oration. Any person who has ever heard him plead before a jury in a murder case, will agree that he is one of the most eloquent and gifted orators known in this section and many a prisoner has been saved from conviction through the force of his arguments.—Evening Republican, Meadville, Pa.

The Arcana of Spiritualism.

The opportunity to subscribe for the Arcana of Spiritualism, for $1 postpaid, is extended to May 1, in compliance to many requests which have been expressed. My earnest wish is to supply the book as cheaply as possible to those who desire it. The publishers limited the time of English subscribers to April first, but they did not allow sufficient time after the time of publication was announced to American subscribers to take advantage of their offer. Address HUDSON TUTTLE.

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CRITICAL.

He Differs from the Spirits.

So far as Spirit Petersilea's statements relate to matters wholly within the realm of spirit, I will not venture to express an opinion as to their accuracy; but when he deals with the supposed facts of the material universe, I may, without presumption, claim the right to criticise whatever seems opposed to the well established teachings of physical science.

The quotations which follow are from Spirit Petersilea's letter number eight, found in The Progressive Thinker, January 27, 1900:

SUNS ARE PLANETS!

"Nearly all planets are earths except the suns, and these are not, as will sometime be discovered."

The expression, "all planets are earths except the suns," shows either that Spirit Petersilea regards the suns as planets or that he uses language very loosely. A planet is a dark body shining only by reflected sunlight, and revolving around its sun as a center. A sun is a hot, self-luminous body, the center of a solar system. The distinction is so marked that there can be no excuse for placing planets and suns in the same class. The "fixed stars" are self-luminous bodies, suns, it is believed, of solar systems similar to our own, though their planets cannot be seen through even the largest telescopes. They cannot be classed as planets. Astronomers among the ancient Greeks knew comparatively little of the heavenly hosts, and they reckoned the sun as one of the seven planets known to them; but no modern astronomer could make such a blunder.

The statement that the suns are not earths, "as will sometime be discovered," is obscure. It may mean that they are not habitable worlds; or that they are gaseous bodies instead of solid, as is the earth. Standard textbooks on astronomy give no countenance to the theory that our own sun is a habitable world, or that other suns are. Instead of accepting Sir John Herschel's ideas, published more than sixty years ago, astronomers are now in doubt as to the habitability of Mars and some other planets. As to the constitution of the sun, Prof. Young, whose general astronomy is regarded as of high authority, informs us that the doctrine of the gaseous constitution of the sun is generally assented to; that its specific gravity is nearly one and one-half times that of water; that it is composed largely of iron and other metals found in the earth; that its central mass is probably of the consistency of tar or pitch. It is believed that other suns are similarly constituted.

Now, as it appears that modern astronomers do not regard the suns as earths, either in the sense of their being habitable or in their physical characteristics, why does Spirit Petersilea predict that the discovery that they are not earths will sometime be made? Evidently because he does not know what astronomers now teach.

ALL SUNS ARE DUAL BODIES.

The telescope shows about ten thousand double or dual stars, or suns; not a few triple, several quadruple, and some cases where more than four form a multiple star, or sun. In view of these well-known facts, what shall we say of the following:

"It will also be discovered that all suns are dual in their nature, the real bodies of the two being composed of elementary principles."

Is it not evident that Spirit Petersilea's theory that all suns are dual is not correct? Those triple, quadruple and multiple suns are troublesome exceptions to his rule of universality, so confidently announced. That our own sun is not dual is shown by many well established facts, only one of which I will mention. What are known as sunspots move always from west to east; they appear on one limb or edge of the sun's disk, pass across the disk to the opposite edge and then disappear, but after about two weeks re-appear on the edge of the disk where first observed, completing an entire revolution in about 27¼ days. Prof. Young observes: "These (spots) are evidently attached to its (the sun's) surface, and not bodies circling around the sun at a distance above it, as was imagined by some early astronomers, because as Galileo early demonstrated, they continue in sight just as long as the time during which they are invisible.

From this it is known that the entire body of the sun, which is about 866,000 miles in diameter, turns on its axis in a little less than a month. Hence it follows that Spirit Petersilea's theory of a dual sun fails, for, if true, the sunspots would never cross the entire disk of the sun but would partake of the rotary movement of one or the other of the dual suns to which they belonged, and would be seen appearing and disappearing between the parts of the dual sun, or near the center of the great disk as we now behold it. This never happens and we conclude that the sun is but one body.

THE MOON A BABY WORLD.

"Neither is the moon an old and worn-out world, but a baby world not yet fit for habitation—and it is a child of your earth, yet in leading strings."

The moon is the nearest of the heavenly bodies, and the side presented to us has been carefully studied. Under favorable conditions objects less than a mile in diameter become visible through the modern telescope, while lines or streaks less than one-fourth of a mile across may be distinctly seen. Maps of the moon are far more accurate than maps of the best known countries of Europe, for the reason that the form, comparative size, and relative position of all objects have been determined by photography.

The surface of the moon is pitted all over with huge craters, closely resembling the volcanic craters on earth, though on an immensely grander scale; there are a few mountain ranges; many deep, narrow, crooked valleys; and deep cracks in the crust. "The whole surface is a chaos, of which the counterpart is hardly to be found on earth." No river, lake, or other body of water exists, unless in the form of ice. It has no appreciable atmosphere, consequently, no clouds, no rain, no mist, no dew; and owing to the fact that it has no "atmospheric blanket," it "is highly probable that its temperature never rises above the freezing point of water, and must fall as low as 200 degrees below zero at the end of the lunar night of fourteen days." Further than this, no changes are taking place on the moon's surface. Its mountains, craters, valleys, cracks or chasms remain just as they were when astronomers began to record their observations; and even the internal heat which brought about the present chaotic condition appears to be quenched, as neither flaming volcanoes, fiery lava-streams, nor clouds of ashes have been seen by man so far as authentic history shows.

The heat, the atmosphere, the water, which the moon must have had if she ever formed a part of the earth—was a "child of the earth," as all astronomers believe, and Spirit Petersilea admits, do not now exist. After millions of years the moon presents a surface rocky, utterly chaotic, without a forest or other indication of plant life, without water, and without an all-embracing atmosphere with its welcome clouds, its bows of promise, its gorgeous, sunset skies. With these well established facts before them, astronomers will still be inclined to regard the moon as a case of "arrested development," a "baby world," if you please, that stopped growing, if it did not become "stone dead," notwithstanding the fact that Spirit Petersilea has declared, or intimated, that it is a growing world.

If our fair satellite is to become "fit for habitation" it must be through the operation of forces which have been at work on our earth for millions of years. First, the process of erosion must begin rains must pour, streams must rush, waves must dash, winds must blow, water, air and heat must combine their energies to pulverize the rocks, to level the rugged hills, to fill the yawning chasms, to form plains, valleys and deltas—all to fit this desolate little earth for habitation. But as she has neither air nor water, how is this great change to go on? I fear that Spirit Petersilea will be obliged to call on his "great natural-law-god," who breathed the breath of life into man, and put the germs of the next generation of men into the atmosphere, (see letter number seventeen) to answer this question.

Did space permit, I would like to comment on several other matters found in letter eight. In particular would I notice the crude, if not childish, notion of the cause of lightning, but I will close with the following:

"The spirits who dictated Camille Flammarion's book were right. They made no mistake for the latest little moons discovered have but lately come into being and have not been sufficiently modulated into roundness as to be hardly visible even with the best telescopes. Such spirits as would control this great astronomer do not falsify as a rule."

As a rule they speak the truth; but they mistake sometimes, and as the reader never knows who is writing he should not swallow everything as "divine revelation" simply because he is told that it comes from the world of spirits. This uncertainty makes such literature untrustworthy. One thinks he is getting a grand lecture from Jesus the Christ, when "the control" is but a modern pretender; or the eloquent Ingersoll is crowded out by some blatant Ananias, the astronomer who has given a life-time to the study of the heavens, by some one who does not know a planet from a sun. If the great and good Flammarion is liable to be deceived by spirits that falsify, other honest mediums can never feel safe.

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HAPPINESS

An Essential Quality of Human Life.

Happiness is a condition of the soul, and does not depend upon riches, or the comforts of the physical plane, for its existence.

The ambitious, thoughtful soul finds its ideal of happiness in a ceaseless search for truth and in the promulgation of facts for the benefit of others who are yet in the beclouding mists of erroneous God worship.

Fearlessness of soul is ever an indicative of true happiness and no matter how brave one is physically, if he lives in fear of a God or a devil he is a miserable coward spiritually. Hope and faith may produce a cheap imitation of happiness in the benighted minds of those who employ a preacher to look solemn and do their thinking for them, but it remains for knowledge to bring forth the genuine article, which does not require the services of a God to sustain, or a Devil to destroy.

Our liberal friend, M. J. Savage, gives us an excellent definition of happiness: "Happiness, as proved by ages of human experience, is simply the music of a well-ordered life; and every time you break a law of body, mind or soul you detract so much from the very possibility of your happiness, just as every time you mar an organ you take away from the possibility of its producing music."

Wordsworth recognized the fact that good literature is productive of happiness when he said:

"Books, we know,
Are a substantial world both pure and good.
Round these, with tendrils, strong as flesh and blood,
Our pastime and our happiness will grow."

James Russell Lowell thought that happiness is largely individuality:

"Be noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes;
Then will light around thy path be shed,
And thou wilt nevermore be sad and lone."

Horace's advice is in adcordance with the Stoical philosophy: "In the midst of hopes and cares, of apprehensions and disquietude, regard every day that dawns upon you as if it was to be your last; and superadded hours, to the enjoyment of which you had not looked forward, will prove your acceptable boon."

T. B. Aldrich struck the keynote of the symphony of practical, every-day happiness when he said: "A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears."

Of the clean, spiritual life and its influence Owen Meredith said: "No life be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

Colton thought that happiness is self-suggestion, and said: "He that thinks himself the happiest man really is so." He thought, however, that the same rule could not be applied to gain wisdom, for he said: "He that thinks himself the wisest man is generally the greatest fool."

The Spiritualist who has been educated up out of the church may well say:

"My idols—God, Devil—all were slain
That I might this knowledge gain."

The Materialist may view physical existence as a continuous

"Rush and bustle and bang and clatter!
Scurry and hustle and clang and clash!
Bow, ye slaves, to the god of matter,
Everything's folly but gathering cash."

But the Spiritualist may think, as did Festus, that,

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs.
He most lives
Who thinks most—feels the noblest—acts the best."

F. M. SCHNARRENBERGER.

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Yes, Spiritualism calls for all who are true and pure—all who are spiritually-minded—all who aspire to give spirit supremacy over matter, to vindicate her cause.

She summons all such to the lofty work of rescuing her, in all her purity, beauty and strength, from the degrading charge of materialism.

True Spiritualism—pure, uplifting, soul-inspiring cannot be allied, in the remotest manner, to aught that is debasing.

Spiritualism and Materialism represent the very antipodes of isms.

We will admit that there have been those who have arisen to proclaim themselves Spiritualists who have dishonored the holy name, who have brought reproach upon her.

But while admitting this, we must acknowledge this sad truth, that no faith—no church—is exempt from its dishonorable representatives.

What faith so broadly reproached, so universally condemned as Spiritualism?

SIXTEEN

And what faith, so well calculated, if consistently lived, to lead onward and upward from all which is low and sensual, to the heights of purity and light?

True, the greater the capacity for good, the greater the capacity for ill. The greater the spiritual power possessed, the greater the amount of harm accomplished if that power be abused—perverted for evil purposes.

It has been well said there is never a genuine without a counterfeit, or a counterfeit without a genuine. And, bear in mind, friends, that the more valuable the genuine, the more eagerly do the counterfeiters crowd to the front.

True Spiritualism! high, holy, transcendently beautiful, dragged down by association with its opposing force, materialism, until her own disciples are ashamed to confess her. But are we so blind that we fail to recognize Truth because she has false representatives?

Are we so pitifully narrow as this? Well may we bow our heads in shame, as we are forced to admit that we are just so narrow.

What constitutes home and mother? Spirit. What constitutes all life? Spirit. What is Divinity? Spirit.

"God is spirit, and if we worship him, we must worship him in spirit."

Yes, Spiritualism, grand and sublime in its purity as the Infinite which gave it birth, has been dragged down by materialism (her antagonist) until, we (must we admit it?) almost blush to call ourselves her disciples.

The light of the world is spirit—free, untrammeled spirit force.

Let us prove this. We deal not in assertions which cannot be proven.

The body suffers from weakness, pain, disease. How oft the spirit beguiles the weary one until weakness is turned to strength, racking pain gives way to comfort and ease, and wasting disease to health!

Few, to-day, doubt the supremacy of mind over matter, in a greater or lesser degree.

Let those who believe in her power only in a lesser degree, question themselves sharply if their limited faith be not the result of a limited experience.

Never rest satisfied until you have traced a river to its source.

Never rest satisfied until you have canvassed the whole broad expanse of Truth. Then we would never become satisfied, I hear you cry.

No, truly not. Sad might we well be if we could, for to become satisfied would mean to stagnate.

But there is no possibility of this.

The Father hath planned more wisely for his children's growth. So we will allow our spirits free scope to soar, and to know more and more of the hidden beauty, work and power of spirit—I was about to say of spirit life; but since there is no other life, the statement would be a tautology.

The only spirit for us to cultivate is one of unreserved unbiased research into every avenue of truth—yes, and of error, too, since by the exposure of error do we bring truth to light.

With this attitude our vision becomes clarified; our march onward up the heights, unimpeded; our power of achievement beyond the ability of mortal to estimate.

"The light which fadeth not away, but shineth more and more into the perfect day." What is it, friends?

Is it material, think you? Or is it spiritual?

If we admit the light, which is the guide of the world, to be spiritual, spirituality, spiritualistic and spiritualize, and all kindred words—all originate from one root word, signifying to refine or purify from all dross.

As remote, then, from anything low, debasing or degrading is true Spiritualism, as is Paradise, the realm of illimitable light, beauty and love, from hades, the abode of darkness, death and decay.

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(To be continued.)

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Concerning Worship.

"There is an intrinsic flow in the mind which will not allow us to conceive of infinity. We cannot imagine what an infinite being is. We cannot think of a God like us, and therefore we cannot in any adequate sense take an infinite being as a pattern. Man cannot be godlike; but he can feel that he is susceptible to influences that come from a divine source. More and more we are learning to rely upon human effort and not upon miraculous interference. We depend upon the development of our own ideas and powers, not upon any special revelation or imputed righteousness."—Felix Adler.

The above extract from the learned Felix Adler conveys a good idea of those people who speak so advisedly of the Infinite and just what he requires that we should know and do; but who can fathom the unfathomable and know the unknowable? What man worships is just a feeble conception of God—a mental picture or image, which is idolatry. Worship says, look away to some being who will dispense most to those who beg the hardest; Reason says, look within and awaken the powers inherent there. If man is a part of the divine principle individualized, then worship means to worship man. We are not ready for this form of idolatry. But, says one, we should worship an ideal. No! we shouldn't do that; we should take it in, assimilate it, and go on seeking still higher ideals. If man is the expression of the Infinite, why should one part of God worship some other part? This I suppose is the reason Charles Dawbarn says: "I worship nothing higher than myself." Before a man can worship God he must limit and define him, and when this is done we have lost him; farther progress is out of the question; we at once atrophy. Why forever try and try to climb a marble shaft 100 feet high? Why try to climb a pine tree 200 feet to the first limb? We can't do it. Rather climb the apple or peach tree and help ourselves to fruit within our reach. Our kind of mind and the Divine mind are so different as to render us powerless to take it in, only as it reveals itself, and we cannot increase the speed of these manifestations which operate according to established laws. The laws of life and their manifestations that we can to some degree understand should concern us. On these lines we can live in peace and not berate others for not believing what we ourselves do not and cannot understand.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, John F. Pope, of Plainview, Minnesota, aged 64 years. Judge Pope was a life-long Spiritualist, staunch and true to his religion, and the funeral sermon was delivered by the writer, assisted by the Methodist minister, he making a prayer and reading the twelfth chapter of First Corinthians by request. Though Judge Pope was not an aggressive man, he gave a telling stroke at last by requesting a Spiritualistic funeral sermon, and which, we hear, received universal praise. Though many said they could not believe with us as yet, surely they had never heard anything so beautiful and consoling said of death before.

I believe this is one of the ways Spiritualists can scatter the seeds of this beautiful truth, as at such times as these all hearts are turned in sympathy toward the bereaved, and are all the more receptive, as at such times all souls draw close unto each other, and in this way many hear the divine message Spiritualism has to offer, and it carries a balm to aching hearts.

MRS. CATHERINE M'FARLIN.

Passed to spirit life, at their cottage home near that of their daughter, Mrs. Ella A. Towers, of Mattawan, Mich., Azel A. Fuller, April 9, after an illness of only a few days of nervous exhaustion; and April 16, his wife, Sally M. Fuller, after two weeks of suffering from valvular disease of the heart. Both were in their 82nd year.

Mr. Fuller was born in Dedham, Mass., July 13, 1818. Possessed of an unusually active and energetic temperament, his life was filled with ceaseless change and strong endeavor. In 1854 he was captain of his own canal-boat on the Wabash. A later date found him engaged in mechanical pursuits in Indiana. After this he was successively superintendent of a fruit ranch in California, and merchant, hotel keeper, farmer and gardener in Michigan. A poet, thinker and philosopher, he was interested in all projects tending toward the advancement of the human race. The hope of his life was for colonization and co-operation along social, domestic and financial lines; seeing therein the cure for many existing evils, and to this end he contributed largely to the Topolobampo colony of Sinaloa, Mexico, and in 1864 to a more modest enterprise of a similar nature in Missouri. When the light of Modern Spiritualism radiated from that humble home in Hydesville, he and his wife were among the first to see its brightness, although at that time prominent members in the Baptist church. During the fifty years that have elapsed since then, they have been firm and uncompromising Spiritualists, always ready to assist in any way possible the cause they loved.

Sally Melissa Pember was born in Athens, Ohio, November 15, 1818. Possessing rare psychic powers, her life from childhood was filled with the peculiar experiences that come to these gifted mortals. She was married in 1840 to the husband whom she survived but a few days, and during all the years that they journeyed together she was beside him in every undertaking, ever ready to assist with willing hands and clear, unerring intuitive perceptions. In 1851 she was developed as a writing medium, gradually attaining to more advanced phases until she seemed in almost daily communion with the invisible world. She leaves many friends who will cherish beautiful memories of her fine intellect, her genial, hopeful, benevolent nature, and her brave and undaunted spirit.

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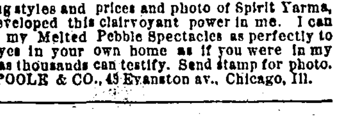

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